



Writings of

KALU RINPOCHE



translated by

KENNETH McLEOD



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TRANSLATOR'S NOTE

In the fall of 1974, Kalu Rinpoche arrived in Toronto to begin his second tour of Canada and the U.S.A. He visited Buddhist centres from New York to Hawaii and from Montreal to Vancouver and taught the Buddha's Dharma to many hundreds of people. Ingrid and I had the great honor of interpreting for Kalu Rinpoche during the seven months he spent on the continent. At one point, Rinpoche gave me a short text he had written on the practice of the greater vehicle (mahayana), and asked me to translate it into English. My first attempt at written translation had been a book Rinpoche had written for westerners several years before. It seemed to me that "Foundations of Buddhist Meditation" could benefit greatly from revision. Consequently, Part I of "Writings of Kalu Rinpoche" is an extensive revision of "Foundations" and Part II is a translation of the text Rinpoche gave me last year. In addition, I have added several footnotes to explain Rinpoche's references to standard material that is not yet readily accessible in English. Finally, I have taken the liberty to include a short story which Rinpoche often tells to illustrate "a magic show".

This book could never have appeared in its present form without the help of many people. In particular, my thanks to Lobsang Lhalungpa and Tom Quinn for their help in correcting and revising the translation, to Chuchi Nyima and Sonam Rinchen for typing the manuscript, and to Petra Youngberg and Jaroslav Cikanek for preparing the book for publication.

Ken McLeod
Vancouver, 1976



Kalu Rinpoche

INTRODUCTION

The four contemplations which motivate religious practice and the qualities of the Three Jewels are explained in this book. If you completely understand the significance of all these things, you will turn away from samsaric existence and strive to procure freedom, will believe in action and result (karma), and will either obtain buddhahood in this life or begin to approach freedom from samsara. In any event, the cultivation of the practice of virtue constitutes the basis of the supreme Dharma. Accordingly, don't merely appreciate the significance of all these ideas; practice the Dharma as well.

Although I have no knowledge of English, I do have a little understanding of the true import of the Dharma. When the meaning of the Dharma is translated into written and spoken English by people who lack a knowledge of Tibetan, it is spoiled by misunderstandings, lack of understanding, and only approximate comprehension. A great many misconceptions, mistakes, distortions, and other faults emerge from such attempts: clear water has been sullied with mud.

The supreme Dharma of the perfect Buddha, whose awareness and sight embrace everything and who shows sentient beings the noble path to freedom and omniscience, is virtuous from beginning to end, and, like pure and noble gold, should not be debased or tarnished.

Accordingly, the translation of the words and meanings of this book has been entrusted to Kenneth McLeod of Canada, who knows both written and spoken Tibetan and has some experience and understanding of the significance of Dharma. However, since complete accuracy is of the utmost importance, Mr. Lhalungpa and other knowledgeable individuals have scrutinized this work. It is written without error and definitely reliable.

May this work deliver many sentient beings from the ocean of suffering, the cycle of existence; may they attain the citadel of buddhahood.

Kalu Rinpoche

PART I

The Four Contemplations

We are all concerned with practicing the Dharma. To begin, an appreciation of the difficulties in meeting with the opportunities and resources of the human existence will anchor your mind and lead you to engage in the Dharma. Laziness will be abandoned when you contemplate impermanence; then you will strive at Dharma practice. Your belief in cause and result will cause you to reject evil and to cultivate virtue effectively. When you comprehend the pain experienced in the cycle of existence, a definite and intense determination will make you strive only for freedom.

The Precious Human Existence

To possess the eight opportunities for Dharma practice means not to experience existence in any of the eight unrestful states: the hell beings, pretas, and animals, all tormented exclusively by suffering; societies and cultures which have no tradition of Dharma; the long-lived gods adrift on the currents of desire; human beings who are skeptics, believing neither in Dharma nor in the law of action and result; people born in a 'dark' age, i.e., when no buddha has appeared; or people who cannot understand the meaning of the Dharma because of retardation or defects in their speech, hearing, or sight.

To possess the ten resources necessary for Dharma practice means first to have five inner resources, i.e., to obtain the experience of being human, to be born in a country where the Dharma is present, to have all five senses intact, not to be limited by the bounds of karma, and to have faith in the Three Jewels; and secondly, to have five cultural resources, i.e., the appearance of a buddha, the teaching of the Dharma, the stability of the doctrine, the presence of many who follow the doctrine, and favourable circumstances for Dharma practice through the kindness and faith of others. Together, the five inner resources and the five cultural resources comprise the ten resources for Dharma practice. The possession of these eighteen opportunities and resources constitutes the experience of the precious human existence.

The difficulty of meeting with the precious human existence is illustrated in three ways: through causal considerations, numerical considerations, and examples. The karmic cause of the precious human existence is the observance of a completely pure ethical system. Individuals who do so are very rare. Secondly, while hell beings are as numerous as the atoms of the earth, pretas as the sands of the Ganges, animals as snowflakes, and those in the three higher realms² as the stars at night, those who have a precious human existence with the above opportunities and blessings are as rare as daytime stars. Finally, consider the following example. It is said that if all the

world were water and a wooden yoke were thrown thereupon to be blown about by the winds, a blind turtle surfacing once every hundred years would put its neck into that yoke more easily than you would obtain a precious human existence.

Now that you have in fact obtained a precious human existence, for you not to set out on the path to freedom and so, when completely free of the suffering of the cycle of existence, to obtain the permanent peace of buddhahood, would be more wasteful than, for example, for a poor man who finds a house filled with precious jewels not to do anything meaningful with them, but just to fritter them away.

Consequently, resolve to disengage from all ordinary activity, a lot of business having little significance. Don't deceive yourself by pretending that you understand the Dharma or that you can meditate. Obtain the elixir of the Dharma from a qualified teacher or spiritual advisor. When you understand thoroughly the significance of the holy Dharma, never let go of your resolution to complete its practice by gathering the accumulations, clearing away limitations, and applying appropriately the techniques of transformation and perfection.³

Death and Impermanence

Secondly, when impermanence is contemplated, your neurotic concern with life diminishes and you are able to cultivate virtue. What is impermanence?—The end of any acquisition of wealth or luxury is its dispersion; the end of any construction is ruin; the end of any meeting is separation; and the end of birth is death. Everything is impermanent.

Moreover, this universe which seems solid and firm is impermanent; it will be destroyed in stages by fire, water, and wind. The four seasons also reveal impermanence. The power in the coming of spring causes the soil to become soft and reddish-brown in color; trees and plants bring forth shoots and buds. But spring doesn't last, for with the coming of summer the soil becomes moist and blue-green in color; grass, trees, and plants develop leaves and petals. With the coming of autumn the soil becomes firm and reddish-yellow in color; grass, trees and plants ripen with grain and fruit. And with the coming of winter the soil becomes hard and grey; grass, trees, and plants become dry and brittle. The seasons' changes come and go. The rising and setting of the sun and moon also reveal impermanence. Days are bright and clear, and nights are black and dark. Time, too, ever passes. The passing moments grow into minutes and hours. This impermanent world is like a waterfall; a repetition of similar events gives the impression of continuity.

All sentient beings, the inhabitants of the universe, are subject to impermanence. All who have come before us have died, all that are living now will die, and all who come will but die. You yourself draw closer to death each year, each month, each day, hour and minute. Though you be brave and courageous, you cannot turn death away; though strong and fleet of foot, you cannot escape through flight; though clever and eloquent, your erudite discourses can do naught. Brave troops, devastating weapons, power and

influence, clever schemes, wealth, beauty will not turn death away. When the sun goes behind the mountain, no one can possibly delay or detain it.

Nor is it certain how long you will live. Death can come to you in your mother's womb, at birth, when you can just crawl or walk, in your youth, or in your old age; the hour of your death is not certain. As to the manner of your death, you could die by fire, flood, lightning, or exposure, in earthquakes, avalanches, falling buildings, or from weapons, poisons, demons, bad food, and so forth. Which of these will be the cause isn't known. Your life is like the flame of a butter lamp in a hurricane, a bubble on water, or a drop of dew on a blade of grass.

You don't approach death willingly or gladly. Rather, you approach it quite unwillingly. You leave behind your land, house, and farm, your property and possessions, your relatives and close friends, your mother, father, children, brothers, sisters, and spouse, and even your own body. Powerless, alone, and friendless, you have to go to an unfamiliar realm, the terrifying stage between death and birth. Whether this departure comes sooner or later, it is inevitable. Therefore, whenever you see, hear, or think of someone else's death, you should make it a part of yourself.

No one thinks about death when he is robust, well, and feels happy and comfortable. Yet when the afflictions associated with death strike, your body's strength ebbs and you cannot sit, even in a crouch; the glow of health wastes and you look like a corpse; you are in pain and are unable to alleviate it; medicine, rituals, and ceremonies provide no relief, and you understand that you are to die; your suffering and fear increase and you despair of leaving everything behind and having to go alone. When you think of someone else eating his last meal and saying his last words, remember that you too will not avoid this situation.

Once some has died, even a person who loved him very much does not want to keep his corpse for more than a day or two, everyone is sickened and looks on with apprehension. The undertakers carry him out of the house and away to be buried in a cemetery, cremated, stuffed in a crevice, or left for vultures and wild dogs. After his corpse is disposed of, no eyes will ever see him again. You should think about the fact that you, too, will come to the same end.

When you die, the three precious Jewels and your lama are the companions who can provide refuge. Since virtue and evil are the only factors which help or harm, now is the time to practise the Dharma properly.

This physical existence is compounded of various parts: black and white karma, excretions from your mother and father, the four elemental natures,⁴ space and consciousness, and so forth. All compounded things are impermanent, and so is this physical existence.

People of high station lose their status; people of low status rise; the rich become poor; the poor become rich; enemies become friends; and friends become enemies. Since everything fails to transcend its impermanent nature, to regard what is impermanent as permanent is to be bewildered; people who do this are generally considered insane.



Now that you have obtained this precious human existence, you can convey and comprehend ideas, have a full complement of capabilities, have met spiritual teachers and friends, and have understood the implications of the Dharma. Should you waste it now, you may never again obtain a similar physical existence, no matter how long you experience the intense pain of samsaric existence. Since the time you have to live is as brief as flashes of sunlight through clouds, vow to practice the Dharma thoroughly and do so diligently.

This sort of contemplation of impermanence leads to an appreciation of the impermanence of all composite things. This appreciation decreases basic attachment, destroys the power of emotionality (desire, aversion, etc.), increases your faith in the Dharma, and makes diligence your companion. As you practice the Dharma, you will never be depressed or weary, and will finally realize the meaning of the unborn, undying nature of mind and obtain the perfect attainments of mahamudra. 5

The Shortcomings of Samsara

If death and impermanence were like a fire dying or water evaporating, that is, nothing happened afterwards, there would be no problem. But in your mind, which is nothingness, there is nothing to die. The aggregate of mind and body, which has developed from strong clinging and is the manifestation of delusion, breaks up. But then, various factors and cause's such as emotionality, karma, and instincts cause birth to take place once more in whichever of the six kinds of existence is appropriate.

The basic nature of this kind of existence is pain. Pain which pervades all composite phenomena is the pain which

is present whenever the aggregates 6 are present together. Pain which is the experience of change occurs when particular factors cause the former pain to be felt as suffering. Pain which is suffering is the experience of actual suffering. There is no freedom from any of these three forms of pain; on the contrary, sentient beings experience many different forms of suffering in the six realms of existence.

THE HELL REALMS

The eight kinds of hot hells are called Reviving, Black Line, Crushing and Destruction, Crying in Agony, Screaming in Agony, Hot, Very Hot, and Nothing Worse. Time is passed in suffering from death, killing, heat, and flames. The duration of life and intensity of suffering in these realms increase by factors of four from hell to hell. In each of the four directions, there are four other hells called the Trench of Hot Mud and Fire, the Cesspool of Rotting Corpses, the Road of Razors, and the River of Hot Ashes. These hells, situated four in each of the four directions around the great hells, make a total of sixteen neighbouring hells. There, a being is subjected to sufferings suggested by the names of these regions. The length of life in these hells is

indefinite. The eight cold hells are called Blistering, Blister Bursting, Teeth Chattering, Sniffling, Sneezing, Cracking like a Flower, Cracking like a Lotus, and Cracking like a Large Lotus. These regions consist of mountains and valleys of ice and snow, and are as cold as can be. To understand the length of one life in Blistering Hell, consider eighty bushels of sesame seed. One lifetime is complete when the removal of one seed a year has exhausted the pile. The lifespan in each of the other cold hells increases by a factor of twenty from one to the next, as does the intensity of the suffering. The occasional hells have no location, but may be found above, on, or under the earth. While neither the particular sorrows or lifespan of an individual are of set duration or intensity, one's life is spent only in suffering.

THE PRETA REALMS

There are four kinds of limitations in the preta realm. Pretas subject to the limitation of their external situation experience the pain of eating only dry food, since they may not see a drop of water for twelve years. Those subject to the limitation of internal make-up experience the pain of being unable to search for food and never ingest anything, since their mouths are no larger than the eye of a needle, their eyes are as slight as a horsehair, and their legs and arms as thin as blades of grass, though their stomachs may be as big as mountains. For those with limitations of food and drink, food or fluid becomes filth or molten metal. Pretas subject to personal limitations may have many other pretas living in them and eating their bodies, or, as a mother, may have five hundred children. Continually subject to the sufferings of quarrelling and grabbing, heat and cold, hunger and thirst, they live for five hundred years, each day being as long as a month is to humans.

THE ANIMAL REALMS

The animal realms include all the nagas⁸ and such who live hidden in the ocean or under the ground, and those animals that roam and live in the world of humans: grazing animals, beasts of prey, domestic animals, birds, insects, and so forth. Their lifespan and physical size and shape depend on karma and vary considerably. Simple and stupid, hungry and thirsty, in heat and cold, frightened and ever eating one another, animals suffer immeasurably.

Each day in the naga realm there are generally seven storms of scorching sand; the naga's flesh is flayed to the bone and they are constantly troubled by the threat of garudas. When you carefully examine each of the animals which you can see with your own eyes, you will understand all their apparently intolerable sufferings. In addition to these major sufferings, they are subject to desire-attachment and other forms of emotionality, and commit various unwholesome acts such as killing, etc. Since none of them either know or recall a vestige of the bases of virtue, i.e., faith, compassion, and so on, you should have compassion for them and strive at the means of avoiding rebirth in these realms. These are the circumstances of the three lower realms.

THE HUMAN REALMS

The human realm is the first of the three higher realms. In the human experience, there are four great sufferings: birth, old age,, disease, and death.

The Suffering of Birth

After your previous physical existence has been cast aside, you pass the period between death and rebirth in an ephemeral environment, powerless, frightened, and in pain. Seeing in the distance a beautiful house, a hut of grass or leaves, or a crack in a wall, you rush towards it. What you see depends on the amount of merit you have accumulated in the immediately previous life. According to whether you are to be born male or female, you will feel attachment and aversion to your mother and father to be;¹⁰ then the secretions of your mother and fluid from your father and your own consciousness combine. At this instant, all mental activity is confused; this experience is like having unclear dreams during a thick sleep.

During the first week in your mother's womb, the pain is like that of being roasted or fried on hot copper. The foetus seems like soft rice at this point, and this stage is called 'oval-shape'. In the second week, the wind of complete contact causes the four elemental natures to manifest themselves; the foetus is now called 'oblong-shape', and is like cold butter. During the third week, the wind qif activity causes the four elements to assume a definite form; now the foetus is shaped like an insect and is called 'lump'. Similar changes take place stage by stage until the seventh week, when the clasping wind gives rise to the four arms and legs; the experience is as painful as having a strong person pull out your limbs and spread them with a stick. As tji'e foetus continues to take form, further pain is experiences. In the eighth week, the wind which generates holes produces the nine orifices. The additional suffering is like that of a finger probing an open wound.

When your mother takes something cold, you suffer as you would if immersed in icy water; when she eats a great deal, you feel as if you're being crushed by boulders; if she eats only a little, then you feel as if you are hanging in space; when she runs or is very active, you feel as if you are rolling into a pit; and when she has intercourse, you feel as if you are being pierced by iron needles.

By the thirty-seventh week, you are completely miserable because of the conditions in the womb: dark, smelly, and filthy as a dungeon. The desire to escape arises. In the thirty-eighth week, you are moved towards the gate of birth by the flower-gathering wind; the pain experienced then is like that of being spun-on an iron wheel. Up to this point, your body has been maturing in your mother's womb and you have been heated as if in a copper oven, stirred by twenty-eight different winds, and nourished by such fluids as your mother's blood. Now, the wind of reversal turns your body upside down, your hands stretch forward, and you come out. The pain at this moment is like being pulled through iron mesh. When you have fallen out and are born, you

experience pain from being thrown into the centre of life/ Later, various other pains will come; for instance, when you are first washed, you will feel as if your skin is being flayed. Who could bear to enter the womb again if he thought about all this suffering?

The Sufferings of Old Age

The sufferings of old age are also immeasurable. Although your body was straight and firm before, it now becomes bent and stooped and you need a cane for support; your hair changes in color; your complexion is no longer lovely; your skin, which was as fine and soft as Chinese silk, becomes a thick heap of wrinkles, just as a lotus is white and red when it first blooms, but becomes old and dry, and wrinkled and shriveled. The lift of your body is broken; it's wearying either to sit or to move; your mental capabilities decrease, and you take no interest in anything. Your sense faculties are exhausted; your eyes no longer see forms clearly, your ears no longer hear sounds, your nose doesn't sense odours, your tongue tastes no flavours, physical contact is of little pleasure, and memories are unclear, now remembered, now forgotten. You are unhappy and irritable because everything is disordered and chaotic. As your former wealth is dispersed, as you become helpless and so on, your suffering increases. Clearly, there is nothing ahead but death, and when you think of that, you still have to sit, your head bowed in sorrow. The chances of the present life are gone, the end of life has been reached. Even your breath rasps as it moves in and out. Composite things age and decay simultaneously.

The Suffering of Disease

The ravages of fever are unbearable. You can't stand staying in bed. Even when you are lying down, the lower half of your body can't bear the weight of the upper half. You have no desire to eat or drink, and no power to exercise your wants. You are dependent on doctors. Your property and wealth are dispersed. You have to be examined and tested thoroughly. Even when the day has passed, the night is still to come. Time passes and you are in great pain.

The Suffering of Death

When death takes hold, happiness and fullness are gone; disease is torment, your mouth is parched, what is familiar changes, your limbs thrash about, you tremble uncontrollably, and spittle, mucuous, urine, and stools foul your body. Your breath rasps. The doctors give up. All their attempts have failed. You are alarmed and frightened by strong and violent illusions. Your breath stops. Your mouth and nose fall open. You abandon this universe, and move on to another. A great change takes place and a great darkness descends; you fall into a deep abyss, are carried away by vast oceans, and blown about, by the

winds of karma. As you wander aimlessly, you weep at having left everything behind: your house, farm, and fields, your wealth and possessions, your power and standing, your spouse and relatives, and even this cherished physical form.

When you die, the solidity of your existence¹¹ first dissolves into cohesion. It feels as if a mountain were relentlessly crushing your trembling body. Then cohesion dissolves into warmth, and fluid dribbles uncontrollably from your mouth, nose, and other orifices; you feel that you are swept away in a flood. As warmth dissolves into movement, your mouth and nose become dry and your eyes turn upwards. Body heat begins to leave your limbs, and you feel as if a great fire were roaring and burning inside you. As movement dissolves into consciousness, your breath stops and you feel a tremendous wind, frightening in its howling turbulence. When consciousness dissolves into ignorance, you experience a brilliant whiteness, then redness, and finally blackness. All mental activity ceases and you become oblivious. After a period of three or four days, mental activity returns and the various manifestations of the bardo¹² arise. Once again, you come to be born as one of the six kinds of beings, according to your karma.

However, the four great sufferings of birth, old age, disease, and death are not the only ones experienced in the human realm; there are others. While you are still living, you sometimes have to be separated from your parents, brothers, sisters, spouse, and others whom you love dearly, and you are completely separated from them at death. How can you forget this suffering? The suffering caused by meeting angry enemies or their attacks, triumphs, murders, onslaughts, or abuse can poison you to such an extent that you can't eat during the day or sleep at night. Seeking what you lack but not procuring it and being unable to keep what you do have are also forms of suffering. In these degenerate times especially, you spend all your time, day and night, suffering from anxiety, depression, attachment and aversion.

Consequently, be ever mindful of the shortcomings of desire's rewards, and know that all the phenomena of the cycle of existence are never still, like the ripples on a pond, and that these manifestations of delusion which are no things in themselves are like magic and dreams. When you have the determination to be free of samsara and are content with your material situation, you will be able to sit quietly with your mind happy and at ease.



THE TITAN REALMS

Although the titans enjoy riches and splendor equal to those of the gods, their inherent jealousy causes them to quarrel with everyone, whether of their own kind or not. In particular, they suffer greatly in their interminable war with the gods.

THE GOD REALMS

Gods of the desire realm suffer from warring with the titans, from not satisfying the yearnings of their own desires, and from death and banishment. When a god approaches death, five signs appear: his garlands of flowers wilt, his clothes become smelly, his armpits begin to perspire, his body begins to smell, and his seat becomes uncomfortable. All the other gods and goddesses run away. He dies by himself, suffering greatly and panic-stricken at the sight of the place of his next rebirth. He must experience these sorrows for seven days. Although the gods in the form and formless realms do not suffer in these ways, they still suffer from experiencing lower existences because they lack the power to remain in their heavenly existence and have to die.

Since hell beings suffer from heat and cold, pretas from hunger and thirst, and animals from stupidity, dullness, and being eaten by other animals; and since humans suffer from birth, old age, disease, and death, titans from quarrelling, and gods from death and their subsequent fall, you must strive to avoid sinking into samsara, the ocean of suffering, and to obtain blissful, sublime, and perfect buddhahood.

Karma: Action and Result

Karma gives rise to the six kinds of beings in the three realms and their involvement with the bewildering illusions of comfort and discomfort.

NON-MERITORIOUS KARMA

The non-virtuous acts emerge from emotional dispositions, and are explained as follows:

Physical Acts

The first is the taking of life. Taking life because of desire means killing for the sake of meat, skin, bones, musk, or other parts of an animal, for money, or to protect yourself or your friends. Taking life out of anger, means killing because of enmity or dispute. Taking life for the sake of offerings or gifts, thinking that it is virtuous, is killing because of stupidity. The fully developed consequence of these actions is to experience existence as a hell being; the consequence which reflects the germ of the act is to be disposed to take life when you are born again as a human; the consequence which reflects the

experience of the act is to have a short life and much illness and to be murdered for a long succession of lives; the environmental consequence is to be born in a steep and mountainous land where there is much danger to life.

The second act is to take that which is not given: stealing forcefully or violently with little provocation; undetected stealing by stealth; and stealing through deception in contracts, quantities of goods, or by cheating. The various results respectively are to be born in the preta realm; when born as a human to be poor and unhappy; to like to steal; and to be born in a country with much snow and hail.

Thirdly, misdirected desire means intercourse when forbidden by relationship, e.g., with your mother, sister, or daughter; when forbidden by commitment, i.e., with another person's spouse or lovers of another person or ruler; or when forbidden by the Dharma, i.e., not even with your spouse in the vicinity of a lama, a temple, near a stupa, in a place where there are many people, when observing a temporary vow of chastity, or when the woman is pregnant. The four results are to be born in the preta realm; for your spouse to be like an enemy, unattractive and quarrelsome; to be continually dissatisfied with your own spouse, and to think constantly of other partners; and to be born in a country which is very dusty.

Verbal Acts

The first is lying: lies about your spiritual attainments, lies which cause harm, and ordinary lies. The four results are to be born in the animal realm; when born as a human, to be slandered excessively and to have stinking breath; to like to lie; and to be born in a country of extremes in terrain and climate. Perpetrating discord means causing two people to disagree in the presence of each other, creating differences¹ by implication, and creating differences by innuendo. The results, respectively, are to be born in the hell realms; when born as a human, to be companionless; to like discord; and to be born in a country that is steep and precipitous. Offensive language means to speak harshly directly to a person, to insult him by making fun of him or by jesting, or to denigrate him to his friends and companions. The results again are to be born in the hell realms; and when born as a human, to hear all kinds of unpleasant words and sounds; always to enjoy offensive language; and to be born in a hot and dry region full of crags, ravines, and brambles. Idle talk means to repeat mantras wrongly, to explain canonical text's incorrectly, to talk a lot about inconsequential matters, and to explain the Dharma to those who have no respect for it. The respective consequences are to be born in the animal realm; when born as a human, for no one to be interested in what you say; for your speech to be boorish; and to be born in a country where • summer and winter are confused.

Mental Dispositions

To covet means to be so attached to your ancestry, body, character, wealth, or possessions that you think it completely inappropriate for someone else to enjoy such qualities; or to think that you should have something that is in somebody else's control. The results are to be born in the preta realm; and

when born as a human, not to accomplish what you intend; to be grasping; and to be born in a country where crops grow badly. Ill will refers to the harmful intentions aroused by aggressive anger or war, to those produced by jealousy, and to those produced by hatred. The results are to be born in a hell realm; to be angry by nature; to have people treat you as an enemy for no reason; and to be born in a harsh, mountainous country cut by deep gorges. Skepticism consists in discounting the relevancy of the principle of action and result, of the relative and ultimate truths,¹³ or the Three Jewels. The results are to be born in the animal realm; to be so stupid as not to understand anything; to have no inclination whatsoever for education; and to be born in a poor and barren country.

The very worst of the ten non-virtuous acts are to take the life of your parents or spiritual teacher, to steal the wealth of the Jewels,¹⁴ to cause persons to break their vows of chastity by seducing them, to deceive a lama by lying to him, to belittle a tathagata,¹⁵ to cause disturbances in the fellowship of the ordained or among religious friends, to speak offensively to your parents or an awakened saint, to participate in idle conversation which distracts people who want to practise Dharma, to covet precious objects which are consecrated to the Three Jewels, to arouse sufficient ill will to commit inexpressible action, and to be skeptical because you harbor extreme views.¹⁶

The Relationship of Consequences To Emotional Dispositions and Other Factors

Anger leads to birth as a hell being, greed to a preta existence, stupidity to an animal existence, desire to a human, jealousy to a titan, and pride to existence as a god. Engaging extensively in unwholesome action leads to birth as a hell being, moderately to a preta, and slightly to an animal; good and bad actions mixed together lead to the multitudinous lives of the three higher realms. Activity in which the recipient of your unwholesome act is of high, moderate, or low standing results in birth as a hell-being, preta, or animal respectively. An unwholesome act continues to develop until it is confessed and repented.

MERITORIOUS KARMA

Meritorious karma arises from such virtuous considerations as love, goodwill, few desires, and contentment.

Physical Acts

The fully developed consequence of ceasing to take life and protecting it is to be born as a god, and when born as a human, your life will be long and free from illness, you will be rich, and for oceans of lives you will be happy and joyful and have little thought for killing, your country will be pleasant and everything will be lovely. When you stop stealing and give generously you will come to have the power of a ruler, even as an ordinary human you will have

the very best of wealth and possessions, will take joy in giving, and will be born in a country with the best in food and riches. The results of disengaging from misdirected desire are to be born among celestial beings, and, when you are born as a human, to have a fine, beautiful spouse with whom you live in harmony, to have contentment in continual friendship, and to be in a country both pleasant and comfortable.

Verbal Acts

The results of ceasing to lie and speaking the truth are to be born among gods or men, to have everyone regard your words as true, to like to give honest views, and to be in a level country where fruit is always ripening. When you stop perpetrating discord and reconcile disputants, the consequences are to be born among gods or men, to have your speech regarded as true and reliable, to like agreement, and to be born in a country with little sleet or hail, but with food and wealth easily procurable. When you stop speaking offensively and speak softly and gently, the results are to be born among gods and men, to be praised by all, to hear pleasing speech, to enjoy gentle talk, and to be born in a gentle country moderate in temperature. The results of not talking idly, but talking only when you have something meaningful to say are to be born among men, to have others pleased and ennobled by your words, to be happy in speaking little, and to be born in a country even in terrain and climate.

Mental Dispositions

The results of not coveting, but being content and having few wants, are to be born among gods and humans, to be born happy and to accomplish whatever you think of, to be always content with your possessions, and to be born in a pleasant region. The results of not harboring ill will, but having good will, are to be born among gods or humans, to be loved by all and to accomplish any desired objective, to want to help sentient beings, and to be born in a country where all needs and wants are fulfilled. When you abandon skepticism, you will be born among gods or humans, will be venerated by others and will inherit great intelligence and wisdom, will enjoy strenuous study, and be born in a country with fertile land and wholesome food.

THE KARMA OF STILLNESS

The seed of the practice of meditative stability as absorption leads to the result of meditative stability as lived experience. The ten virtuous acts constitute the framework of meditative stability as absorption. Beginning with the eight preparations of the generating meditative absorption, the actual practice consists in meditating in a samadhi which includes examination, investigation, euphoria, and bliss. The practice leads to birth and experience in the realm of the first meditative stability. When there is no examination or investigation in the actual practice, yet there are feelings of euphoria and bliss, the realm of the second meditative stability is reached, and when all four cease, the fourth is reached. The experiential realm of Infinite Space develops from detachment through the four meditative stabilities. This practice results in the birth and experience as a god of the experiential realm of Infinite Space. With further dissociation, you are born as a god in the experiential realms of Infinite Consciousness, Absence of Being, and Neither Existence nor Non-existence of Cognition. The development of successive detachment is due to progressive divorcement from attachment, as mind as apperception reaches each succeeding level. All these actual practices are of a one-pointedly virtuous mind.¹⁷

The agents which produce the substantive experience of samsara are just these three types of emotionally tainted karma.

Briefly, in this experience of samsaric existence, a two-fold clinging develops from the root of ignorance. From this clinging, discriminating consciousness becomes emotionality, and transcending awareness becomes wisdom, faith, compassion, and a helpful disposition. The higher and lower realms and their corresponding happiness and suffering come from good or bad karma. When good and bad karma are mixed, various different experiences of happiness and unhappiness arise. All these variations in karma are responsible for the multiplicity of beings, since different results will come from different actions.

Although the experience of a particular existence may have been generated by virtuous karma, the experience may be completed by unwholesome karma. For instance, you could be born human, but in poverty. On the other hand, your life may be generated by unwholesome action, but completed by virtuous karma, as in the case of a rich serpent king. If both your generative and completed karma are virtuous, you would experience existence as a universal monarch: if both are evil, then as a hell being.

Karma accumulated in this life and whose results will be experienced in this life is inexpressible action contemplated and executed against a buddha. For instance, Devadatta, who injured Buddha Shakyamuni, experienced the fires of hell in this life. It also refers to pure motivation and a pure recipient of the action; a man and wife who gave Sariputra a meal later harvested golden ears of corn. Results described as those to be experienced after birth designate the consequences of the five inexpressible actions and the five nearly inexpressible actions.¹⁸ Their results will be experienced immediately after this life. Results described as those to be experienced at another time designate the consequences of actions whose results will be experienced in three or



four later births, or sometime in the future. Karma can be accumulated through action: for instance, worshipping the Jewels with faith, or killing a man out of anger. Karma can also be accumulated without action; by rejoicing in the good or bad actions of others, for instance. Karma may not be gathered even though there is action; this happens, for instance, when you sit down to meditate but let your mind wander.

A noble act conjoined with base motivation would be to build a monastery or stupa out of a desire for fame. A base act conjoined with a noble motivation would be to speak roughly to or beat and strike someone in order to help him.

Collective karma means the accumulation of similar karma by many sentient beings, and hence the development of similar results. For instance, all sentient beings perceive the universe in the same way. Particular karma refers to the experience of karma of each individual sentient being, and gives rise to the variety of experience of happiness and sorrow due to differences of individual -environments, bodies, and possessions. When the results of noble karma are completed, the results of base karma are experienced. Happiness in early life may turn to misery later.

Saving lives results in longevity, but striking or beating people leads to much illness. Through generosity you will come to be very wealthy, but when you are full of harmful intentions you will have many enemies. Although you may find a beautiful and perfect spouse as a result of abandoning adultery, you may experience discord because of past actions in which you perpetrated discord. Those who stop speaking offensively will be loved by all; those who covet will always be destitute. Although you may be born in a home with wealthy parents because you made offerings and were generous, your jealousy of others' generosity results in your becoming destitute in this life. The results of less generosity have led to your birth in a poor household, but through service to all your elders and parents you become respected, praised, and revered by all. Although you were born rich because of previous generosity, your not liking religion results in your becoming a skeptic. Although previously you may have practiced virtue very powerfully through offerings and gifts, the power of your jealousy or other forms of emotionality misdirects your prayers, and while your birth places you in a position of great influence, you perpetrate unwholesome karma very powerfully. Although you may have only a little virtuous karma from before, when you die with firm faith in the Dharma, you will be born in a religious home. If you previously practised Dharma out of faith and compassion, your present family, existence, and possessions are the very best, you practise Dharma as before, and you progress on the path to enlightenment.

When you come to believe in the inevitable results of interdependence¹⁹ and cause and effect, you have really penetrated to the centre of the root of the teachings of the Buddha.

Revulsion for the cycle of existence and the determination to become free are like the roots of a tree; faith and compassion are like the trunk; the practice of virtue and the abandonment of unwholesome action are the branches; the leaves are virtues 'without limit; the flowers are the possession

of the essence of transformation and perfection; and the fruit is the attainment of the citadel of full enlightenment, buddhahood.

You will practise the Dharma when you are determined to leave samsara. To practise it, first go for refuge to the Three Jewels with some understanding of their noble attributes and learn the ways to clear away limitations and gather the accumulations of merit and awareness through devotion and other means. If you do not know the reasons for practising the Dharma, the methods of practice, or the results of practice, you are shooting an arrow in a black fog.



ENDLESS KNOT (MANDALA)
Harmony

The Sources of Refuge

Buddha

A sentient being first engenders bodhicitta, and for three immeasurable eons gathers the accumulations of merit and awareness, clears away limitations, perfects enlightened conduct as vast as an ocean, and, treading the five¹ paths in the ten stages, attains completely perfected buddhahood. The nature of buddhahood is three-fold: it is the great cessation which is the complete removal of the two limitations and their associated habits; it is the great realization which is transcending awareness, the seeing of all knowable phenomena clearly and unconfusedly; and it is the great fearlessness which is activity arising continually and pervasively from spontaneous compassion and working for the benefit of beings.

Etymologically interpreted, 'buddha' means to be cleared of ignorance which is like being asleep, and to be complete in that two forms of understanding, the awareness of how everything is and the awareness of how everything appears, are fully developed.

The Three Kayas

'Buddha¹ can be interpreted in terms of the relationship between causes and results. The two kayas ²⁰ are obtained through the engenderment of bodhicitta and through the successive perfection of both the accumulations which are gathered by practising the six perfections. The accumulation of merit is gathered in every action which is powered by compassion for sentient beings and faith in the supreme ones. This accumulation matures completely into the two form kayas. The accumulation of transcending awareness develops through the practice of absorption in meditation devoid of conceptualization. Its flawless result is the accomplishment of dharmakaya.

In every situation, dharmakaya is present. It pervades all samsara and nirvana, is beyond all intellectual postulation, and is devoid of origination, duration, and cessation.

The framework of the sambhogakaya of buddha arises before the brilliance of all tenth-level bodhisattvas in the supreme buddha realm which transcends the three realms of samsara. This confluence of buddha's own brilliance and that of the bodhisattvas is termed the sambhogakaya of interacting brilliance.

The nirmanakaya of buddha has three aspects. Nirmana-kaya as skill trains sentient beings by presenting skills in various situations. Nirmanakaya as an individual trains sentient beings by taking various forms of existence, such as a king or a deer. Nirmanakaya as perfection works for the welfare of sentient beings through the twelve great deeds. ²¹



The two form kayas appear through the previous aspiration for some manifestation in order to train beings, and from the inherent dynamism and inspiration of dharmakaya.

The kayas can also be distinguished according to their manifestation: dharmakaya appears when the limitations of conceptual knowledge are cleared away; sambhogakaya when the limitations of emotionality are cleared away; and nirmanakaya when the limitations of karma are cleared away.

The Four Great Qualities of Buddha

The great awareness of buddha sees and knows all the phenomena which constitute samsara, nirvana, and the path. It is as if everything were placed in the palm of a hand. The karma of the three times, the past, present, and future, the seeds of karma, the results of karma — everything — is known individually, unconfusedly, and clearly, without any dimness.

Great non-conceptual spontaneous love goes out to all beings, without regard to proximity or association, and the corresponding compassionate concern follows.

Buddha-activity is continuous and consistent. In both conducive and non-conducive circumstances, it works effectively in a variety of ways, according to the potential of individuals. This activity, which opens the doors to temporal benefit in the higher realms and to ultimate benefit through liberation, continues to rise until all of samsaric existence is emptied.

Through the power of such inspiration and blessings, a sentient being can develop successively faith, devotion, respect, love, and compassion. Through, these, he can understand that all subjective and objective phenomena are empty, realize that they are like a magic show, and destroy any clinging to the reality of samsara. Absorbed completely in tranquility and insight, and traveling the five paths and ten stages²² with the six and ten perfections,²³ he is protected from the great fear and suffering of samsara, and is guided to ultimate enlightenment.

Thus, the all-knowing awareness, loving kindness and compassion, activity in deeds, and power and capability to afford refuge are the unsurpassable qualities of buddha.

Bodhisattvas who have realized the eighth up to the tenth level have attained ten forms of mastery: the mastery of life is the ability to obtain and stay in any form of existence at will; the mastery of mind is the ability to be absorbed exactly in whatever state of meditation is desired; the mastery of necessities is the ability to rain down riches, jewels, and food for all sentient beings; the mastery of karma is the ability to inspire others to cultivate good karma which will be experienced at another time; the mastery of birth is the ability to rest in meditative stability and yet be born in the desire realm²⁴ without being affected by moral shortcomings; the mastery of intention is the ability to change any of the four elemental natures at will; the mastery of aspiration is the ability to accomplish the two objectives (i.e., that which benefits others and oneself) by aspiring for excellence; the mastery of miracles is the ability

to demonstrate innumerable miracles for the benefit of sentient beings; the mastery of wisdom is to know completely the true significance of all phenomena; and the mastery of the Dharma is the ability to satisfy completely the minds of sentient beings of different tongues and different capabilities by explaining the words and phrases of the Dharma in one single exposition. Buddha's attributes are many times more wonderful than these.

The Three Jewels and The Three Roots

Buddha is the embodiment of millions of distinct qualities, each of which has fully matured. They include the thirty-two major perfections and the eighty minor perfections of form, the sixty special tones of harmonious speech, the ten powers, the four grounds of fearlessness, the eighteen distinguishing characteristics,²⁵ and so forth. If, through some inconceivably great miracle, you saw the form of a buddha, you wouldn't disagree with this description at all. Such is the Jewel of Buddha.

Speech, hidden and inconceivable; with heavenly melody, rains the Dharma of the various vehicles, both great and small, simultaneously on gods, nagas, animals* and men both kind and evil, all according to their faith and capability and temperament, in all their respective languages. Moreover, even when the Dharma is spoken to every individual who is to be trained in any region whether near or far away, the quality of the sound is perfectly suited, is free of all such faults as speaking too quickly, stuttering, slurring, and is soft, gentle, and melodious. In all Buddha realms and other worlds without end, the Dharma, noble from beginning to end, deep and extensive, works for the benefit of beings until all of samsaric existence is emptied. Such is the Jewel of Dharma.

All who have practiced the Dharma, the best of all speech, shravakas, pratyeka-buddhas, arhants, and all bodhi-sattvas²⁶ on the spiritual stages from the first to the tenth and final comprise the supreme sangha; the sangha of human individuals consists of all those who abide in any of the three vows: individual liberation ordination, bodhisattva ordination, or vajrayana ordination.²⁷ Such is the Jewel of Sangha.

You should go for refuge with the knowledge that buddha is the framework of refuge, that the Dharma is the way, and that the sangha are the companions.

The assembly of deities, the yidams who are the roots of attainment, arise from the play of activity through which buddha, the accomplished transcendent conqueror and embodiment of the five transcending awarenesses and the three kayas, trains beings. The lama is the root of inspiration and blessing, and confers the initiations which mature, the oral instruction which liberates, and the authorization through reading which provides support, all of which are for the pith of the transformation and perfection techniques for the yidams. In this framework, the dakinis and defenders are the roots of buddha-activity, through whom you achieve mastery of all forms of activity, pacifying, enriching, influencing, and subduing. These are the Three Roots.

The Practice of Dharma

Going For Refuge

The seekers of refuge are you and all sentient beings. The sources from which refuge is sought are all the above. The point of refuge is to seek refuge from the eight and sixteen fears, and eventually from the sorrow of the lower realms and from samsaric existence until the moment of enlightenment. To go for refuge understanding these three points is the root of the Buddha's Dharma.

If you go to buddha for refuge with faith, confidence, and intention, you will have confidence in the Dharma that is taught. To go to the Dharma for refuge is to practice its methods and take it to heart. To go to the sangha for refuge means to listen to the speech of all the supreme ones and of the individuals who have studied the meaning of the Dharma, and to practise their teachings and follow in their path.

Buddha decreed that, if you go for refuge in this way, in this and later lives you will travel the path to freedom, will meet the precious Doctrine of the Buddha, will not encounter evil companions and will not stray in thought or action; nor will obstacles to Dharma practice cause you to stumble, you will not be born in lower realms, all approaches to practice will have, a foundation, and samsaric existence will come to have an end.

Accordingly, imagine that all the deities of the Three Jewels and the Three Roots are actually gathered in the sky in front of you, radiant with brilliant light. Prostrate yourself before them with devotion in body, speech, and mind; offer everything substantial and imaginable that is beautiful or pleasing in form, sound, smell, taste, or touch. Confess, with sincere regret, all the unwholesome acts and limitations which you have accumulated from beginningless time, and vow not to commit them in the future.

Wisdom, love, and capability are present in the minds of all these sources of refuge; their communication is subtle and inconceivable; their forms are totally wholesome; and their qualities are inconceivably great. When the right conditions come together, i.e., the inspiration and blessings of all the above, the power of your own confidence and idealistic motivation, and the reality of all phenomena being empty by nature, yet arising through dependent relations, all fog-like limitations and unwholesomeness dissipate, are dispersed, and cleared away. Sun-like accumulations of merit and transcending awareness steadily develop, and when the transcending awareness which apprehends everything that is and how it is is full, the citadel of buddhahood is achieved. During the succession of lives leading up to this attainment, all the happiness of the higher realms is experienced just as excellent fruit and grain spring from sound roots and stalks. To go for refuge with great faith, to clear away limitations, and to gather accumulations are extremely important. Have total confidence in the Sakya, Gelug, Kagyu,

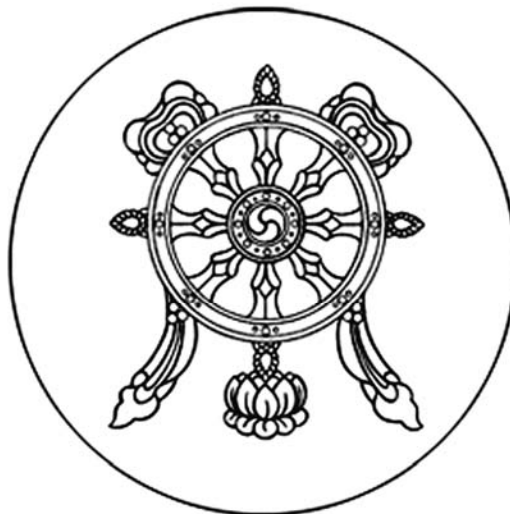
and Nyingma traditions, 28 since they all provide exact means of liberating all sentient beings from samsara by training them in the Buddha's Dharma.

Stages of Practice

If you are of moderate or lesser capability, you practice virtue, abandon unwholesome action, and consolidate the five foundations, which are each practiced one hundred thousand times. Then you learn to control your mind, to train and purify your attitudes, and begin the mantra practices which lead to the realization of a yidam. While you meditate on the Six Doctrines, 29 particularly the heat yoga, you gain mastery over the vase-like energy through four practices. Through various physical exercises and through the projection, retention, distribution, and dispersion of vital fluids, your mind and body become full of bliss; mahamudra, bliss-emptiness, is realized.

If you have the highest capabilities, your course of experience is matured through initiation. Then, you settle on mahamudra or the great perfection 30 which has been pointed out and, through meditation, travel decisively the various paths and stages of spiritual development.

If you are really able to comprehend the significance of all these teachings, you will turn away from clinging to samsaric existence and will engender the resolve to pursue the benefits of freedom. Confidence will arise when you understand the qualities of the Jewels, and compassion will arise for all suffering sentient beings. Then, if you devote yourself to a lama and seek the key instructions and meditate, you will definitely come to obtain ordinary and perfect mastery. 31



WHEEL OF DHARMA (CHAMARU)
Knowledge

PART II

To my lama and the Three Jewels I go for refuge. I pray for their blessings.

The Three Jewels

If you have studied the previous sections properly, your appraisal of samsara will have changed, you will have begun to be concerned with the idea of freedom, and you will understand how to have faith in the Jewels, buddha, the Dharma, and the sangha.

For instance, faith which is the expression of rational appreciation develops if you understand the many qualities of buddha and see their magnificence and grandeur. With the support of this kind of faith, confident faith grows when you are certain that buddha has these qualities and does act for the welfare of others. Faith which is the expression of the intention to reach enlightenment grows when you feel that you yourself must achieve the buddhahood which embodies such qualities.

To have these three kinds of faith and hence, confidently to seek refuge from samsara for all sentient beings and yourself, doing so through prostrations, offerings, worship, prayer, and so forth is to go to Buddha for refuge.

Dharma is twofold: Scriptural Dharma, which consists of all the Dharma of the greater and lesser vehicles and completely and perfectly reveals the way to attain buddhahood; and realized Dharma, the appropriation of and meditation on the meaning of the former. To engage in and apply the Dharma through your own delight and faith in it is to go to the Dharma for refuge.

The transcendent sangha consists of those who have reached some stage of realization in their course of experience. The ordinary sangha consists of those who demonstrate and give instruction in the words and import of the Dharma, the teachings of the Buddha which have come to us through an unbroken lineage of teachers. To go to the sangha for refuge means to follow their example by engaging in and applying the Dharma which they teach, doing so with respect and devotion for them.

When you constantly think of and really appreciate the pain of endless samsara, you will reverse your attitude of attachment and clinging to samsaric existence and begin to feel a definite joy and eagerness for a path to and goal of freedom and omniscience. This change of attitude is like a field: in it all praiseworthy qualities grow.



The Lesser Vehicle

One path is the lesser vehicle. In order to go beyond pain and to obtain peace and happiness, you adhere to your ordinations, whether refuge, lay, novice, or full ordination ³². Consequently, you guard against any violation of those rules of conduct which concern the ten non-virtuous acts or similar evil which you do compulsively and which causes harm to others. Benefit and happiness will arise when, you live precisely both with yourself and in-your actions, practicing the ten virtuous acts which do no harm to others. Hence, observe all those rules of virtuous conduct and guard against violating them. The meditation associated with this path is characterized by the meditative stability in which mind dwells one-pointedly in the realm of emptiness. The consequence of this path is the attainment of arhantship or pratyekabuddhahood.

The Greater Vehicle

However, when you generate an attitude which is concerned with happiness and benefit for all sentient beings, the path of the lesser vehicle changes into the greater vehicle. Further, the greater vehicle itself must rest on this path, since in all of the Buddha's Dharma you must not violate the rules for the practice of virtue and the abandonment of unwholesome action.

The Indeterminacy of Self in the Individual

After you have sought bodhisattva ordination, investigate the presentational nature of mind-in-itself. Resolve that the cognition of an individual self is indeterminate, as is taught in detail in all the main courses of instruction.³³ But, to be brief, what is called 'mind' is nothing more than emptiness, since nothing at all is exhibited; no form, oblong, round, square, semi-circular, triangular, long, short, thin, thick, or such, nor colour, white, yellow, red, green, blue, black, patterned, or whatever. Moreover, this emptiness has no size, centre, boundary, or measure of any kind. Though you could come to feel, "It's empty, there is nothing at all," there is still this cognition which permits various thoughts of attachment, aversion, happiness, sorrow, faith, compassion, and such. First, examine and investigate the nature of mind as described above. As you continue to determine the lack of self in an individual, meditate with it.³⁴

The Indeterminacy of Self in Phenomena

Determine, too, that all phenomenal manifestations, outer or inner, of the universe or its inhabitants, form, sound, odor, flavor, or touch, which arise as the intrinsic dynamism ³⁵ of mind-emptiness, have, as can be explained in detail, no determinate structure. To be brief, everything is like a magical show, ³⁶ a dream, the moon reflected in water, a rainbow, a vision, a mirage, a reflection in a mirror, a phantom city, a flash of lightning, or an echo. The

nature of phenomena is nothing but the unimpeded appearing of circumstances and relations. 37

When you have determined that phenomena have no self, meditate; composing yourself in the meaning of the perfection of wisdom. 38

The Development of Love and Compassion

Think of every sentient being who has not realized the meaning of the two kinds of non-self as having been your mother, father, relative, or friend. Think how they all have been attached to you, have cared for you, been fond of you, have sheltered you and really have only benefited you. All of them are bewildered by ignorance, completely transfixed by a virulent instinct which grasps at a self when there is no self, an T where there is no T. The many emotions and feelings arising from that grasping become causes which lead to the accumulation of immeasurable unwholesome activity. The power of that activity engenders the result of having to wander endlessly in samsara, experiencing various kinds of pain in the six realms of beings. Though no sentient being wishes to suffer, they all engage in unwholesome action, the cause of suffering; though they wish to be happy, not understanding how to practice virtue, the cause of happiness, they are unable to do so. Impressed by their pitiable situation, you should meditate on love and compassion and engender bodhicitta.³⁹

The application of the greater vehicle consists essentially of meditating on the unity of emptiness and compassion while practicing 'taking and sending' continuously.⁴⁰ Since this really is the unerring path of buddha, you should never be without this meditation as you train in the six perfections.



LOTUS FLOWER
Purity and enlightenment

The Six Perfections

Generosity

There are two kinds of generosity: offerings to ideals and generosity to sentient beings. Actual objects are offered to the Three[^] Jewels and the Three Roots with the great faith that comes from understanding and recalling their qualities: clear water, flowers, incense, clear and bright things, light and such, saffron-scented water, and all kinds of delicious and fragrant foods, various tones and melodies from bells, singing cymbals, gongs, silvery cymbals, drums, trumpets, oboes, horns, lutes, flutes, and so on. To the sangha you can render service by providing food, clothing, a place to stay, and other needs, and offer hangings, drapes, banners, canopies, tapestries, and such. To offer what already exists means to offer anything and everything, the foundation of the world of gods and men,⁴¹ mountains, cliffs, rivers, oceans, ponds and lakes, meadows, parks, groves, fruit, grain, houses, food, clothes, silken robes, jewels, wealth, luxuries, sons, daughters, domestic and wild animals, birds, and beasts of prey. Imagined offerings are mentally projected offerings of the whole spectrum of natural and aesthetic phenomena to all the recipients:⁴² beauty in form and substance, harmonious sounds, fragrances, sweet tastes, soft and gentle textures, and imagined objects more than the sky could hold, the eight auspicious symbols, seven kingly articles, eight auspicious substances, ⁴³ and so on.

What is the point of making such offerings? The lamas, the victorious buddhas, and their sons the bodhisattvas have previously completed the acquisition of merit and awareness and have realized the presentational nature of all phenomena. Since transcendent awareness is definitely present for them and control-in-itself has been acquired in cognition, they have no ego-clinging, attachment, or craving. Nevertheless, because they are perfect and supreme recipients, they have the capability and the loving kindness to gladly accept offerings in order that someone with faith may increase his merit. If you render offerings through faith and devotion, you yourself will complete the acquisition of merit and approach the acquisition of awareness and will have the power and ability to constantly increase the two acquisitions. When various good conditions, causes, and factors such as these supreme recipients of offerings, a compassionate understanding and acceptance, many perfect objects, and an offering made with earnest faith and devotion come together, the path which consists of the two acquisitions is completed and the result — the buddhakaya ⁴⁴— is attained; just as, when several conditions such as earth, moisture, warmth, air, and such factors are applied to a primary cause, say a seed, fruit or other crops result.

Generosity as Giving to Sentient Beings

The second kind of generosity is carried out at the level of sentient beings. Out of a great compassion for all sentient beings who are solely awash in waves of bewildering appearances, you give your body, wealth, and

everything with great love by providing food for the hungry, water for the thirsty, clothes for the naked, money for the destitute, shelter for the frightened, medicine for the ill, happiness for the suffering, and so forth. Even better is the generosity of the Dharma, the cause of happiness in all times both now and in the future. To voice profound mantras and dharanis⁴⁵ and the names of buddhas in the ears of any sentient being whatsoever, and to give the Dharma to those that wish it, constitute generosity of the Dharma. In this way, the cause, great compassion, leads you to perform the four kinds⁴⁶ of generosity with respect to the recipients, sentient beings. The path which consists of gathering the two acquisitions is completed, resulting in the attainment of dharmakaya for your own welfare and the attainment of the two form kayas, sambhogakaya and nirmanakaya, for the welfare of others; Tremendous welfare arises for sentient beings.

Morality

Adherence to ordinations, whether lay ordination, novice or full ordination, bodhisattva, or vajrayana ordination, terminates both in your self and in your actions, all compulsive patterns of evil and unwholesomeness which cause others to experience injury in the course of their experiences. Through calmness, maturity, and restraint in your own course of life, the mass of your emotions and feelings decreases, and faith, diligence, and wisdom increase, so that a basis for happiness and help for others develops. To create a cause which leads to the completion of the two acquisitions, always observe the rules of virtuous conduct and guard against any violation of them.

Patience

Faith, compassion, and emptiness enable you to forbear any pain which might arise: direct or indirect injury inflicted by any sentient being who clings to a self in the vastness of ignorance and is suspended in the manifestation coming from his own bewilderment and grasping at duality;⁴⁷ mental disturbances caused by emotions and feelings in your own course of experience; interruptions which conflict with Dharma; or unpleasant situations.

Diligence

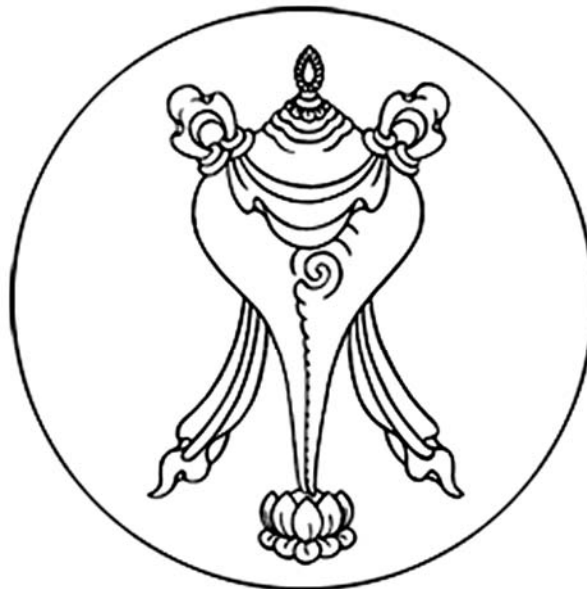
In practicing the Dharma which leads to liberation, you listen, contemplate, and meditate.⁴⁸ Your diligence develops and increases when you are undaunted by any sufferings such as cold, hunger, or thirst, and abandon accumulated laziness and the distractions of desire and comfort.

Meditative Stability

You should abandon sensual gratification and all similar activities which distract the mind. Staying in seclusion with few desires, content, you should sit with the body held in the posture of seven points 49 and the speech free of sound or utterance. Let your mind rest one-pointedly as best you can in the realm of non-clinging, clear and empty. Or, let your mind rest one-pointedly on the coming and going of your breath, a deity's form, a syllable, a point of light, or some such thing. Letting your mind rest one-pointedly is the main practice of meditative stability.

In point of fact, your mind as it is now has no control-in-itself, since multitudinous thoughts rise up and your mind doesn't rest for a single instant. Meditative stability means that control-in-itself emerges through training and mind does come to rest one-pointedly. In this training, many stages such as the four mental stabilities 50 will set in according to the presence or absence of investigation, examination, euphoria, or bliss.

In the immediate future meditative stability will give rise to tremendous physical and mental bliss,, terminate many accumulated faults, and give rise to such great qualities as prescience.⁵¹ Ultimately, the supremely true and real, the transcending awareness which is individual cognition itself, is seen with incisive clarity, and the first level⁵² is reached. Ocean-like waves of great qualities come from this point on.



CONCH SHELL
Thoughts of the Buddha



Wisdom

The perfection of wisdom is knowledge of the existentiality of presentational being. Relatively, all phenomena are manifestations of bewilderment, present no essential facticity at all, are empty in themselves, yet appear and are evident in many different forms; and as they arise like the eight and twelve similes for illusion,⁵³ their nature is to be transitory, to change; hence they are not objects fit for attachment and craving or objects to be held real. Ultimately, this very cognition which perceives such phenomena is without origin, cessation, or duration, is beyond any phenomenal determinant such as colour, form, and so forth, is divorced from recognition as to extent, as being one or many, and is like the sky, no-thing in itself.

However, you must meditate on the above one-pointedly and achieve a stable realization. Mere understanding cannot liberate. The newly-hatched bird is not able to fly. Morality protects it against weakness, generosity nourishes its strength, meditative stability keeps a place for it, diligence preserves it continuously, and patience sustains its warmth. Consequently, the dexterity of wisdom is perfected and the ability to fly consolidated. The bird can do absolutely anything! Similarly, if these five perfections provide constant companionship, you can become a Buddha with the achievement of stable realization.

Without the realization of the meaning of the perfection of wisdom, the bird can only hop about in the higher heavens, no matter how strong he may be. Without wings, he can't fly in the sky of Transcending All Misery. Similarly, if you do not have this wisdom of profound emptiness which exceeds ordinary understanding, such actions as generosity, morality, and the others do not take the name 'perfection' and are of no great significance. If you do have this wisdom, the six are perfected and become the causes of attaining buddhahood. The term 'perfection' means perfection in the sense that all the different things which were to be abandoned ⁵⁴ have been totally abandoned, and perfection in that dexterity is complete and you need not search for additional remedies.

The Attainment of Buddhahood

As you strive at the six perfections, the acquisition of merit is progressively perfected according to three levels of expertise — lower, moderate, and greater. Through this development, you travel the three parts of the path of acquisition — lower, moderate, and greater. The path of accommodation is accommodation to the acquisition of transcending awareness; the significance of phenomenon-in-itself is clearly seen!⁵⁵ You enter the path of seeing, attaining the first level of a bodhisattva, The Completely Joyful One', and acquiring power in the twelve qualities⁵⁶ a hundred-fold. Then the successive completion of the two acquisitions, merit and awareness, encompasses the path of meditation which consists of the seven levels of lesser perfection and the three levels of greater perfection⁵⁷ up to the tenth, 4Cloud of Dharma'. At the culmination of the path called 'free of study', the

remedy of vajra-like samadhi vanquishes the very subtlest of things to be abandoned, the limitation of conceptual knowledge. Free from everything to be abandoned, awakened and totally enlightened in transcending awareness, the result to be achieved, the Dharmakaya of Buddha, becomes totally evident, and the two form kayas, Sambhogakaya and Nirmanakaya, act continually for the welfare of beings. The final result is achieved; complete buddhahood, the embodiment of the four kayas and five transcending awarenesses. 58

FOOTNOTES

1. A person is limited by karma when his present circumstances (which are determined by his previous karma) necessitate his collecting unwholesome karma.
2. A few comments on terminology may be helpful. The term 'sentient being*' means any individual with a mind, i.e., something which experiences existence. The possibilities of existence based on concepts of self are termed 'samsara', and include the higher realm, gods, titans, and humans; and the three lower realms, animals, pretas, and hell-beings.
3. Transformation and perfection (Tib., bskyed.rim, rdzogs.rim) are techniques of meditation used in vajrayana practices.
4. The four elemental natures (4biyung.ba.bzhi) are earth, water, fire, and wind, which represent solidity, cohesion, warmth, and movement respectively.
5. Mahamudra (Tib., phyag.rgya.chen.po) is the term for meditation on and realization of what is ultimate. This particular teaching is the main practice of the Kagyupa school.
6. In Buddhist philosophy, individual existence is viewed as an aggregation of forms, sensations, cognitions, volitions, and consciousness. Nowhere in these aggregates is there a real self.
7. See note 2. The experience of the preta realm is halfway between that of the animal realms and hell realms. While the term is often translated as 'ghosts', most pretas have a corporal existence and are subject to the sufferings described.
8. Nagas are often described as serpent kings. They have a serpent-like body, but may be extremely powerful and rich.
9. Garudas are described as eagle-like birds who prey upon nagas.
10. In particular, aversion for your future mother and attachment to your future father indicate that you will be female. Attachment to your mother and aversion for your father indicate that you will be male.
11. See note 4. The experience of physical existence involves a certain solidity associated with your body.
12. 'Bardo' literally means 'the period between*'. In this case, it refers to the period between death and birth.
13. See Rinpoche's discussion of the perfection of wisdom in Part II.
14. I.e., articles of money which have been donated for the support of the sangha, for shrines, temples, or images, or for making the Dharma available.
15. A Sanskrit term meaning literally 'thus gone', and here an epithet for a buddha.
16. The extreme views are either nihilism (nothing exists) or permanence (things exist in reality).
17. In these meditations, there is no active emotionality, and so no unwholesome action. Your mind is totally absorbed in tranquility.
18. The five inexpressible acts are: to kill one's mother, father, spiritual teacher or an arhant, to cause a schism in the sangha, or to harm a buddha. The five nearly inexpressible acts are: to kill a novice or a full monk or nun, to seduce someone who has taken ordination, to mutilate an image of a buddha or scriptures, or to destroy a temple or shrine.

19. Interdependence (brten.'brel) indicates the dependence of each phenomenon in experience on other events and actions. As such, it expresses basic causality. However, since no phenomenon can occur by itself, interdependence also reveals the emptiness of all phenomena.

20. The 'two kayas' in this context mean first the dharmakaya, and second the sambhogakaya and nirmanakaya together. Dharma-kaya is the totally enlightened mind; sambhogakaya and nirmanakaya are its radiance.

21. The twelve great deeds are twelve major events in the life of Buddha Shakyamuni and in the life of any buddha. 'They are: descending from the Tushita heaven, entering his mother's womb, being born, being educated as a prince, enjoying court life, renouncing all worldly life (after seeing an old man, an ill man, a corpse, and a religious mendicant), practising asceticism for six years, sitting under the Bodhi tree, subjugating the hordes of Mara, turning the wheel of the Dharma, and passing into complete nirvana.

22. The five paths refer to five levels in spiritual training. The ten stages refer to the ten levels of bodhisattvas.

23. The six perfections are generosity, morality, patience, diligence, meditative stability, and wisdom. The ten perfections are these six and power, aspiration, means, and awareness.

24. The desire realm includes all sentient beings from the hell beings to the desire gods. The celestial experiences corresponding to various meditative stages constitute the form and formless realms.

25. The thirty-two major marks of perfection are:

- Level feet
- 1000-spoked Wheel sign on the soles of the feet
- Long slender fingers
- Pliant hands and feet
- Toes and fingers finely webbed with light
- Full sized heels
- Arched insteps
- Thighs like those of a royal stag
- Hands reaching below the knees
- Well-retracted male organ
- Height and width of body in proportion
- Dark blue coloured hair
- Body hair graceful and curly
- Golden-hued body
- Ten foot wide halo
- Soft smooth skin
- Seven parts well rounded (2 soles, 2 palms, 2 shoulders, crown of head) Below arm-pits well filled
- Lion shaped body
- Erect body
- Full shoulders
- Forty teeth
- Teeth white, even and close
- Four canine teeth pure white
- Lion-jawed
- Saliva improving the taste of all food
- Tongue long and broad
- Voice deep and resonant

Eyes deep blue
Eye-lashes like those of a royal bull
A white curl between the eyebrows emitting light
A fleshy protrubance on the crown

"The Tathagata's ten powers are:

He knows wisely, as it really is, what can be as what can be, and what cannot be as what cannot be.

He knows wisely, as they really are, the karmic results of past, future, and presents actions and undertakings of actions, as to place and cause.

He knows . . . the various elements in the world.

He knows . . . the various dispositions of other beings and persons.

He knows ... the higher and lower faculties of other beings and persons.

He knows . . .the Way that leads everywhere.

He knows . . . the four trances, the eight deliverances, the three concentrations, and the nine meditational attainments, as well as their defilement, their purification, and the condition in which they are well established in their purity.

He recollects his various previous lives.

With his heavenly eye, he knows the decease and rebirth of beings as they really are.

Through extinction of the outflows, he dwells in the attainment of that emancipation of his heart and wisdom, which is without outflows, and which he has, in this very life, well known and -realized by himself.

The Tathagata's fourfold fearlessness — the self-confidence or fearlessness of the Tathagata comes from:

Having fully known all dharmas

Having dried up all outflows.

Having correctly described the impediments to emancipation.

Having shown how one must enter on the path which leads to deliverance.

The Tathagata's eighteen special qualities — the Tathagata:

Does not trip up.

Is not rash or noisy in his speech.

Is never robbed of his mindfulness.

Has no perception of difference.

His thought is never unconcentrated.

His evenmindedness is not due to lack of consideration.

His zeal never fails.

His vigor never fails.

His memory never fails.

His concentration never fails.

His wisdom never fails.

His deliverance never fails.

All the deeds of his body,

His voice,

His mind are proceeded by cognition, and continue to conform to cognition; his cognition and vision proceed unobstructed and freely with regard to:

The past,
The future,
And the present."

(Quoted from *The Buddhist Teaching of Totality*, by Garma C.C. Chang, The Pennsylvania State University Press, 1971, pp. 54-55).

26. Shravakas, pratyekabuddhas, and arhants are individuals who have all reached sufficient realization of non-self to become free of samsaric existence, though their realizations differ in depth and extent. However, they lack the dynamic open compassion of the bodhisattvas, who have undertaken to reach buddhahood in order to help all sentient beings.

27. Individual liberation ordination is the ordination one takes as a lay disciple or a monk or nun. This ordination is based on the five vows to refrain from killing, stealing, lying, taking intoxicants, and sexual intercourse (or adultery in the case of a lay disciple). Bodhisattva ordination is the vow to become a buddha in order to help all sentient beings become free of suffering. Vajrayana ordination consists of the vows and commitments one assumes when vajrayana initiation is received.

28. The four major schools of Buddhism in Tibet.

29. Rinpoche is referring to the Six Practices of Naropa, one of the principal teachings of the Kagyu school.

30. Mahamudra is the Kagyu term for the most profound form of meditation. In the Nyingma school, the term "the great perfection" (rdzogs.chen) is used for a similar practice.

31. Ordinary mastery denotes mastery over the length of one's life, over one's material situation, over sickness, and such. Perfect mastery refers to the realization of mahamudra, the highest and most important attainment.

32. Refuge Ordination consists of the vow of refuge. Lay ordination consists of one or more of the vows of refraining from killing, stealing, lying, taking intoxicants, and adultery or sexual intercourse. Novice ordination is ordination as a novice monk or nun, and consists of the above vows (including celibacy) and approximately twenty-five additional vows which affect one's conduct. Full ordination is ordination as a full monk or nun, and consists of a total of some two hundred and fifty vows (over three hundred for nuns), including the ones already mentioned.

33. Rinpoche here refers to the canonical texts which discuss the indeterminacy of individual self. The chapter on the Perfection of Awareness in Gampopa's *The Jewel Ornament of Liberation* (trans. H.V. Guentehr, Shambala, 1971) includes such an analysis.

34. There are two aspects in this kind of contemplation. You first examine the nature of mind by utilizing the outline Rinpoche has provided. When you are totally convinced that there is no self, you let the mind rest in its own nature.

35. Intrinsic dynamism (Tib., rang.rtsal) denotes the aspect of mind which is activity. When mind-emptiness is not realized, one perceives all phenomena as being something other than mind and as having an independent reality.

36. In an appendix to this book, I have included a story often told by Rinpoche to illustrate what a "magical show" is.

37. Tib., brten.'brel. See note 19.

38. See note 35. Rinpoche discusses the meaning of the perfection of wisdom further on.

39. Bodhicitta is both the aspiration to and the perseverance in the attainment of buddhahood to benefit all sentient beings. For a detailed discussion of bodhicitta, the reader should refer to Gampopa's The Jewel Ornament of Liberation.

40. This technique of meditation is discussed in detail in A Direct Path to Enlightenment by Jamgon Kongtrul (trans. K. McLeod, Kagyu Kunkhyab Chuling, 1975).

41. In Buddhist cosmology, the human and god realms rest on a foundation of pure gold.

42. The recipients are all the sources of refuge described in Part I: buddhas, the Dharma, the sangha, lamas, yidams, and protectors.

43. The eight auspicious symbols are: umbrella, golden fish, vase, lotus, white conch, endless knot, victory banner, and golden wheel.

The seven kingly articles are: the precious wheel, precious jewel, precious queen, precious elephant, precious horse, precious minister, and precious general.

The eight auspicious substances are; mirror, vermilion, white conch, medicine obtained from an elephant's insides, kusha grass, bilva fruit, yogurt, and white mustard seed.

44. I.e., you obtain buddhahood, become a buddha.

45. Mantras and dharanis consist of a series of syllables of highly symbolic significance. Generally speaking, mantras are associated with particular yidams or protectors, while dharanis are directed more towards achieving specific effects such as longevity, removal of unwholesome karma, freedom from disease, and the like. Some of these mantras and dharanis embody such great blessing that the mere sound of them can inspire a sentient being and change the course of his activity.

46. The four kinds of generosity are; offerings to sources of inspiration, giving material objects to sentient beings, help or shelter to those in need, and the Dharma to those who can benefit from it.

47. 'Grasping at duality*' should be understood to mean holding one's self to be real and hence, grasping at the opposing "reality" of external objects.

48. Listening includes actual listening to instructions, and studying them. Contemplation refers to continued consideration of the subject at hand until one has a definite understanding of it.

Meditation refers to the process of making that intellectual understanding a part of the way you live and act.

49. The posture of seven points; legs crossed in full lotus position, hands resting on soles of feet (right hand in left, thumbs touching), spine straight, shoulders expanded, chin drawn in, tongue resting against the front of the roof of the mouth, and eyes focused several inches in front of the tip of the nose.

50. These four mental stabilities are various levels of tranquility. Rinpoche mentioned them briefly in his discussion of the karma of stillness in Part I. See The Jewel Ornament of Liberation, page 80, for a more detailed discussion.

51. Complete stillness of mind leads to the development of many "superhuman" abilities. For instance, one can know the thoughts of someone else, be aware of all the activities of every individual in a town or a city, or remember past lives. It is interesting to note that the Tibetan term literally means "real knowing".

52. I.e., the first bodhisattva level, which is attained when you really

apprehend mind-in-itself for the first time. This realization is then deepened and extended as you progress through the ten bodhisattva levels and finally attain buddhahood.

53.-The eight similes for illusion are: a magical show, the moon's reflection in water, hallucinations, mirages, dreams, echoes, a castle in the sky, and defects of vision. The similes of a rainbow, lightning, water bubbles, and reflections in a mirror are added to make the twelve.

54. I.e., the limitations of karma, emotionality, instinctual clinging, and ignorance.

55. Tib., chos.nyid. Phenomenon-in-itself refers to the phenomenon as it is in itself; that is to say, it is no thing, hence it is empty.

56. A first level bodhisattva is able to:

1. enter a hundred meditative absorptions in a single instant
2. see a hundred buddhas and know completely their inspirational power.
3. shake a hundred world systems
4. go to a hundred buddha realms
5. illumine a hundred world systems
6. bring a hundred sentient beings to spiritual maturity
7. live for a hundred aeons
8. know perfectly a hundred future aeons
9. know perfectly a hundred past aeons
10. open a hundred doors to the Dharma
11. display a hundred emanations
12. have a hundred bodhisattvas surround each emanation

57. While- a bodhisattva from the first level onwards has realized mind-in-itself, he is still subject to the limitations of emotionality until he reaches the eighth level.

58. The four kayas are nirmanakaya, sambhogakaya, dharmakaya, and svabhavikakaya, the last denoting the inseparability of the first three aspects of Buddha.

The five transcending awareness are: transcending awareness as the totality of phenomena, as mirror-like clarity, as evenness, as discrimination, and as accomplishment.

The Prince and the Stallion



In India, there once lived a great king. He had ruled for many years, but now that he was growing older, his only concern was that his son should rule after him. Each day, the king taught his son the things he would need to know and encouraged him to enjoy the rich life of the court. His wife, the queen, understood well the pointlessness of a completely worldly life and sought to direct her son's interests to the Dharma. Her efforts were in vain, however, for the prince enjoyed all the pleasures of royal life and the attentions of his father.

In despair, the queen visited a great magician and asked if he could do anything to change the prince's mind. The magician looked at her and then asked her to name the one thing the prince liked best of all. When the queen told him about the prince's love for horses and his love for riding about the countryside, the magician simply nodded his head and requested her to bring the prince into the palace gardens that afternoon.

When the queen returned to the palace, she asked the king and the prince to accompany her for a walk. As they strolled through the gardens, the prince noticed an old man leading a magnificent young stallion. Immediately, he ran over to admire the horse and to ask the old man about it. When his father joined them, the prince urged him to buy the horse. The old man, however, cautioned the prince, suggesting that before they discussed the sale of the horse, the prince should ride it to see if he really wanted it. The prince needed little persuading and mounted the stallion. Before the prince could spur him forward, the stallion was galloping over meadows, through woods, and along the many trails and roads leading through the kingdom. So thrilled was the prince with the feel of the stallion, powerful, strong, smooth, and as swift as the itself, that he gave no thought to time. Hours passed, and the prince drew rein only as the sun began to set. He found himself at the edge of a forest on the shore of a lake with mountains in the distance. No part of the scenery was familiar to him. Urging his mount forward, he followed the shore of the lake until he came to a small cottage. A young and beautiful woman opened the door to his knock. He asked her to tell him the way back to his kingdom, but she couldn't help him. She invited him in to talk with her crippled father. Sitting beside a warm fire and drinking some rich soup she provided, the prince explained his circumstances to the old man. Alas, the girl's father hadn't even heard of the prince's kingdom and couldn't assist him either. It was now night, and the old man asked the prince to stay and try in the morning to find his way home.

For many days, the prince rode far and wide searching for a way back to his father's palace. Each night he returned to the cottage by the lake and the old man and his daughter — for he could find no one else to help him. Eventually, he gave up searching for his home and took the woman for his wife. They had many children and for many years lived quietly and happily at the edge of the forest.

One day, the prince led his stallion to the lake to water him. The horse suddenly jumped into the lake and disappeared. His wife came out of the cottage with their children. One by one, they ran into the lake and disappeared, except for the youngest, who could only crawl. Then a tiger sprang out from the forest and carried the baby away. Even the old man, who had not walked for many years, rose from his chair and ran into the lake. At first, the prince could only stand silently in disbelief, but as he realized that he had just lost everyone most dear to him, he sank down to the ground in tears, the concerned face of his mother, the queen. Looking about him, he saw his father, his servants, and the familiar grounds of the palace. The king and queen led him into the palace where he told them what had happened to him. Thereafter, having realized the illusory nature of ordinary life, he devoted himself to the Dharma. After many years of practice, he became a great teacher and saint.



PARASOL
Crown / Protection from elements

*The Foundation
of
Buddhist Meditation*

Venerable Kalu Rinpoche - 1973



Introduction

In this manual, the four teachings which motivate religious practice and the attributes of the Three Jewels are explained. If one completely understands the significance of all these things, one will turn away from the cycle of existence and strive to procure freedom, will believe in action and result (karma), and will either obtain Buddhahood in this life or will become free of this cycle, etc. Moreover when many positive qualities are cultivated, one will consolidate a basis for the holy Dharma. So, please, don't just penetrate the significance of all three things, but, in addition, strive at Dharma practice.

This book, was written by myself, Kalu Rinpoche (Karma Drub-gyud Tenzin) for the benefit of all who practice the Dharma. Ken McLoed of Canada did the translation from the Tibetan into English, after which Kungo Losang Lhalungpa checked and corrected the translation manuscript.

May this work deliver many sentient beings from the ocean of suffering, this cycle of existence; may they attain the Castle of Buddha.

Kalu Rinpoche

The Foundation of Buddhist Meditation

by The Very Venerable Kalu Rinpoche

1973

Now in order to embark upon religious practice, right from the start, an awareness of the difficulties of meeting with the opportunities and blessings of this life will anchor the mind and lead one to enter religion; then through the contemplation of impermanence, laziness will be abandoned and one will strive at such practice; belief in seed and results will cause evil to be rejected, virtue to be taken up, and one to act with propriety; and when the misery of the cycle of existence is understood, because of strong revulsion one will want to procure only freedom.

First to possess the eight opportunities means not to be born in the eight unrestful existences which are the hell, preta and animal realms all tormented by suffering exclusively; primitive tribes to which no religion has appeared; the long lived gods adrift on the currents of desire;¹ those human beings who have wrong views, believing neither in religion nor in the law of action and result, those born in a dark eon when Buddha has not appeared; and those who cannot understand the meaning of religion due to retardation or defects in speech, ears or eyes.

To possess the ten blessings means first to have the five blessings which accrue through oneself; i.e. to obtain the body of a human, to be born in a central country which has religion, to have all five senses intact, to reverse the tide of karma, and to have faith in the Three Jewels; and secondly, to have the five blessings which accrue through others; i.e. the appearance of Buddha, the teaching of religion (Dharma), the stability of the Doctrine, the existence of many who follow the Doctrine, and through the kindness and faith of others to have favorable circumstances for religious practice. Together, the five blessings, from oneself and the five through others comprise the ten blessings. Thus, to possess these, eighteen opportunities and blessings, forms the human birth.

The difficulty of meeting with it is illustrated in three ways: by considering the cause, the numbers, and an example. The karmic cause is the cultivation of a completely pure ethical code. Such individuals are very rare. Number means that while hell beings are as numerous as the dust particles of the earth, pretas as the sand of the Ganges (the sacred river in India), animals as snow flakes, those in the celestial and anti-god realms as the stars at night, those who have a precious human birth with opportunities and blessings are like daytime stars. For example, it is taught that if all the world were water and a wooden yoke were thereupon to be tossed by the winds, and a blind turtle surfaced once every hundred years, for that turtle to put its neck in the yoke would be easier than to obtain the precious human birth.

Thus, at this time when the precious human birth has been obtained, not to set out to follow the path to freedom and so, when completely free from the

suffering of the cycle of existence to obtain the permanent peace of Buddhahood, is more wasteful than, for example, a poor man who, finding as many jewels would fill a house, makes no use and so loses them.

So now, resolve to dismiss all worldly work, which is great activity for little purpose, and don't deceive oneself or pretend that one understands Dharma or that one can meditate. Obtain the nectar of religion from a qualified teacher (or spiritual friend), and then after completely comprehending the significance of the Holy Dharma, never depart from the resolution to complete the practice of Dharma by accumulated spiritual merits, eliminating mental impurities, and applying through meditation transformation and spiritual perfection.

Secondly, if impermanence is contemplated, strong clinging to this life diminishes and one is able to cultivate virtue. What is impermanence? All gatherings of riches, enjoyment and splendor are, in the end, dispersed; in the end, buildings ruined; in the end, those who have gathered together are separated; in the end, those born die. Thus every thing is but impermanent.

In addition, the external world which seems solid and firm is impermanent and will be destroyed in stages by fire, water and wind. The force of the coming spring causes the earth to be soft and reddish-brown in colour; trees and plants bring forth shoots and buds. But this is impermanent, for the force of the coming summer causes the earth to be moist and blue-green in color; grass, trees and plants develop leaves and petals. The force of the coming autumn causes the earth to be firm and reddish-yellow in color; grass, trees and plants ripen in fruit. The force of the coming winter causes the earth to be hard and grey in color; grass, trees and plants become dry and brittle; and so on season by season. The sun and moon rising and setting are also impermanent. At day it is clear and bright; at night black and dark. Moreover hours and minutes are impermanent, a passing moment. Impermanent is like a continual water fall: something else similar arises.

All sentient beings,² the inner contents of the external world, are impermanent. All those who came before have died, all that are now are dying, all to come will but die. One's self in each year, month, day, hour, and minute draws closer to death. Though brave and greatly courageous, one cannot turn back death; though strong and fleet of foot, there is no freedom in flight; though clever and eloquent, erudite discourse can do naught. Brave troops, sharp weapons, power and influence, clever schemes, wealth or riches, a beautiful girl's body, all these will not turn it away. When the sun goes behind the mountain, there is no one who can possibly delay or detain it.

Nor is this life certain in its length. Death can come in the mother's womb, or at birth, or when one can just begin to crawl or walk, in the time of youth, or after old age: the time of death is not certain. Also there are the causes of death: fire and water, wind and lightning, earthquakes, avalanches, falling houses, weapons, poison, demons, bad food, etc. Which of these causes of death will come is not certain. This life is like a butter lamp in a hurricane, a bubble in water, or a drop of dew on a blade of grass.

There is no yearning for or joy at the coming of death. It is loathed. For, after one has set aside land and house and farm, property and possessions, relatives and close friends, father and mother, children, brother and spouse, together with one's own body, one must go powerless, alone and friendless to an unfamiliar realm, the terrifying Bardo (the stage between death and birth). Since without the slightest exception, the basis for this departure, whether early or late, is part of everything, whenever one sees, hears or thinks of another's death, one must make it part of oneself.

Any man at all who has a sound body, good complexion, and feels happy and comfortable has no thought for death. When the sickness of death strikes, his body's strength ebbs and he cannot even sit in a crouch: the glow of health wanes, and he looks like a corpse; he suffers with no means to prevent the thorns of pain; medicine, rituals, or ceremonies, none of these is of any benefit, and he knows he is to die; his suffering and fear increase and he despairs of leaving everything and having to go alone. As the last meal is taken and the last words are uttered, think, "I also do not pass beyond this nature."

Once death has come, even a person who loved him very much does not want to keep his corpse longer than a day or two; everyone is sickened and looks on in fear. The corpse carriers carry him across the threshold and away to be buried in a cemetery, cremated, hidden in a crevice or given to birds or dogs etc. After all that has taken place, no eyes will ever see him again. Think, "I also will come to the same end."

At that time, the three Precious Jewels 3 and the Lama are the friends who can provide refuge. Since virtue and vice are the only things that bring benefit or harm, strive now towards pure and perfect religious practice.

Since this body is made from the fusion of various parts: black and white karma, secretions from the mother and father, the four elements, space consciousness, etc., and all compounded things are impermanent, so is the body.

In addition, the high become low, the low high, mighty become paupers, poor become rich, enemies change to friends, friends to enemies: in all these changes nothing goes beyond its essential nature of impermanence. So, this holding to the impermanent as permanent is like existing in the delusions of a madman.

This precious human birth now obtained can convey and comprehend ideas, has a full compliment of capabilities, has met spiritual teachers and friends, and has understood the implications of religion. If it should go to waste, even after the sufferings of the cycle have been experienced intensely for a long time, such a foundation as this body may not be obtained again. Thus, since the time one has to live is like the sun peeping through clouds, think about practicing religion completely and vow to do so diligently.

Contemplation of impermanence in this way leads to comprehension of the impermanence of all composite things. Then, manifest attachment to this life decreases, the power of the defilements (desire, aversion, etc.) is destroyed; faith in religion increases, and one works with diligence. He who practices

religion is never depressed or weary and will finally realize the meaning of the unborn, undying nature of mind and obtain the perfect accomplishment of the Great Symbol.

Thirdly, it is necessary to cultivate mindfulness of the fallings of the cycle. Although there be death and impermanence, if, like a fire dying or water evaporating, nothing happens afterwards, it would be easy; but mind, whose nature is empty, never dies. The aggregates of mind and body which have come from strong clinging and is the manifestation of delusion breaks up and is dispersed. Then again, from various potentials and causes such as defilements, karma, inclinations, etc., birth takes place wherever appropriate in any of the realms.

The composition of the skandhas⁴ incorporates the essential nature of the cycle, i.e. suffering. When there is the existence of the skandhas there is the existence of the potential sorrow that pervades formations; when potential sorrow, through various causes, changes to the feeling of sorrow, it is the sorrow of changes; the sorrow that really is experienced is the sorrow of sorrows. There is no freedom from any of these three sufferings.

Particularly, sentient beings in the six realms experience many different sorrows. First, the beings of the eight hot hells called Reviving, Black Line, Crushing and Destruction, Crying in Agony, Hot, Very Hot, and Worst Torment pass their time only suffering from death, killing, heat and flames. The length of time spent and amount of suffering increase by factors of four from hell. In each of the four directions, there are four other hells called Fire and Hot Mud Trench, Cesspool of Rotting Corpses, Road Full of Razors, and River of Hot Ashes. These hells, situated four in each of four directions of the great hells, make a total of sixteen neighboring hells. There, one is subjected to sufferings suggested by the meaning of the names, and the life span is indefinite. The eight cold hells are called Blistering, Teeth Chattering, Sounding Achoo, Sounding Kyehu, Cracks Like a Flower, Cracks Like a Lotus, and Cracks Like a Large Lotus. In these dwelling places all the mountains and valleys are ice and snow, and it is as cold as can be. The length of time spent in Blistering is given as follows: if from eighty bushels of sesame seeds one seed were removed each year, the time taken to exhaust the seeds would be one lifespan there. The lifespan increases by factors of twenty successively, through the other cold hells, as does the suffering. Finally, the occasional hells may be above or below ground, in indefinite places. Neither the suffering nor lifespan is strictly determined, and the only reason for being there is to suffer.

The pretas: those obscured outwardly do not see a drop of water for twelve years and experience the sorrow of having dry food only. Those inwardly obscured have mouths no larger than the eye of a needle, eyes as thin as a horse's hair, arms and legs like blades of grass, and stomachs as big as mountains, and thus, unable to seek food and drink, experience the sorrow of not putting anything into their mouths and throats. For those obscured in food and drink, food and fluid become filth or molten metal. Those with particular burdens have many pretas living in and eating their bodies and each mother gives birth to five hundred children, etc. Continually subject to the suffering of

quarrelling, grabbing, heat, cold, hunger and thirst, they live for five hundred years. One day there is as long as a month for humans.

In the animal realms, there are all those such as nagas,⁵ etc., who dwell in seclusion in the ocean or under the ground, and those scattered and living in the places of men: antelopes, carnivores, cows, deer, insects, worms, etc. Size and shape of body and lifespan are uncertain and varied. Foolish and stupid, hungry and thirsty, through heat and cold, frightened and panic-stricken, ever eating one another, they suffer immeasurably. For all nagas, seven times every day usually, scorching sand falls like rain and flays the flesh to the bone. Fear of garuda birds constantly plagues them. All those animals which one can see with one's own eyes, when examined accurately, will be seen to have sorrows which seem inexhaustible. On top of this great suffering, they become subject to desire and attachments and the other defilements, and commit various unwholesome acts, such as killing, etc. Since they all neither know nor recall even a vestige of the root of virtue, i.e. faith, compassion, etc., one should have compassion and strive at the means to avoid birth there. These are the circumstances of the three lower realms.

Of the three higher realms and their circumstances, the first to be explained is that of humans. There are four great sorrows: birth, old age, sickness and death.

First is the suffering of birth. After the previous body has been cast aside, in the imagined Bardo body one passes the time powerless, in fear and in pain. According to the amount of merit previously accumulated, one sees from afar a beautiful house, or a hut of grass or leaves or a crack in a wall, and rushes there. According to whether one is to be born male or female, one feels attachment and aversion to the mother and father. Then the secretions of the mother and fluid from the father and one's own consciousness are mixed. At that time, all conscious memory is jumbled like the unclear dreams of a thick sleep.

In the first week in the mother's womb, the suffering is like being roasted or fried on hot copper. At that time, the appearance is of soft rice; this stage is named Mer Mer. In the second week, the All-Touching Wind causes the four elements to manifest and the appearance is like cold butter and is called Nur Nur. In the third week, the Storing Up Wind causes the four elements to manifest strongly; now the shape is like an insect and is called Tar Tar. And so, similar changes take place stage by stage until the seventh week when the Twisting Wind gives rise to the four arms and legs; the suffering is like having the limbs pulled out by a strong person and being spread out by a stick. By stages, the shape forms and sorrows come; in the eighth week, the Hole Forming Wind comes and the nine orifices form; there is the additional suffering as if a finger were probing an open wound.

When the mother takes something cold, there is suffering like being immersed in ice; when she eats a great deal, the suffering is like being crushed by boulders; if only a little is eaten, then like hanging in the air, when running or being very active, like rolling down into a large abyss; and when she has intercourse, it is like being pierced by iron needles.

In the thirty-seventh week after entering the womb, there is the recognition that the womb is really like a jail: dark and smelly and filthy, and completely depressing, inducing the desire to escape. In the thirty-eighth week, one is moved in the direction of the gate of birth by the Flower Gathering Wind, at which time there is suffering like being spun on an iron wheel. So, from the first moment of conception in the womb, one was cooked as if in molten copper, disturbed by twenty-eight different winds, and was stewed in the gravy of the mother's blood, until the body was completely finished. Now, the Mouth Down Wind turns the body upside down, the hands stretch out, and out one comes. At this time, the suffering is like being pulled through a net of iron. When born, at the time of coming out there is the sorrow of being thrown into the centre of life. At later times, various sorrows such as the skin being flayed (when first washed) will come. If these sorrows are thought about, is there anyone who thinks he is willing to enter the womb again?

The sufferings of old age, also, are immeasurable. Where as the body was straight and firm before, now it changes to being bent and stooped and needs a cane for support; the hair changes in color; the face, etc., is no longer beautiful; the skin which was fine and soft like Chinese silk becomes a thick heap of wrinkles, just as a freshly blooming lotus is white and red but when old becomes dry, wrinkled and shrivelled. The lift of the body is broken; both sitting and moving are wearisome; the power of the mind is destroyed; and there is little inclination to do anything. The capabilities of the sense exhausted; the eyes no longer see forms clearly, the ears don't hear sounds, the nose doesn't sense odors, the tongue doesn't taste flavors, the touch of the body has little pleasure and mentally, memories are unclear, now remembered, now forgotten. Because everything is disordered and chaotic, one is unhappy and contemptuous. The wealth gathered before is exhausted and there is much suffering from being powerless, etc. Thus, one is very depressed. After one sees clearly that there is nothing else but death, one has to sit with the head bent down in sadness. When the present time passes, the end of life is reached. The breath, moving in and out, causes a rasping sound. Composite things that age together decay together.

The sufferings of disease are: one can't bear the ravages of fever, nor can one lie in the sick bed; the lower half of the body can't bear the upper, there is no wish to eat or drink nor power to do what one wants; one is dependent on doctors; property and wealth are exhausted; one has to be carefully examined; even if the day passes, there is still the night, etc. The time is passed in such suffering.

The suffering of death: for all ordinary mortals, as soon as they come to the great crossroads on the road of the cycle, the sickness of death strikes; they are cut off and divorced from happiness and tormented by disease; the mouth is parched; what is familiar changes; legs and arms thrash about and one trembles uncontrollably; spittle, mucous, urine and stools defile the body; one breathes hoarsely; the doctors give up; all means are exhausted; strong and violent delusions arouse fear and panic; the movement of breath ceases; mouth and nose gape open. This world is cast aside, the great change comes, and one moves to another realm, enters into great darkness, falls into a great abyss, is carried away by a great ocean, is chased by the winds of

karma, and wanders with no fixed aim. House, farm, fields, jewels, wealth, property, fortune, power and spouse, together with the body so dear: all are set aside.

With tears trickling at the time of departure, first earth is absorbed into water and the trembling body feels as if a mountain were relentlessly crushing it. Then water is absorbed into fire, and fluid dribbles uncontrollably from the mouth, nose and so forth; one feels that one is being carried away in flood. As fire dissolves into wind, the mouth and nose become dry and the eyes turn upward; body heat begins to leave the limbs and it is as if there were a great fire roaring and burning inside oneself. As wind dissolves into consciousness the breath stops and a great wind, gisting and whining, is felt with great apprehension and fear. Then when consciousness is absorbed into ignorance, white brilliance, then red and then black are perceived; all mental activity ceases and one becomes oblivious. After a period of between three and four days, mental activity is revived and the various manifestations of the Bardo arise. Once again, the force of karma brings birth in the appropriate place in the six realms.

However, these four great sufferings are not the only ones. There are also other sorrows. One sometimes has to be separated from those one loves dearly, one's parents, brothers, spouse, etc., even when living; also, one is completely separated from them by death. There are no means to forget this sorrow. Then, the suffering caused by meeting angry enemies or being beaten, defeated, killed, struck, and abused by poisons one to the point of not eating at day nor sleeping at night. Also there are the sorrows of seeking but not finding what one doesn't have and the sorrow of being unable to keep what one does have. Especially, in these degenerate times one has to spend all the time, day and night, suffering from anxiety, depression, attachment, and aversion.

Thus, be ever mindful of the failings of desire's yearnings, and know that all the dharmas⁶ of the cycle of existence are at no time still, just like ripples on water; that it's as if there were nothing, but delusions appearing like magic, or like dreams. If revulsion (for existence) and contentment (with one's material situation) arise, one will be able to sit quietly with the mind happy and at ease.

The sufferings of the titans are: although equal to the gods in riches and possessions, generally, the force of jealousy causes them to quarrel with outsiders, insiders, with everyone, and there is especially violent suffering from quarrelling with the gods.

In the desire realm, gods suffer from quarrelling with the titans, from not satisfying the yearnings of desire, and from death and banishment. At death, five signs appear: the god's clothes become smelly, his garland and flowers wilt, perspiration breaks out from his armpits, his body begins to smell, and his seat becomes uncomfortable. All the other gods and goddesses run away, and dying by himself, he suffers greatly and is panic-stricken, seeing the place of his next birth. He must experience these sorrows for seven days. Although in the form and formless realms there are no sufferings like these,

because death does come and one has no power to stay, there is the sorrow of fetching a worse situation.

So, since hell beings suffer from heat and cold, pretas from hunger and thirst, and animals from stupidity, foolishness and eating each other, and humans suffer from birth, old age, sickness, and death, titans from quarrelling and gods from death and their subsequent fall; one must strive to be free from sinking into the cycle of the ocean of suffering, and to attain the blissful, sacred, and perfect Buddha-hood.

Fourthly, one must understand karmic cause and result. Now the subjection to the various manifestations of delusions of comfort and discomfort in the six worlds and the three realms⁷ arises through the power of karma. First, non-meritorious actions are the ten vices, etc., which originate from a defiled mind. The ten vices are given as follows.

Through the gate of the body, there is taking life. Taking life out of desire means killing for the sake of meat, skin, bones, musk, etc., or for money, or to protect oneself or one's friends; out of anger means that which is done in enmity or quarrelling; and to take life for offering or gifts, thinking it is virtuous or the like, is to kill from stupidity. From these actions, the completely developed result is birth as a sentient being in hell; if born as a human, the result which corresponds with the cause of the act is that one likes to take life; the result that agrees with the experience is that one will have a short life and much sickness and, for a long succession of lives, one will have to face being killed; the result in environment is that one is born in a rocky and steep land where there is much danger for life. Secondly, there is taking that which is not given; stealing forcefully and violently with little provocation; clandestine stealing without being seen; and stealing deceptively in contracts, measures or by cheating. The various results successively are birth in the pretas; if born as a human, to be poor and unhappy, to like to steal, and to be born in a country with much snow and hail. Thirdly, there are wrong desires which means copulation when forbidden by relationship, i.e. with one's mother, sister, or daughter; when forbidden by commitment, i.e. another man's wife, or concubines of another man or king, etc.; or when forbidden by religion, i.e. not even with one's wife in the vicinity of a Lama, in a temple, near a stupa, in a place where many are gathered, when observing a temporary vow of chastity, or when one's wife is pregnant. The four results are birth in the pretas; one's spouse is unattractive and quarrelsome like an enemy; one is always dissatisfied with one's own spouse and constantly thinks of others; and the country of birth is very dusty.

Through the door of speech: first there is lying. The various kinds are lying about one's spiritual attainments, lying to cause harm, and telling ordinary lies. The four results are to be born in the animal realm; if born as a human, to receive much slander, to have halitosis, to like to lie, and to be born in a country that is high and low, and hot and cold. Creating disharmony means to cause two people to disagree in the presence of each other, to cause a split by speaking indirectly, and to cause a split subversively when they are separated. The results, successively, are birth among hell beings; if born as a human, to be divorced from companionship, to like schisms, and to be born

in a country that is steep and precipitous. Harsh language entails speaking viciously to another, to slander in various ways through jokes and jests, and to speak vilely of another to his friends and those near to him. The results, again, are birth in hell; and if born as a human, to hear various unpleasant words and sounds, to always like evil speech, and to be born where the land is hot and dry, with crags, ravines and brambles.

Idle talk means to repeat mantras wrongly, to explain scriptures incorrectly, to talk a lot with no purpose, and to explain religion to those who have no respect for it. The results, successively, are to be born as an animal; and if born as a human, no one enjoys one's speech, one's speech is ignoble, and one is born where summer and winter are confused.

Then there are the vices of mind. Coveting includes being so very attached to one's ancestry, body, character, wealth or possessions that one thinks that should they grace another, it would not be right; or thinking that what is under another's control should be under one's own. The results, successively, are to be born in the pretas; if born as a human, not to accomplish what one thinks of, to have great desire, and to be born in a country where crops grow badly. Ill-will means to be so angry as to fight or go to war with another; to think meanly from jealousy, or to think of harming someone out of enmity. The results, again, are birth in the hells; and if born as a human, to be angry in nature, to be treated as an enemy for no reason, and to be born in a country that is harsh, mountainous and cut with deep gorges. Wrong views consist of holding the opinion that there is no truth in action and result, that the relative and ultimate truths are wrong, or that Holy Ones are imperfect. Again the results are birth as an animal; and if born as a human, to be so stupid that one understands nothing, to have no inclination whatsoever for studying and to be born in a poor and barren country.

The very worst acts among the ten vices are: to take the life of one's father, or spiritual teacher; to take ungiven wealth from the Three Jewels; through seduction to cause another to break vows of chastity or celibacy; to deceive a lama through lies; to belittle the One-Thus-Gone (Tathagata); to cause disharmony among the congregation of monks or religious friends; to speak harshly to one's mother, father, or an awakened saint; through idle talk to cause one who wishes to practice religion to wander; to covet precious objects which are consecrated to the Three Jewels; to engender ill-will potent enough to commit inexpiable action; and to have wrong views from holding conflicting opinions.

If the defilements are considered, anger, greed, stupidity, desire, jealousy and pride lead to birth as a hell-being, preta, animal, man, titan, and god respectively. Committing many bad actions leads to birth as a hell-being; committing a moderate number, birth as a preta; and a few as an animal. Good and bad actions mixed together lead to the multifarious lives of the three higher realms, i.e. as human and celestial beings. Accordingly, as the one transgressed against is high, low, or in-between in station, one is born as a hell-being, animal, or preta respectively. It is taught that as long as these evil acts are not abandoned, they grow ever larger.

Secondly, as for meritorious karma, it arises from the components of virtue, unattached love, a helping mind, small wants, contentment, etc. When taking life is abandoned, and life protected, the completely ripened result is birth as a god; and, if and when born as a human, one's life is long and free from sickness, one is rich and for oceans of lives will be happy and joyful with little thought for killing; when attachment to one's country is abandoned, and one is generous, the power of king, etc., will be accumulated; even if born as an ordinary human, one will have the very best wealth and possessions, will take joy in giving, and will be born in a country with the best in food and riches. When wrong desires are abandoned, and morals are protected, the results are to be born among celestial beings; and if and when born as a human, to have a fine, beautiful spouse with whom one is in accord, to have contentment in continual friendship, and to be in a country both pleasant and comfortable.

As for speech, when lies are abandoned and truth is spoken the results are to be born among gods or men, to have everyone regard one's words as true, to like to give honest views, and to be in a level country where fruit is always ripening. When creating disharmony is given up and one is the agent for reconciliation, the results are birth among gods or men, everything spoken will be regarded as true and will please everyone, and one will always like agreement; the country will have little hail or sleet, and food and wealth will be easily found when sought. When harsh language is abandoned and one speaks softly or gently, the results are to be born among gods or men, to rest in everyone's praise and to hear pleasing speech, to enjoy gentle talk, and to be born in a gentle country moderate in temperature. When idle talk is abandoned and one bears only meaningful news, the results are birth among men, one's words are noble and pleasing to others, one is happy with little talking and the country is even in terrain and climate.

When covetousness is abandoned and there is contentment and few wants, the results are birth among gods and men, to be born happy and to accomplish whatever one thinks of, to be always content with one's possessions, and to be born in a pleasant place. When ill-will is abandoned and one has a helpful mind, the results are to be born among gods or men, to be loved by all, to accomplish any purpose that one wishes, to desire to help sentient beings, and to be born in a country where whatever is needed or wanted comes. When wrong views are abandoned, one is born among gods or men, is venerated and inherits the best intelligence and wisdom, enjoys striving at studying and is born in a country with fertile land and wholesome food.

Thirdly, the karma of stillness: when the seed is the practice of concentration in meditative trances, the result obtained is birth in such a state. Generally, these trances are based on the practice of the ten virtuous deeds. From that overall background, there are eight preparations which precede the actual concentration, and when at various times in the trance, examination, investigation, joy, and bliss are all present, the first stage of absorption has been achieved. When in the actual practice, there is no examination or investigation, yet joy or bliss, the second absorption is reached. When joy ceases and there is just bliss, the third absorption is reached and when all

four cease, the fourth is reached. When the absorption deepens beyond these four, one experiences the Infinity of Space. If this absorption is practiced, one is born in the perception of the Infinity of Space. Beyond this absorption, there are the perceptions of the Infinity of Consciousness, Nothingness and Peak of Cyclic Existence. In this state the subtle discrimination is neither there nor not there, and one can be born as celestial beings in these states of perception.

As the mind arrives on each succeeding level, there is successively more separation from attachment; thus mind becomes detached and penetrates to the next stage. All these eight trances consist of a one-pointed virtuous mind.

Accordingly, the agent which produces the substance of Samsara is no other than these three types of sullied karma.

In brief, in the cycle of existence the root is ignorance from which arises the clinging to duality; then from discriminating consciousness on the one hand come the defilements, from awareness on the other come wisdom, faith compassion and a helpful disposition. From good or bad karma come the results of the higher and lower realms and their corresponding happiness, and suffering. When the good and bad karma is mixed, various, uncertain sorrows and comforts are experienced. All the varied karma makes the multiplicity of these beings, since from differing actions different results will come.

Even though this life is generated as the karmic result of virtue which was practiced in the immediately preceding life, this life may pass in misery because of other karmic conditions such as stealing from others in a past life: for example, one would have to be born as a poorman. Even though this life is generated as the karmic result of evil practiced in the immediately preceding life, this life may pass in great prosperity because of other karmic conditions, such, as generosity in previous lives: an example would be a rich serpent-god (naga). If both generative karma and overall karmic conditions are virtuous, the birth might be such as a Universal Monarch; if both are evil, then as a hell being.

Present karma whose results are experienced in this very life are such as: inexpressible action prepared and executed in reference to a Buddha (or Enlightened Sage), for instance, by Lha Jin⁸ who experienced the fires of hell in this life; or it refers to pure thought and object such as the man and wife who gave Sariputra a meal and later harvested ears of corn of gold. Some results are called 'Those To Be Experienced After Birth': these include the five inexpressible and the five nearly inexpressible actions,⁹ whose results will be experienced immediately after this life. Those to be experienced at another time will be experienced in three or four later births, whenever they come.

One may accumulate karma through actions which would be like worshipping the Jewels through faith, or killing a man from anger. Or one may accumulate karma with no actions, such as rejoicing in the bad or good actions of others. Or one may not gather anything through one's actions such as sitting down to meditate but letting the mind wander.

Black thought joined to white action would be like erecting a monastery or stupa for the sake of fame, etc. White thought joined with black action would be like speaking roughly or beating and striking someone in order to help him.

Collective karma is the accumulation of similar karma and so produces similar results, i.e. all sentient beings perceive the universe the same way. Particular karma will be experienced from the karma of each individual sentient being and is the varied experience of happiness and sorrow because of differences in individual environment, bodies and possessions. Since after the results from white karma are finished, the results from black are experienced, happiness in early life may turn to misery in later life.

While protecting life results in long life, striking and beating causes much sickness. Through generosity, one comes to have great possessions, but when the mind is full of harm, one will have many enemies. Although one may find a beautiful, perfect spouse as a result of abandoning adultery, disharmony created in one's past life results in discord. Those who abandon harsh language will be loved by all; those who covet will always be destitute. Although one is born in a home with wealthy parents from having made offerings and being generous, jealousy of other's generosity results in oneself becoming destitute in this life. The results of smaller generosity have led to birth in a poor household, but through service to all one's elders and parents, etc., one becomes respected and is praised and revered by all. Although born rich because of previous generosity, etc., not liking religion results in becoming one with wrong views. Although previously one may have very powerfully practiced virtue, i.e. making offerings, gifts, etc., the power of jealousy or other defilements distorts prayers; and while the birth is one joined to great power, one perpetrates unwholesome karma very powerfully. Although previous virtuous karma may be small, when one stands fast with faith at death, one is born into a religious home. When previously one practiced religion out of faith and compassion, at the present time family, body and possessions are the very best, religion is similarly practiced, and one travels onwards on the path to enlightenment.

If one comes to believe in the inevitable results of interdependence and cause and effect, then indeed one has penetrated to the centre of the root of the teaching of Buddha.

Revulsion at the cycle and the urge to procure freedom are like the root of a tree; faith with compassion is like the trunk; practice of virtue and abandonment of unwholesome action are the branches; the levels are virtues beyond limit; the flowers are in possession of the essence of transformation and perfection (according to esoteric teachings); and the fruit is the attainment of the Castle of Full Enlightenment, Buddha.

When one has become disgusted with the cycle of existence (Samsara), how does one practice religion? First, when one knows the attributes of the Rare Jewels, one goes for refuge and then learns the reason for clearing away obscurations¹⁰ and gathering accumulations of spiritual merits through one's devotion, etc. If one does not know the reason for wanting to practice

religion, the methods of practice or the results of religious practice, it would be like shooting an arrow in a black fog.

Therefore, The Awakened One (Buddha), as a sentient being first produced the Thought of Enlightenment (Bodhi-chitta); and then for three immeasurable eons gathered spiritual merits, cleared obscurations away, perfected enlightened deeds as vast as an ocean, and when the five paths and ten stages were crossed, he attained Completely Perfected Awakening Enlightenment. Now, the real nature of Awakening is to possess three qualities: the great cessation which is the complete removal of the two obscurations together with their associated habits; the great realization of awareness which is an accurate seeing, not confused by all the phenomena of discrimination; and the great brave mind which is activity arising continually and pervasively from spontaneous compassion for the benefit of beings.

When the meanings are considered after the awakening from the sleep-like ignorance, mind is enlightened in the two knowledges of knowing how everything appears; this state is called Awakened Enlightenment (Buddha).

Each cause has its own result. Through the possession of the Compassionate Thought and from the successive perfection of both the accumulations which are gathered by performing the six perfections, the twin manifestations of Enlightenment are obtained. Moreover, when all karma is accumulated through actions powered by compassion for those lower and by faith in sacred objects, merit is gathered whose result when completely ripened is the accomplishment of two form manifestations. Through the practice of absorption in meditation devoid of conceptualization, wisdom is accumulated and the flawless result is the accomplishment of the Body of Dharma.

The omnipresent Body of Dharma pervades all Samsara and Nirvana, is beyond all intellectual postulation, and is devoid of arising, existence, and cessation.

In the Jogmin-gyi Shing" Buddha Field beyond the three realms, the Perfect Manifestation Body arises before all the tenth level Bodhisattvas.¹² This gathering of the Buddha's own appearance and the appearance of the Bodhisattvas is called the Mutual Manifestation Body.

Subduing beings with exposition on various arts and science is the Skillful Emanation. Subduing beings in various forms such as a king and a deer, etc., is the Bodily Emanation. Through the twelve great deeds, benefit for all sentient beings is administered by the Perfect Emanation.

Thus, the twin form manifestations manifest from previous aspiration and invocation for manifestation, in order to help train beings, form the innate power and blessings of the Dharma Body.

In their distinctive manifestations, the Dharma Body appears when the obscurations of inaccurate knowledge are cleared away; the Manifestation Body by clearing away the obscurations of defilements; and the Emanation Body by the clearing away of the obscurations of karma.

In the great awareness of Buddha, there is not any Dharma in Samsara, Nirvana or the path that is not known or seen. It is as if everything were placed in the palm of the hand. The karma of the three times, the past, present and future, the seeds of karma, the result of karma—everything is known individually, unconfusedly, and clearly without any obscuration. This is the Awareness of Knowledge. Great spontaneous love going out to all beings without discrimination with regard to distance or association with a ceaseless flow of kindness is loving-kindness and compassion. Functioning which never ceases and brooks no interruption, though functioning in different ways according to the potential of individuals having conducive or adverse relations, yet opens the doors to temporal benefit to the higher realms and then to final freedom, and continues to arise until all of the cycle that exists is emptied is called deeds and functioning-

With the power of inspiration and blessings of the above, a sentient being, through the successive arising of faith, devotion, respect, love and compassion, and understanding that all dharmas (subjective and objective phenomena) are empty in reality and realizing that they are like magic, destroys all clinging to the reality of Samsara. Absorbed completely in Peaceful Tranquility and Insight, and crossing the Five Paths and Ten Stages with the six and ten perfections, he is protected from the great fear and sufferings of the cycle of existence and guided to ultimate Enlightenment. This is the capability of refuge from the power of Samsara.

Thus, the all-knowing awareness, loving kindness and compassion, deeds and functioning, and power and capability for protection are the supreme qualities of Awakened Enlightenment.

Now, those who have arrived at the eighth up to the tenth levels possess ten powers: the power of life, which is the ability to obtain and stay in any existence at will; the power of mind, which is the ability to be absorbed exactly in whatever state of meditation is desired; the power of necessities which is the ability to rain down riches and jewels and food for all sentient beings; the power over karma, which is the ability to inspire others to cultivate good karma which will be experienced at another time; the power of birth, which is the ability to be born in the desire realm without getting stained by impurities by staying in meditation; the power of creation, which is the ability to change any of the four elements at will; the power of miracles, which is the ability to demonstrate innumerable miracles for the benefit of sentient beings; the power of wisdom, which is to know completely the true significance of all dharma (phenomena); and the power of Dharma, which is the ability to satisfy completely the minds of sentient beings of different tongues and different capabilities by explaining the Dharma in its assembly of words and phrases in one single exposition. With respect to these powers, Buddhas are much greater and more sacred.

In addition, the thirty-two major perfections and eighty minor perfections of the body, sixty special tones of harmonious speech, ten forces, four grounds for no fear, eighteen differences, etc., and all the distinct and completely ripened attributes number over a million. If through some inconceivably great

miracle the form were seen, there would be no disagreement. Such is Precious Rare Awakened Enlightenment (Buddha).

Speech, hidden and un-encompassable by thought, with pure melody rains down the Dharma of the various vehicles, Great and Small, according to faith, capability and realm, simultaneously on gods, nagas, and men, both kind and mean, and animals, etc., in their own respective tongues. Moreover, even though speaking to every stream of being which is to be trained in places both near and far, the quality of the sound is perfectly suited, is lacking in all faults such as speaking too quickly, stuttering, halting, etc., and is soft, gentle and melodious. In all the Buddha realms, the other worlds, and other realms, until all of Samsara is emptied, the Dharma, noble in the beginning, middle and end, deep and extensive, works for the benefit of beings. Such is the Precious Rare Dharma.

Then, all who have practiced the Dharma the best of all speech successively: Sravkas, Pratyekas, Arhants 13 and all those on the spiritual stages from the first to the tenth and final comprise the Transcendent Sangha. The Sangha of individuals consists of all those who abide in any of the three vows: ordination, Bodhisattva, or Vajrayana, whichever is applicable. Such is the Precious Rare Sangha.

Thus one should go for refuge in the knowledge that Buddha is the permanent refuge, Dharma the path, and Sangha the companions.

From the play of the discipline of Buddha, the Accomplished Conqueror beyond sorrow, who is the very self of the five wisdoms and three bodies, arise the assembly of deities, the Yidams, roots of attainment. He who bestows the pith of the yogas of Transformation and Perfection of these Yidams at every stage of ripening, liberation, and final attainment is the Lama, root of all blessings. Depending on that practice all actions, pacifying, extending, influencing, and subduing are accomplished with the support of Dakinis and Defenders of the Dharma, the roots of all activity. These are the three roots.

The seekers of refuge are oneself and all sentient beings. The objects in which refuge is sought are all of the above. The real reason for refuge is to seek refuge from the eight and sixteen fears, and ultimately from the sorrow of the lower realms and the cycle (from now until the moment of enlightenment). To go for refuge, understanding these three things is the root of the religion of Buddha.

If one goes for refuge in Buddha with clear faith, believing in and wanting to reach Buddha, one believes the Dharma that he taught. To practice its methods and to take it to heart is to go for refuge in Dharma. By listening to the speech of all the Awakened Ones and individuals who have studied the meaning of the Dharma and to practice and follow in their path is to go for refuge in the Sangha. If one goes for refuge in such a way, Buddha decreed that in every life, both this and later, one will travel the path of freedom, one will meet the precious Doctrine of Buddha and will not encounter evil companions and will not stay in thought and action; nor will obstacles cause one to stumble, one will not be born in lower realms, and with all vehicles having a foundation, the cycle of existence will come to an end.

Thus, imagine that all the deities of the Three Jewels and Three Roots are really gathered in the sky, radiant with brilliant light, and with devotion prostrate before them with body, speech and mind; offer everything substantial and imaginable that is beautiful or pleasing in form, sound, smell, taste, and touch. With extreme regret confess all the obscuring unwholesome acts that have been accumulated from the time that has no beginning, and vow not to commit them in the future.

These are blessings which all these objects of refuge have; in mind, the very being of knowledge, love and capability; in speech, secret and inconceivable; in body, great merit and inconceivable qualities. With all these and one's own great faith, devotion, and inner thought, the basis and interdependence of all the truths of the arising of conditions and of emptiness, i.e. that all dharmas are by their essential nature non-demonstrable fall together. Then as all fog-like obscurations and unwholesome acts are thinned out and purified, there is Awakening; and as the accumulation of merit and wisdom rise bit by bit, like the sun, the wisdom of knowledge of all that is and the way it is, Enlightens; thus, the Enlightened State of Buddha, Awakened Enlightenment, is attained. Until then, during the intervening lives, all the happiness of the higher realms is experienced, as excellent fruit and grain grows from sound roots and stalks. To go for refuge with great faith and to clear away obscurations and to gather accumulations are extremely important. Have great faith in the Sakya, Gelug, Kagyu and Nyingma schools, since all are exactly the means of liberating all sentient beings from Samsara by training them all in the religion of Awakened Enlightenment.

For the substance of the practice of religion, one of the middle capability practices virtue, abandons wrong action and consolidates the five foundations which are each practiced one hundred thousand times. Then, one trains the mind in concentration and purification, and sets out to meditate and realize a Yidam; and then meditates on the Six Yogas, especially Heat Yoga. By gaining mastery over vase like energy through four practices and with various exercises, and through the projection, retention, distribution, and scattering of vital fluids, mind and body become full of bliss; the unity of warmth and blissful emptiness, i.e. the Great Symbol (Mahamudra) is realized. Someone of the highest capabilities, when ripened in his stream of being by initiation, immediately after the explanation of Mahamudra or perfection, meditates and will cross decisively the various paths and stages.

Now if one is able to comprehend well the meaning of all these teachings, one will turn away from clinging to the cycle, and the resolve to peruse the benefits of freedom will be born. Faith will be born from an understanding of the qualities of the Precious Rare Ones, and compassion will arise for all suffering sentient beings. Then, if one devotes to a Lama, and after seeking the key instruction, meditates, one will definitely come to obtain both ordinary and perfect attainments.

NOTES

1. The three higher births are birth as a human, as a titan or as a god (or celestial being).
2. Sentient being refers to any being that possesses mind: i.e. a hell being, preta, animal, human, titan, or god.
3. The three Precious Jewels are the Buddha, the Dharma and the Sangha. These will be discussed later.
4. Skandha is a Sanskrit word meaning heap or pile. A sentient being may be viewed as a heap of forms, feelings, cognitions, volitions, and consciousness.
5. Nagas are a class of animals that might be termed serpent-gods, since they have a serpent like body, but may be very powerful or rich.
6. Dharma, in this context, refers to all subjective and objective phenomena.
7. The six worlds are as in note 2. The three realms are the desire realm (from the hell beings up to and including the first level of gods), the form realm (the next seventeen levels of gods), and the formless realm (the last four levels).
8. Lha Jin, or Devadatta, was Buddha Shakyamuni's cousin. Somewhat envious of Buddha's station, he tried to harm Buddha on a number of occasions. On one occasion, he succeeded in hurting Buddha with a stone. As a result, he came to suffer extreme agony later in his life.
9. The five inexpressible acts are: to kill one's mother, father spiritual teacher, or a saint, or to harm a Buddha. The five nearly inexpressible acts are: to kill a novice or full monk, to bring down a nun, mutilate an image of Buddha or scriptures, and to destroy a temple or shrine.
10. Obscurations are mental impurities that hide the true nature of mind (ignorance), from passions, and from karma.
11. Jogmin-gyi-Shing is the Buddha field of the celestial Buddha Vajradhara (Dzongchi).
12. Bodhisattvas are Awakened Saints who pursue enlightenment in order to liberate all sentient beings from sorrow. The ten levels of Bodhisattvas reflect the degree of realization of enlightenment attained.
13. These are various classes of accomplished spiritual beings.



Sob a Autoridade Espiritual de Kyabje Kalu Rinpoche

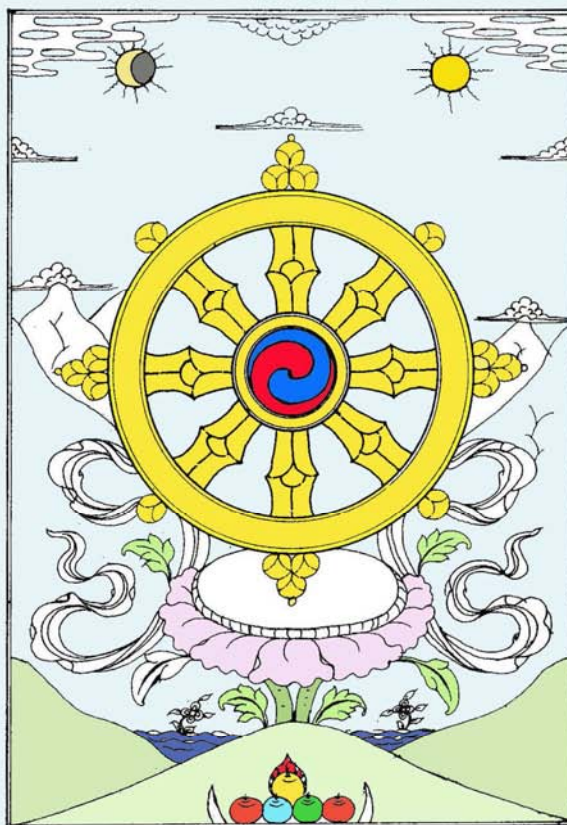
ཨཱམ། །སྤྲུལ་དམ་པའི་བཀའ་བློན་ལ་རྟེན་ནས་རང་གི་མྱོང་བ་དང་སྦྱར་བའི་ཞལ་གདམས་

གནད་གྱི་ཐིག་ལེ་སྒྲུལ་ལྷན་བཟོད་པས་ལམ་བཟང་ཞེས་བྱ་བ་བཞགས་སོ། །

L'excellent Chemin suivi par les Fortunés

*Les points essentiels des instructions orales venant de la bonté du saint Lama
et associés à ma propre expérience.*

(Texte écrit par Kalu Rinpotché)



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༄༅། །སྒྲ་མ་དམ་པའི་བཀའ་བློན་ལ་རྟེན་ནས་རང་གི་ཚུལ་བ་དང་སྦྱར་བའི་ཞལ་
གདམས་གནད་ཀྱི་ཐིག་ལེ་སྐལ་ལྷན་བཟོད་པས་ལམ་བཟང་ཞེས་བྱ་བ་བཞུགས་སོ། །

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༄༅། །ན་མོ་གུ་སུ།

Hommage au gourou

ཅུ་གསུམ་རབ་འབྱམས་རྒྱ་མཚོ་འདུས་པའི་སྒྲ།
ཁྱིན་རྒྱབས་དངོས་གྲུབ་མ་ལུས་འབྱུང་བའི་གཏེར།
མངོན་སུམ་ཚོས་སྒྲིའི་རང་ཞལ་སྟོན་མཛད་པའི།
མཉམ་མེད་སྒྲ་མ་མཚོག་གིས་ཁྱིན་རྒྱབས་སྟེལ།

*En vous est réuni l'océan incommensurable des trois Racines
Vous êtes le trésor d'où viennent toutes les bénédictions et accomplissements
Vous qui nous montrez véritablement le Dharma-kaya comme notre propre face
Incomparable suprême lama, accordez moi votre grâce.*

ཁབ་དག་དང་བདག་གི་གདུལ་བྱར་གྱུར་པ་རྣམས།
སྒྲོ་སྒྲ་དམ་པའི་ཚོས་སུ་འབྱུང་བ་དང་།
རང་སེམས་རིག་པའི་རང་ཞལ་ལེགས་མཐོང་སྟེ།
དོན་གཉིས་མཐའ་རུ་ཁྱིན་པའི་དངོས་གྲུབ་སྟེལ།

*Accordez moi les accomplissements
Afin que moi et ceux qui sont mes disciples,
tournions notre esprit vers le saint Dharma,
Que nous puissions voir clairement le visage de la Connaissance
comme notre propre esprit et parachever le double bien.*

Les 4 considérations fondamentales

དེ་ཡང་ཚུལ་ཡང་དག་པར་སྒྲུབ་པར་བྱེད་པ་ལ།

Pour pratiquer le Dharma de façon parfaitement pure

།དང་པོ་ལས་འབྲས་བསྐྱེད་གཏིང་ནས་ཤེས་ཤིང་།

Il faut d'abord comprendre profondément

le caractère véridique des actes et de leurs fruits,

ཁམས་གསུམ་འཁོར་བ་འདི་སྤྱད་བསྐྱེད་ཀྱི་རྒྱ་མཚོ་ཉིད་དུ་མངོན་པར་ཤེས་
ནས་ཞེན་པ་གཏིང་ནས་ལོག་ཏེ།

Avoir la certitude que les trois mondes de ce samsara

sont comme un océan de souffrances et ,

du plus profond de nous, se détourner de l'attachement.

།དལ་འབྱོར་ལན་གཅིག་ཐོབ་པ་འདི་ཡང་རྒྱ་གྲངས་དཔེ་གསུམ་གྱིས་ཤིན་ཏུ་
རྙེད་པར་བཀའ་ཞིང་།

Pour une fois nous avons obtenu les libertés et acquisitions

(de cette précieuse existence humaine) très difficile à obtenir

(comme le montrent) les exemples, les causes et le nombre.

།རྙེད་པ་དེ་ཡང་རྒྱུད་གསེབ་གྱི་མར་མེ་ལྟར་མི་ཏྲག་འཆི་བས་སྤུར་དུ་འཇིགས་
པར་ངེས་པས།

Bien que nous l'ayons obtenue elle est impermanente et sa mort est certaine

Comme une lampe à beurre dans le vent il est certain qu'elle sera rapidement éteinte.

།དེ་གནས་སྐབས་སྤྱིན་བར་གྱི་ཉི་ཁུར་ལྟ་བུ་སྔོན་རྒྱ་ཡོད་པའི་ཚེ།

Le temps qu'elle dure est comme celui que reste

un rayon de soleil passant entre les nuages.

།སྒྲུ་མའི་གདམས་ངག་ཁོ་ན་བསྒྲུལ་བ་ལས་གང་གིས་ཀྱང་ཕན་བ་མི་འདུག་
སྒྲུལ་བའི་སེམས་ཐག་གཏིང་ནས་ཆོད་པའི་”

*Par ces réflexions on arrive à la profonde conviction
qu'à part la seule mise en pratique des instructions du lama
il n'est rien qui soit utile.*

སྒྲོ་ལྡོག་ནུམ་བཞི་ཞིག་རྒྱད་ལ་མ་འབྱོར་ན་ཆོས་སྐབ་ལོ་དང་སྒྲོམ་ལོ་བྱས་རུང་
མ་བྱས་རུང་། །འཁོར་བ་ལ་ཞེན་ངེ་ཆེ་རང་རྒྱད་ངེ་གྱིང་དུ་འགོ་བ་ཙམ་ལས་
མེད་ངེས་ལགས་པས་”

*Si l'on n'intègre pas en soi ces quatre points qui détournent l'esprit (du samsara);
peu importe que pendant des années on pratique ou non le Dharma ou la
méditation,
il est certain que notre attachement au Samsara ne fera que croître
et l'on ne deviendra que plus borné.*

(གྱིང་: thought, hard, qui ne peut changer, grossier, inculte, borné)

བསྒྲུལ་གཞི་དེ་མ་ཤོར་བ་ཞིག་མེད་ན་ཐབས་ཆགས་སོ། །དེ་ལྟར་འཁོར་བ་
འདི་ལས་ངེས་པར་འབྱུང་བའི་སྒྲུལ་ལྡན་ནུམས་ཀྱིས་ཉམས་སུ་ལེན་བྱ།

*Il ne faut donc pas se départir de cette base de la méditation
sans laquelle tous les moyens sont compromis.
C'est pourquoi les fortunés qui sont détachés du cycle,
se doivent de les mettre en pratique.*

ཤོར་བ་ pas. de འཆོར་བ་: slipping away, perdre, échapper, s'écarter de

Introduction à la nature de l'Esprit

ཆོས་སྒྲུ་ཕྱག་རྒྱ་ཆེན་པོ་ཟེར་བ་དེ་ནི།

Voici de que l'on appelle Dharma-kaya ou Maha-Mudra

།རང་གི་རྒྱུད་ལ་བྲན་རྟོག་སྣ་ཆོག་པ་ཤར་མཁན་གྱི་སེམས་འདི་བཅད་བཅོས་

གང་ཡང་མི་བྱ་བར་རང་ལུགས་སུ་ལྷུག་པར་བཞག་ནས།

C'est cet esprit qui fait s'élever en nous toutes les diverses pensées et réflexions.

Sans y ajouter, modifier ou faire quoi que ce soit,

on le laisse détendu en son propre mode d'être.

།ཁྱི་ནང་གང་དུ་འང་གཏད་སོ་དང་།

Sans se focaliser sur quelque objet, extérieur ou intérieur

(གཏད་སོ་ focaliser; objet, but, concept etc. sur lequel l'esprit conceptuel སོ་ se focalise)

།གསལ་སྟོང་སོགས་འདི་ལྟར་རོ་སྒྲམ་པའི་འཛིན་པ་དང་ཡིད་བྱེད་གྱི་སྒྲོམ་བྱ་

ཅི་ཡང་མེད་པར།

Sans s'attacher à des expériences comme la clarté, la vacuité etc.,

sans aucune méditation mentalement fabriquée

L'Esprit au Repos a la Nature des 3 Corps

། རིག་པའི་ཙམ་གྱི་གདངས་དེ་མ་ཡིས་བར་དུངས་སང་དེར་བཞག་ན་སེམས་གྱི་
གཤིས་ལུགས་ངོ་བོ་གང་དུའང་མ་གྲུབ་པ་སྟོང་སང་དེ་བ་དེ་ཚོས་སྐྱེ་ཡིན།

*Sans que décroisse la clarté de "la simple reconnaissance",
demeurant en sa propre luminosité,
le mode d'être essentiel,
la nature fondamentale de l'esprit,
n'ayant aucune consistance que ce soit,
vide et limpide,
c'est le Dharma-kaya.*

(གཤིས་ལུགས་ Caractère fondamentalement vide de la nature de l'esprit)

། དེ་ཡི་མདངས་གང་ཡང་མ་འགགས་པར་རིག་ཙམ་གྱི་གསལ་དུངས་སྟངས་དེ་
བ་དེ་སྐྱེ་སྐྱེ་ཡིན།

*Rien n'interrompant sa radiante luminosité,
resplendissement de la "simple reconnaissance",
c'est le Nirmana-kaya.*

། གསལ་རིག་སྟོང་གསུམ་ཟུང་དུ་འཇུག་པའི་དབྱེར་མེད་ཟང་ཐེལ་ལེ་བ་དེ་
ལྷོངས་སྐྱེ་ལགས་པས།

*L'union inséparable et omnipénétrante de la clarté,
connaissance et vacuité,
c'est le Samboga-kaya.*

། སེམས་འདི་གནས་ན་ཡང་སྐྱེ་གསུམ་གྱི་རང་བཞིན།

Ainsi, bien que cet esprit reste au repos, il a la nature des trois corps.

L'esprit en mouvement a la nature des 3 corps

ཆོག་སྒྲིག་གི་སྒྲིབ་བ་རྟོག་པ་ཅི་ཤར་ཡང་ངོ་བོ་གང་དུའང་མ་གྲུབ་ཤིང་
མདངས་མ་འགགས་བཞིན་རྣམ་པ་འདི་ལྟ་བུའོ་བསམ་པའི་བྲན་རྟོག་སྒྲིག་
ཆོག་སྒྲིག་གི་གཏེར་འཆར་བ་དེ་སྒྲུལ་སྒྲུ།

*Essentiellement, tout ce qui apparaît aux 6 consciences,
ainsi que les pensées qui s'élèvent
est sans consistance.*

*Comme pour la radiancé ininterrompue,
ces divers aspects, pensées et réflexions,
s'élevant en une "ouverture dégagée",
c'est le Nirmana-kaya.*

ཁྱད་ཉིད་ཀྱི་ནང་གང་དུའང་མ་གྲུབ་པའི་སྟོང་སང་ངེ་བ་དེ་ཆོས་སྒྲུ།

*Celles ci ne consistant en rien de véritable,
ni intérieur ni extérieur, vide et limpide,
c'est le Dharmakaya.*

ཁག་དོན་ནས་དེ་གཉིས་དབྱེར་མེད་དཔལ་དུངས་ལྷང་ངེ་བ་དེ་ལོངས་སྒྲུ་ཡིན།

*Depuis toujours, ces deux sont inséparables;
lumineux clairs et radieux,
c'est le Samboga-kaya.*

ཁེམས་འདི་འགྲུན་ཡང་སྒྲུ་གསུམ་གྱི་རང་བཞིན་ལས་མ་འདས་པས།

*Ainsi, bien que cet esprit soit en mouvement,
il n'a pas quitté la nature des trois corps.*

Les différentes appellations du Maha-Mudra

།སེམས་ཉིད་བཅོས་བསྐྱར་གཏད་སྟོ་འཛིན་པ་ཐམས་ཅད་དང་བྲལ་བའི་ངོ་
ཤེས་ཙམ་གྱི་སེམས་རིག་སྟོང་ལྷང་ངེ་བ་འདི།

།ད་ལྟོའི་ཤེས་པ་སྐྱད་ཅིག་མཁམ།

།ཐ་མལ་ཤེས་པ་ཞེས་ཀྱང་བྱ།

*Cet esprit même, dégagé de tout artifice,
modification, orientation, saisie,
cet esprit d'une "simple reconnaissance",
connaissance vide et claire,
on l'appelle: "la connaissance immédiate du présent"
ou encore "la connaissance ordinaire" (connaissance simple)*

བཅོས་པ་: Fabriquer, forcer, produire artificiellement. བསྐྱར་: Traduire, changer, interpréter.
གཏད་སྟོ་: Focaliser, fixation de l'esprit conceptuel.

།འབྲུལ་པ་དང་མཆོན་འཛིན་གྱི་ཤེས་པ་སོགས་ཀ་ནས་དག་ཅིང་།

།དུས་གསུམ་གྱི་རྟོག་པས་མ་སྐྱད་ཅིང་ཡིད་བྱེད་དང་བྲལ་སྟེ།

།དུས་མེད་གམ་དུས་བཞིའི་ཆ་ཤེས་པ་སྐྱད་ཅིག་མ་དེ་ལས་ནམ་ཡང་འདའ་བ་

མེད་པས་ན། །ཀ་དག་བཞི་ཆ་གསུམ་བྲལ་ཞེས་ཀྱང་བྱ།

*Étant pure, depuis l'origine,
des connaissances conceptuelles, illusions, saisies,
n'étant pas altérée par les pensées (relatives aux) trois temps,
dégagée des fabrications mentales;
ne quittant jamais l'intemporel ou "la connaissance immédiate du 4ème temps",
on l'appelle aussi "La quatrième dimension, au-delà des trois (temps),
pure depuis l'origine.*

ཁའོ་འདས་ཀྱི་ཆོས་ཐམས་ཅད་སེམས་ལ་རྫོགས་པས་ན་རྫོགས་པ་ཆེན་པོ།

*Tous les phénomènes du samsara et du Nirvana étant parachevés en l'esprit,
c'est "le Grand Achèvement" Dzogpa Tchènpa.*

ཡོད་མེད་ཡིན་མིན་སོགས་མཐའ་ཐམས་ཅད་ལས་འདས་གིང་དབུས་བྱངས་
པོ་ལྟ་བུ་ཡིན་ན་དབུ་མ་ཆེན་པོ།

*Au delà de tous les extrêmes
de l'être et du non être,
de l'existence et de la non-existence etc.,
étant comme un axe central et droit,
c'est "la grande Voie du Milieu", Madhya-Mikā.*

ཆོས་ཐམས་ཅད་ཀྱི་སྒོག་གམ་སྤྱིང་པོ་ལྟ་བུ་ཡིན་པས་ན་དོན་དམ་བྱང་ཆུབ་
སེམས་རིན་པོ་ཆེ།

*Etant comme le cœur ou la vie de tous les phénomènes,
c'est "La précieuse Bodhicitta de l'ultime vérité"*

སྟོང་གསལ་རིག་པའི་ཡེ་ཤེས་དེ་ལས་འདའ་བ་མེད་པས་ན་ཕྱག་རྒྱ་ཆེན་པོ་སྟེ།

*Comme il n'y a rien au-delà de cette connaissance primordiale
"Vide-Claire et Connaissante"
c'est le Maha-Moudra.*

La Voie du Maha-Moudra

ཐོག་མར་ངོ་སྤྱོད་བྱ།
ཁར་དུ་རྒྱན་ཆད་མེད་པར་སྦྱངས་བྱ།
མཐར་དེ་ཉིད་མངོན་དུ་གྱུར་ཏེ།
ཁར་ན་པ་ཐོབ་བྱའི་འབྲས་བུ་ལགས་ཤིང་།

*Cette (nature de l'esprit) il faut commencer par la reconnaître.
Ensuite il faut la préserver sans interruption;
Finalement, elle devient (une réalisation) manifeste.
La stabilité est le fruit qu'il faut obtenir.*

སྤྱོད་བྱོན་གྱི་སྦྱེ་བུ་དམ་པ་རྣམས་ཀྱང་། ཁ་ལྟའི་ཤེས་པ་སྦྱ་གསུམ་ཡེ་ཇོགས་
ཆེན་པོ་འདི་ཁོ་ན་སྤྱོད་ལམ་རྣམ་བཞིར་ཚུ་བོའི་རྒྱན་བཞིན་བསྦྱངས་པས་ཆེ་
གཅིག་གི་ཟུང་འཇུག་ཆེན་པོའི་རྒྱལ་སར་གཤེགས་པ་ལགས་་་

*Cette "connaissance immédiate",
grand parachèvement originel des trois corps
est la Voie même qu'on suivi les saints êtres d'antan.
La préservant continuellement durant les quatre types d'activités,
comme le courant d'un fleuve,
en une seule vie, ils s'en sont allés en la grande union,
terre (état) des vainqueurs.*

དེ་ལྟར་གྱི་ཉམས་ལེན་དེ་ངོ་འཕྲོད་ན། རྒྱལ་རྒྱ་ཆེན་པོ་དཀར་པོ་གཅིག་ཐུབ་
ཞེས་ཡོད་ན་དེས་ཆོག་མེད་ན་དེ་མེད།

*Ainsi si l'on peut reconnaître cette pratique
elle est "Le Maha-Moudra panacée universelle".
Si on l'a c'est suffisant; si on ne l'a pas, on ne l'a pas!*

།སྟོང་གསུམ་གསེར་གྱི་བཀའ་སྟེ་སྤུལ་ཀྱང་བཀའ་དྲིན་ལའོར་ཐབས་མེད་པའི་
གདམས་ངག་ཟབ་མོ་གཅིག་བརྒྱད་མ།

*Si (au lama) qui nous transmet cet enseignement unique et profond,
on offrait les trois mille univers remplis d'or,
ce ne serait pas un moyen (suffisant) pour lui retourner sa bonté.*

།སྦྱེ་ཕུ་སྟག་དོངས་དང་བཅས་ཏེ་སངས་རྒྱུས།
།བུ་མོ་བལ་སྦྱད་དང་བཅས་ཏེ་སངས་རྒྱུས།
།བྱིས་པ་སོ་ནམ་དང་བཅས་ཏེ་སངས་རྒྱུས།
།གཙོ་བོ་མདུན་གྱོས་དང་བཅས་ཏེ་སངས་རྒྱུས།
།ཡུག་རྩི་མཚོ་སྦྱངས་དང་བཅས་ཏེ་སངས་རྒྱུས།

*Homme avec un carquois (militaire) et Bouddha
Femme avec fil et laine (couturière) et Bouddha
Cultivateur avec des fermes et Bouddha
Patron avec des employés et Bouddha
Berger avec des troupeaux et Bouddha*

།དབང་སྟོན་སྐལ་པ་དང་ལྷན་པ་རྣམས་འདོད་ཡོན་མ་སྤངས་པར་སངས་རྒྱུས་
པའི་གདམས་ངག་ཟབ་མོ་སྟིང་པོའི་ཡང་ཞུན་འདི་ངོ་འཕྲོད་ན་ཡིད་བཞིན་གྱི་
འོར་བུ་ལག་དྲུ་བེན་པ་ཡིན་པས། །ཁུད་ཟོད་སྟུ་མི་བྱ་བར་གཡར་དམ་དུ་
འཆང་བར་བྱའོ།

*Pour les fortunés aux facultés vives qui peuvent reconnaître cette quintessence des
enseignements profonds (permettant d'obtenir l' état de) Bouddha sans
abandonner les objets sensoriels, c'est comme tenir dans sa main le joyaux qui
exhausse tous les souhaits. Il ne faut pas le perdre mais s'engager à bien le garder.*

Les dangers d'une compréhension partielle

།དེང་སང་སེམས་ངོ་ཉ་ལམ་ཙམ་གཤམ་ནས་སྒྲོར་རེ་སྒྲོར་གཉིས་དྲན་ཙམ་རིག་
ཙམ་རེས་གོ་ཚད་ཤག་གིས་སྐྱབས་འགོ་སེམས་བསྐྱེད་མོས་གྲུས་སྒྲིང་ཇེ་ཁ་
གཏོན་བཞུས་བརྗོད་ལྟ་སྒྲོམ་སྤྲལས་བཞུས་ཚོགས་བསལས་སྒྲིབ་སྤྱངས་
སོགས་ཅི་ཡང་མི་དགོས་པར་ལོག་ལྟ་དང་འཛིན་ཆགས་སྤར་ལས་ཀྱང་དགྲ་
འགྱུར་ཆེ་བ་ཞིག་བྱས་ནས། །དེས་གོ་ཚད་ཤག་སྒྲུམས་པ་མང་པོ་འདུག་པས་
འཁོར་བ་མཐའ་མེད་དུ་འབྱུང་དགོས་ན་མ་གཏོགས་དེ་ལྟ་བུའི་གོ་རྟོག་རེད་
མ་གོར་བར་དུས་རྒྱུན་དུ་རང་གིས་རང་ལ་རྟག་དབྱེད་ཞིབ་དུ་བྱ་ཞིང་།

*Maintenant, si l'on a à peu près compris (ce qu'est) la face de l'esprit,
que l'on s'en rappelle de temps en temps,
la reconnaissant un peu
et que par suffisance (on pense que): La prise du refuge, la bodhicitta,
la dévotion, la compassion, les prières, les récitationes, la méditation sur les divinités,
la récitation des mantras, les accumulations, la purification de voiles etc.
on n'en a pas besoin,
c'est avoir une vue erronée.
Nos attachements ne feront que croître par rapport à ce qu'ils étaient auparavant.
Ces idées présomptueuses étant fort nombreuses,
elles nous feront errer indéfiniment dans le samsara.
Il nous faut donc nous examiner minutieusement,
sans déviation et continuellement
pour voir si nous n'avons pas de telles pensées.*

Les avantages des diverses pratiques.

། ཉམས་ལེན་བརྟན་པ་མ་ཐོབ་ཀྱི་བར་དུ། །སྦྱབས་འགོ་སེམས་བསྐྱེད་བསྐྱོ་བ་
སྒོན་ལམ་རྣམས་ཀྱིས་ཆོས་ཆོས་མིན་དུ་མི་འགོ་ཞིང་། །ཅི་བྱས་ཐར་པའི་ལམ་
དུ་འགོ་དགོ་ཅུ་ཐམས་ཅད་མི་ཉམས་གོང་འཕལ་དུ་འགོ་བའི་ཐབས་ཟབ་མོ་
མེད་དུ་མི་རུང་བ་དང་།

*Jusqu'à ce que l'on ai obtenu une pratique stable,
le refuge, la bodhicitta, la dédicace, les prières et souhaits,
faisant que le Dharma ne devienne pas non-Dharma,
que quoi que l'on fasse prenne la voie de la libération,
que les racines de vertus ne s'endommagent pas
mais se développent de plus en plus,
sont des moyens profonds qu'il ne convient pas de rejeter.*

། ཁ་གཏོན་བསྐྱེས་བརྗོད་ལུག་བསྐྱོར་མཆོད་སྦྱོན་རྣམས་ཀྱིས་ཆོག་གས་གཉིས་
འཕལ་དུ་རྫོགས་སྒྲིབ་གཉིས་ལྷུང་དུ་བྱང་ཏེ་ཆོས་སྒྲུ་ལུག་རྒྱ་ཆེན་པོ་བདེ་སྒྲག་
ཏུ་རྫོགས་པའི་ཐབས་ཟབ་མོ་མེད་ཀ་མེད་དང་།

*Les prières, les récitation, les circomenbulations, les offrandes,
(nous faisant) promptement parfaire les deux accumulations,
purifier rapidement les deux voiles et réaliser aisément
le Maha-Moudra, Dharma-Kaya,
ce sont des moyens profonds et indispensables.*

Méditation sur les divinités.

།སྒྲུང་བ་ཀུན་ཀྱང་བདེན་མེད་སྒྱུ་མ་མི་ལམ་གྱི་རང་བཞིན་དུ་ཤེས་ཤིང་།

*Reconnaissant toutes les apparences comme irréelles,
ayant la nature d'une illusion ou d'un rêve*

།རང་སྒྲུང་ལུས་འདི་ཡང་རྩོལ་པ་མེ་སོགས་ཡི་དམ་ལྷ་ཡི་སྒྱུ་ཞལ་ཕྱག་རྒྱ་
ཆས་ཡོངས་སུ་རྫོགས་པ་”

*Notre propre apparence, ce corps, (est vu comme) Dordgé Pamo
ou quelque autre Yidam; son corps, visage, bras, ornements au complet.*

སྒྲུང་ལ་རང་བཞིན་མེད་པར།

།གསལ་ལ་རྟོག་པ་མེད་པ།

།བདེ་ལ་ཞེན་པ་མེད་པ།

*L'apparence est sans nature propre
La luminosité est non conceptuelle
La félicité est sans attachement.*

།རང་སེམས་སྟོང་པའི་རང་མདངས་སུ་ཤར་ཞིང་། །དེ་ཡང་སེམས་དང་ལྷ་སྒྱུ་
དབྱེར་མེད། །གཤིས་མདངས་རྩལ་གསུམ་གྱི་རང་བཞིན། །ཡེ་ཤེས་ཆེན་པོའི་
ངོ་བོ་ཆོས་ལོངས་སྤུལ་གསུམ་གྱི་རྣམ་པ་གདོད་ནས། །རང་གནས་སུ་ཡིན་
པར་ཤེས་པའི་ང་རྒྱལ་དང་མ་བུལ་བཞིན་”

*Notre esprit apparaît comme la radiance même de la vacuité.
Ainsi, l'esprit et le corps de la divinité, indifférencié, a la nature des trois:
Fondement (vacuité), clarté et radiance,
les aspects des trois (corps) Dharma, Samboga et Nirmana- Kayas
étant depuis toujours à demeure en l'essence de la grande connaissance originelle,
on ne quitte pas la fierté de cette reconnaissance.*

སྒྲུང་གྲགས་རྟོག་གསུམ་ལྟ་སྒྲགས་ཡེ་ཤེས་ཀྱི་རང་བཞིན་ཤེས་པས།
 །ཐ་མལ་གྱི་བདེན་འཛིན་རྣམས་རྩལ་གྱིས་འཇིགས།
 །རང་འཛིན་གྱི་བག་ཆགས་དྲུང་ནས་འབྱིན།
 །ཆགས་སྒྲུང་དང་ཨ་འཐས་རྩད་ནས་ཞིག་པར་འགྱུར་ཞིང་།

*Les apparences, sons et pensées étant reconnues
 comme ayant la nature de la divinité,
 de son mantra et de la connaissance originelle.
 Les saisies de la réalité ordinaire sont complètement détruites.
 Les tendances à la saisie d'un ego sont radicalement extirpées,
 l'attachement, la colère et les conceptions erronées
 sont fondamentalement détruites.*

རྩདས་= རྩ་བ་ : Racine, base, fondation - supprimer radicalement.

ཨ་འཐས་ : Concrétisation, donner une réalité solide.

།སྦྱི་མེད་ཆོས་ཀྱི་སྐྱེ་རུ་སངས་རྒྱས།
 །རིག་རྩལ་ལོང་སྐྱེའི་བཀོད་པ་མངོན་དུ་གྱུར།
 །གང་འདུལ་སྐྱེལ་སྐྱེའི་མཛད་པ་འཁོར་བ་མ་སྟོང་གི་བར་དུ་འབྱུང་བ་ཡིན་
 །པས་ཉམས་ལེན་མི་བྱ་ག་མེད་དམ་པ་དང་།

*En le Dharma-Kaya incréée
 (c'est l'état de) Bouddha.
 La radiance de la connaissance devient manifestement
 le déploiement du Samboga-Kaya.
 Pour ceux qui sont à discipliner, les oeuvres du Nirmana-Kaya
 surviennent jusqu'à ce que le samsara soit vide.
 On ne peut pas ne pas faire cette pratique!*

La Compassion - Tong- Lène

།དེ་ལྟ་བུའི་གནས་ལུགས་མ་རྟོགས་པར་ལའོར་བ་སྟུག་བསྐྱལ་གྱི་རྒྱ་མཚོ་ཆེན་
པོར་དུས་རྟག་ཏུ་བྱིང་བའི་མཁའ་བྱུང་སེམས་ཅན་འདི་ཀུན་སྟིང་རེ་རྩེ་སྟུམས་
པའི་སྟིང་རྩེ་ཡུར་ཚུག་དང་།

Ne réalisant pas ce mode d'être, tous les êtres de l'univers sombrent constamment en le grand océan de souffrances du samsara. On y pense avec pitié et les considère avec compassion.

།སྐབས་སུ་དེ་དག་གི་སྟུག་བསྐྱལ་རྒྱ་དང་འབྲས་བུ་བཅས་པ་བདག་ལ་ཐིམ་
ཞིང་། །དེ་དག་སྟུག་བསྐྱལ་དང་བྲལ།

Parfois on pense que toutes leurs souffrances, leurs causes et leurs fruits, fondent en nous. Ils sont libérés de la souffrance.

།བདག་གི་བདེ་དགོ་མ་ལུས་པ་དེ་དག་ལ་སྟིམ་པས། །གནས་སྐབས་བདེ་
སྟིང་དང་ལྡན། །མཐར་ཐུག་སངས་རྒྱས་ཐོབ་པར་”

Toutes nos vertus et bonheurs fondant en eux, ils reçoivent, relativement bonheur et joies; et, ultimement ils obtiennent l'état de Bouddha.

སྟུམས་པའི་གཏོང་ལེན་ཡང་ཡང་བྱ་བ་ནི། །སྦྱིབ་སྦྱང་ཀུན་གྱི་རྒྱལ་པོ།
།བསྐྱུང་བ་ཀུན་གྱི་མཚོག་གྱུར། །བྱམས་པའི་གོ་ཆ། །སྟིང་རྩེའི་ཡ་ལད།
།སྟོང་ཉིད་སྟིང་རྩེའི་སྟིང་པོ་ཅན་ཞེས། །སངས་རྒྱས་ཀྱི་རྒྱ་མེད་ཐབས་མེད་
པའི་གནས་ཟབ་མོའོ།

Il faut faire encore et encore cette pratique du don et de la prise en charge. C'est le souverain de tous (les moyens) pour purifier les voiles, la suprême des protection, la cote de maille de l'amour, le heaume de la compassion.

Il est dit que la vacuité a pour cœur la compassion. Étant la cause de (l'état de) Bouddha, sans ce point profond on est sans moyen de le réaliser.

La Lama et la Dévotion.

།དེ་ལྟར་གདམས་ངག་ཐམས་ཅད་དང་། །བྱད་པར་རང་སེམས་སངས་རྒྱས་
ཀྱི་རང་ཞལ་དོ་སྤྱོད་པའི་སྒྲ་མ་དམ་པ་དེ།

*C'est la lama qui nous donne toutes ces instructions et, plus particulièrement,
nous montre que le visage même du Bouddha est notre propre esprit.*

།ཡོན་ཏན་གྱི་ངོས་ནས་རྩ་གསུམ་རབ་འབྱམ་རྒྱ་མཚོ་འདུས་པའི་སྤྱི་དཔལ་
བྲལ་སྤྱོན་ཡོན་ཏན་གྱི་བའི་བདག་ཉིད།

*Du point de vue des qualités, il réunit toutes celles de l'incommensurable océan des
trois racines. Il a la nature glorieuse de myriades de qualités, pures et parfaites.*

།བཀའ་དྲིན་གྱི་ངོས་ནས་དུས་གསུམ་རྒྱལ་དང་རྒྱལ་སྐས་ཀྱན་ལས་བྱད་པར་
འཕགས་པའི་བདག་ཉིད་དུ་གཤམ་གྱིང་།

*Du point de vue de la bonté, comparé à tous les vainqueurs et leurs fils de trois
temps, il faut savoir qu'il est encore plus sublime.*

།སྣང་བ་ཅི་ཤར་སྤྱ་མའི་རྣམ་རོལ།

Quelque apparence qui se manifeste, elle est le jeu du lama.

།བདེ་སྤྱད་ཅི་བྱུང་སྤྱ་མའི་བཀའ་དྲིན།

Quelque joie ou souffrance qui survienne, elle est la bonté du lama.

།རེ་ས་སྤྱ་མ་ལས་མེད་པའི་ཁོ་ཐག་གདིང་ནས་བཅད་དེ་ཅི་མཛད་ཁྱེད་གཤམ་སྤྱོ་
བཏད་ལིང་སྦྱར་གྱི་མོས་གུས་མཆི་མ་འབྲུགས་པ་དང་མ་བྲལ་བ་བྱས་ཕྱིན།

*Convaincus, du plus profond de nous, qu'hormis le lama, il n'y a aucun espoir,
sans se départir d'une dévotion qui nous émeus jusqu'aux larmes,
on s'en remet entièrement en lui (pensant)*

"Quoi qu'il convienne de faire, vous le savez".

།གོགས་ཐམས་ཅད་སེལ། །བོག་ཐམས་ཅད་འདོན་གྱིན་སྒྲོབས་དངོས་གྲུབ་
ཉམས་དང་རྟོགས་པ་ཐམས་ཅད་དབྱར་གྱི་ཕྱི་ཐོག་ལྷར་ངམ་ངམ་བྱགས་
བྱགས་ཀྱིས་འབྱུང་སྟེ།

*Tous les obstacles se dissipent,
tous les avantages, les bienfaits, la grâce, l'
es accomplissements, les expériences et la réalisation,
tout cela nous arrive comme les fruits durant l'été.*

ཕྱི་ཐོག་: graines, récoltes.

།ས་ལམ་གྱི་ཡོན་ཏན་ཐམས་ཅད་དུས་གཅིག་ལ་རྫོགས་ནས་ཆེ་འདིར་གྲུབ་པ་
ཆེན་པོའི་གོ་འཕང་བདེ་སྒྲག་ཏུ་ཐོབ་པའི་”

*Toutes les qualités des terres et des chemins étant parachevées en un moment,
en cette vie, on obtient aisément l'état d'un grand accompli.*

ཐབས་ཟབ་མོ་མེད་དུ་མི་རུང་བའི་ལམ་ཟབ་མོ་སྒྲ་མའི་མོས་གྲུས་བྱ་བ་ལགས་
པས།

*Le moyen profond qui le permet,
et dont il ne convient pas de se passer,
cette profonde voie,
est la dévotion au lama.*

Conclusions.

།དེ་ལྟར་ཐམས་ཅད་ཡ་བྲལ་དུ་མ་སོང་བར། །གཅིག་པོ་གཅིག་གྲོགས་ཀྱི་
ཚུལ་དུ་རང་རྒྱུད་ལ་སྦྱོར་དང་རང་བཞག་དོན་གཉིས་འགྲུབ་པ་ལ་ཐེ་ཚོམ་མི་
གོས་པ་ལགས་སོ།

*Ne se défaisant pas de tous (ces moyens)
qui se complètent et s'entraident les uns les autres,
mais les appliquant à soi, il est inutile de douter,
on accomplira son propre bien et celui des autres.*

རྒྱལ་བའི་ཚེས་ལུང་བརྒྱད་ཁྱིམ་ཁྱིམ་སྟོང་ཀུན།
།སེམས་ཉིད་གཅིག་སུ་འདུལ་ཐབས་ཁོ་ན་སྟེ།
།སེམས་མ་སྤུལ་བའི་བསྐྱེད་སྦྱང་བྱེད་ལོ་ཀུན།
།ཚེས་བརྒྱད་ཁ་སྟོན་ཡིན་པས་རིང་དུ་དོར།

*Tous l'ensemble des 84 000 enseignements du Vainqueur
est uniquement un moyen pour discipliner l'esprit.
Toutes les années passées à pratique ou méditer sans avoir discipliné l'esprit
ne faisant que renforcer les 8 Dharmas mondains, rejetons les au loin.*

།འཁོར་བ་བདེན་མེད་སྐྱུ་མའི་རང་བཞིན་ལ་ཨ་མཐས་ཞེན་ཆགས་འཛིན་པ་
མི་ཆེ་བར། །ཆེ་འདི་སྟོས་ཐོང་ཕྱགས་མེད་སྟོམ་སུ་ཡིས། །ཉམས་ལེན་གནད་
བསྐྱེད་གོང་དུ་བཤད་པ་ནམས། །དུས་ཀུན་རང་གི་རྒྱུད་ལ་ཡང་ཡང་སྦྱོར།

*Sans accroître notre saisie des conceptions erronées et attachements envers le cycle
irréel, ayant la nature d'une illusion, mais s'engageant avec détermination et
abandonnant (les valeurs) de cette vie, encore et encore, tout le temps, (il faut)
appliquer à soi les instructions qui ont été expliquées précédemment.*

Quelques derniers conseils.

ང་མཁས་པ་ང་བཟང་སྒྲུལ་པའི་མཁས་བཙུན་དང་།

Etre un érudit et penser "je suis très intelligent", je suis excellent"

།བདེན་འཛིན་ཞེན་ཆགས་ཆེ་བའི་སྒྲུལ་ཆེན་པ།

Un grand méditant avec beaucoup d'attachement et fixé à la réalité

།བརྟུན་གྱིས་གཞན་མགོ་བསྐྱོར་བའི་སྒྲུལ་བྱ་བ།

Avoir des vœux et par des mensonges tromper autrui

།ཁ་བཟང་ངན་སེམས་འཆང་བའི་བྱང་སེམས་པ།

Un bodhisattva tenant de bonnes paroles mais avec un mauvais esprit,

།དཀོར་ནག་ཕྱེ་ལྟར་འགམ་པའི་སྒྲ་གཟུགས་དང་།

Avoir l'apparence d'un lama et se nourrir d'offrandes noires

།གཡོ་སྒྱུད་ཚུལ་འཆོས་ཅན་གྱི་སེར་མོ་བ།

Etre un moine et déprécier la discipline avec hypocrisie

གཡོ་སྒྱུད་: Slyness, cunning, décevoir, tromper les autres. འཆོས་ = བཅགས་ : Marcher sur, déprécier, briser

།བྲུབ་མཐའ་ཕྱོགས་ཞེན་ཅན་གྱི་གཏི་མུག་མཁན།

Etre stupide et avoir une école attachée au sectarisme,

།བཤད་ཡམ་ཆོག་ལ་ཞེན་པའི་སྒྲུན་ཆེན་པ།

Un "grand enseignant" attaché aux mots et discours artificiels

བཤད་ཡམ་ : Faire des discours pour le plaisir de parler, sans donner de références valides.

ཁྱེད་ཀྱི་འཛིན་ཆགས་སྒྲུང་ཅན་གྱི་དགོན་བདག་སོགས།

Maître d'un monastère etc. en étant sectaire, attaché et coléreux,

ཆོས་ལ་བརྟམ་པའི་སྒྲིག་པ་རྩམ་པོ་ཆེ།

Un grand prétentieux qui méprise le Dharma

བརྟམ་པ་ : Qui méprise et diminue les autres རྩམ་པོ་ : Arrogant, prétentieux

འདྲུག་ལྟར་སྤངས་གིང་ནང་མོ་རེ་རེ་བཞིན། །འདི་འདྲའི་ལས་མི་བཟུང་བའི་
དམ་བཅའ་བྱངས།

*De tels poisons il faut abandonner et chaque matin prendre l'engagement de ne pas
être pris dans de telles actions.*

འདྲ་རེ་དལ་འབྱོར་བཟང་པོ་ཐོབ་དུས་འདིར།

འདག་སྒྲིག་ཅི་བྱེད་རང་གི་ལག་ལ་ཡོད།

ཡིད་བཞིན་ནོར་བུ་རྟེན་པའི་ངོ་མ་ཡིན།

Aujourd'hui nous avons obtenu les libertés et acquisitions

Que maintenant nous pratiquions la vertu ou le vice est entre nos mains

Nous avons véritablement obtenu le joyaux qui exhausse les souhaits.

འིས་མེད་བསྟན་པ་སྤྱི་བོར་ཐོད་བཞིན་ཁུར། །རང་རྒྱུད་ཆོས་ལ་སྦྱོར་བའི་
སྟོན་པ་དང་། །བྱིན་རྒྱབས་བརྒྱུད་པ་ལྟན་པའི་སྒྲ་མ་ལས། །སྦྱིན་གྲོལ་ཆོས་
གྱི་བདུད་རྩི་ཡང་ཡང་ལྷ། །ཁྱེད་ཀྱི་མེད་གདམས་མེ་ཏོག་བཅུད་བཞིན་སྤང་།

De l'enseignant qui porte sur lui, comme sa propre tête,

Les enseignements non sectaires,

Qui applique le Dharma à sa propre personne,

Du lama qui possède la grâce de la lignée, il faut requérir, encore et encore,

l'élixir du Dharma qui libère et fait mûrir (les qualités).

Recueillez les instructions non sectaires,

comme (les abeilles) le nectar des fleurs.

|ཉེ་ལམ་སློབ་དུས་ས་ཀྱི་མི་སྐོར་བར།
 |གདམས་ངག་གནད་བསྐྱུས་གཅིག་ལ་སློ་གཏད་ནས།
 |ལའོར་བ་འདི་དང་གཏན་ཁྱེ་བྱུང་པ་ཞིག
 |ཅིས་ཀྱང་སྙིང་ལ་འཛོང་ཞིག་སློབ་བུའི་ཚོགས།

*Alors que vous vous instruisez sur la voie courte
 n'erre pas en de vastes domaines.
 Concentrez vous uniquement
 sur les points essentiels des instructions
 Car cela a le pouvoir de réduire en poussière
 les fondements même de ce samsara.
 Ainsi, disciples, gardez le en votre cœur.*

འཛོང་ = འཕབས་པ་ garder, préserver

|སླ་མའི་གདམས་ངག་སེམས་ལ་མ་བཞག་ན།
 |སྟོང་གསུམ་ཡི་གེར་བྲིས་ཀྱང་ངལ་བའི་རྒྱ།

*Si l'on ne garde pas en l'esprit les instructions du lama
 on pourrait remplir d'écrits les 3000 univers,
 ce ne serait que cause d'ennui.*

|གདམས་ངག་རང་གི་རྒྱུད་ལ་སྦྱར་བས་ན།
 |འདིས་ཀྱང་ངོ་རྗེ་འཆང་གི་ས་རུ་བསྐྱེལ།

*Si l'on applique à soi les instructions, par cela même
 on sera conduit vers l'état de Dordge Tchang*

བསྐྱེལ་ fut. de སྐྱོག་པ་ : se tourner, se diriger vers.

Colofon

།དད་ལྷན་སློབ་བྱ་བྱང་འབྲེན་བསོད་དགའ་སོགས། །སྐལ་ལྷན་མང་པོས་ཡང་ཡང་བསྐྱལ་བའི་
དོར། །ཚུགས་མེད་བྱ་བྱལ་རང་བྱུང་ཀུན་བྱུང་དེས། །སླིང་ནས་ཕན་པའི་སེམས་ཀྱིས་རང་རྒྱུད་ལ།
།གང་སློབ་གདམས་ཀུན་མ་སྦྱས་གསལ་བར་བྲིས།

Soga le guide expérimenté des disciples pourvus de foi et de nombreux fortunés m'y ayant exhorté, encore et encore, non sectaire et dégagé des actes (mondains), avec en son cœur un esprit bienveillant, Rang-djounng Kün-kyab (Kalu Rinpotché) a écrit clairement et sans rien cacher toutes les instructions qu'il a appliquées à lui même.

Dédicace

།དགེ་བས་འབྲོ་ཀུན་ཆེ་འདི་སློབ་ཐོངས་ཏེ། །འོད་གསལ་ཕྱག་རྒྱ་ཆེན་པོའི་དོན་རྟོགས་
ཤོག། །སང་མཆོལ། །བྱ་བྱྱྱ །

Par cette vertu, puissent tous les êtres, abandonner les (valeurs) de cette vie et réaliser le sens du Maha-moudra, la claire lumière.

Notes du traducteur

Afin que l'on puisse reconnaître plus facilement les différentes parties et instructions la traduction a divisé le texte en un certain nombre de parties selon les stances ou les sections. Quelques titres ont été ajoutés pour délimiter les sujets.

Cette traduction a été faite par lama Trinle à Naro Ling durant la 1^{ère} retraite de Karma Ling en Novembre 1986. Elle a été légèrement revue e corrigée par lui en Août 2010.

Le 29 Septembre 1987 Kalu Rinpotché nous a donné le loung de son texte comme étant l'essentiel de toutes les instructions orales.

Durant le mois d'Août 2009 Kyabje Kalu Rinpoché, pour son premier enseignement public, a donné un commentaire de ce texte comme une introduction au Maha-Mudra.

Il est important de bien comprendre tout ce qu'il contient.

Résumé des Points Essentiels de la Voie

Écrit par Kalou Rinpotché

On entend par Samsara le cycle des existences, la ronde des êtres dans les 6 types de transmigrations.

L'origine de la naissance (en ce cycle) est l'ignorance. De celle-ci se développe l'intellect qui saisit la dualité et, à partir de celui-ci, nos tendances fondamentales négatives antérieures font survenir les 6 types d'émotions perturbatrices: le désir, la colère, l'opacité mentale, l'orgueil, la jalousie et l'avarice.

De nos tendances antérieures positives apparaissent la confiance, l'amour, la compassion, le contentement etc.

A cause des émotions perturbatrices on accumule tous les 10 actes négatifs et tout ce qui est non vertueux.

A partir de la confiance, de la compassion etc. on accumule les 10 actes positifs et tout ce qui est vertueux.

Les fruits des actes noirs sont les naissances en les existences inférieures: les enfers, les Yidags et les animaux. Les fruits des actes blancs sont les naissances dans les trois états d'existence supérieurs: Les Dieux, les hommes et les Asuras.

Du côté des actes positifs il y a le karma d'immobile (de l'absorption méditative) qui fait renaître dans le monde de la forme ou le monde sans forme.

Quand on a expérimenté le résultat de ces (différents karmas) il nous faudra expérimenter le fruit de n'importe quel autre karma que l'on peut avoir et tourner dans le monde des existences samsarique.

Quand on désire se libérer des états samsariques et obtenir l'état de Bouddha, prenant refuge avec une confiance certaine en les trois joyaux, l'on fait autant que l'on peut des prosternations, circumambulations et hommages.

Ayant confessé les actes nuisibles commis antérieurement sous l'emprise des émotions perturbatrices, l'on fait en sorte qu'ultérieurement notre esprit soit discipliné.

Méditant sur l'amour et la compassion, on pratique la générosité envers tous les êtres et l'on fait la dédicace.

On garde les trois vœux de libération personnelle, de bodhisattva et du Vajrayana.

Ayant médité sur l'absence d'existence propre du moi et des phénomènes, on arrive à la conclusion que tous les phénomènes sont vides. On arrive à la certitude qu'ils sont tous semblables à des choses qui n'existent pas, des apparences illusoires variées, semblables aux 8 exemples de l'illusion.

Tenant pour vrai l'illusion d'apparences qui sont comme inexistantes, on ne sait pas pratiquer les actes vertueux qui sont la source du bonheur.

Il nous faut pratiquer Tongléne, méditant sur la compassion envers tous les êtres , nos mères passées, qui s'adonnent au désir, à la colère, à des pratiques erronées et accomplissent des actes négatifs qui sont source de souffrance.

Ayant fait mûrir notre courant de conscience par l'initiation, on médite sur soi en tant que le corps de la divinité, semblable à l'arc en ciel, union de l'apparence et de la vacuité; alors que l'on pratique la récitation du mantra avec une continuité semblable au cours d'un fleuve, on pratique la diffusion et la résorption de la lumière qui accompli le double dessein.

A la fin le corps de la divinité se résorbe en la claire lumière et on laisse reposer l'esprit en la sphère de la vacuité. On se visualise de nouveau comme le corps de la divinité et l'on fait la dédicace aux êtres.

Si on médite sur le Maha-Moudra ou sur Maha-Ati, on garde les points essentiels de la posture corporelle, on laisse notre esprit tel qu'il se présente, on ne fabrique rien avec l'esprit, sans qu'il faille méditer quoique ce soit (sans rien à méditer). On reste "tel que cela vient de soi" dans un état sans distractions. Quelles que soient les pensées qui apparaissent, sans les rejeter ni les saisir, on préserve la simple reconnaissance de l'état naturel.

On développera d'abord Chiné, puis apparaîtra Hlagtong et l'on réalisera le sens du Maha-Moudra et de Maha-Ati.

Ceci a été écrit par Kalou Rinpotché. *(Avant 1985)*

Resumo dos pontos essenciais da Via

Escrito por Kalu Rimpoché

Entende-se por Samsara, o ciclo das existências, a roda dos seres nos seis tipos de transmigrações.

A origem do nascimento (nesse ciclo) é a ignorância. Dela se desenvolve o intelecto que apreende a dualidade e partir daí nossas tendências fundamentais negativas anteriores fazem vir os seis tipos de emoções perturbadoras: o desejo, a cólera, o obscurecimento mental, o orgulho, o ciúme e a avareza.

De nossas tendências anteriores positivas surgem a confiança, o amor, a compaixão, o contentamento, etc.

Devido às emoções perturbadoras acumula-se todos os 10 atos negativos e tudo o que é não virtuoso.

A partir da confiança, da compaixão etc. acumula-se os 10 atos positivos e tudo o que é virtuoso.

Os frutos dos atos negros são os nascimentos nas existências inferiores: os infernos, os Yidags e os animais. Os frutos dos atos brancos são os nascimentos nos três estados de existência superiores: os deuses, os homens e os asuras.

Do lado dos atos positivos, existe o karma da imobilidade (de absorção meditativa) que faz renascer no mundo da forma e no mundo sem forma.

Quando se experimentou o resultado desses (diferentes karmas) nos será necessário experimentar o fruto de qualquer outro karma que se possa ter e girar no mundo da existência samsárica.

Quando se deseja a liberação dos estados samsáricos e obter o estado de Buda, tomando refúgio com uma certa confiança nas Três Jóias, faz-se o máximo de prosternações, circumambulações e homenagens.

Tendo confessado os atos nocivos cometidos anteriormente sob o poder das emoções perturbadoras, posteriormente engaja-se de forma que a mente esteja disciplinada.

Meditando sobre o amor e a compaixão, pratica-se a generosidade para todos os seres e se faz a dedicatória.

Guardam-se os três votos de liberação pessoal, do bodhisatva e do Vajrayana.

Tendo meditado sobre a ausência própria de um eu e dos fenômenos, chega-se à conclusão que todos os fenômenos são vazios. Chega-se à certeza que todos são semelhantes às coisas que não existem, aparências ilusórias variadas, semelhantes aos 8 exemplos de ilusão.

Tendo por verdadeira, a ilusão das aparências que são como inexistentes, não se sabe praticar atos virtuosos que são a fonte da felicidade.

É preciso praticar tong-leng, meditando sobre a compaixão para com todos os seres, nossas antigas mães que se entregam ao desejo, à cólera, à práticas errôneas e realizam atos negativos que são fonte de sofrimento.

Tendo feito amadurecer nossa corrente de consciência pela iniciação, medita-se sobre si mesmo como corpo da divindade, semelhante ao arco-íris, união de aparência e vacuidade, e quando se pratica a recitação do mantra com uma continuidade semelhante à corrente de um rio, pratica-se a dissolução e a reabsorção da luz que realiza o duplo desígnio.

No final, o corpo da divindade se reabsorve na clara luz e se deixa a mente repousar na esfera da vacuidade. Visualiza-se novamente como o corpo da divindade e se faz a dedicatória aos seres.

Caso se medite sobre o Mahamudra ou sobre o Maha-ati, mantém-se os pontos essenciais da postura corporal, deixa-se a mente tal como ela se apresenta, não se fabrica nada com a mente, sem que se precise meditar sobre o que quer que seja (sem nada para meditar). Permanece-se "tal que isso venha de si", num estado sem distrações. Quaisquer que sejam os pensamentos que surjam, sem os rejeitar ou apreendê-los, preserva-se o simples reconhecimento do estado natural.

Desenvolve-se primeiramente Shine e depois surgirá Hlagtong e realizar-se-á o sentido do Mahamudra e do Maha-Ati.

Isso foi escrito por Kalu Rimpoche (*antes de 1985*)

Résumé des Points Essentiels de la Voie

Écrit par Kalou Rinpotché

༄༅། སེམས་ཅན་རྣམས་འགྲོ་བ་རིགས་དྲུག་དུ་འཁོར་བས་ན་འཁོར་བ།
དེར་སྐྱེ་བའི་རྩ་བ་མ་རིག་པ། དེ་ལས་གཉིས་སུ་འཛིན་བའི་སྒོ་སྐྱེས། དེ་ལས་
སྒོན་གྱི་མི་དགོ་བའི་བག་ཆགས་ཀྱིས་ཉོན་མོངས་པ། འདོད་ཆགས། ཞེ་སྤང་།
གཏི་མུག། ང་རྒྱལ། དྲག་དོག། སེར་སྒྲ་དྲུག་བྱུང་། སྒོན་གྱི་དགོ་བའི་བག་
ཆགས་ལས། དད་པ་དང་བྱམས་པ་སྙིང་རྩེ་ཆོག་གཤམ་སོགས་བྱུང་། རྒྱ་ཉོན་
མོངས་པ་དེ་ལས་མི་དགོ་བ་བཅུ་སོགས་སྒྲིག་བའི་ལས་ཐམས་ཅད་བསགས།
རྒྱ་དད་པ་དང་སྙིང་རྩེ་སོགས་ལས། དགོ་བ་བཅུ་སོགས་དཀར་པོའི་ལས་
ཐམས་ཅད་བསགས། ཉག་པོའི་ལས་ཀྱི་འབྲས་དཔྱལ་བ་ཡི་དྲགས་དུད་འགྲོ་
ཏིང་ན་སོང་གསུམ་དང་། དཀར་པོའི་ལས་ཀྱི་འབྲས་བུ་ལྷ་མི་ལྷ་མ་ཡིན་ཏི་
མཐོ་རིས་གསུམ་སྐྱེ། དགོ་བའི་ཆ་མི་གཡོ་བའི་ལས་ཀྱིས་གཟུགས་ཁམས་
དང་གཟུགས་མེད་ཁམས་སུ་སྐྱེ། དེ་དག་གི་འབྲས་བུ་བྱང་ཟེན་ནས་སྤྲུང་ལས་
གང་ཡོད་པ་དེའི་འབྲས་བུ་པ་སོགས་ཀྱི་འཁོར་བའི་གནས་སུ་འཁོར་རོ།
འཁོར་བའི་གནས་ལས་ཐར་ནས་སངས་རྒྱས་ཐོབ་པར་འདོད་ན། དཀོན་
མཆོག་གསུམ་ལ་ཡིད་ཆེས་དད་པས་སྐྱབས་སུ་འགྲོ་ཞིང་། དྲག་སྒྲོང་མཆོད་
པ་བསྟོན་སྐྱར་ཅི་རུས་བྱ། ཉོན་མོངས་དབང་གིས་སྒྲིག་པ་སྤྲུང་བཤགས་

ཤིང་། ཕྱིན་ཆད་སྒོམ་སེམས་བྱ། བུམས་པ་དང་སྒྲིང་རྗེ་བསྒོམ་ཞིང་སེམས་
 ཅན་ལ་སྒྱིན་པ་གཏང་ཞིང་བསྒོ་བར་བྱ། སོ་བུར་སྒྲགས་གསུམ་གྱི་སྒོམ་པ་སྤྱད་
 ། གང་ཟག་གི་བདག་དང་ཚོས་གྱི་བདག་གཉིས་མ་གྲུབ་པ་བསྒོམ་ཞིང་ཚོས་
 ཐམས་ཅད་སྒྲོང་པར་གཏན་ལ་ཕབ། མེད་བཞིན་དུ་ལུའུ་པའི་སྒྲང་བ་སྒྲ་
 ཚོགས་འདི་རྣམས་སྒྱུ་མའི་དཔེ་བརྒྱད་ལྟ་བུར་གཏན་ལ་ཕབ། མེད་བཞིན་
 སྒྲང་བའི་ལུའུ་པ་པ་ལ་བདེན་པར་བཟུང་ཞིང་བདེ་བའི་རྒྱ་དགེ་བ་སྒྱབ་མི་
 ཤེས། སྒྲག་བསྒྲལ་གྱི་རྒྱ་སྒྲིག་པ་ ལ་སྒྱུད་ཅིང་ཞེ་འདོད་དང་ལག་ལེན་ཕྱིན་
 ལོག་དུ་སྒྱུད་པའི་མ་གཏན་སེམས་ཅན་རྣམས་ལ་སྒྲིང་རྗེ་བསྒོམ་ཞིང་བཏང་ལེན་
 བྱ། དབང་གིས་རྒྱད་སྒྲིན་པར་བྱ་ཞིང་རང་ཉིད་ལྟ་སྒྱུ་སྒྲང་སྒྲོང་འཇའ་ཚོན་ལྟ་
 བུར་སྒོམ་ཞིང་གསང་སྒྲགས་རྒྱ་བའི་གཞུང་བཞིན་བཟུང་སྐབས་སུ་འོད་ཟེར་སྒྲོ་
 བསྒྲུལ། དོན་གཉིས་བྱ། མཐར་ལྟ་སྒྲོ་འོད་གསལ་དུ་བསྒྲ། སེམས་སྒྲོང་ཉིད་
 རང་དུ་གནས་སུ་བཞག། སྒྲར་ཡང་ལྟ་སྒྲུ་གསལ་ཞིང་དགེ་བ་སེམས་ཅན་ལ་
 སྒོ། བྱག་རྗེ་གས་སྒོམ་ན། ལུས་གནས་བསྒྲུང། རྒྱང་རང་བབས་བཞག།
 སེམས་ལ་བཟོ་བཅོས་མི་བྱ། སྒོམ་རྒྱ་གར་ཡང་མེད་པ་མ་ཡེངས་པའི་རང་དུ་
 རང་བབས་སུ་བཞག། རྣམ་རྟོག་གང་ཤར་ཀྱང་སྒྲང་སྒྲང་མི་བྱ་རོ་ཤེས་ཅམ་དུ་
 རང་སྒྱུང་ན། དང་པོ་ཞི་གནས་ལྟག་མཐོང་ཤར་ཏེ་བྱག་རྗེ་གས་གྱི་དོན་རྟོགས་
 པར་འགྱུར་རོ། ཞེས་ཀ་ལུ་རིན་པོ་ཆེས་བྱག་བྲིས།

"LES CINQ LUMIERES"

(texte de Kalou Rimpoché)

La nature de Bouddha (ཡད་གཤེགས་རྩིང་པ།), le fondement universel (ཀུན་གཞི།) est depuis toujours :

- Vacuité (སྤང་པ།)
- Lumière (གསལ་པ།)
- et Infinitude (འགག་མེད།)

Elle est la grande Connaissance primordiale naturelle (རང་བྱུང་གི་ཡེ་ཤེས།), la sève quintessentielle des cinq éléments (རྩ་བ་ལྔ།).

Néanmoins, ne reconnaissant pas son essence véritable (རང་ངོ་མ་ཤེས་པ།), elle se recouvre de l'obscurcissement de l'ignorance et devient le substrat universel (སྤྱི་གཞི།) du samsara : la conscience fondement de tout (ཀུན་གཞི་རྒྱུ་ཤེས།) (8ème conscience). Celle-ci englobe et pénètre tout et est la base à partir de laquelle apparaissent toutes les illusions. Comparons-la à un Maître ou à un Roi.

Ensuite (à son niveau impur), à la place

- de la Vacuité vient le moi (འདག་)
- de la ^{Lumière} ~~vacuité~~, l'autre (གཞན།)

et de l'Infinitude, les attractions, répulsions et les aveuglements, etc ... C'est ainsi qu'apparaît le mental souillé (རྒྱུ་ཡིད།) (7ème conscience), avec son entourage.

Expliquons : initialement, comme irradiation propre (རང་མདངས།) de la vacuité, de la clarté, de la mobilité, de la solidité et de la continuité (de l'esprit), se développe l'apparence des cinq lumières hyper-subtiles (འཁྱུ་ཕྱུ་མཐོ་མཐོ་ལྔ་ལྔ།) bleue, rouge, verte, jaune et blanche ; c'est de celles-ci que se développent les apparences des cinq éléments : espace, feu, souffle, terre et eau. C'est ainsi que l'agrégat de la conscience (རྒྱུ་པར་ཤེས་པ་ལྔ་ལྔ་ལྔ་པ།) fait apparaître des apparences illusoire (འཁྱུ་ལྔ་ལྔ་ལྔ་པ།) et, s'appuyant sur celui-ci, ^{qu'} apparaît d'abord : le corps mental (ཡིད་ལྔ་ལྔ་ལྔ་པ།) puis, en connexion avec lui : des sensations (རྒྱུ་ལྔ་ལྔ་ལྔ་པ།), des conceptions (རྒྱུ་ལྔ་ལྔ་ལྔ་པ།) et des stimulations (རྒྱུ་ལྔ་ལྔ་ལྔ་པ།) ; il y a alors quatre et demi agrégats de l'individualité (ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་པ།). Ceux-ci se combinent ensuite aux éléments extérieurs : à la semence pater-

nelle, au sang maternel, etc... Ils incluent les cinq éléments en tant que cavités, chaleur, respiration, chair et sang et constituent alors l'aspect concret (གནས་བཅས།) de l'agrégat pleinement développé (རྒྱུ་སྒྲིབ།) de la forme grossière (གསུགས་ཀྱི་ཕར་རྒྱས་པ།). C'est, s'appuyant sur celui-ci, qu'apparaissent les six facultés sensorielles : visuelle, auditive, olfactive, tactile, gustative et mentale. Et aussi, reposant sur celles-ci, semblables aux fils de notre Roi, qu'apparaissent :

- du côté de la conscience ou connaissance duelle (རྒྱལ་ཤེས།) : le mental passionnel avec ce qui est non vertueux (མི་དག་གི་རྒྱལ་ཤེས་པའི་ཡིད།)

- et du côté de la connaissance primordiale ou connaissance originelle (ཡེ་ཤེས།) : le mental de ce qui est vertueux (དག་པའི་ཡིད།) tel que confiance, compassion, connaissance supérieure etc...

Semblables à leurs envoyés (པ་ཏྲ།), apparaissent les consciences des six champs sensoriels (les 6 premières consciences) (རྒྱལ་ཤེས་ཆོགས་དྲུག།) et à celles-ci, apparaissent leur six types d'objets : formes, sons, odeurs, saveurs, touchers et phénomènes mentaux.

Puis, semblable à ceux avec qui se concerte le mental souillé, notre Prince, s'accumule, avec les six facultés sensorielles, les six types d'objets et les six consciences, de nombreuses causes, facteurs et connexions qui, par des myriades de conceptions illusoirs, asservissent le corps, la parole et l'esprit. Les karma variés qu'elles produisent sont, en tant que propensions (བག་ཆས་པ།), semblables à des graines plantées dans le terrain de la conscience fondement universel (ཀུན་གཤིི་རྒྱལ་ཤེས།). Et, pour prendre l'exemple d'une récolte qui fructifie à partir de ces graines par l'agencement de nombreux facteurs interdépendants tels qu'engrais, chaleur, humidité, etc... sur les graines que sont ces karma antérieurs, s'agencent similairement différentes causes, facteurs et connexions qui font que, des bonnes semences viennent les états d'existence supérieurs et la libération et que, des mauvaises, viennent les états d'existence inférieurs et le cycle des existences conditionnées (འཁོར་བ།).

Ce texte fut écrit par Kalou Rimpoché, en réponse à une question posée, à Stockholm, en 1974. Il fut traduit en français par Lama Denis Teundroup.

As Cinco Luzes

Texto de Kalu Rinpotche

A Natureza de Buda (བདེ་གཤེགས་སྒྲིག་པོ་), o fundamento universal (ཀུན་གཞི་) é desde sempre:

- _Vacuidade (སྟོང་བ་)
- _Luminosidade (གསལ་བ་)
- _Infinitude (འགག་མེད་)

Ela é o grande Conhecimento primordial natural (རང་བྱུང་གི་ཡེ་ཤེས་), a seiva quintessencial dos cinco elementos (འབྱུང་བ་ལྔ་).

Todavia, não reconhecendo sua verdadeira essência (རང་ངོ་མ་ཤེས་བ་), ela recobre-se de obscurecimento e torna-se substrato universal (སྒྲིག་གཞི་) do samsara: a consciência fundamento de tudo (ཀུན་གཞི་རྣམ་ཞེས་) (8ª consciência), que engloba e penetra tudo e é a base a partir da qual surgem todas as ilusões. Comparamo-la a terra, a um mestre ou a um rei.

Em seguida (em seu nível impuro), no lugar:

- _da Vacuidade vem o eu (བདག་)
- _da Luminosidade, o outro (གཞན་)
- _e da Infinitude, as atrações, repulsões, a cegueira, etc è

assim que surge o mental maculado (ཉོན་ཡིད་) (7ª consciência), com seu séqüito.

Expliquemos: inicialmente, como irradiação própria (རང་མདངས་), da vacuidade, da claridade, da mobilidade, da solidez e da continuidade (da mente), desenvolve-se a aparência das cinco luzes hiper sutis (ཤིན་རྒྱ་སྤྲ་བའི་འོད་ལྔ་), azul, vermelha, verde, amarela e branca e delas desenvolvem-se as aparências dos cinco elementos: espaço, fogo, ar, terra e água. É assim que o agregado da consciência (རྣམ་པར་ཤེས་པའི་སྡུང་པོ་), faz surgir as aparências ilusórias (འབྱུང་ལ་སྒྲུབ་) e apoiando-se sobre ela é que surgem inicialmente: o corpo mental (ཡིད་ལུས་), depois em conexão com ela: as sensações (ཚོར་བ་),

as percepções (འདུ་ཤེས་) e as forças motivacionais (འདུ་བྱེད་); há agora, quatro e meio agregados da individualidade (ཡུང་པོ་), que se combinam em seguida aos elementos exteriores: à semente paterna, ao sangue materno etc.. Eles incluem os cinco elementos: cavidades, calor, respiração, carne e sangue e constituem então o aspecto concreto (གཞིས་བཅས་) do agregado plenamente desenvolvido (རྒྱུ་སྒྲིབ་) da forma grosseira (རགས་པ་). E apoiando-se sobre ela é que surgem as cinco faculdades sensoriais: visual, auditiva, olfativa, tátil, gustativa e mental. E também, repousando sobre elas, semelhantes aos filhos de nosso Rei, é que surgem:

— do lado da consciência ou conhecimento dual (རྒྱུ་ཤེས་): o mental passional com o que é não virtuoso (མ་དག་བ་ཉོན་མོངས་པའི་ཡིད་).

— do lado do conhecimento primordial ou conhecimento original (ཡེ་ཤེས་): o mental do que é virtuoso (དགེ་བའི་ཡིད་) tais como confiança, compaixão, conhecimento superior etc.

Semelhantes aos seus enviados (ཕོ་ཉ་), surgem as consciências dos seis campos sensoriais (as seis primeiras consciências) (རྒྱུ་ཤེས་དྲུག་) e à elas, surgem os seis tipos de objetos: formas, odores, sabores, toques e fenômenos mentais.

Depois, semelhantes ao que diz respeito ao mental maculado, nosso Príncipe, acumulam-se, com as seis faculdades sensoriais, os seis tipos de objetos e as seis consciências, numerosas causas, fatores e conexões que, por miríades de concepções ilusórias, dominam o corpo, a palavra e a mente. Os karmas variados que elas produzirão, são como propensões (བག་ཆགས་), semelhantes à grãos plantados no terreno da consciência fundamento universal (ཀུན་གཞི་རྒྱུ་ཤེས་). E, para tomar o exemplo de uma colheita que frutifica a partir desses grãos pela disposição de numerosos fatores interdependentes tais como adubo, calor, umidade etc. Sobre esses grãos que são os karmas anteriores, dispõem-se similarmente, diferentes causas, fatores e conexões que fazem com que, de boas sementes vem os estados de existência superiores e a liberação e que das más, vem os estados de existência inferiores e o ciclo das existências condicionadas (འཁོར་བ་).

Esse texto foi escrito por Kalu Rimpoché, em resposta a uma pergunta feita em Estocolmo, em 1974. Foi traduzido para o francês pelo Lama Denis Teundroup.

As Cinco Luzes

Texto de Kalu Rinpotche

ཀུན་གཞི་བདེ་གཤེགས་སྒྲིང་པོ་འདི་ ཐོག་མ་ནས་སྒྲོང་གསལ་འགག་མེད་
འབྱུང་བ་ལྷ་ཡིས་དྲངས་བཅུད་རང་བྱུང་གི་ཡིས་ཆེན་པོ་ཡིན་ནའང། རང་ངོ་མ་གཤེས་
པས་མ་རིག་པའི་སྒྲིག་ཏུ་འབྱུང་སྟེ། འཁོར་བའི་སྤྱི་གཞི་ཀུན་གཞིའི་རྣམ་གཤེས་བྱུང་
གང་ལ་དུ་གནས་པ་འབྱུལ་བ་ཀུན་གྱི་འབྱུང་གནས་ས་གཞི་འམ་གཙོ་བོ་རྒྱལ་པོ་ལྷ་
བྱ་དེ་བྱུང། དེ་ནས་སྒྲོང་པ་ལ་བདག་དང་གསལ་བ་ལ་གཞན་ མ་འགག་པ་
ལས་ཆགས་སྒྲིང་སྒྲོང་སྒྲིང་གསུམ་སོགས་ཉོན་ཆོངས་པའི་ཡིད་འཁོར་དང་བཅས་པ་
བྱུང། དེ་ཡང་ཐོག་མ་སྒྲོང་པ་དང། གསལ་བ་གཡོ་བ། སྤྱི་ཞིང་མཐས་པ།
རྒྱན་ཆད་མེད་པ་ལྷའི་རང་མདངས་ལ་འོད་སྟོང་མར་ལྷང་སེར་དགར་བོ་སྟེ་གིན་ཏུ་
སྤྱི་བའི་འོད་ལྷའི་སྒྲིང་པ་བྱུང་ནིང་དེ་ལས་ནམ་མཁའ་མེ་རླུང་ས་རྩ་བཅས་འབྱུང་བ་
ལྷའི་སྒྲིང་པ་བྱུང། དེ་ལྷར་འབྱུལ་སྒྲིང་གར་མཁན་གྱི་རྩི་པར་གཤེས་པའི་སྤྱི་པོ་དེ་
ལ་ཉོན་ནས། དང་པོ་ཡིད་ཀྱི་ལུས་དང། དེ་འབྲེལ ཆོར་བ་ འདུ་གཤེས་
འདུ་བྱེད་ སྤྱི་པོ་བཞི་དང་བྱེད་བྱུང། དེ་པ་མའི་ཁྱུ་བྱུ་སོའ་སྤྱི་ཡིས་འབྱུང་
བ་འབྲེས་པས་ བྱ་ག་ རྟོད་ དབུགས་ ག་ བྲག་ སྟེ་ འབྱུང་བ་ལྷ་
འདུས་པས་གདོས་བཅས་རྩི་པར་སྒྲིན་པའི་གཟུགས་ཀྱི་སྤྱི་པོ་རག་པ་བྱུང་དེ་ལ་
ཉོན་མིག་ རྩ་བ་ སྒྲི་ ལྷེ་ ལུས་ སྤྱི་པོ་དང་པོ་དུག་བྱུང། དེ་ལ་ཉོན་པ་
རྒྱལ་པོའི་སྤྱི་པོ་སྤྱི་པོ་རྩི་གཤེས་ཀྱི་ཆ་ལས་བྱུང་བའི་མི་དག་བ་ཉོན་ཆོངས་པའི་ཡིད་

དང་། ཡིས་ཀྱི་ཆ་ལས་དང་པ་དང་སྟིང་རྩེ་གཤམ་རབ་སོར་དག་བའི་ཡིད་
 ཡོད་པ་ཞིག་བྱང་། དེའི་ཕོ་ཉ་བ་ལྟ་བུའི་རྩི་གཤམ་ཚོར་བྱུག་བྱང་། དེ་ལ་གཟུར་
 སྒྲི་རོ་རིག་བྱ་ཚོས་སྟེ་ཡུལ་བྱ་བྱང་དེ་ནས་རྒྱལ་སྐྱམ་ལྟ་བུའི་ཉོན་ཡི་ཀྱིས་གྲོས་མགོ་
 འཛིན་ དབང་ ཡུལ་ རྩི་གཤམ་དེ་རྒྱ་རྒྱུན་རྟེན་འབྲེལ་མང་པོ་ཞིག་འཚོར་སྟེ་
 འབྲེལ་རྟོག་བརྒྱ་ཕྱག་མང་པོའི་ཡུས་ངག་ཡིད་གསུམ་བྱན་དུ་བཀོལ་ཏེ་ལས་སྒྲ་ཚོར་
 པ་བྱས་པས་་བག་ཆགས་ས་བོན་ལྟ་བུ་དེ་ཀྱན་གཞིའི་རྩི་གཤམ་ས་གཞི་ལྟ་བུ་དེ་ལ་
 གཏབ་པས་ དཔེར་ན་ལོ་རྟོག་ལ་ཁྱི་ལུད་རྟོད་གཤམ་སོར་རྟེན་འབྲེལ་མང་པོ་
 འཛོམས་པ་དང་ ས་བོན་ལས་རྒྱ་དང་འབྲས་བུ་བྱང་བ་བཞིན་ སྟོན་ལས་
 ཀྱིས་བོན་ལ་རྒྱ་རྒྱུན་རྟེན་འབྲེལ་སྒྲ་ཚོར་འཛོམས་པས་དག་བའི་རྒྱ་ལས་མཐོ་རིས་
 དང་ཐར་པ། མི་དག་བའི་ལས་འཁོར་བ་དང་ངན་སོང་རྩིས་བྱང་བ་ཡིན་ནོ།

Glossário

<i>No texto</i>	<i>Expressão/ Palavra</i>	<i>Significado</i>
བདེ་གཤེགས་སྒྱིན་པོ།	=	Natureza de Buda, Tathagatagarba, Sugatagarba
ཀུན་གཞི།	=	O fundamento universal, A base de tudo.
སྟོང།	སྟོང་པ།	Vacuidade
གསལ།	གསལ་བ།	Luminosidade
འགག་མེད།	=	Incessante, sem interrupção
རང་བྱུང་གི་ཡིས་ཆེན།	རང་བྱུང་གི་ཡེ་ཤེས།	Conhecimento primordial natural.
འབྱུང་བ་ལྔ།	=	Cinco elementos.
རང་ངོ་མ་ཤེས་བམ།	རང་ངོ་མ་ཤེས་པ།	O Não reconhecimento de sua verdadeira essência.
མ་རིག་པའི།	མ་རིག་པ།	Ignorância.
སྒྱི་གཞི།	=	Substrato universal.
ཀུན་གཞིའི་རྣམ་ཤེས།	ཀུན་གཞི་རྣམ་ཤེས།	O conhecimento fundamental de tudo.
བདག།	=	Eu
གཞན།	=	Os outros
ཉོན་མྱོངས་པའི་ཡིད།	ཉོན་ཡིད།	Aflição mental.
རང་མདངས།	=	Irradiação própria.
ཤིན་རྒྱ་སྒྲ་བའི་འོད་ལྔའི།	ཤིན་རྒྱ་སྒྲ་བའི་འོད་ཟེར་ལྔ།	As cinco luminosidades super sutis.
རྒྱ་པར་ཤེས་པའི་སྤང་བོ།	རྣམ་པར་ཤེས་པའི་སྤང་བོ།	O agregado da consciência.
འབྱུང་སྒྲུང་།	=	As aparências ilusórias.

ཡིད་ཀྱི་ལུས།	ཡིད་ལུས།	O corpo mental.
ཚོར་བ།	=	Sensações.
འདུ་ཤེས།	=	Percepção
འདུ་བྱེད།	=	Volição
སྤང་བོ།	=	A individualidade
གདོས་འཕམ།	=	Aspecto concreto
རྒྱ་པར་སྒྲིག།	རྒྱམ་སྒྲིག།	Plenamente desenvolvido
གཟུགས་ཀྱི་སྤང་བོ་རག་བ།	=	A forma grosseira
རྒྱ་ཤེས།	རྒྱམ་ཤེས།	Conhecimento dual
མི་དག་གི་བ་ཉོན་མྱོངས་པའི་ཡིད།	མི་དག་གི་བ་ཉོན་མྱོངས་པའི་ཡིད།	Que não é virtuoso
ཡེ་ཤེས།	=	Conhecimento primordial
དག་པའི་ཡིད།	=	Que é virtuoso
ཕོ་ཉ།	=	Enviado, mensageiro.
རྒྱ་ཤེས་ཚོར་བ་དྲུག།	རྒྱམ་ཤེས་ཚོར་བ་དྲུག།	As seis primeiras consciências
བག་ཆགས།	=	Tendências
ཀུན་གཞིའི་རྒྱ་ཤེས།	ཀུན་གཞི་རྒྱམ་ཤེས།	Conhecimento fundamental universal
འཁོར་བ།	=	Samsara

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Venerable KHENPO KALU RINPOCHE

Open Letter to my disciples who are Lamas and Lineage Holders
By Kalu Rinpoche - 1981

This letter is addressed to my devoted students who are lamas and lineage-holders living in western countries, where the precious doctrine of the Buddha, which is a source of all benefit and happiness, is being introduced. Their function as lamas or spiritual guides is to direct those fortunate individuals (who practice these teachings), as well as to provide opportunities for spiritual development to those who lack this good fortune. Such spiritual guides benefit both themselves and others through their exemplary conduct in maintaining the three, levels of ordination.

At present, even people who understand the teachings of the holy dharma are caught up in laziness and waste time in confusing distractions and emotional conflicts, this is a fault to be avoided.

That is to say, those who by nature have a little altruism or compassion and much self-interest, and who are motivated by a desire for fame and self-aggrandizement in this life, aim for the wrong goals and deceive men and women new to the teachings of Dharma, who in their ignorance are in need of guidance.

If such altruistic motivation and compassion are neglected, one may confuse people with many "advanced" and "profound" teachings concerning emptiness, profound tantric techniques of development and completion, sexual practices, and so forth, without acknowledgment of karmic causality.

(Teachers) Having little experience of disgust with samsara, renunciation, faith, compassion, and proper conduct according to the cause-and-effect of karma destroy even this small worth or their experience and deviate from the path to liberation, leading themselves and others in negative directions. Since it is always possible to become just such a false teacher, it is a fault to be avoided this is the first point I wish to stress.

Secondly in this modern world knowledge and material prosperity are increasing greatly and emotional disturbances are extremely powerful, so that at present time is spent in distraction and emotional conflict. Though one may wish to study sciences and religious traditions extensively there is little time to master these fields of study. Even though one may become somewhat learned, this will not aid one in disciplining oneself but remains superficial, one may become swollen and inflated with pride, pierced with the

thorns of insecurity, enveloped in a thick fog of erroneous views, and wandering aimlessly in intellectual speculation. This leaves one with no faith in spiritual teachers or values, no compassion for beings in the six realms of existence no practical way of implementing view, meditation, and action in one's personal experience and no appreciation of the cause-and-effect of karma. Even if the Buddhas of the three times were to appear before one so coarse and insensitive, such incorrigibility would make it difficult to receive any benefit. On the other hand, if one can develop these positive qualities - disgust and renunciation, faith, commitment, wisdom and diligence, then one will be particularly effective in assessing what one needs to do or not do.

It has been said, "Discipline is taught to be the basis for all positive qualities, like a firm foundation (as opposed to) a shaky foundation", and also that "with firm discipline, having studied and contemplated, one applies oneself in the very best way to meditation."

This Indicates that the vows of novice, or fully-ordained monk or nun are to eliminate tendencies to commit unskillful actions and to provide the basis for the development of all positive qualities. These ordinations should be cherished as life itself, with this as beginning; we can take up the task of the lineage-holder who preserves the three levels of ordination. This also serves as an example to inspire others. Pure conduct free from faults on the relative level is very important, for it ensures the development ultimately of all positive aspects of one's being.

If spiritual guides and holders of the lineage behave in the same confused way as worldly people, it is as though ink were being poured into water already polluted with mud, the precious doctrine of the Buddha becomes an empty name, and those fortunate people who seek liberation become mired in the swamp of their conflicting emotions, as well.

Discipline should be a mirror for oneself, not a means of finding fault in holy persons who are exemplary as great holders of lineage. Moreover, if one fails to keep one's own ordination, one should have even more faith in those who can keep theirs, and should not regard one's shortcomings as something worthy. Nowadays one finds that some who cannot keep their vows regard this as something to be very proud of, while they look down on and criticize those who keep their vows! This is my third point: Avoid indulging in such nonsense, and hold discipline in high regard.

In a non-sectarian, ecumenical sense, the "precious Kagyu (or Oral Transmission) doctrine" refers to the unity of the various traditions such as the eight schools of practicing lineages, all of which represent unbroken transmission of spiritual blessing, having been transmitted both orally and through shared experience by learned and realized saints. That includes all the teachings and instructions of the Buddha and tantra traditions, which concern the starting point, the path itself, and the result or goal of spiritual development and which originate with the Dharmakaya, Buddha Samantabhadra, the Buddha Vajradhara, and Lord Buddha Shakyamuni. This richly endowed precious Kagyu doctrine is the basis for development and the gateway into the entire spectrum of the Buddhas' teachings, distinct and entirely complete. It is like a wish-fulfilling gem or a wish-granting tree, and so should be respected with a commitment as illuminating as are the sun and the moon, this is my fourth point,

Now, regarding the actual practice of the Dharma, one first place one's trust completely in the spiritual the three jewels, respect the cause-and-effect of karma and guards one's ordinations and commitments like life itself and exerts oneself with unflagging energy in continual practice on a theoretical, experiential, and practical level.

Regarding all phenomena as ultimately unreal and illusion-like diminishes one's attachments, while the love and compassion of a tremendously altruistic attitude towards all living beings as towards one's own mother encourages the motivation to free them temporarily and ultimately from suffering and to guide them to the ultimate happiness of Buddhahood. These elements must form the basis one's practices.

As for presenting the teachings to others, the practice serves to turn people's mind away from involvement in samsara to focus attention without frivolousness, and to develop an understanding of karma and the results of one's actions. Through an appreciation of the qualities of the spiritual teacher and the Three Jewels people discover a faith based upon inspiration, aspiration and personal conviction; in this way, one is motivated towards liberation the state of Buddhahood.

Through the presentation of Mahayana techniques of mental development, students begin to experience a love and compassion which recognizes all beings in the six realms of existence as their parents, and train their minds in the precious enlightening attitude (Bodhicitta) Using various means to purify negative aspects of being and to develop positive aspects, practitioners purify their physical, verbal and mental obscurations and perfect the accumulation of merit and awareness.

The techniques for calming the mind (shinay) and developing penetrating insight (lhaktong) mind to rest one-pointedly and allow its inherent fundamental nature to be recognized. The traditional eight or levels of similes of illusion explain the concept of ultimate non-reality, that all phenomena are manifestations of the mind's basic confusion and are like illusion or dreams. Proper presentation of these concepts destroys the confusion of clinging to everything as ultimately real; then one can truly transcend suffering and pain.

The meditation of the supremely compassionate one (Avalokiteshvara or Chenrezig) is both simple to practice, and extremely beneficial. Teaching this technique will acquaint people somewhat with the function of the phases of development and completion in tantric meditation. Diligently reciting the six-syllable mantra, one becomes able through the blessing of the practice and one's own devotion to transform impure appearances and attitudes to some extent. The practice of this meditation is the equivalent of mediating on the" divinities of the four or six classes of Tantra and fulfils the necessary preparation for such practices.

When one passes from this life and enter into the confusing and terrifying experience of the intermediate state (bardo), these profound techniques of the rapid secret-mantra path can enable one to instantly transfer one's consciousness to a pure state of being, or to experience existence in the pure realm of supreme bliss (Dewachen) through the efficacy of one's intentions and aspiration. People of the most excellent capabilities are able to pass through the various stages and levels of spiritual development all at

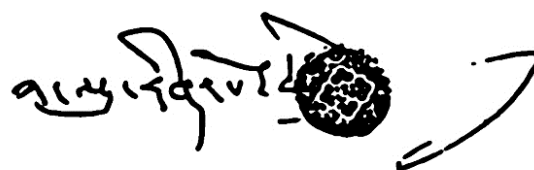
once, when they have received the profound instructions of Mahamudra or Maha-Ati, which point out reality immediately and directly. Even the most benighted of beings can benefit through hearing the names of Buddhas or mantras, since this plants seeds for eventual spiritual liberation. This task of benefiting others in whatever way possible is the fifth topic of my discussion, and in fact the main concern of this letter.

All the spiritual traditions in this world are part of the inconceivable enlightened activity of Buddha, in that they prevent beings from falling into inferior states of existence and place them on the path of development to superior states and liberation, so one should have deep respect for all of these traditions; in particular, one should have the, deepest respect for "The various traditions of Buddhism, with out a trace of suspicion, slander, jealousy, competitiveness, or any attempt to thwart or harm (another tradition).

With this as a starting point, it is nevertheless important to do whatever one can to benefit beings through practicing, preserving, and spreading the teachings of whichever monastery or Dharma center one is affiliated with. Most especially, those Dharma-Brothers and sisters and vajra-brothers and sisters, who have a deep connection with me through the empowerments and teachings they have received, should treat one another as children of the same parents, in mutual love and harmony without rivalry, like milk and water blending together. Both lamas and students alike should keep in mind their commitments to one another, helping and encouraging each other without any animosity. Please behave always in this way; this is my sixth specific instruction.

I myself, due to the influences of my previous karmic tendencies and positive aspirations, and to the kindness of my spiritual teachers and my wonderful parents, was from infancy decidedly uninterested in worldly activities. Whenever wealth and possessions have come my way, I have not wasted nor hoarded these, but have used them to aid my spiritual purification and development. Even when I had nothing I didn't worry about acquiring more, but instead discovered the wealth that comes to one who is content with what he has besides, though I have neither erudition nor meditative realization, I have always kept my mind and personality at one with the Dharma. I would ask you, my students, to do likewise. For your own benefit, guard your ordinations and commitments for that of others, live your entire lives as fully as possible in a way that will greatly benefit the teachings and all beings. This is my seventh and final instruction.

This Letter was written at Samdup Tarjeechrling (Sonada, India), on an auspicious date in this Iron Monkey year (1981), by Karma Rangjung Kunkhyab, also known as Kalu Rimpoche.



SAMDUP TARJEECHOKORLING
MONASTERY
P.O. SONADA, DARJEELING DIST.
W.B. INDIA



KAGYU DSAMLING
KUNCHAB
U S A

ཀུལ་རིན་པོ་ཆེ་ཀུལ་རིན་པོ་ཆེ།

Venerable KHENPO KALU RINPOCHE

Open Letter to my disciples who are Lamas and Lineage Holders
By Kalu Rinpoche - 1981

༡༡། དད་དམ་མངའ་བའི་བླ་མ་རྣམས་ལ་སྤྱིར་བའི་ཆབ་ཤོག
པན་བདེ་མ་སྐྱེས་འབྱུང་བའི་སངས་རྒྱུ་གྱི་བསྟན་པ་རིན་པོ་ཆེ་གསར་དུ་འཆར་
བའི་བྱི་རྒྱལ་ཡུལ་གྱི་ཀུན་ཏུ་བཞུགས་ཤིང་། སྐལ་ལྷན་རྣམས་རྗེས་སུ་འཛིན་ཅིང་
སྐལ་མེད་རྣམས་ལའང་ཐར་པའི་ས་བོན་འདེའས་པའི་དེད་གྱི་སློབ་བྱ་སྟོམ་པ་
གསུམ་ལ་གནས་ཅིང་། ཡ་རབས་དམ་པའི་ངང་ཚུལ་འབྱུང་བ། རང་གཞན་དོན་
གཉིས་མཛད་པའི་བླ་མ་རྣམས་ལ་ཞུ་གསོལ། འབྱུལ་སྤངས་སྤྱོད་
ཆོགས་ལ་རྣམ་པར་གཡང་ཞིང་། ཆགས་སྤངས་སྤྱོད་པས་དུས་འདུག་ལ། དམ་
པའི་ཆོས་ཤེས་མཁན་དག་གྱུར་ལེ་ལོའི་སློག་གྱིས་བཅིངས་པའི་སྤངས་འདིར།
རྣམ་པ་ཀུན་ཏུ་སྤངས་དགོས་པའི་སློན་གཅིག་འདུག གང་ཞེན། རང་རྒྱུད་ལ་ཡན་
སེམས་པ་སྤྱིར་རྗེ་རྒྱུད་བ་དང་། རང་འདོད་ཆེན་པོ་དང་ཆེ་འདིའི་གྲགས་འདོད་
དང་ཆེ་འདོད་ལ་བརྟེན་ནས་ལོག་འཛོལ་རེ་བ་དག་གིས། རྒྱུལ་བྲལ་མུན་པར་
རྒྱུད་པའི་སེམས་ཅན་ཆོས་ལ་གསར་དུ་ཞུགས་པའི་སྤྱི་བོ་པོ་མོ་རྣམས་ལ་ཡན་སེམས་

སྒྲིང་རྩེ་ཡལ་བར་དོར་ནས། རྒྱ་འབྲས་ལས་འདས་བའི་སྒྲིང་པ་ཉིད་དང་།
 གསང་སྒྲགས་ཟབ་མོའི་བསྐྱེད་རྫོགས་ཀྱི་ལམ་ཟབ་མོ་དང་། སྒྲིང་སྒྲིལ་གྱི་སྒྲིད་པ་
 སོགས། མཐོ་མཐོ་ཟབ་ཟབ་མང་པོས་མགོ་ད་ལྟ་འཇིག་རྟེན་གྱི་ཁམས་འདིར་
 ཤེས་རིག་དང་སྒྲོབས་འབྱོར་ཅད་རྒྱས། ཉོན་མོངས་པ་ཤིན་ཏུ་སྒྲོབས་ཆེ་ཞིང་།
 ཆགས་སྤང་སྒྲོངས་གསུམ་དང་རྣམ་གཡེང་གིས་དུས་འདའ་བའི་སྐབས་འདིར།
 རིག་པའི་གནས་དང་། གཞུང་ལུགས་རབ་འབྱམས་ཀྱི་བསྐྱབ་སྐྱུང་སྒྲིད་ན་ཡང་།
 སྒྲོབ་སྐྱུང་མཐར་ཕྱིན་གྱི་དུས་སྐབས་ཉུང་བ་དང་། གལ་སྲིད་ཅུང་ཟད་མཁས་པ་
 གྱུར་ན་ཡང་རང་གྱུད་འདུལ་བའི་གཉེན་པོ་མི་བྱ་བར། ཁ་ཕྱི་སྒྲིལ་དབང་གིས་ང་
 རྒྱལ་གྱི་གང་བྱ་ཆེ་ཞིང་མཐོ་བ། དཔག་དོག་གི་ཆེར་མ་གཟེངས་ཤིང་རྩོད་པ། འོག་
 ལུང་ལྷན་པ་འབྲུག་ཞིང་གནག་པ། རྟོག་དཔྱོད་ཀྱི་རིག་པ་ཕྱི་རུ་སྒྲོར་ཏེ། ཡར་
 སྒྲུ་མ་དང་དགོན་མཆོག་ལ་དད་པ་མེད་པ། མར་འགོ་དྲུག་སེམས་ཅན་ལ་སྒྲིང་རྩེ་
 མེད་པ། བར་རང་རྒྱུད་ལ་ལྟ་སྒྲོམ་སྒྲིད་པའི་ཉམས་ལེན་མེད་པ། ལས་རྒྱ་འབྲས་
 ལ་རྩིས་བསྐྱུང་མེད་པ། རྒྱུད་གྲོང་ཤིག་གོ་བ། དུས་གསུམ་གྱི་སངས་རྒྱས་བྱོན་ཀྱང་
 འདུལ་དཀའ་བའི་གནས་སུ་གྱུར་ཉོན་འདུག་པས་ཡན་ཁག་པོ་རེད། འོན་ཀྱང་། སྒྲི་
 བས། རེས་འབྲུང་། དད་པ། དམ་ཆོག་ཤེས་རབ། བརྩོན་འགྲུས་ལྡན་པའི་སྐལ་
 ལྡན་གྱི་སྒྲིལ་བྱ་ཡོན་ཏན་རང་རྒྱུད་ལ་སྐྱུར་མཁན་བྱུང་ན་ནི། བྱད་པར་དུ་འཕགས་ས་
 བའི་འདོར་ལེན་གང་དགོས་བལྟ་བ་གནད་གཉིས་པའོ།

༡༭། བྱིམས་ནི་རྒྱ་དང་མི་རྒྱུ་ལྟ་བུ་ལོན་ཏེ། ཡོན་ཏན་ཀྱན་གྱི་གཞི་རྟེན་ལགས་
པར་གསུངས། ཞེས་དང་། ཚུལ་གནས་ཐོས་དང་བསམ་ལུན་པས། སྒྲོམ་པ་ལ་
ནི་རབ་ཏུ་སྒྱུར། ཅེས་ལྟར། སྤྲིན་པ་འབྱུང་བའི་སྒྲོ་རྒྱམས་བཀག་ཅིང་། ཡོན་
ཏན་ཐམས་ཅད་འབྱུང་བའི་གཞི་རྟེན་དུ་གྱུར་བའི་དགེ་ཚུལ་དགེ་སློང་གི་སྒྲོམ་པ་ནི་
སྒྲོག་ལྟར་བསྐྱུང་དགོས་པ་གཞིར་བཅས་ཀྱིས། རང་རེ་རྒྱམས་སུམ་ལུན་རྟོ་རྟེ་
འཛིན་པའི་ཁུར་བཟུང་ན། གཞན་དག་གིས་ཀྱང་མིག་སྟོས་ཡར་བལྟ་བྱེད་རྒྱུ་ལ་
བརྟེན། ཀྱན་རྫོབ་སྒྱུན་དང་བྲལ་བ་དྲངས་སིང་རེ་ལ་བརྟེན་ནས། རོན་དམ་དགེ་
བའི་ཕྱོགས་ཐམས་ཅད་འཕེལ་བར་འགྱུར་བས་གལ་ཆེ། འཛིན་རྟེན་པ་ཀྱན་
གྱིས་སྒྱུད་པ་འཛོལ་ཉེག་ཏུ་སྒྱུད་བཞིན་པ་ལ། སྒྲ་མ་རྟོ་རྟེ་སྒྲོབ་དཔོན་རྒྱམས་ཀྱིས་
ཀྱང་དེ་ལྟར་མཛད་ན། ཚུ་འདམ་གྱིས་ཉེག་པའི་སྟེང་སྒྲག་ཆ་སྒྲག་པ་ནང་བཞིན།
སངས་རྒྱས་ཀྱི་བསྟན་པ་རིན་པོ་ཆེ་མིང་ཙམ་མེད་པ་གྱུར་པའི་ཐོག་ཐར་འདོད་ཀྱི་
སྐལ་ལུན་དག་ཀྱང་ཉོན་པོངས་པའི་འདམ་དུ་བྱིང་བར་གྱུར། དེ་ཡང་སྒྲེ་བུ་དམ་པ་
ཉམས་ཉོགས་བྱུང་བར་དུ་འཕགས་པ་རྟོ་རྟེ་འཛིན་པ་ཆེན་པོ་རྒྱམས་ཀྱི་སྒྱུན་དུ་
བཟུང་བའི་གནས་ནི་མ་ཡིན་ཞིང་། རང་རྒྱུད་ལྟ་བུའི་མེ་ལོང་བྱ་དགོས་པ་མ་ཟད།
རང་རྒྱུད་ལ་སྒྲོམ་པ་སྐྱུང་མ་བྱུང་བའི་ཉེས་སྒྱུན་བྱུང་ན། གཞན་སྒྲོམ་པ་སྐྱུང་མཁན་
རྒྱམས་ལ་ལྟག་པར་དད་པར་བྱ་དགོས་ཤིང་། རང་སྒྱུན་ལ་ཡོན་ཏན་དུ་མི་འཛིན།
ད་སྐབས་མི་རེ་བྱང་རང་སྒྲོམ་པ་བསྐྱུང་མ་བྱུང་བ་དེ་ལ་ང་རྒྱལ་ཆེན་པོ་འདྲ་ཞིག་
བྱས་ནས། གཞན་སྒྲོམ་པ་སྐྱུང་མཁན་ལ་ལོག་ལྟ་དང་སྐྱར་འདེབས་བྱ་མཁན་

འདུག་པ། དེ་ལྟ་བུའི་གོ་ལོག་ཏུ་མི་བྱ་བར་ཚུལ་བྱིམས་ལ་རྟག་ཏུ་གཅིས་སྤྲོས་བྱ་
བ་ནི་གནད་གསུམ་པའོ།།

ཆོས་སྤྱི་ཀུན་ཏུ་བཟང་པོ། རྒྱལ་བ་དོ་དེ་འཆང་ཆེན། སངས་རྒྱས་ཤུག་བྱུ་བ་
ནས། གཞི་ལམ་འབྲས་བུའི་མདོ་སྒྲགས་ཀྱི་ཆོས་དང་གདམས་ངག་མ་ལུས་པ་
མཁས་ཤིང་གྲུབ་པའི་སྤྱིས་བྱ་དམ་པ་རྣམས་ཀྱིས་སྟན་ནས་སྟན་དང་བྲགས་ནས་
བྲགས་སུ་བརྒྱད་དེ། བྱིན་རྒྱབས་ཀྱི་བརྒྱད་པམ་ཉམས་པར། སྤྱབ་བརྒྱད་ཤིང་རྟ་
བརྒྱད་སོགས་ཀྱི་བརྒྱད་སྟོལ་གཅིག་ཏུ་འདུས་ཤིང་། སོ་སའི་མིང་དང་རིས་སུ་མ་
བཅད་པའི་བཀའ་བརྒྱད་ཀྱི་བསྟན་པ་རིན་པོ་ཆེ་འདི་ནི་རྒྱལ་བ་སྟན་ཡོངས་ཀྱི་འཕྲོ་
གཞི་དང་འཇུག་དོགས། མ་འདྲེས་ཡོངས་སུ་རྫོགས་པ། ཡིད་བཞིན་ཀྱི་ནོར་བུ་
དང་དཔག་བསམ་ཀྱི་ཤིང་བཞིན་དུ། འདོད་དགུ་འཛོ་བའི་བཀའ་བརྒྱད་ཀྱི་བསྟན་
པ་རིན་པོ་ཆེ་འདི་ལགས་ན། ཉི་ལྔའི་དཀྱིལ་འཁོར་བཞིན་གསལ་བའི་གཡར་དམ་
ང་བཅའ་བ་ནི་གནད་བཞི་པའོ།།

ད་དངོས་གཞི་ལག་ལེན་བསྟར་བྱ་ལ། དང་པོ་རང་ཉིད་སྤྲ་མ་དགོན་མཆོག་ལ་སློ་
ཡིངས་ཀྱིས་བཀའ། ལས་རྒྱ་འབྲས་དང་སྟོན་པ་དང་ཆོག་སྟོག་ལྟར་སྤྱང་། ལྟ་
སྟོམ་སྟོད་གསུམ་རྒྱན་ཀྱི་ཉམས་ལེན་ལ་བརྩོན་འགྲུས་ཐང་ལྟོད་མེད་པར་བྱ། ཆོས་
ཐམས་ཅད་བདེན་མེད་སྤྱི་མ་བལྟ་ཞིང་ཆགས་ཞེན་ཅུང་དུ་གཏང་། མ་གྱུར་སེམས་
ཅན་ཀུན་ལ་ཕན་སེམས་ཆེན་པོའི་བྱམས་པ་དང་སྤྱིང་རྗེའི་དབང་གིས། གནས་

སྐབས་དང་མཐར་ཐུག་ཀྱང་ཏུ་སྟུག་བསྐལ་ལས་ཐར་ཞིང་། བདེ་བ་དམ་པ་སངས་
 རྒྱས་ཀྱི་གོ་འཕང་ལ་བཀོད་དགོས་སྟུམ་པ། དེ་དག་གིས་གཞི་བཟུང་དགོས་སོ།
 ༡༣། །དེ་ནས་གཞན་དག་ལ། སློ་ལྟོག་རྣམས་བཞིའི་བྲིད་རིམ་གྱི་སློ་ནས།
 འཁོར་བ་ལ་སློ་ལྟོག་ཅིང་། ལོང་མེད་ཀྱི་སློ་སྟུང་བ། ལས་འབྲས་ལ་ཅིས་
 བསྐྱུང་གིས་པ། སློ་མ་དགོན་མཆོག་གི་ཡོན་ཏན་གིས་གིང་། དང་འདོད་ཡིད་
 ཆེས་ཀྱི་དད་པ་རྟེན་ཅིང་། ཐར་བ་སངས་རྒྱས་ཀྱི་གོ་འཕང་དོན་དུ་གཉེར་བ།
 ཐེག་པ་ཆེན་པོ་སློ་སྐྱུང་གི་བྲིད་ལ་བརྟེན་ནས། འགྲོ་དུག་ཕ་མ་གིས་གིང་བྱམས་པ་
 དང་། སྟོང་རྩེ་རྒྱུད་ལ་སྦྱེ་ནས། བྱང་ཆུབ་ཀྱི་སེམས་རིན་པོ་ཆེ་ལ་སློ་འབྱོར་བ།
 ཆོག་ས་བསགས་སྒྲིབ་སྐྱུང་ཐབས་སྟུང་ཆོག་ས་པའི་སློ་ནས་ལུས་ངག་ཡིད་གསུམ་གྱི་
 སྒྲིབ་པ་བྱང་ནས། བསོད་ནམས་དང་ཡེ་གིས་ཀྱི་ཆོག་ས་རྩོགས་པ། ཞི་གནས་
 དང་ལྷག་མཐོང་གི་བྲིད་ལ་བརྟེན་ནས། སེམས་ཅེ་གཅིག་ཏུ་གནས་པ་དང་།
 སེམས་ཀྱི་གནས་ལུགས་རང་ངོ་གིས་བྱུང་བ། ཆོས་ཐམས་ཅད་རང་སེམས་འབྱུལ་
 པའི་སྒྲུང་ངོ་རྒྱུམ་མི་ལམ་ལྟ་བུ། བདེན་མེད་ཀྱི་དོན་སྟུང་མའི་དཔེ་བརྒྱུད་དང་བཅུ་
 གཉིས་ཀྱི་སློ་ནས་བྲིད་སྦྱོངས་གིང་། བདེན་འཛིན་ཀྱི་འབྱུལ་པ་ཞིག་སྟེ། སྟུག་
 བསྐལ་ལས་གྲོལ་བྱུང་བ། བྱ་སྟུང་ལ་ཕན་ཡོན་ཆེ་བ་འཕགས་པ་བྱུགས་རྩེ་ཆེན་
 པའི་བྲིད་རིམ་ལ་བརྟེན་ཏེ། བསྐྱེད་རྩོགས་ཀྱི་གནད་ལ་ཅུང་ཟད་གོམས་ཏེ།
 ཡིག་དུག་དལ་མེད་དུ་བསྐྱུང་ཞིང་། བྱིན་རྒྱལ་མོས་པའི་སྟོབས་ཀྱིས་མ་དག་པའི་
 སྒྲུང་སེམས་ཅུང་ཟད་བསྐྱུར་བྱས་སིང་། ཡི་དམ་རྒྱུད་སྟེ་བཞི་དུག་གི་བརྟེན་རྒྱུ་

དུས་གཅིག་ཏུ་ཐེབ་པའམ། དེ་དག་ལ་འཇུག་ཅུང་བའི་སྐལ་པ་དང་ལྡན་པར་གྱུར་
 བ་ཞིག་དང་། ཚོ་འདྲིའི་སྒྲུང་བ་རྒྱབ་སྟེ་བར་དོ་འཛིགས་སྒྲག་གི་འཕྲང་ལ་ཅི་བྱ་
 གཏོལ་མེད་བྱུང་བའི་སྐབས། གསང་སྒྲགས་ཉེ་ལམ་ཟབ་མོ་ལ་བརྟེན་ནས་སྐད་
 ཅིག་གིས་དག་པའི་ཞིང་དུ་འཕོ་བྱུང་བའམ། བདེ་ཆེན་དག་པའི་ཞིང་དུ་སྐྱེ་བྱུང་
 བའི་འདུན་པ་དང་སྟོན་ལམ་ཟབ་མོའི་མཚམས་སྐྱར་བྱུང་བ་དང་། དབང་རབ་
 སྐལ་པ་ལྡན་པ་དག་ཕྱག་རྫོགས་ཁྱིན་རིམ་ཟབ་མོའི་ཐོག་ཐབས་སུ་རོ་སྟོད་ནས་ས་
 ལམ་ཅིག་ཚོད་དུ་བསྟོད་བྱུང་བ། ཤིད་ཏུ་སྐལ་དམན་དག་ལ་ཡང་། སངས་
 རྒྱུ་གྱི་མཚན་དང་གཟུངས་སྒྲགས་ཟབ་མོ་ན་བར་སྒྲགས་ཏེ། ཐར་པའི་ས་བོན་
 འདེབས་བྱུང་བ་སོགས། གང་ལ་ཅི་ཡན་གྱི་བྱ་བ་ཁུར་དུ་བྱེར་བ་ནི་དངོས་གཞིའི་
 གནད་ལྔ་པའོ།

འཛམ་བུ་གླིང་གི་ཚོས་ལྷགས་ཀྱན་གྱིས་སེམས་ཅན་རྣམས་ངན་སོང་གི་སྒོ་བཀག་ལ།
 མཐོ་རིས་ཀྱི་ལམ་དང་ཐར་པའི་ལམ་དུ་འཇུག་པ་སོགས། སངས་རྒྱུ་གྱི་ཕྱིན་
 ལས་བསམ་གྱིས་མི་བྱུང་བ་ཡོད་ཀྱི་ཡི། ཀྱན་ལ་དག་སྒྲུང་བྱ་བ་དང་། བྱད་པར་
 ཉང་པ་སངས་རྒྱུ་པའི་ཚོས་ལྷགས་རྣམས་ལ་ལོག་ལྟ་སྐྱར་འདེབས་ཕྱག་དོག་
 འགྲན་སེམས་གཞོད་པའི་བྱ་བ་ཅིས་ཀྱང་མི་མཛད་པར་དག་སྒྲུང་ཡང་པའི་ཐོག་
 རང་ལ་བབས་ཐོབ་གྱི་དགོན་སྟེ་ཚོས་ཚོགས་གང་ཡོད་པ་དེ་ལ་བསྟན་པ་འཛིན་
 རྒྱུངས་སྟེལ་གསུམ་གྱིས་གོ་བའི་དོན་གང་འགྲུབ་མ་མཛད་ཐབས་མེད་དང་། བྱད་
 པར་དེད་དང་དབང་ཚོས་རྒྱ་ཆེར་འབྲེལ་བའི་མཆེད་ལུམ་རྩོ་རྩེ་སྟན་གྲོགས་རྣམས།

བ་མ་གཅིག་གི་སྒྲིན་ལྟར་བརྟེ་གདུང་ནང་མཐུན་གཞན་འགྲན་མེད་པར་འོ་ཁྱ་གཅིག་
 འདྲེས། འཁོན་སེམས་སྒྲི་ཙམ་མེད་པར་གཅིག་ཕན་ཅིག་གོགས་ནི་སྒྲ་སྒྲོབ་གཉིས་
 གྱི་དམ་ཚིག་མ་དགོངས་ཏེ་དུས་ཏྲག་ཏྲ་མཛད་གྲུབ་ལྷ་བ་ནི་གནད་དུག་པའོ།
 དེད་རང་ཡང་། རྟོན་གྱི་ལས་སྒྲོན་བཟང་པོའི་སྒྲོབས་དང་། སྒྲ་མ་བཀའ་དྲིན་
 ཅན་དང་། བ་མ་བཟང་པོའི་དྲིན་གྱིས། རྒྱུ་ནས་འཇིག་རྟེན་གྱི་བྱ་བ་སྒྲོས་
 གཏང་ཟིན་པ་ཞིག་ཡིན་སྟབས། རྒྱ་ལོར་རྩལ་བྱུང་ན་ཡང་རྒྱད་ཟོས་སྒྲ་མི་གཏང་
 ཞིང་། གསོག་འཛོག་མེད་མེད་པར་ཚོགས་བསགས་སྒྲིབ་སྒྲུང་ལ་གཏང་མཁན་
 ཞིག་རེད། མ་བྱུང་ན་ཡང་། ཐོབ་ཨེ་འོང་བསམ་པའི་བརྒྱབ་སེམས་མེད་པར།
 ཚོག་གཤེས་ལོར་གྱི་བང་མཛོད་མངའ་བ་ཞིག་ཡིན་པ་མ་ཟད། མཁས་པའི་རྣམ་
 དཔྱོད་གྲུབ་པའི་ཉམས་སྦྱང་མེད་ན་ཡང་སེམས་རྒྱད་ཚོས་དང་འདྲེས་པ་ཞིག་ཡིན་
 ཅ་ན། བྱེད་རང་སྒྲོབ་བྱ་རྣམས་སྒྲུང་དེ་བཞིན་དུ་རང་དོན་དུ་སྒྲོམ་པ་དམ་ཚིག་མ་
 ཉམས་པ། གཞན་དོན་དུ་བསྐྱོན་འགྲོ་ལ་ཕན་པ་རྒྱ་ཆེན་པོའི་ངང་། སྒྲ་ཚེ་མཛད་
 པ་མཐར་ཕྱིན་པ་ནི་གནད་བདུན་གི་བསྐྱབ་བྱ་སྟེ། ལྷགས་སྒྲེལ་སྒྲ་ཚེས་དགེ་བོར་
 བོར་བསྐྱབ་གྲུབ་དར་རྒྱས་ཚོས་འཁོར་སྒྲིང་ནས་ཀམ་རང་བྱུང་ཀྱན་བྲུབ་བམ་ཀ་ལུ་
 རིན་པོ་ཆེ་ནས་སུལ།

འཕེལ་བྱེད་ཀྱི་རྒྱུ་

La Prière au Lama (dénommée:) L'ondée de Grâce

Hommage au Gourou!

Les apparences de diverses formes,
Venant d'interconnexions illimitées,
Sont le Lama Symbole;
Apparaissant de l'extérieur.
Inexprimable déploiement magique
D'un jeu d'illusions,
Depuis la libération spontanée, des apparences vides;
Je vous prie; Accordez votre grâce, que je réalise
La radiante luminosité; Comme le Corps d'émanations.

Les diverses paroles et sons,
Issues de causes et conditions illimitées,
Sont le lama en tant que résonances de mantras;
Apparaissant (au niveau) intermédiaire.
Danse d'harmonies inconcevables,
Depuis la libération spontanée, des sons vides,
Je vous prie; Accordez votre grâce, que je réalise
La "non-obstruction"; Comme le Corps de Jouissance.

Les multiples pensées et concepts,
Connaissance-vide inexprimable,
Sont le lama ultime, connaissance en soi,
Apparaissant de l'intérieur.
Pensées et concepts,
Agencements illimités de l'intellect;
De la grande félicité, clarté vide,
Je vous prie; Accordez votre grâce, que je réalise
Le "non-né"; Comme le Corps du Dharma.

Ainsi, tous les phénomènes,
Apparences, sons et pensées,
En tant que moyens symboliques
Nous faisant réaliser le mode d'être,
Sont uniquement le jeu du glorieux lama;
Depuis le souvenir de votre bonté,
Je vous prie; Accordez votre grâce, que je réalise
Le mode d'être de tous les phénomènes.

L'océan incommensurable,
De toutes les assemblées des trois racines,
(Qui se manifeste) selon les besoins des aspirants,
Comme la danse des reflets de la lune sur l'eau,

N'est autre que le jeu du vénérable lama.
Du parachèvement de toutes les qualités, je vous prie,
Accordez votre grâce que votre Esprit et le mien,
Se mêlent indifférenciés.
Accordez votre grâce que je sois libre de la saisie d'un moi;
Accordez votre grâce que l'absence de besoin se développe en moi;
Accordez votre grâce que je développe la bonté et la compassion;
Accordez votre grâce que la dévotion sans artifice naisse en moi;
Accordez votre grâce que cessent les pensée qui ne sont pas du
Dharma;
Accordez votre grâce que les illusions s'apaisent d'elles même;
Accordez votre grâce que je réalise le mode d'être, le Maha-Mudra;
Accordez votre grâce qu'en une seul vie j'obtienne l'état de Bouddha.

A partir de maintenant et jusqu'à ce que j'obtienne l'éveil,
Paré de l'ornement d'une éthique parfaitement pure,
M'appliquant à l'esprit d'éveil équanime,
parachevant les phases de développement et d'achèvement,
L'esprit du guide et du disciple indifférenciés,
Puisse je (réaliser l'état de) Bouddha.

A la requête du pratiquant diligent lama karma Shérab, ce chant fervent décrivant les apparences du monde s'élevant comme le lama, fut écrit spontanément par Karma Rang-djoun Kunkhyab (Kalou Rinpotché). Puisse la grâce du glorieux lama pénétrer notre cœur.

Vous réunissez (en essence) les Bouddhas des trois temps et leurs
fils,
Glorieux guide de moi et de tous les êtres,
Lama Racine à la bonté incomparable,
Du plus profond de mon cœur, je vous prie; Accordez moi votre grâce,
Que je développe la bonté, la compassion, l'esprit d'éveil et,
Que je voie le mode d'être, ma propre nature.

Ceci fut exprimé par lama Kalou pour (inciter) les disciples à l'énergie.

(Traduction: Lama Trinle Kunkhyab - Brasília le 20 Mai 2013. Légère révision de celle du 31-10-1987)

Doha de Kalu Rinpotchê

༄༅། །སྒྲུ་མའི་གསོལ་འདེབས་བྱིན་རྒྱལ་ཆར་འབེབས་བཞུགས་སོ།།

<p>ན་མོ་གུ་རུ་བྱ། རྟེན་འབྲེལ་མ་འགག་གཟུགས་སྣང་སྣ་ཚོགས་ཀྱི། །སྣང་བ་བརྟེན་ཡི་སྒྲུ་མ་བྱིན་ནས་ཤར། །སྒྲུ་འཕྲུལ་བཞོན་པའི་རོལ་པ་བརྟེན་ལས་འདས། །སྣང་སྟོང་རང་གྲོལ་རང་ནས་གསོལ་བ་འདེབས། །རྩལ་སྣང་སྒྲུལ་སྒྲུབ་རྟེན་གསུམ་པར་བྱིན་གྱིས་སྟོབས།</p>	<p>NAMO GURUBE</p> <p>As aparências de diversas formas, vindas das interconexões ilimitadas; inexprimível desdobramento mágico da dança de ilusões, são o Lama símbolo que surge do exterior. Desde a liberação espontânea das aparências vazias, rogo-vos: Concedei-me vossa bênção para que eu realize a dinâmica das aparências como o Nirmanakaya.</p>
<p>ཁྱུ་རྒྱུན་མ་འགག་སྒྲུ་སྒྲུབ་སྣ་ཚོགས་ཀྱི། །གྲགས་པ་སྒྲགས་ཀྱི་སྒྲུ་མ་བར་ནས་ཤར། །རྟེན་འབེབས་སྒྲུ་ཡི་སྒྲོས་གར་བསམ་མི་བྱུང། །གྲགས་སྟོང་རང་གྲོལ་རང་ནས་གསོལ་བ་འདེབས། །མ་འགགས་འོངས་སྒྲུབ་རྟེན་གསུམ་པར་བྱིན་གྱིས་སྟོབས།</p>	<p>As diferentes palavras e sons Oriundos de causas e condições ilimitadas Que dançam em harmonia inconcebível São o Lama como ressonância de mantra, Surgindo no (espaço) intermediário. Desde a liberação espontânea dos sons vazios, Rogo-vos: Concedei-me vossa bênção para que eu realize A não obstrução como o Samboghakaya.</p>
<p>རིག་སྟོང་འརྟེན་བྲལ་བྱ་རྟེན་སྣ་ཚོགས་ཀྱི། །རང་རིག་དོན་གྱི་སྒྲུ་མ་ནང་ནས་འཆར། །བྱ་རྟེན་ཡིད་གྱི་བཞོན་པ་འབྱམས་སུ་གྲུས། །གསལ་སྟོང་བདེ་ཆེན་རང་ནས་གསོལ་བ་འདེབས། །སྒྲེ་མེད་ཚས་སྒྲུབ་རྟེན་གསུམ་པར་བྱིན་གྱིས་སྟོབས།</p>	<p>Os múltiplos pensamentos e conceitos, Conhecimento vazio inexprimível São o Lama último, conhecimento em si Surgido do interior; Pensamentos e conceitos, Disposição ilimitada do intelecto. Desde a grande felicidade, claridade-vazia, Rogo-vos: Concedei-me vossa bênção para que eu realize O não nascido como o Dharmakaya.</p>
<p>འདི་ལྟར་སྣང་གྲགས་རྟེན་ཚོགས་ཚས་རྣམས་ཀྱུན། །བདག་སོགས་གནས་ལུགས་རྟེན་གསུམ་པའི་བརྟེན་ཐབས་སུ། །དཔལ་ལྷན་སྒྲུ་མའི་རོལ་པ་གཅིག་པུ་ཉིད། །བཀའ་བྱིན་རྗེས་བྱ་རང་ནས་གསོལ་བ་འདེབས། །ཚོས་ཀྱུན་གནས་ལུགས་རྟེན་གསུམ་པར་བྱིན་གྱིས་སྟོབས།</p>	<p>Assim todos os fenômenos, Aparências, sons e pensamentos, Como meio simbólico, Fazendo-nos realizar o modo de ser, São unicamente o jogo (atividade espontânea) do glorioso Lama. Desde a memória de sua bondade, Rogo-vos: concedei-me vossa bênção para que eu realize A natureza de todos os fenômenos.</p>
<p>འབྱམས་རྩ་གསུམ་ཁྱུ་མཚོའི་ཚོགས་རྣམས་ཀྱུན། །གང་འདུལ་མོས་ངོར་ཆུ་ལྷའི་རོལ་གར་སུ།</p>	<p>O oceano incomensurável de todas as assembléias das três raízes (que se manifestam) de acordo com as necessidades dos aspirantes,</p>

<p> རྩེ་འཕྱོན་སྒྲ་མ་ཉིད་ལས་མ་འདས་པས། ཡོན་ཏན་ཀླུ་རྫོགས་ངང་ནས་གསོལ་བ་འདེབས། ཐུགས་ཡིད་དབྱེར་མེད་འདྲིས་པར་བྱིན་གྱིས་སྦྱོབས། </p>	<p> como a dança do reflexo da lua sobre a água, é somente o jogo (atividade espontânea) do venerável Lama. Desde o aperfeiçoamento de todas as qualidades, rogo-vos: Concedei-me vossa graça para que vossa mente e a minha unam-se indiferenciadas. </p>
<p> བདག་འཛིན་སྒོ་ཡིས་ཐོང་བར་བྱིན་གྱིས་སྦྱོབས། དགོས་མེད་རྒྱུད་ལ་སྦྱེ་བར་བྱིན་གྱིས་སྦྱོབས། བྱམས་དང་སྙིང་རྩེ་འབྱོར་པར་བྱིན་གྱིས་སྦྱོབས། བཅོས་མིན་མོས་གུས་སྦྱེ་བར་བྱིན་གྱིས་སྦྱོབས། ཆོས་མིན་རྣམ་རྟོག་འགག་པར་བྱིན་གྱིས་སྦྱོབས། འབྲུལ་པ་རང་སར་ཞི་བར་བྱིན་གྱིས་སྦྱོབས། ཐུག་ཆེན་གནས་ལུགས་རྟོགས་པར་བྱིན་གྱིས་སྦྱོབས། ཆོ་གཅིག་སངས་རྒྱུ་ཐོབ་པར་བྱིན་གྱིས་སྦྱོབས། </p>	<p> Concedei-me vossa bênção para que a minha mente seja liberta da apreensão egocêntrica; Concedei-me vossa bênção para que a ausência de necessidades surja em mim; Concedei-me vossa bênção para que eu desenvolva a bondade e a compaixão; Concedei-me vossa bênção para que uma devoção autêntica surja em mim; Concedei-me vossa bênção para que os pensamentos que não são do Dharma cessem Concedei-me vossa bênção para que as ilusões pacifiquem-se por si mesmas; Concedei-me vossa bênção para que eu realize o modo de ser, o Mahamudra; Concedei-me vossa bênção para que em uma só vida eu obtenha o estado de Buda </p>
<p> འདི་ནས་བཟུང་སྟེ་བྱང་ཆུབ་མ་ཐོབ་པར། རྒྱལ་ཁྲིམས་རྣམ་པར་དག་པའི་རྒྱན་སྒྲིས་གིང་། མཉམ་ཉིད་བྱང་ཆུབ་སེམས་ལ་དབང་འབྱོར་ནས། བསྐྱེད་དང་རྫོགས་པའི་རིམ་པ་མཐར་ཕྱིན་ཏེ། སྟོན་འཁོར་དགོངས་པ་དབྱེར་མེད་འཛང་རྒྱ་ཤོབ། </p>	<p> A partir de agora, até que eu obtenha o Despertar, Tendo a ética perfeitamente pura como ornamento; Aplicando-me à Mente do Despertar equânime; Aperfeiçoando progressivamente as fases de desenvolvimento e completude; A mente do guia e do discípulo indiferenciadas, Que eu possa realizar o estado de Buda. </p>
<p> ཅིས་པའང་སྒྲུབ་བརྩོན་སྒྲ་མ་ཀམ་གཤམ་གསུམ་པའ་ནས་བསྐྱུལ་བའི་ངོར། སྤང་ཕྱིད་སྒྲ་ མར་འཆར་བའི་གདུང་དབྱངས་ཐལ་བྱུང་དུ་ཀམ་རང་བྱུང་ཀླན་ཁྱེབ་ནས་སྒྲིས་པ་ དཔལ་ལྷན་སྒྲ་མའི་བྱིན་སྦྱོབས་སྙིང་ལ་འཇུག་པའི་རྒྱར་བྱུར་ཅིག། །། </p>	<p> A pedido do praticante diligente lama Karma Sherab esse canto fervoroso descrevendo as aparências do mundo surgindo como o lama, foi escrito espontaneamente por Karma Rangjung Kunkyab (Kalu Rinpotché). Que a graça do glorioso Lama penetre em nossos corações. </p>
<p> ༥ དུས་གསུམ་རྒྱ་བ་སྒྲིས་བཅས་འདུས་པའི་སྒྲ། བདག་སོགས་འགོ་བ་མ་ལུས་འདྲིན་པའི་དཔལ། བཀའ་འདྲིན་མཚུངས་མེད་ཅུ་བའི་སྒྲ་མ་ལ། སྙིང་ཁོང་རུས་པའི་སྟེང་ནས་གསོལ་བ་འདེབས། བྱམས་དང་སྙིང་རྩེ་འབྱོར་པའི་སེམས་འབྱོར་གིང་། གནས་ལུགས་རང་ཞལ་མཐོང་བར་བྱིན་གྱིས་སྦྱོབས། </p>	<p> Vós reunis, em essência, os vencedores dos três tempos e seus filhos; Glorioso guia de mim e de todos os seres, Lama raiz de bondade incomparável, Da profundidade do meu coração rogo-vos; Concedei-me vossa bênção para que eu desenvolva a compaixão, A bondade, a mente do despertar e Que eu veja o modo de ser, minha própria natureza. </p>
<p> ཅིས་སྒྲོབ་བྱ་བརྩོན་འགྲུས་ངོར། སྒྲ་མ་ཀའུས་སྒྲིས་སོ།། །། </p>	<p> Isso foi enunciado por Lama Kalu para incitar energia em seus discípulos. </p>

༡༣། །སྒྲ་མའི་གསོལ་འདེབས་བྱིན་རྒྱབས་ཆར་འབེབས་བཞུགས་སོ།།

ན་མོ་གྲུ་རུ་བྱ།

ཏེན་འབྲེལ་མ་འགག་གཟུགས་སྒྲ་སྒྲ་ཚོགས་གྱི།

།སྒྲ་བ་བད་ཡི་སྒྲ་མ་བྱིན་ས་ཤར།

།སྒྲུ་འབྲུལ་བཀོད་པའི་རོལ་བ་བརྗོད་ལས་འདས།

།སྒྲ་སྟོང་རང་གྲོལ་ངང་ནས་གསོལ་བ་འདེབས།

།ཅུལ་སྒྲ་སྒྲུལ་སྒྲུར་ཏོགས་པར་བྱིན་གྱིས་སྒྲོབས།

།རྒྱ་རྒྱེན་མ་འགག་སྒྲ་སྒྲ་སྒྲ་ཚོགས་གྱི།

།བྲགས་པ་སྒྲགས་གྱི་སྒྲ་མ་བར་ནས་ཤར།

།རྟན་འཛེབས་སྒྲུ་ཡི་སྒྲོས་གར་བསམ་མི་བྱབ།

།བྲགས་སྟོང་རང་གྲོལ་ངང་ནས་གསོལ་བ་འདེབས།

།མ་འགགས་ཡོངས་སྒྲུར་ཏོགས་པར་བྱིན་གྱིས་སྒྲོབས།

།རིག་སྟོང་འཛོད་བལ་བྲན་ཏོག་སྒྲ་ཚོགས་གྱི།

།རང་རིག་དོན་གྱི་སྒྲ་མ་ནང་ནས་འཆར།

།བྲན་ཏོག་ཡིད་གྱི་བཀོད་པ་འབྲམས་སུ་གྲྭས།

།གསལ་སྟོང་བདེ་ཆེན་ངང་ནས་གསོལ་བ་འདེབས།

།སྒྲིམ་མེད་ཚོས་སྒྲུབ་རྟོགས་པར་བྱིན་གྱིས་སྦྱོབས།
།འདི་ལྟར་སྒྲུབ་གྲགས་རྟོག་ཚོགས་ཚོས་རྣམས་ཀྱིན།
།བདག་སོགས་གནས་ལུགས་རྟོགས་པའི་བརྟུ་ཐབས་སུ།

།དཔལ་ལྷན་སྒྲུ་མའི་རོལ་པ་གཅིག་པུ་ཉིད།
།བཀའ་བྱིན་རྗེས་བྱན་ངང་ནས་གསོལ་བ་འདེབས།
།ཚོས་ཀྱིན་གནས་ལུགས་རྟོགས་པར་བྱིན་གྱིས་སྦྱོབས།

།རབ་འབྱམས་ཅུ་གསུམ་རྒྱ་མཚོའི་ཚོགས་རྣམས་ཀྱིན།
།གང་འདུལ་མོས་ངོར་ཅུ་ལྷའི་རོལ་གར་སུ།
།རྗེ་འཕུན་སྒྲུ་མ་ཉིད་ལས་མ་འདས་པས།
།ཡོན་ཏན་ཀྱིན་རྟོགས་ངང་ནས་གསོལ་བ་འདེབས།
།ཐུགས་ཡིད་དབྱེར་མེད་འབྲས་པར་བྱིན་གྱིས་སྦྱོབས།

།བདག་འཛིན་སྒྲོ་ཡིས་ཐོང་བར་བྱིན་གྱིས་སྦྱོབས།
།དགོས་མེད་རྒྱུད་ལ་སྒྲིབ་པར་བྱིན་གྱིས་སྦྱོབས།
།བྱམས་དང་སྙིང་རྗེ་འབྱོརས་པར་བྱིན་གྱིས་སྦྱོབས།
།བཅོས་མིན་མོས་གྲུས་སྒྲིབ་པར་བྱིན་གྱིས་སྦྱོབས།

།ཚོས་མིན་རྣམ་རྟོག་འགག་པར་བྱིན་གྱིས་སྦྱོབས།
།འཕྲུལ་པ་རང་སར་ཞི་བར་བྱིན་གྱིས་སྦྱོབས།

། ཡུག་ཆེན་གནས་ཡུག་སྟོགས་པར་བྱིན་གྱིས་སྒྲོབས།
། ཆོ་གཅིག་སངས་རྒྱས་ཐོབ་པར་བྱིན་གྱིས་སྒྲོབས།

། འདི་ནས་བཟུང་སྟེ་བྱང་ཆུབ་མ་ཐོབ་བར།
། ཚུལ་ཁྲིམས་ནུམ་པར་དག་པའི་རྒྱན་སྒྲུས་ཤིང་།
། མཉམ་ཉིད་བྱང་ཆུབ་སེམས་ལ་དབང་འབྱོར་ནས།
། བསྐྱེད་དང་རྫོགས་པའི་རིམ་པ་མཐར་བྱིན་ཏེ།
། སྟོན་འཁོར་དགོངས་པ་དབྱེར་མེད་འཆང་རྒྱ་ཤོབ།

། ཅིས་པའང་སྒྲུབ་བཅོམ་སྒྲ་མ་ཀམ་ཤེས་རབ་ནས་བསྐྱལ་བའི་དོར། སྒྲ་མེད་སྒྲ་མར་འཆང་བའི་གདུང་དབྱངས་ཐལ་བྱུང་དུ་
ཀམ་རང་བྱུང་ཀུན་ཁྱབ་ནས་སྒྲུས་པ་དཔལ་ལྷན་སྒྲ་མའི་བྱིན་སྒྲུབས་སྟིང་ལ་འཇུག་པའི་རྒྱར་གྱུར་ཅིག། །

༥ ། དུས་གསུམ་རྒྱ་བ་སྒྲས་བཅས་འདུས་པའི་སྒྱ།
། བདག་སོགས་འགྲོ་བ་མ་ལུས་འདྲེན་པའི་དཔལ།
། བཀའ་བྱིན་མཚུངས་མེད་ཅུ་བའི་སྒྲ་མ་ལ།
། སྟིང་ཁོང་རུས་པའི་སྟེང་ནས་གསོལ་བ་འདེབས།
། དུམས་དང་སྟིང་རྩེ་བྱང་ཆུབ་སེམས་འབྱོར་ཤིང་།
། གནས་ཡུག་སྟོགས་རང་ཞལ་མཐོང་བར་བྱིན་གྱིས་སྒྲོབས།
། ཅིས་སྒྲོབ་བྱ་བཅོམ་འགྲུས་དོར། སྒྲ་མ་ཀུན་སྒྲུས་སོ། །



Le Grand Vaisseau qui Libère les Êtres

Ecrit par Kalou Rinpotché (à l'âge de 24ans...)

Vajradhara, les deux dakinis de sagesse,
 Le Yogi Kyungpo, les lamas principaux de la lignée,
 Chakramsavara, Hevajra, Guyasamaja Kahamaya,
 (Vajra) Bhaivara, Hayagriva et les autres divinités tutélaires.

Les cinq classes de dakinis, Rewati la prompte
 Les quatre attendants , etc l'océan d'assermentés
 en bref, les trois rares et suprêmes refuges et les trois racines
 Depuis le dharmadhatu invisible, veuillez me prêtez votre attention

Par la force de la véracité de vos bénédictions et compassion
 Et par la force de toutes les vertus accumulées en les trois temps,
 En cette vie et en toutes nos vies futures,
 Tous les souhaits que je fais,
 je vous prie de les faire promptement se réaliser.

Ces précieuses libertés et opportunités si difficiles à obtenir
 Puissé-je ne pas les gaspiller et leur donner tout leur sens.
 A leur nature impermanente, instable et changeante
 Puissé-je réfléchir et, comme il n'y a pas de loisir, réduire mes intérêts.

Concernant le karma et le fruit, importants ou non ,
 de tous les actes positifs ou nuisibles,

Puissé-je développer une certitude et être capable de respecter la loi du karma.

Puissé-je bien voir les souffrances du samsara aux trois univers
Et renoncer définitivement aux lieux du samsara.

Moi et autrui , en cette vie, la suivante, entre les deux et en tous temps,
Puissions-nous être sous la protection des trois rares et suprêmes
et des trois racines.

Envers les êtres des six destinées, mes parents
(dont le nombre) égale (l'étendue) de l'espace
Puissé-je développer du fond du cœur amour et compassion

Ayant réuni toutes les conditions favorables,
en un ermitage de montagne isolé,
Puissé-je pratiquer, totalement et attentif,
et parachever expériences et réalisations.
En toutes mes vies passées puisse (un lama) doté de toutes les qualités,
un lama excellent s'occuper de moi.

Envers mon lama principal qui est le kaya manifesté d'un bouddha,
Puissé-je développer du fond du cœur une dévotion non- fabriquée.
Comme le mandala de la divinité spontanément accompli depuis l'origine.
Puissé-je me reconnaître et renforcer l'apparence de celui-ci

Le lama, les divinités tutélaires, les dakinis et les dharmapala,
Juste ne les pratiquant, puisse-je réellement voir leur face.
Puissent en son corps une félicité et une chaleur insupportables flamboyer
Et puisse en son esprit le samadhi de la félicité vide se renforcer.

En les phénomènes, semblables à une illusion ou à un rêve,
Puissé-je éliminer radicalement l'erreur de saisir une réalité.
La nuit, puisse-je, sans effort, bien saisir les rêves,
puis m'y entraîner, les multiplier, les transformer
et déterminer les apparences de pays.

Au sein de l'obscurité du sommeil, de la torpeur, et de l'ignorance,
Puissé-je reconnaître les claires lumières grossière et subtile.
Celles du Dharmakaya, du lama ,de la divinité tutélaire,
celle appelée "la lucarne".
Et du Khecara, puisse-je devenir expert en les éjections (de conscience).

Au travers de" l'apparition spontanée des trois kayas",
du "point infaillible", etc...
Puissé-je réaliser, dans l'état intermédiaire du devenir, les trois kayas.
Les quatre défauts se libèrent d'eux-mêmes
et les quatre kayas étant spontanément accomplis
Puissé-je réaliser en cette vie la mahamoudra qui est la nature véritable.

Avec la dévotion au lama, les apparences (vues comme) la divinité,
les sons (comme son) mantra
Avec les apparences et l'esprit vus comme illusion ou rêve,
puissé-je tout intégrer
Grâce aux dames se trouvant dans l'espace de la félicité vide,
Puissé-je réaliser les chemins de phase de création et d'achèvement
et me rendre au khecara.

Le corps étant matière, l'esprit sans naissance ni mort,
Puissé-je réaliser le fruit, le sens de l'immortalité
et de l'absence d'égarement.
Puissé-je voir l'excellent visage du lama-protecteur
et obtenir l'accomplissement suprême et celui des quatre activités.

Toutes les souffrances et les maladies des êtres,
Puissé-je avoir comme le Bouddha, le pouvoir et la grâce de les apaiser.
Puissent longévité, mérite, influence, expérience et réalisations...
S'accroître comme els fleuves (durant la mousson) en été.

Afin de servir au mieux l'enseignement et les êtres,
Puissé-je contrôler les trois univers et les trois niveaux.
Afin de pouvoir libérer les ennemis qui regroupent les dix champs au complet
Puissent la force et le pouvoir des mantras violents brûler comme du feu.

Moi, et les autres êtres, que ce soit (concernant) l'éthique naturelle
ou l'éthique des engagements
Les actes négatifs que nous avons faits, puissent-ils être purifiés.
Au travers des différents dons: matériels, de Dharma
et de protection contre les peurs.
Puissé-je être capable d'amener tous les êtres au bonheur.

Des vœux de pratimoksa, de bodhisattva et des engagements du vajrayana,
Puissé-je être capable de garder en tout temps les règles vertueuses.
Même pour un seul être, et pendant cent kalpa,
Puissé-je supporter que mon corps soit coupé en dix millions de morceaux.

Afin que moi et autrui réalisons le chemin suprême de la Libération.
Puisse notre diligence égaler celle du Seigneur des mouni,
En la claire lumière libre d'extrême, la nature de l'esprit, le dharmakaya
Puissé-je avoir un samadhi de samatha et vipassana immuable et stable.

De tous les phénomènes du samsara et du nirvana.
Puisse ma connaissance égaler celle de Manjoushri
Des doctrines des soutra, des tantras, des traditions nouvelles ou anciennes
Quelque pratique que je fasse, puisse-je les parachever.

Puisse-je avoir beau corps, belle voix, longévité, gloire, force et richesses.
Ravir tous ceux qui me voient et avoir bienveillant esprit

Pour l'enseignement du Vainqueur en général
et de la lignée Changpa en particulier
Puissé-je être comme les six ornements de Jambudvīpa
et les conducteurs des huit chariots.

Puisse-t-il, à l'heure de ma mort,
ne pas se produire d'endommagements des points vitaux
Et puisse-je guider les êtres avec des arcs en ciel et ne laissant des sharīra
(perles saintes)
Puissions-nous, moi et autrui, dès notre mort, en Sukhavatī
Renaître aux pieds de Khyungpo, le père et de ses fils.

Dès notre naissance là-haut, puissions-nous atteindre les dix terres
Puis le suprême et parfait éveil.
(Notre activité) pour le bien d'autrui,
non situés dans les extrêmes du samsara et du nirvana,
Puissent-ils égaler celle de tous les vainqueurs et de leurs fils.

Tous ceux qui m'ont vu, entendu, touché, ont pensé à moi, ont eu avec moi
un lien de nourriture ou de Dharma
Puissent-ils naître comme les premiers de mon cercle de discipline,
Sur mes disciples, du chemin rapide du vajrayana,
Et du mahayana, puisse la pluie d'enseignements tomber.

Finalement, tous les êtres, sans aucune exception,
Puissé-je à moi seul, les amener à l'état de Bouddha,
Tant que moi et autrui, ne sommes pas arrivés à l'état de Bouddha,
Puisse-t-il n'y avoir jamais le moindre instant d'obstacle contraire au Dharma.

Tout mon bonheur et ma vertu,
Puissent tous les êtres des six destinées les obtenir,
Les ayant obtenus, par ce bonheur et cette vertu,
Puissent-ils en tous les temps, vivre en prospérité,

Puissent toutes les souffrances,
tous les actes négatifs et les voiles des êtres,
Fondre en moi et être éprouvés par moi
Les ayant éprouvés, puissent tous les êtres
Ne jamais avoir de souffrances causées par les actes négatifs et les voiles.

Par la bénédiction des Rares et Suprêmes et des Trois Racines
Par la force et le pouvoir des dakinis, dharmapala et gardiens,
Par la véracité de l'immuable vérité absolue,
Et par la force de l'inéluctable apparition dépendante de la vérité relative,

Que tous ces souhaits, tels qu'ils ont été formulés,
se réalisent promptement et selon leur esprit,
La racine vertueuse de ces souhaits,

Je les dédie à tous ceux qui furent mes mères,
aussi nombreux que vaste est l'espace

Puissent-ils être libres de toute souffrance et obtenir le bonheur suprême
Et tous ensemble obtenir l'état de Bouddha.

*Ceci fut énoncé en l'année-dragon-terre-mâle (1928) par Karma Rangjung
Khunkyab qui est placé à la dernière position de la glorieuse lignée Shangpa.
Puisse-t-il en advenir un grand réconfort pour tous les êtres Mangalam!!*

Análise de: “A Grande Nave da Liberação”

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A Grande Nave da Liberação

*Prece que expressa as imensas aspirações
ligadas ao ciclo dos Ensinamentos dos Gloriosos Shamgpa Kagyu
(por Sua Santidade Kalu Rimpoché)*

1

Que Vajradhara e as duas dakinis de sabedoria,
Khyumpo Neldjor, meu lama raiz e os lamas da linhagem,
Chakrasamvara, Hevajra, Guhyasamaja, Mahamaya,
Vajrabhairava, Hayagriva e outros Yidams.

2

Que as cinco classes de Dakinis, o Rápido Protetor e Remati,
Os quatro assistentes e os oceanos dos juramentados,
Que as Três Jóias e as Três raízes, todos os aspectos de refúgio,
Do domínio do não manifesto,
Eu vos rogo para que penseis em mim.

3

Pela força da verdade de vossa graça compassiva,
E pela força de todas as virtudes acumuladas (por mim) nos três tempos,
Eu vos rogo para que todas as aspirações que irei fazer,
Se realizem prontamente nesta vida e nas futuras.

4

Esta preciosa (existência humana) dotada das liberdades e aquisições,
Muito difícil de obter,
Que eu possa não a desperdice, mas dê-lhe todo seu sentido.

5

Pensando que os fenômenos são mutáveis, impermanentes e instáveis,
E que não se tem tempo,
Que eu possa reduzir minhas necessidades.

6

Tendo gerado a confiança nos resultados dos atos virtuosos e não virtuosos,
Grandes e pequenos.
Possa eu preservá-la.

7

Vendo perfeitamente os sofrimentos dos domínios do samsara,
Que eu possa renunciar aos locais do ciclo das existências.

8

Que eu e os outros possamos, em todas as vidas, nesta,
nas próximas e no bardo,
Estarmos sob a proteção das Três Raras e Sublimes.

9

Possa eu gerar o mais profundo amor e compaixão,
Pelas seis categorias de seres do universo (que tem sido) meus pais e
mães.

10

Tendo reunido as condições favoráveis,
E tendo praticado de forma concentrada e m lugar isolado.
Que eu possa completar as experiências e realizações.

11

Que em todas as minhas vidas sucessivas,
Possa eu estar sob o cuidado do Santo Lama detentor de todas as
qualidades.

12

Para o Lama Raiz, verdadeiro Corpo do Buda,
Possa eu desenvolver do coração, uma devoção não fabricada.

13

Tendo reconhecido a mandala das divindades auto-surgidas desde o início,
Possa a clara aparência ser estável.

14

Pela simples prática dos Lamas, Yidams e Protetores,
Que eu possa ver realmente sua face.

15

Possam ser estáveis, no corpo, um calor flamejante e felicidade irresistível.
E na mente, a absorção meditativa da felicidade-vacuidade.

16

Possa ser radicalmente destruída a ilusão,
Que toma como real os fenômenos que são como um sonho ou uma
miragem.

17

Que eu possa, à noite, reconhecer os sonhos sem esforço,
E então praticar, multiplicar, emanar, transformar e visitar os lugares que
surgem.

18

Na obscuridão da ignorância e da estupidez e do sono,
Que eu possa reconhecer a clara luz, superficial e profunda.

19

Que eu possa desenvolver as transferências de consciência:
No Dharmakaya, lama, Yidam, karkuma e dakini.

20

Por meio dos três corpos que surgem espontaneamente e sem falha,
Que os três Corpos possam se atualizar no bardo do vir a ser e nos demais.

21

Os quatro obstáculos se liberando de si mesmos e os Quatro Corpos se
manifestando espontaneamente,
Que eu possa nesta vida realizar o modo de ser do Mahamudra.

22

Que eu possa integrar à minha vida a devoção ao lama,
A percepção das aparências como o corpo da divindade e dos sons como
mantras.
As projeções da mente como um sonho.

23

Pela (prática) das veneráveis (dakinis)
(indissociadas da) vacuidade-felicidade,
Possa eu realizara Via das fases de criação e reabsorção,
E ir para o paraíso puro das dakinis.

24

O corpo é sem vida, a mente sem nascimento nem morte,
Possa eu realizar o fruto, o sentido sem erro da imortalidade.

25

Que eu possa ver a face perfeita do Lama Protetor,
E obter a sublime realização das quatro atividades.

26

Tendo tido o poder de pacificar todos os sofrimentos, doenças,
Possa eu me tornar semelhante ao Buda.

27

Possam aumentar vida, o mérito, o poder, o domínio, as experiências e
realizações, Como um rio no verão.

28

Pelo supremo bem do Ensino e dos seres.
Possa eu obter o poder sobre os três mundos e os três domínios.

29

A fim de poder liberar os inimigos que estão completamente dentro dos
mundos nos dez estados,
Possa os mantras violentos ter o poder de flamejar como o fogo.

30

Possam ser purificados os atos nocivos sem exceção, naturais e etc.
Os meus e de todos os seres.

31

Pela doação de bens materiais, de Dharma ou de proteção,
Possa eu ser capaz de estabelecer todos os seres na felicidade.

32

Que eu seja capaz de sempre guardar a virtuosa disciplina,
Dos votos de liberação individual, dos engajamentos de Bodhisatva,
E os compromissos do Vajrayana.

33

Com paciência, que eu seja capaz durante cem kalpas,
Suportar que meu corpo seja cortado em dez milhões de pedaços.

34

A fim de percorrer o caminho sublime da liberação,
Possamos ter diligência igual a do poderoso Buda (Shakyamuni)

35

Possa ser estável a absorção meditativa da calma mental e visão
penetrante,
O Dhamakaya: a natureza da mente, a clara luz livre de extremos.

36

Que o Conhecimento superior dos fenômenos do samsara e do nirvana sem
exceção, Ser semelhante ao de Manjushiri.

37

Possa eu realizar qualquer ensinamento que tome:
Sutras, tantras, antigos e novos.

38

Que eu possa ter forma harmoniosa, voz melodiosa, vida gloriosa, e
riquezas,
E qualquer um que me veja, obtenha uma mente amável e feliz.

39

Para a doutrina do Buda em geral e da linhagem Shangpa,
Possa eu ser semelhante aos ornamentos do mundo e os oito líderes.

40

No momento da morte, sem que nada interrompa o essencial,
Que eu possa guiar os seres por arco-íris e pérolas cinerárias.

41

Que nós possamos, pela imediata transferência para os Campos de Felicidade,
Renascer aos pés de Khyumpo Neldjor e seus filhos.

42

Imediatamente nascido lá, percorrer completamente as dez terras,
E obter o insuperável e completo Despertar.

43

Sem permanecer nos extremos do vir-à-ser e da quietude,
Possa minha atividade para o bem dos seres,
Ser igual a dos Vencedores e seus Filhos.

44

Que os que têm conexão comigo pela visão, audição, pensamento, toque,
alimento ou o Dharma,
Renasçam no primeiro círculo de meus discípulos.

45

Que para meus discípulos, eu faça cair uma chuva de ensinamentos,
Do Curto Caminho do Mantrayana e do Grande Veículo.

46

Finalmente, possa eu estabelecer todos os seres sem exceção,
No estado de Buda.

47

Enquanto eu e os outros não estejamos estabelecidos na terra de Buda,
Que não nos advenha nem mesmo um instante de obstáculo ao Dharma.

48

Qualquer felicidade e virtude que eu tenha,
Que elas possam ser obtidas pelas seis classes de seres.
Tendo obtido essa virtude e felicidade,
Possa advir alegria e felicidade todo o tempo.

49

Todos os sofrimentos, faltas, véus que os seres possam ter,
Que eles possam se fundir em mim e que eu possa experimentar esses sofrimentos,
Pela força da experiência que eu tenha feito,
Que todos os seres possam não ter nunca mais sofrimentos, faltas ou véus.

50

Pela graça das Três Jóias e das Três Raízes,
Pelo poder das Dakinis, Protetores do Dharma e Guardiões,
Pela força da verdade última e imutável

E das conexões infalíveis da realidade relativa,
Que todas as aspirações possam rapidamente se realizar,
Tais como foram concebidas e enunciadas,
Da mesma maneira, possa a raiz da virtude dessas aspirações,
Serem dedicadas a todas nossas mães, de número infinito, até os confins do
espaço,
Tendo obtido a sublime felicidade, livre de sofrimento,
Possamos juntos obter o estado de Buda.

*Esse texto foi enunciado no ano do dragão-terra-masculino (1928) por Karma
Ranjung Kunkhyab que é o último na gloriosa linhagem Shangpa. Possa advir um
grande benefício para os seres " Sarwa Mangalam "*

Commentaire sur le Labtchène Meunlam

Voici une prière telle un grande vague, concernant དང་བྲེལ་བ་ les sujets de l'enseignement ཚཱ་སྐྱོར་ de la glorieuse lignée Shangpa, intitulée ལེས་བྱ་བ་ , "le Grand vaisseau གྲུ་ libérateur des êtres"

NB: ལྷ་བས་ཆེན་ signifie: d'une grande influence spirituelle, de grande envergure, puissante, vaste, profonde, inexorable comme une grande vague.

1 PRIERE AUX LIEUX DE REFUGE

-Aux lamas (ལྷ་མ་)

- Vajradhara (Détenteur འཆར་ du Dorjé རྡོ་རྗེ་)
- Sukkasiddi et Nigouma ,
les 2 (གཉིས་) Dakinis (དྲ་གི་) de Suprême Sagesse.
- Kyoungpo Neldjor
- Lamas de la lignée (བརྒྱུད་) - et Lama Racine ལྷ་

-Aux Yidams (ཡི་དམ་ལྷ་)

- | | | |
|----------------------------------|---|---------------|
| -CHAKRAMSAVARA འཁོར་ལོ་བདེ་མཚོད་ | } | Les 3 : གསུམ་ |
| -HEVAJRA དབྱེས་པ་རྡོ་རྗེ་ | | |
| - SANGWA DUPA གསང་བ་འདུས་པ་ | | |
| | | |
| -MAHAMAYA སྐྱུ་འཕྲུལ་ཆེན་མོ་ | | |
| - YAMANTAKA རྡོ་རྗེ་འཛིགས་བྱེད་ | | |
| - HAYAGRIVA le sublime ལྷ་མགྲིན་ | | |

-Aux Dakinis : les cinq classes de dakinis

-Aux Protecteurs

- MAHAKALA-TCHADROUPA à l'activité prompte ལྷིང་མཛད་
- REMATI / PALDEN LHAMO
- Les 4 attendants (litt. ceux qui attendent ལྟོད་ ; les ordres བཀའ་)
- l'assemblée de l'océan (vaste comme l'océan des assermentés.

-Les 3 Joyaux et les 3 Racines, lieux de refuge du Domaine དབྱིངས་ non manifesté མི་མཛོན་ tournez votre attention vers moi.

2 PAR LE POUVOIR DE LA VERITE བདེན་པའི་མཐུས་ de notre compassion
(pleine de) grâce, par le pouvoir de toutes (ཅི་སྟེད་ autant qu'il y en a) les
racines de vertu accumulées en les 3 temps , je vous prie d'exercer
rapidement mes prières telles qu'elles sont; dans cette existence présente et
dans toutes mes vies.

མཐུ་ pouvoir, force, puissance.

རབས་ génération, lignées

3 LE PRECIEUX CORPS HUMAIN མི་ལུས་རིན་པོ་ཆེ།

Cette précieuse (existence humaine) pourvue des libertés དུལ་ et
acquisitions འགྱུར་ si difficile དཀའ་ à obtenir རྟོན་, puissé-je ne pas la
gâcher (རླུང་ཐོས་མི་བྱ་-) et lui donner tout son sens (lui donner un sens
réel, essentiel, la rendre riche de sens, de valeur སྙིང་པོ་ལེན་པ་)

ལེན་ prendre, recevoir, accepter

སྙིང་ cœur, essentiel

4 L' IMPERMANENCE མི་དག་པ་

En réfléchissant à la nature (qualité/caractère ཆོས་ཅན་) impermanente,
instable (མི་བརྟན་) inconsistante et changeante des phénomènes,
puissé-je couper court (litt écourter, abréger ཐོང་བར་-) aux pensées
(སེམས་ཞིང་) frivoles.

(སློ་སྒྲུ་) sans délai འོངས་མེད་

འོངས་འོངས་སྐབས་ = avoir le temps, le loisir de faire qq chose

འོངས་མེད་ སློ་སྒྲུ་ བྱུང་བ་ རེས་ འབྱུང་ le dégoût / renoncement aux cycles
samsariques. Plus le désir de pratiquer le Dharma croît, plus les
pensées vaines/frivoles se raréfient et se raccourcissent, moins on a
du temps à consacrer au samsara.

5 LOI DU KARMA ལས་རྒྱུ་འབྲས་

Ayant acquis une certitude (litt une certitude étant née . ཡིད་ཆས་སྟེ་ཞིང་)
quand aux actes et leurs fruits, vertueux et non vertueux, grands ཆེ་ et
petits མེད་ puissé-je être capable de garder(une conduite en accord
avec la loi de) cause à effet

NB. ཆེ་ཕྱ cf རེས་དོན་སྒྲོན་མེད་ p37.l.3; trad angl p 107.

ཕྱ. དག་བའི་རིགས་ཕྱ་མོལ་འདི་ལྟ་བུ་མ་བྱས་བྱང་ཚོག་པ་གཉིས་ཀ་མི་བྱེད་

Ne pas avoir les 2 attitudes suivantes : ཉིས་ཀ་མི་བྱེད་

1 l'attitude d'indifférence བྱད་གསོད་ : penser que c'est suffisant/satisfaisant ཚོག་ de ne pas accomplir d'actes vertueux insignifiants.

2 l'attitude timorée ལུམ་པ་ penser que l'on est incapable d'accomplir une action aussi vaste.

6 LE CARACTERE DEFECTUEUX DU SAMSARA འགོར་བའི་ཉེས་དམིགས།

Ayant parfaitement vu les souffrances du cycle des 3 mondes, puissé-je me détacher གས་པར་འགྱུག་བ་ des états samsariques.

7 PRISE DE REFUGE སྐབས་འགོ་

Dans cette vie ཆེ་འདི་, dans (toutes) les (vies) suivantes ཆེ་ཕྱི་མ་ et dans tous les états intermédiaires བར་དོ་- ,puisé-je de même que tous les êtres, être pris (ཚུད་ introduit) sous la protection des 3 Joyaux et des 3 Racines.

8 DEVELOPPEMENT DE L'ESPRIT D'VEIL སེམས་བསྐྱེད་

Puisse l'amour བྱམས་ et la compassion སྙིང་རྩེ་ naître du fond གདིང་ (de mon cœur) pour les êtres des 6 classes, mes pères et mes mères, (nombreux) comme (est vaste) l'espace.

9 PRATIQUE ET REALISATION སྒོ་བ་པ་

En un ermitage de montagne རི་ཁྲོད་ ,solitaire དབེན་པ་ où toutes conditions favorables མཐུན་ཀྱིན་ sont réunies, après avoir réalisé (la concentration) en un seul point ཆེ་གཅིག་, puissé-je parachever མཐར་ཕྱིན་ les expériences ཉམས་ (de méditation) et la réalisation རྟོགས་

10 S'EN REMETTRE AU LAMA ལྷ་མ་སྟེན་པ་

En toutes mes existences , puissé-je être pris en charge རྩེས་སུ་འཛིན་ par un lama doué de toutes les qualités.

NB : དྲགས་པོ་ཐར་རྒྱན་ p 18b trad. angl p 34

Ces qualités sont:

1 བྱག་རྒྱུ་ སེམས་དཔའི་རྒྱུ་ ཁྱིམས་དང་ལྷན་པ། Posséder l'Ethique des Bodhisattvas

- 2 བྱག་ཚུབ་སེམས་དཔའི་སྡེ་སྟོན་མང་དུ་བྱས་པ། Bien connaître le Bod. Pitaka
- 3 རྟོགས་པ་དང་ལྟན་པ། Avoir la compréhension de la réalité ultime
- 4 རྩེས་སུ་སྦྱིང་བརྩེ་བ་དང་ལྟན་པ། Posséder amour et compassion
- 5 མི་འཛིགས་པ་པའི་དང་མན་པ། Avoir les 4 intrépidités
- 6 བཞེད་པ་དང་ལྟན་པ། être patient
- 7 ཡིད་ཡོངས་སུ་སྟོབ་ཡིན་པ་དང། avoir un esprit infaillible
- 8 ཅིག་གི་བྱབ་དང་ལྟན་པ། savoir user des mots justes.

-Selon Lama Tempa ces 8 peuvent être résumés en 2:

བྱང་སེམས་དང་རྟོགས་པ་དང་ལྟན་པ། avoir développé la compassion et réalisé le sens de la réalité ultime. Autrement dit: སྟོང་ཉིད་དང་སྦྱིང་རྩེ།

11 la devotion མོས་གུས།

Puisse naître du fond de mon cœur, la dévotion authentique (བཙོས་མིན་ non artificielle, non fabriquée), envers mon lama Racine, le véritable དཔེས་ (représentant physique སྐུ་ des Bouddhas.

Litt སྐུ་དགོས་=ལསགས་ཀྱི་སྐུ་ཙམ་ (ཙམ་ représentant)

12 Vue pure དག་སྤྱད

Dans le mandala spontané རང་བྱུང་ des divinités, puisse cette apparence être maintenue clairement (en mon esprit) གསལ་སྤྱད་བརྟན་པ་

NB: Ayant pour nature fondamentale le potentiel de l'Eveil, les 5 agrégats étant en essence les 5 Dhyanis- Bouddhas, et les 5 éléments "tant les 5 Youms, depuis toujours les êtres sont des divinités pures, dont la nature est རང་བཞིན་ལྟན་གྱི་བྱུང་ existante par elle-même, sans support ou connexion = spontanée སེམས་ཀྱི་རང་བཞིན་ལྟའི་དགྱིལ་འཁོར་རེད། la nature de notre esprit est le mandala des divinités. L'aspect lucide-lumineux de l'esprit གསལ་ལ་ཆ་ est le mandala des divinités irritées résidant dans la tête (ཁྲོ་བའི་ལྟ་ལྟོ). L'esprit vide-immuable སྟོང་ཆ་ est celui des divinités paisibles résidant le cœur (ཞི་བའི་ལྟ་ལྟོ).

13 Phase de développement བསྐྱེད་རིམ་

Puissé-je voir réellement la face des lamas, yidams, dakinis et de l'ensemble des Protectors du dharma, à la moindre pratique.

NB: སྒྲུབ་ ཙམ་ ཉིད་ ཅས། avec (à partir de) le minimum d'effort en temps de pratique.

14 Phase d'achèvement: རྫོགས་རིམ་

1 མཚན་བཅས་ཀྱི་རྫོགས་རིམ་

ཅུ་བ་ནི་གྲུ་ཚོས་རྟག་ (གསེར་ཚས་དང་པོ་)

གཏུམ་མོ་

སྒྲུ་ལུམ་

མི་ལམ་

འོད་གསལ་ལ་

འཕོ་བ་

et བར་དོ་སྒྲུ་གསུམ་རང་གར་

2 མཚན་མེད་ཀྱི་རྫོགས་རིམ་

སྒྲོང་པོ་

ཕྱག་ཚེན་ག་ལུམ་

(གསེར་ཚོས་གཉིས་པ་)

3 ཡན་ལག་

ལམ་ཁྱིར་རྣམ་གསུམ་

(གསེར་ཚོས་གསུམ་པ་)

1) སྒྲ་མ་

2)ཡི་དམ་

3)སྒྲུ་མ་

4 མེ་ཉྟག་

མཁའ་སྒྲོད་དཀར་དམར་

(གསེར་ཚོས་བཞི་པ་)

5 འབྲས་བུ་

འཆི་མེད་འཆུགས་མེད་

(གསེར་ཚོས་ལྔ་པ་)

14 Toumo : གཏུམ་མོ་ རཅུ་བ་

Puisse la félicité བདེ་ et la chaleur རྩོད་ physique ལུས་ལ་ flamboie

irrésistiblement བཟོད་མེད་ et l'absorption དིང་འཛིན་ en la vacuité-félicité

བདེ་སྒྲོང་ de l'esprit རེམས་ལ་ se stabilise (être stabilisé) བ་རྟན་པ་

15 Le corps illusoire སྒྲུ་ལུས་

Puisse être radicalement anéantie la saisie erronée d'une vérité བདེ་ན་

འཛིན་འབྲུལ་པ་ en les phénomènes qui sont semblables à un rêve མྱི་ལམ་

une illusion སྒྲུ་མ་

16 Le rêve : མྱི་ལམ་

Capable de reconnaître ཟེན་ parfaitement et sans effort les rêves

nocturnes (la nuit མཛན་མོ་) puisse-je développer (cette recognition des

rêves, devenir de + en + expert à les reconnaître) , accroître les rêves
སྒྲེལ་ , y produire des émanations སྒྲུལ་ et aller en tout lieu désiré.

NB: En général, les 6 yogas ont pour but principal de reconnaître l'état du Bardo et de s'entraîner à s'y libérer. La reconnaissance (1ere étape de cette pratique) de l'état des rêves permettra de reconnaître l'état de bardo. Le Yoga du rêve dépend de la motivation : འདུན་པ་ ex (restreint car les bénéfices de cette pratique sont beaucoup plus vastes). Si, à l'état de veille on décide d'aller quelque part, durant le rêve, on y va. Ainsi, on peut décider d'aller en Déwatchen, à Sonada, prendre le thé avec Rimpoché...sous forme d'émanation de rêve. C'est en quelque sorte un pouvoir intuitif མངོན་གྱིས་ qui permet de collecter des informations inaccessibles à l'état de veille. Cela permet aussi d'accumuler beaucoup de mérites, très facilement.

17 La claire Lumière རོད་གསལ་

Puissé-je reconnaître རོ་གསལ་ཟིན་པ་ les claires lumières subtiles fortes en l'obscurité མུན་ du sommeil, de la stupidité གཉི་མུན་. de l'ignorance མ་རིག་
(མཐུབ་ en l'obscurité de l'ignorance et de la stupidité)

NB: le yoga dépend de མོས་གྲུས་; la foi en le lama

Il y a deux sortes de claires lumières.

- 1) གཞིའི་རོད་གསལ་ Celle de base, qu'on a depuis toujours appelée ཨ་མ་ la mère, la reconnaître, c'est la réalisation ultime རྟོགས་པ་ du Mahamoudra, du Dharmakaya.
- 2) ལམ་གྱི་རོད་གསལ་ celle que le pratiquant développe au cours de son cheminement spirituel, elle est expérimentée au cours de la pratique -
> ཉམས་གྱི་རོད་གསལ་ encore appelée l'enfant. འུ་

Quand la lumière du chemin rejoint celle de "l'enfant", elle fusionne avec, elle retourne dans la mère.

Les claires lumières mère et fils se réunissent à la mort, de telle façon que "mort" et renaissance sont expérimentées par le yogi (c'est comme le jaillissement naturel de la Félicité-Vacuité-Luminosité)

18 Transfert de conscience འཕོ་བ་

Puissé-je développer/effectuer འགྱུར་པ་ les transferts de conscience tels que ceux en le Dharmakaya, en le lama, en le Yidam, Karkoungma et en les Dakinis.

NB: སྐར་དུང་མ་ est un transfert où l'on fait s'élever le principe conscient au travers de l'origine de Brahma dans l'espace. les deux Dakinis sont- མཁའ་སྤྱོད་དཀར་མོ་ et མཁའ་སྤྱོད་དམར་མོ་

les différents POWA sont : ཚཱ་སྐྱ་དེ་བཞིན་ཉིད་གྱི་འཕོ་བ། ཟུང་འབྲུག་ཡི་དམ་གྱི་འཕོ་བ།
བྱིན་རྒྱལ་སྤྱོད་མཁའ་འཕོ་བ། འཇུག་ས་མེད་མཁའ་སྤྱོད་གྱི་འཕོ་བ། ལྷན་ཐབས་ཡེས་གཤམ་སྐྱར་ཁུང་མ།

19 L'état intermédiaire བར་དོ་ou སྐྱ་གསུམ་རང་གས།

Par des pratiques telles que le jaillissement spontané des 3 corps, le Mahamoudra sans erreur འཇུག་ས་མེད་ etc..

Puissé-je réaliser les 3 corps dans le bardo du devenir སྤྱིང་བ་བར་དོ་

NB: Selon Lama Tempa Gyamtso:

- dans le ཚཱ་སྐྱ་དེ་བར་དོ་ où apparaît la claire lumière est reconnu le ཚཱ་སྐྱ་
(རྫོགས་རིམ་)

-dans le སྤྱིང་བ་ bardo où apparaissent les divinités paisibles et irrités est
reconnu le འཕྲོ་མ་སྐྱ་ (བསྐྱེད་རིམ་)

-dans le སྐྱ་ལེན་བར་དོ་ le moment de la reprise d'un corps, où sont vus le
père et la mère futurs en union est reconnu le སྐྱ་ལ་སྐྱ་ si on considère les
parents comme des ཡི་དམ་ཡབ་ཡུམ་

20 Mahamoudra - Reliquaire དུག་ཆེན་ག་འུམ་ (སྤྱིང་པོ་ le tronc)

Les 4 fautes སྐྱོན་ se libérant d'elles-mêmes རང་གྲེལ་ , puissent les 4
corps être spontanément réalisés ལྷན་གྱུ་ et la nature གནས་སྤྲུགས་ réalisé en
cette vie.

NB: Le Mahamoudra, nature de l'esprit est: (ce sont" les 4 fautes")

-Si PRES qu'on ne le reconnaît pas.

-Si PROFOND qu'on ne le comprend pas.

-Si SIMPLE qu'on ne le croit pas.

- Si MERVEILLEUX qu'on ne peut le comprendre par l'intelligence.

21 les 3 intégrations dans la Voie : ལམ་བྱུང་རྣམ་གསུམ་ (ཡན་ལག)

Puissé-je intégrer dans la voie, la dévotion pour le lama et les
apparences en tant que le corps de la divinité et les sons en tant que
son mantra, les projections de mon esprit སྐྱར་སེམས་ en tant que rêve,
illusion magique སྐྱ་མ་

22 Les 2 dakinis མཁའ་སྤྱོད་དཀར་དམར་ (མེ་འོག་ les fleurs)

Par (la pratique) des 2 nobles Dakinis, ('indissociabilité de) la vacuité
et de la félicité, puisse-je réaliser les voies des phases de

développement et résorption བསྐྱེད་རྫོགས་ et m'en aller en les paradis purs des 2 Dakinis.

23 L'immortalité infaillible འཛི་མེད་འཕྱོགས་མེད་

Ce corps inerte et l'esprit sont dépourvus de naissance et d'emort; puissé-je réaliser le fruit: le sens sans erreur de l'immortalité.

NB: le corps ordinaire est vu comme sans conscience, comme une pierre, comme la terre -> sens de བེམས་པོ་. Quand on le réalise comme sans naissance et sans mort c'est le རྫོ་རྗེ , le corps vajra- le corps immuable; l'esprit est réalisé comme libre d'origination, de durée et de cessation རྒྱུ་འགགས་གས་གསུམ་དང་བྲ་བ་. il est donc immortel.

24 L'absolue excellence བཟང་རབ་

Puissé-je voir clairement la force du lama Protecteur (Tchadroupa) et obtenir les accomplissements sublimes des

4 sortes d'activités (ལམ་བཞི་= རྒྱན་ལམ་)

25 Pacification : ཞི་བ་ (1ere sorte d'activité)

Ayant parachevé le pouvoir d'apaiser toutes les souffrances et les maladies des êtres, puissé-je devenir semblable au Bouddha (རྒྱལ་པོའི་སེམས་བསྐྱེད་) qui fait atteindre l'état de Bouddha avant les êtres). Mais on pourrait traduire selon une autre sorte de motivation ; ex: puissions nous ... tous ensemble. Motivation du passeur མ་ཉན་མ་

Puissent-ils .. et moi après eux; motivation du berger ཐུག་རྒྱུ་

26 Accroissement རྒྱས་པ་ (2 sorte d'activité)

Puisse la durée de la vie རྩོ་, les mérites བསོས་, la puissance དབང་ཐང་.

les expériences de méditation ཉམས་, la réalisation རྫོགས་, s'accroître comme les fleuves d'été.

NB: la fonte des neiges a lieu en été au Tibet -> époque de crues.

27 Contrôle དབང་པ་ (3 sorte d'activité)

Pour aider les êtres au mieux (: a accomplir le sublime état de Bouddha), et pour bénéficier des enseignements, puissé-je contrôler les 3 mondes et les 3 domaines.

NB: ཁམས་ ༣ : འདོད་ གཟུགས་ གསུགས་མེད་ཁམས་

སྤྱིད་ ༣ : ས་འོག་ ས་བླང་ ས་སྤྱིང་

28 Destruction རྒྱལ་པོ་ (4e sorte d'activité)

Pour pouvoir libérer les ennemis au complet ཚང་པ་ (les caractéristiques d'un) des 10 états, puisse le mantra violent འགྲུག་ལྷ་གསལ་ flamboie comme du feu.

NB : On ne peut utiliser l'activité destructrice que si l'être à libérer présente toutes les caractéristiques d'un des 10 états. S'il ne les a pas, on brise les vœux de ne pas tuer. S'il les a et qu'on ne met pas en œuvre cette activité, on brise l'engagement du Vajrayana correspondant. les ལྷ་གསལ་པ་ ont le pouvoir sur les mantras destructeurs. Pour exemple, pour guérir une maladie, renverser un obstacle, instantanément ils envoient une guirlande enflammée (visualisée) du mantra adéquat à l'endroit même de la maladie, de l'obstacle, tout objet à détruire.

མགོན་པོ་ཕྱག་པའི་པའི་རྒྱུད་ལས་ Extrait du tantra du Protecteur à 4 bras.

བསྐྱེལ་བའི་ཞིང་བཅུ་ནི་

Les 10 états à libérer

- | | |
|----------------------|-------------------------------------|
| 1 ལྷ་མ་ལ་སྤང་ | Ceux qui nuisent aux lamas |
| 2 ལྷ་གསལ་ལ་དམོང་ | Ceux qui font injure au Vajrayana |
| 3 བསྐྱེལ་ལ་སྤང་ | Ceux qui nuisent à la Doctrine |
| 4 སེམས་ཅན་འཆེ་ | Ceux qui font mal aux êtres |
| 5 དགོན་མཆོག་དམོད་དང་ | Ceux qui nuisent aux 3 Joyaux |
| 6 རྒྱལ་པ་དང་ | Ceux qui nuisent aux pratiquants du |
| | Vajrayana |
| 7 དམ་ཉམས་པ་དང་ | Ceux qui ont brisé leurs |
| engagements | |
| 8 དུམ་པ་དང་ | Les êtres des enfers |
| 9 ཡི་དྲགས་ | Les Yidaks |
| 10 རྩད་འཛོ་ | Les animaux |
| ཞིང་བཅུ་འོ་ | qui font 10 états. |

29 Confession : བཤགས་པ་

Puissent toutes mes fautes ལྷིག་པ་ et celles des êtres, quelles qu'elles soient (གང་མཆོག་) contrevenant ou non à des vœux être purifiés. བྱང་བ་

NB : 2 sortes de ལྷིག་པ་ ou ཁ་ན་མ་ཐོ་བ་

- 1) བཅས་པའི་ཁ་མ་ཐོ་བ་ fautes commises par quelqu'un qui a des vœux en violation consciente, évidente de ces vœux.

- 2) རང་བཞིན་གྱི་ཁ་ན་མ་བོ་བ་ fautes commises par un être sans vœux,
fautes naturelles, inconscientes ou semi-conscientes.

Les 6 Perfections : ཡར་ཕྱིན་བླ་གྲགས་

30 Le don་སྤྲོན་པ་

Puissé-je établir འགོད་ tous les êtres en le Bonheur par les dons
matériels ཟང་ཟེང་ , du Dharma ཚེས་, de la sécurité མི་འཛིགས་

NB : Selon le Soutrayana: 3 sortes de dons cités ci-dessous
Selon le Tantrayana: 4 sortes en ajoutant le don d'amour
བྱམས་པའི་སྤྲོན་པ་

31 L'ethique: ལྷུལ་བྲིམས་

Puissé-je être capable de garder en tous temps, les règles de
conduite vertueuse telles que celles de libération personnelle སློ་
ཐར་ de bodhisattva et les engagements du Vajrayana གསང་སྡུ་དམ་
ཚིག་

32 Patience : བཟོད་པ་

Même pour le bien d'un seul être, puisse-je supporter que mon
corps soit haché menu (གཏུབ་ coupé en petits morceaux) , (litt
coupé en 10 millions de morceaux pendant des kalpas).

33 L'enthousiasme : བརྩོན་འདུབ་

Pour parfaire le sublime chemin de la libération, puissent moi-
même et autrui avoir le même མཚུངས་པ་
enthousiasme que le Bouddha Sakyamouni.

34 La Concentration : བསམ་གཏན་

Puissent être fermes et immuables མི་གཡོ་བརྟན་པ་ la nature de
l'esprit སེམས་ཉིད་ qui est le corps de la vacuité ཚེས་ཀྱི་སྒྲུ་ qui est
luminosité འོད་གསལ་, libre d'extrêmes མཐའ་བྲལ་ , ainsi que la
pacification.-stabilisation de l'esprit (ཞི་གནས་), la vue pénétrante (ལྷག་
མཐོང་) et l'absorption méditative (ཉིང་རེ་འཛིན་

35 la connaissance transcendante : ཤེས་རབ་

Puisse ma connaissance མཁྱེན་རབ་ parfaite de tous les phénomènes sans
exception du samsara et du Nirvana être semblable à celle de Manjushri.

NB: c.a.d. les 2 connaissances ཇི་སྟེད་ et ཇི་ལྟ་བུ་མཁུན་པ་

36 Pratiques et Réalisation: སྒྲུབ་པ་

Puissé-je amener à complétion མཐའ་རྒྱུག་པར་ tous les enseignements anciens རྟོན་ et récents གསུམ་ des Soutras མདོ་ et Tantras རྒྱུད་ , quelques soient ceux que j'entreprenne (ici enseignements Nyingmapa et ?)

37 Qualités : ཡིན་ཏན་

Puissé-je avoir (obtenir) ཐོབ་ un physique harmonieux གཟུགས་མངས་ une voix agréable དབྱངས་སྟན་, une longue vie ཆོ་ gloire དཔལ་, puissance སྟོབས་, et richesses འབྲོར་ et puisse-je plaire à ceux qui me voient et leur inspirer de l'amour བརྟེན་ (amour, affection)

NB : Les bodhisattvas qui se réincarnent pour le bien des êtres choisissent souvent d'être beaux pour inspirer l'amour, l'admiration chez leurs disciples, c'est un moyen pour les attirer cet amour est par la suite transformé en dévotion.

38 Qualités: ཡིན་ཏན་

Pour (transmettre) la doctrine du Bouddha en général (en particulier) les lignées de la lignée Shangpa, les (6) ornements de Dzombouling et les 8 conducteurs de chariots.

NB: རྒྱུན་ཁུང་

1 མགོན་པོ་ལྷ་སྒྲུབ་	NAGARJUNA
2 འཕགས་པ་ཐོགས་མེད་	ASANGA
3 ཕྱོགས་ཀྱི་གླུ་པོ་	DIGNAGA
4 འཕྲུ་པ་ལྷ་	ARYA DEVA
5 དབྱིག་གཉེན་	VASUBANDHU
6 ཆོས་ཀྱི་གསལ་པ་	DHARMAKIRTI

sont les érudits accomplis indiens, plus anciens que les ཤིང་ཏྲ་བརྒྱུད་

Rôle	Nom
1 ཉིག་མ་པ་	གྲུ་རུ་རིན་པོ་ཆེ
2 བཀའ་གདམས་པ་	ཇོ་བོ་ཇེ་
3 ལམ་འབྲས་	ས་སྐྱ་ཀུན་དགའ་སྟོན་པོ་

4 བཀའ་བརྒྱུད་པ་	མར་པ་
5 ཤངས་པ་	བྱང་པོ་ནལ་འབྱོར
6 ཞི་བྱེད་ et གཙོད་	ཕ་དམ་པ་སངས་རྒྱས་ et མ་གཙུག་
ལབ་སྟོན་	
7 སྒྲོར་བ་བློག་	གྲུག་སྒྲང་ཆེན་པོ་ཐུགས་རྩི་བཅིན་
འགྲུས་	
8 སྟོན་སྒྲུབ་	ཨོ་རྒྱན་ལ་

sont les érudits accomplis tibétains (sauf Atisha!).

39 Ttransfert de conscience འཕོ་བ་

A ma mort, puissé-je ne pas subir de grandes souffrances et (partir)
en un corps arc en ciel འཇམ་འཛོམ་ (en laissant) des rinxels རིང་བསྐལ་ pour
sauver འབྱེན་བྱེད་ les êtres (cf Nigou Meunlam)

40 Transfert

Dès que moi et les autres transféreront (notre principe conscient) ,
puissions -nous(expérimenter) un état de félicité et renaître en
présence de Kyoungpo Neldjor et ses fils (spirituels) , qui demeurent
actuellement en déwatchen.

NB: བདེ་བ་ཅན་ = ཡོད་པ་ = avoir de la Félicité (texte) # བདེ་བ་ཆེན་ = l'état ou
le domaine de la grande Félicité

41 Transfert

Dès ma naissance (en Déwatchen), puissé-je réaliser parfaitement
les 10 terres (de Bodhisattvas) puis obtenir l'insurpassable parfait éveil
(la 11 terre, l'Etat de Bouddha)

42 L'activité ཐུན་ལམ

Sans demeurer dans les extrêmes du devenir སླིད་ et de la quiétude ཞི་ ,
puisse (mon activité) pour le bien des êtres égalier (celui de) tous les
Vainqueurs et leurs fils.

NB: རིད་པ་ = འགྲོ་བ་རིགས་བྱུག་ les 6 classes d'êtres, le samsara.

ཞི་བ་ = le fruit obtenu par les Sravakas et les Pratykas-bouddhas, le
nirvana

43 L'activité ཐུན་ལམ

Puissent tous ceux qui ont une relation avec moi, par la vue མཐོང་
l'ouïe ཐོས་, la pensée གྲུག་, le contact རེག་ la nourriture ཟས་, le Dharma ཆོས་
, renaître dans l'entourage de mes disciples གདུལ་བྱ་ལོ་ཁོར་

44 L'activité ཐུན་ལས་

Puissé-je faire pleuvoir sur mes disciples, la pluie des enseignements
du Mahayana et de la voie directe du vajrayana.

NB: ཉེ་ལམ་ voie directe parce qu'elle fait atteindre l'état de béatitude en
une seule vie.

ཉེ = près, proche ཉེ་རིང་ = proche et lointain (distance) ཉེ་ལམ་ =
raccourci

45 L'activité ཐུན་ལས་

Ultimement མཐར་ཐུག་, puisse-je, par moi seul, placer ne la terre de
Bouddha tous les êtres sans en excepter un seul.

46 Dissipation des obstacles བར་ཆད་སེལ་བ་

Tant que moi et les autres ne serons pas établis en la terre de
Bouddha, puisse ne s'élever aucun obstacle allant à l'encontre འགལ་
du dharma ne serait-ce qu'un seul instant.

47 Don (prise en charge) གདོང་(ལེན)

Quelles que soient ཆེ་མཆིས་བ་ mes vertus et bonheurs, puissent ils être
acquis par les êtres des six classes.

48 Don (prise en charge) གདོང་(ལེན)

grâce à leur vertu et leur bonheur des les avoir acquis, puissent-ils
amener tous les êtres au bonheur.

49 (Don) prise en charge(གདོང་ལེན

Quelles que soient les souffrances, les fautes et les voles des êtres,
puissent-ils se fondre en moi et puisse-je expérimenter leurs
souffrances

50 (གདོང་ལེན

Par la force de cette expérience (celle de leurs souffrances) puissent
tous les êtres sans exception ne plus jamais avoir de souffrances, de
fautes, et de voiles.

51 Par la force de la vérité བདམན་པའི་མཐུམ་

Par la grâce གྱིན་རྒྱལ་པོ་ des 3 Joyaux et des 3 Racines, par les pouvoirs
et facultés རྗེས་མཐུ་ des Dakinis et des protecteurs et gardiens du
Dharma.

Par la vérité བདམན་པ་ (de la réalité) ultime རྟོན་དམ་པ་ et immuable འགྱུར་བ་
མེད་པ་ (la vacuité) et, par le pouvoir མཐུ་བ་ de la production

interdépendante relative གྲུན་རྩོལ་རྟེན་འབྲེལ་ད

Ici, cette prière est la cause karmique qui engendre un enchaînement
de conséquences jusqu'à la réalisation complète des souhaits de cette
prière: le résultat final!) puissent ces prières formulées ainsi, se
réaliser selon ma pensée ཡིད་བཞིན་. cela rapidement.

52 Dedicace བསྐྱོ་བ་

Je dédie les racines de la vertu d'avoir fait une telle prière à tous ceux
qui ont été mes mères te qui s'étendant (litt qui sont égaux) jusqu'aux
confins de l'espace.

53 Le Fruit འབྲས་ལྷན་

Libres de toutes souffrances et ayant obtenu le sublime bonheur (l'état
de Bouddha) puissions nous tous ensemble ལྷན་གཅིག་ obtenir l'état de
Bouddha.

Petites lettres du texte ཡིག་ཚོ་བ་

*Moi, le dernier placé dans la glorieuse lignée (litt rangée P=) Shangpa, Karma
Rangjung Khunkab, j'ai énoncé (cette prière) en l'année terre-mâle Dragon. Par
cela, même, puisse l'aide (apportée) aux êtres devenir immense
Puisse tout être auspiceux*

*Explications données par Lama Tenpa gyamtso Traduction Ani Sonam wangmo
(Kagyu Ling) Nigou Ling 1981 - Recopié en ajoutant du vocabulaire par རྒྱུན་ལས་གྲུན་
བྱེད་ Dachang Naro Ling juillet 1985.*

༄༅། །དཔལ་ལྷན་ཤངས་པ་བཀའ་བརྒྱད་ཀྱི་ཆོས་སྒྲོར་དང་འབྲེལ་བའི་རྒྱབས་
ཆེན་སྒྲོན་ལམ་འགྲོ་བ་སྒྲོལ་བའི་གྲུ་ཆེན་ཞེས་བྱ་བ་བཞུགས་སོ། །

¹ ༄༅། །རྡོ་རྗེ་འཆང་དང་ཡེ་ཤེས་རྒྱ་ཀི་གཉིས།
།ཁྱུང་པོ་རྣལ་འབྱོར་རྩ་བ་རྒྱུད་སྒྲ་མ་དང་།
།བདེ་དབྱེས་གསང་གསུམ་སྦྱུ་འབྲུལ་ཆེན་མོ་དང་།
།འཛིགས་བྱེད་རྟ་མཆོག་ལ་སོགས་ཡི་དམ་ལྷ།

² །མཁའ་འགྲོ་སྡེ་ལྷ་ལྷུང་མཛད་རེ་མ་ཏི།
།བཀའ་སྡོད་བཞི་སོགས་དམ་ཅན་རྒྱ་མཆོའི་ཆོགས།
།རྒྱབས་གནས་དཀོན་མཆོག་གསུམ་དང་རྩ་བ་གསུམ།
།མི་མཛོན་དབྱིངས་ནས་བདག་ལ་དགོངས་སུ་གསོལ།

³ །ཁྱེད་རྣམས་བྱིན་རྒྱབས་བུགས་རྗེའི་བདེན་མཐུ་དང་།
།དུས་གསུམ་བསགས་པའི་དགེ་རྩ་ཅི་སྟེད་མཐུས།
།སྦྱོར་བ་འདི་དང་ཆེ་རབས་ཐམས་ཅད་དུ།
།སྒྲོན་ལམ་གང་བཏབ་ལྷུང་དུ་འགྲུབ་མཛད་གསོལ།

⁴ །ཤིན་ཏུ་རྟེན་དཀའི་དལ་འབྱོར་རིན་ཆེན་འདི།

- |ཆུད་ཟོས་མི་བྱ་སྟིང་པོ་ལེན་པར་ཤོག།
- 5 |མི་རྟག་མི་བརྟན་འགྱུར་བའི་ཚས་ཅན་ལ།
|བསམ་ཞིང་ལོང་མེད་སྟོ་སྟ་བྱུང་བར་ཤོག།
- 6 |དག་སྟོག་ལས་འབྲས་ཆེ་པ་ཐམས་ཅད་ལ།
|ཡིད་ཆེས་སྟེ་ཞིང་རྒྱ་འབྲས་སྲུང་བྱས་ཤོག།
- 7 ||ཐམས་གསུམ་འཁོར་བའི་སྟག་བསྐལ་རབ་མཐོང་ཞིང་།
|འཁོར་བའི་གནས་ནས་ངེས་པར་འབྱུང་བར་ཤོག།
- 8 |བདག་སོགས་འདི་ཕྱི་བར་དོ་ཐམས་ཅད་དུ།
|དཀོན་མཆོག་རྩ་གསུམ་སྐྱབས་འོག་ཚུད་པར་ཤོག།
- 9 |མཁའ་མཉམ་པ་མ་འགོ་དུག་སེམས་ཅན་ལ།
|བྱམས་དང་སྟིང་རྩེ་གཏིང་ནས་སྟེ་བར་ཤོག།
- 10 |མཐུན་རྒྱུན་ཀུན་འཛོམས་དབེན་པའི་རི་ཁྲོད་དུ།
|རྩེ་གཅིག་བསྐྱབ་ནས་ཉམས་ཏྲོགས་མཐར་ཕྱིན་ཤོག།
- 11 |ཆེ་རབས་ཀུན་ཏུ་ཡོན་ཏན་ཀུན་ལྡན་གྱི།
|སྒྲ་མ་དམ་པས་རྩེས་སུ་འཛིན་པར་ཤོག།
- 12 |སངས་རྒྱས་སྐྱེ་དངོས་རྩ་བའི་སྒྲ་མ་ལ།
|བཅོས་མིན་མོས་གྲས་སྟིང་ནས་སྟེ་བར་ཤོག།
- 13 |ཡེ་ནས་རང་བྱུང་ཡི་དགྱིལ་འཁོར་ལ།
|ཡིན་པར་ཤེས་ཤིང་གསལ་སྒྲུང་བརྟན་པར་ཤོག།

14 ། ལྷ་མ་ཡི་དམ་མཁའ་འགྲོ་ཚེས་སྒྲིང་ཚོགས།
 ། སྒྲིབ་ཙམ་ཉིད་ནས་མངོན་སུམ་ཞལ་མཐོང་ཤོག།
 15 ། ལུས་ལ་བདེ་དྲོད་བཟོད་མེད་རབ་འབར་ཞིང་།
 ། སེམས་ལ་བདེ་སྒྲོང་ཉིང་འཛིན་བརྟན་པར་ཤོག།
 16 ། ཚེས་ནམས་སྒྲུ་མ་མི་ལམ་ལྟ་བུ་ལ།
 ། བདེན་འཛིན་ལུའ་བ་རྩད་ནས་ཞིག་པར་ཤོག།
 17 ། མཚན་མོ་རྩོལ་མེད་མི་ལམ་རབ་བྱིན་ཅིང་།
 ། སྒྲིང་སྒེལ་སྒྲུལ་སྒྲུར་ཡུལ་སྤང་ཐེབས་པར་ཤོག།
 18 ། མ་དེག་གཏི་མུག་གཉིད་ཀྱི་མུན་ཁོང་ལ།
 ། སྒྲབ་མཐུག་འོད་གསལ་ངོ་ཤེས་བྱིན་པར་ཤོག།
 19 ། ཚེས་སྒྲི་ལྷ་མ་ཡི་དམ་སྐར་ཁུང་མ།
 ། མཁའ་སྒྲོད་ལ་སོགས་འཕོ་བ་འབྱོརས་པར་ཤོག།
 20 ། སྒྲུ་གསུམ་རང་ཤར་འཆུགས་མེད་ལ་སོགས་ཀྱིས།
 ། སྤྱིད་བ་བར་དོ་སྒྲུ་གསུམ་མངོན་གྱུར་ཤོག།
 21 ། སྒྲིན་བཞི་རང་གོལ་སྒྲུ་བཞི་ལྟན་གྲུབ་ལ།
 ། བྱུག་ཆེན་གནས་ལུགས་ཚེ་འདིར་རྟོགས་པར་ཤོག།
 22 ། ལྷ་མ་མོས་གྲུས་སྤང་གྲགས་ལྟ་དང་སྤྲགས།
 ། སྤང་སེམས་སྒྲུ་མ་མི་ལམ་ལམ་བྱིར་ཤོག།
 23 ། བདེ་སྒྲོང་མཁའ་ལ་སྒྲོད་པའི་རྩེ་བཙུན་མས།

|བསྐྱེད་རྫོགས་ལམ་གྲུབ་མཁའ་སྐྱོད་བགྱོད་པར་ཤོག།
 24 |ལུས་ཉིད་བཅས་པོ་སེམས་ནི་སྐྱེ་འཆི་བྲལ།
 |འབྲས་བུ་འཆི་མེད་འཆུགས་མེད་དོན་རྟོགས་ཤོག།
 25 |སྤྱ་མ་མགོན་པོའི་ཞལ་བཟང་རབ་མཐོང་ཞིང་།
 |ལས་བཞི་མཆོག་གི་དངོས་གྲུབ་ཐོབ་པར་ཤོག།
 26 |སེམས་ཅན་རྣམས་ཀྱི་ནད་དང་སྤྲུག་བསྐྱེད་ཀྱན།
 |ཞི་བའི་མཐུ་བྱིན་སངས་རྒྱས་ལྟ་བུར་ཤོག།
 27 |ཆེ་བསོད་དབང་ཐང་ཉམས་ངང་རྟོགས་པ་སོགས།
 |དབྱར་གྱི་ཚུ་བོ་ལྟ་བུ་རྒྱས་པར་ཤོག།
 28 |བསྟན་དང་འགྲོ་ལ་མཆོག་ཏུ་པན་པའི་ཕྱིར།
 |ཁམས་གསུམ་སྤྱིད་གསུམ་དབང་དུ་འདུ་བར་ཤོག།
 29 |ཞིང་བཅུ་ཆང་བའི་དགྲ་བོ་སྦྱོལ་བྱས་ཕྱིར།
 |དྲག་སྤྲུགས་བྱས་མཐུ་མེ་བཞིན་འབར་བར་ཤོག།
 30 |བདག་སོགས་སེམས་ཅན་བཅས་དང་རང་བཞིན་སོགས།
 |སྤྲིག་པ་གང་མཆིས་མ་ལུས་བྱང་པར་ཤོག།
 31 |ཟང་ཟིང་ཆོས་དང་མི་འཇིགས་སྦྱིན་པ་ཡིས།
 |སྐྱེ་ཁྱུ་ཐམས་ཅད་བདེ་ལ་འགོད་བྱས་ཤོག།
 32 |སོ་ཐར་བྱང་སེམས་གསང་སྤྲུགས་དམ་ཆོག་སོགས།
 |དག་བའི་བྲིམས་རྣམས་དུས་ཀྱན་སྤྱང་བྱ་ཤོག།

33 །སེམས་ཅན་གཅིག་གི་ཕྱིར་ཡང་བསྐྱལ་བ་རྒྱ་ལ།
 །བདག་ལུས་བྱེ་བར་གཏུབ་ཀྱང་བཟོད་པར་ཤོག།
 34 །བདག་གཞན་ཐར་པའི་ལམ་མཆོག་སྦྱུང་བ་ལ།
 །བྱབ་པའི་དབང་པོའི་བརྩོན་འགྲུས་མཚུངས་པར་ཤོག།
 35 །མཐའ་བྲལ་འོད་གསལ་སེམས་ཉིད་ཆོས་ཀྱི་སྒྱ།
 །ཞི་ལྷག་ཏིང་འཛིན་མི་གཡོ་བརྟན་པར་ཤོག།
 36 །འཁོར་འདས་ཆོས་རྣམས་མ་ལུས་ཐམས་ཅད་ལ།
 །མཁྱེན་རབ་འཇམ་པའི་དབྱངས་དང་མཚུངས་པར་ཤོག།
 37 །མདོ་རྒྱད་གསར་རྟེན་ཆོས་རྣམས་མ་ལུས་ཀྱན།
 །ཉམས་སུ་གང་བླངས་མཐའ་རུ་བྱིན་པར་ཤོག།
 38 །གཟུགས་མཛེས་དབྱངས་སྟོན་ཆེ་དཔལ་སྟོབས་འབྱོར་ལྷན།
 །གང་མཐོང་ཡིད་འོང་བརྩེ་བའི་སེམས་ཐོབ་ཤོག།
 39 །རྒྱལ་བསྟན་སྒྱི་དང་ཤངས་བརྒྱད་བསྟན་པ་ལ།
 །འཇམ་གླིང་རྒྱན་དང་ཤིང་རྟ་བརྒྱད་ལྟར་ཤོག།
 40 །འཆི་བའི་དུས་སུ་གནད་གཅོད་མི་འབྱུང་ཞིང་།
 །འཇའ་འོད་རིང་བསྐལ་འགོ་བ་འདྲེན་བྱེད་ཤོག།
 41 །བདག་གཞན་འཕོས་མ་ཐག་ཏུ་བདེ་བ་ཅན།
 །བྱུང་པོ་ཡབ་སྐུ་ཞབས་དྲུང་སྒྱེ་བར་ཤོག།
 42 །སྒྲིས་མ་ཐག་ཏུ་ས་བཅུ་རབ་ཐོབ་སྟེ།

|སྒྲ་མེད་རྫོགས་པའི་བྱང་ཆུབ་ཐོབ་པར་ཤོག།
 43 |སྲིད་བཞིའི་མཐའ་ལ་མི་གནས་འགོ་བའི་དོན།
 |རྒྱལ་བ་སྤྲས་བཅས་ཀྱན་དང་མཚུངས་པར་ཤོག།
 44 |མཐོང་ཐོས་དྲན་རེག་ཟས་ཆོས་འབྲེལ་བ་ཀྱན།
 |གདུལ་བྱ་འཁོར་གྱི་ཐོག་མར་སྦྱིབ་པར་ཤོག།
 45 |གདུལ་བྱ་རྣམས་ལ་ཉེ་ལམ་གསང་སྤྲགས་དང་།
 |ཐེག་ཆེན་ཆོས་ཀྱི་ཆར་བ་ཕབ་པར་ཤོག།
 46 |མཐར་ཐུག་སེམས་ཅན་གཅིག་ཀྱང་མ་ལུས་པ།
 |བདག་ཉིད་ཁོ་ནས་སངས་རྒྱས་སར་བཀོད་ཤོག།
 47 |བདག་གཞན་སངས་རྒྱས་ས་ལ་མ་འཁོད་བར།
 |ཆོས་འགལ་བར་ཆད་སྐད་ཅིག་མི་འབྱུང་ཤོག།
 48 |བདག་གི་བདེ་དང་དགེ་བ་ཅི་མཆིས་པ།
 |འགོ་དྲུག་སེམས་ཅན་ཀྱན་གྱིས་ཐོབ་པར་ཤོག།
 49 |དེ་ཐོབ་བདེ་དང་དགེ་བ་ལ་བརྟེན་ནས།
 |དུས་རྣམས་ཀྱན་ཏུ་བདེ་སྦྱིད་འབྱུང་བར་ཤོག།
 |འགོ་བའི་སྤྱག་བསྐྱེད་སྤྲིག་སྦྱིབ་ཅི་མཆིས་པ།
 |བདག་ཐིམ་བདག་གིས་སྤྱག་བསྐྱེད་མྱོང་བར་ཤོག།
 |དེ་མྱོང་སྦྱོབས་གྱིས་སེམས་ཅན་མ་ལུས་པ།
 |སྤྱག་བསྐྱེད་སྤྲིག་སྦྱིབ་གཏན་ནས་མི་འབྱུང་ཤོག།

།དོན་དམ་འགྱུར་བ་མེད་པའི་བདེན་པ་དང་།

།ཇི་ལྟར་བཏབ་པའི་སྒྲོན་ལམ་དེ་དག་གྲུབ།

།དེ་ལྟར་སྒྲོན་པའི་དགེ་བའི་རྩ་བ་དེ།

ཁ་གཏུག་ནམ་མཁའ་མཐའ་མཉམ་གཏུག་ལ་བསྟོན།

།སྤྱལ་བསྐྱལ་གྱུན་བྲལ་བདེ་བ་མཆོག་ཐོབ་ནས།

༥ །ཕྱི་མ་གཅིག་སངས་རྒྱས་གོ་འཕང་ཐོབ་པར་ཤོག།

[illegible]

ཐུགས་པ་འདིས་ཀྱང་འགོ་མན་སྐྱ་ཆེར་འབྱུང་བར་གྱུར་ཅིག། ། ། མཛུ་ལོ། །

"Les Huit pensées d'un Grand Être"

Par la vérité de la compassion des suprêmes refuges;
Par cette vertu et ma motivation pure;

Puissent toutes les souffrances des êtres emplissant l'espace;
Être dissipés par mes seuls efforts!

Par les parfaites vertus mondaines et transcendantes;
Puissent les êtres être comblés, à la mesure de leurs espoirs et leurs désirs!

La chair le sang et la peau de mon corps;
Puissent ils servir aux êtres à qui ils conviennent!

Puissent les souffrances des êtres, mes anciennes mères;
fondre en moi; et tout mon bonheur et ma vertu être obtenus par eux!

Aussi longtemps que durera le monde, en mon être,
Puisse la pensée de nuire aux autres ne pas naître même un seul instant!

Sans avoir un seul moment de lassitude, de fatigue,
Puissé-je m'efforcer pour le bien des êtres avec une diligence continue!

Aux êtres nécessiteux, affamés et assoiffés;
Puissé-je être capable de donner, sans faire d'efforts,
les richesses qu'ils désirent!

Les lourdes charges de souffrances, si difficiles à supporter,
Comme celles des enfers,
Puissé-je les prendre sur moi et (les êtres) en être ainsi libérés!

Cette prière de souhaits: " Les Huit pensées d'un grand être" fut composée par Karma Rangjung Kunkhyab (Kalu Rinpotché).

The Eight Thoughts of a Great being

Through the power of the compassionate Truth of the Supreme Refuges,
and through the root of virtuous action, and through pure noble motivation;

May I alone, by my own efforts, dispel the sufferings, whatever they may be,
of all beings, who pervade space.

Through the excellence of virtuous activity in this world and beyond it,
may I fulfill the hopes and desires of beings just as they conceive them.

May my body, flesh, blood, skin, and all the rest of me benefit all sentient
beings in appropriate ways.;

May the sufferings of beings, who all have been my mothers,
dissolve into me; may my happiness and virtue be obtained by them.

As long as the world remains, may there not arise in my mind,
even for an instant, the thought of harming others.

May I exert myself diligently in benefiting beings, not letting up for even a
moment because of sadness or fatigue or anything similar.

May I be able to give effortlessly whatever enjoyment is desired
to all beings who are thirsty and hungry and needy and poor.

May I take upon myself the great burdens, the difficult-to-bear sufferings of
beings in hell and others, and may they be liberated.

This aspiration prayer, The Eight Thoughts of a Great Person, was made by Karma Rangjung Kunkhyab.

༄༅། །སྐྱབས་མཆོག་རྣམས་ཀྱི་བྱ་གས་རྗེའི་བདེན་པ་དང་།

།དགོ་ཙུ་འདི་དང་ལྷག་བསམ་དག་པའི་མཐུས།

།མཁའ་ཁྱབ་འགྲོ་བའི་སྤྲུག་བསྐྱེད་ཅི་ཡོད་པ།

།བདག་ཉིད་གཅིག་པུའི་འབད་དེ་བསལ་བར་ཤོག

།འཇིག་རྟེན་དང་ནི་འདས་པའི་དགོ་ལེགས་ཀྱིས།

།འགྲོ་བའི་རེ་འདོད་ཡིད་བཞིན་སྒྲོང་བར་ཤོག

།རང་ལུས་ཤུག་བྲག་པགས་པ་ལ་སོགས་ཀྱིས།

།སེམས་ཅན་གང་ལ་ཅི་འོས་པན་འདོགས་ཤོག

།མ་རྒན་འགྲོ་བའི་སྤྲུག་བསྐྱེད་བདག་ལ་ཐིམ།

།བདག་གི་བདེ་དགོ་དེ་ཀུན་ཐོབ་པར་ཤོག

།འཇིག་རྟེན་གནས་པ་དེ་སྤྲིད་བདག་རྒྱུད་ལ།

།གཞན་གཞོན་རྟོག་པ་སྐད་ཅིག་མི་སྐྱེས་ཤོག

།འགྲོ་བའི་དོན་ལ་སྐྱོ་དང་དྲུབ་པ་སོགས།

།སྐད་ཅིག་གཡེལ་མེད་བཙོན་པས་འབད་པར་ཤོག

།དབུལ་ཕོངས་བགྲས་སྐྱོམ་གྱུར་པའི་འགྲོ་རྣམས་ལ།

།ཅི་འདོད་ལོངས་སྟོང་འབད་མེད་སྟོལ་བྱས་ཤོག

།དམུལ་སོགས་བཟོད་དཀའི་སྤྲུག་བསྐྱེལ་ཁུར་ཆེན་རྣམས།

།བདག་གིས་སྒྲངས་ཏེ་དེ་དག་གྲོལ་བར་ཤོག །

སྐྱེས་ཁུ་ཆེན་པོའི་རྣམ་རྟོག་བརྒྱད་ཀྱི་སྟོན་ལམ་ཀམ་རང་བྱུང་ཀུན་བྱུང་ནས་སྟོན་པའོ། །

Dharma Teachings

Given at Samdrup Darjay Ling
Sonada, Summer, 1973



By the Very Venerable Kalu Rinpoche

*Like the rays from the sun just as it is rising
Like the light from the sun that has fully risen*

Dharma Teachings

Given at Samdrup Darjay Ling
Sonada, Summer, 1973

By the Very Venerable Kalu Rinpoche



*Like the rays from the sun just as it is rising
Like the light from the sun that has fully risen*

You are the emanation of the compassion of all the Buddhas—your name is Chenrezig. Your body, speech, mind, qualities, and activities are like a summer lake swelling, the clear water growing higher and higher. Stay with

us for a hundred kalpas. You are the door to all wisdom, listening and reflecting on all Dharmas impartially. You are the clear light of the Dharmakaya, beyond all thought and all characteristics. At the same time, you manifest the wish-fulfilling jewel of the accomplished lineage. May all beings become inseparable from you.



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San Francisco
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Dharma Teachings

INTRODUCTION

As human beings we all have body, speech, and mind and the wish for happiness. But as the Buddha taught, all things are impermanent, and as such they are permeated by disappointment and the sorrow of degeneration. There is a way to transcend this sorrow and it is the path of Buddhist Dharma.

It is the mind that controls the body and speech; thus, when the mind is disciplined, the body and speech will be also. Kalu Rinpoche's Dharma teachings show us how to guide our minds toward stability and happiness, through the various stages of the development of bodhicitta (thought of enlightenment) which is inherent within us all.

Kalu Rinpoche, a true descendant of the meditation family of yogi Jetsun Milarepa, spent many years living in isolated caves in Tibet, perfecting the inexpressible compassion and wisdom of Milarepa and Chenrezig. Then with great compassion for us all, and at the request of Pema Wanchug Gyalpo—the 11th Tai Situpa Rinpoche—he left the peace of his mountain caves and started teaching at Palpung Monastery in Tibet. Kalu Rinpoche taught there for many years, but eventually, foreseeing the invasion of Tibet by the Chinese, he went to Bhutan at the invitation of their king and queen. He established monasteries there and gave teachings so that those who wished might practice Dharma. Rinpoche then moved to the Darjeeling district of northern India, where he started the Samdrup Darjay Ling monastery in Sonada, where many people have now benefited from his teachings.

At Sonada, from April to July of 1973, a group of Westerners gathered to learn about Tibetan Buddhism. Each afternoon, Kalu Rinpoche would give teachings to all who came up to his house. He did this on the instructions of His Holiness the Karmapa, who wanted to send him soon to the West to prepare the way for Dharma and to introduce Westerners to Buddhism.

Many of us were doing Ngondro, or the Four Foundation Practices. We were also doing the meditation on White Chenrezig (Avalokitesvara) and reciting together his prayer, OM MANI PADME HUNG. These practices and all the teachings were preceded by taking refuge in the Three Jewels, and then by praying to awaken the bodhicitta in us all. In this way Kalu Rinpoche taught us about training our minds through traditional Buddhist meditation.

What follows here is a collection of the teachings Kalu Rinpoche gave to us that spring and summer—it is dedicated to him in gratitude. May his return to us be speedy, and the blessing and truth of this teaching radiate throughout the six realms of existence to alleviate all suffering and sorrow.

A Note on the Text

Kalu Rinpoche said that it was very important to learn Tibetan so that if you met a great lama you would be able to understand his teachings.

We have tried here* to include as much Tibetan in the text as readability would permit. We have used phonetic transcription with the thought that new students would benefit most from knowing first how to pronounce the terms they are learning. In the back of the book you will find a glossary with the correct Tibetan transliteration, as well as the actual Tibetan, for most of the terms that appear in the text.

The following material comes directly from the notes I kept during the course of the teachings. The teachings are presented in the order they were given and have not been significantly reorganized or reordered. As we all learn through repetition and returning again and again to the objects of our study, Kalu Rinpoche brought us back time and time again to the fundamentals of Buddhist practice. Thus it seems appropriate to offer these teachings just as they were given to us.

Acknowledgements

Our deep thanks to Sherab Tarchin, the translator; Gyaltsen, Rinpoche's nephew; and Bokar Rinpoche, who also helped with the translation.

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Elisabeth Zerzan



Chenrezig

Dharma Teachings

The Dharma is not only for this lifetime but also for the two accumulations of merit (sonam gyi tshog) and wisdom (yeshe gyi tshog) which in future lives will enable us to go farther and farther on the path of liberation. I am old now, but I have been studying Dharma since I was a child so I know and am able to teach you.

In all three vehicles (yanas) we must understand the suffering of cyclic existence (samsara)—there is no other way to bring beings to enlightenment. The Buddha has become completely purified, removed from suffering in supreme bliss, and has the power to manifest miracles. In all three yantras we must understand the need to escape the suffering of samsara and attain the state of Buddhahood. For example, as Westerners, you are not allowed to stay in Darjeeling unless you have a permit and to obtain it, you must ask someone for it. In the same way, you must ask the Buddha for help as he is beyond samsara.

We might enjoy samsara, but we have no power over where it will lead us. We might also like nirvana, but we do not have the power to get there, so we must take refuge in the Buddha, who has power over both samsara and nirvana. Once we have done this, we should also take refuge in the Dharma (the teachings of the Buddha) and in the Sangha (the assembly of bodhisattvas who transmit the Buddha's teachings). In addition, we should take refuge in the Three Roots: lama, yidam, and Dharma protectors, which are all emanations of the Buddha and confer his blessing. Taking refuge is a means of not going astray, not getting on the wrong path. After taking refuge, we should generate the thought of bodhicitta—the wish to help all sentient beings and lead them beyond their suffering to Buddhahood.

Once we have raised this enlightened mind or bodhicitta, all practices we do become Mahayana practice. If we had previously been doing Hinayana practice, converting it to Mahayana is like suddenly getting in a car to go to Delhi, when before we had been walking.

Once we have gone for refuge and raised the thought of bodhicitta, there are two paths of teaching we can follow: sutra and tantra. On the path of sutra, we meditate on compassion (nying-je) and emptiness (tongpa-nyi). In order to realize emptiness we must recognize the emptiness of outer objects and inner mind. Once we have recognized the emptiness of inner mind, and understood it to be without form or color, then all outer objects are seen as apparitions arising from this very mind, thus they too are recognized as empty. It is mind that is aware of whatever arises as thought—phenomena, mental defilements, etc. Ever since we were born, we have had many such thoughts and defilements, but where are they now? The fact that they cannot be found is a sign of their emptiness.

Question: *Where do thoughts come from?*

Rinpoche: All thoughts come from ignorance, from holding to the duality (nyi-dziri) of self and other, from defilements, from unvirtuous actions, and from

the four main obscurations. All these are gathered in the apparition of thought.

If the mind were not empty then the thoughts appearing in it would not be empty either—something would remain, as with this pile of oranges; there would be a pile of past thoughts and a pile of future thoughts. But unlike these oranges, past thoughts do not remain anywhere nor do future thoughts have any existence—they are empty; they appear from emptiness and disappear back into emptiness. If it were not so, if something substantial remained from the many thoughts we have had since birth, our bodies could never contain them all. All these thoughts can arise in the mind because it is unobstructed (*magag-pa*). We have learned many things at school, but where are all those things now? If thoughts were not empty, then it would be as if you had a bag full of them and you could reach in and pick one out. The Buddha taught that the mind, which is empty, has no birth, no place, and no obstruction. It is void, like a mirror, and all karma, good or bad, is like a form appearing in the mirror.

Question: *If nothing remains of a thought, where does the karma reside that a thought can induce?*

Rinpoche: The mind can be said to reside in consciousness, which is the foundation of all—(*kunshi-namshe*). But this consciousness is also empty. Not recognizing the very nature of mind, the foundation of all manifests as consciousness—discriminating thought—and all the defilements begin to appear. If the nature of mind is recognized, this foundation consciousness is primordial wisdom (*yeshe*) and manifests all the Buddha's good qualities. This foundation consciousness is the very nature of mind, but to say it is empty does not mean that karma does not come into effect or that thoughts cannot appear in it. In the same way, even though the sky is empty, clouds and rain appear in it. First we have to know that the mind is empty, then we have to realize it as being so, then our realization must become stable and firm, and at that time, there will be no more thoughts—they will have been transformed into primordial wisdom.

There are two kinds of meditation for understanding the meaning of emptiness: analytic meditation (*che-goni*), in which examination or investigation is made; and emptiness meditation (*jok-gom*), in which we simply remain in emptiness.

In analytic meditation, we consider the mind, in which arises all thoughts and defilements, and investigate to determine if it has color, shape, size, etc. If desire arises, for instance, we examine it, try to see where it comes from, where it dwells, how it disappears, and where it goes. This kind of meditation is very important since we all think we have a mind, but we do not know anything about it. Investigating it in this way, we can come to understand it. When desire arises, we ask where it comes from, who is feeling it, where it resides—and through such examination, the desire will be self-liberated (*rang-drol*).

In analytic meditation we try to see if the mind is or is not, and if it has color, form, or substance. When thoughts appear, is there a different mind for each thought, or is it the same mind that knows each thought?

Is the mind different from its defilements? Is the mind that is defiled with attachment different from the mind that is defiled with anger? Are these two different minds? Is the mind that has thoughts and the mind that enquires about thoughts the same or different? Is the mind that enquires about the defiled thought different from the defiled thought?

It is good sometimes to allow the mind to be without any artifice, in its naturalness, apart from thought. How is the mind when it is in this condition? Is it different from thought? Is the mind different from sensation? Is the knower who knows different from what is known (i.e., all these sensations and thoughts)? When duality arises in the mind (dag-dziri), it is good to investigate who is perceiving it and what are the two entities that constitute it.

Analytic meditation is very important but it is not enough to reach enlightenment. For that we must also practice the second kind of meditation, in which the mind remains in emptiness. For this we meditate on emptiness and leave the mind in its natural state, without artifice or contrivance. For all eternity (do-nay), since timeless beginning, our mind has been in its own empty state. That is why it is easy to meditate on emptiness—we just have to leave the mind in its natural state. There is nothing to be created artificially—it is already there. But when, inevitably, thoughts arise, we should not obstruct or apprehend them; if we just let them go naturally, they will liberate themselves. Meditating this way, with the mind in naturalness, without artifice, without distraction (ma-yeng-bd), in a state of non-meditation (mi-gom-pd), we should reach the stage where there is no more duality of subject and object, view and viewer. This is very subtle and to reach this stage one should also meditate on compassion, practice the two accumulations, the purification of the different obscurations, and the two stages—the development stage (kye-rim) and the completion stage (dzog-rim). When we are able to meditate in naturalness, without artifice or distraction, in a state of non-meditation, whatever we do in the four activities (cho-lam-shi)—resting, going, eating, or sleeping—we will quickly obtain liberation. This continuous meditation without interruption is called "yoga like the stream of a river."

Question: *When we meditate in naturalness, there should not be any artifice; but if the awareness or simple recognition (ngo-she-tsam) dissipates, should we make an effort to sustain it, and if so, isn't this a kind of contrivance?*

Rinpoche: At first when we meditate there is no way to avoid small contrivances of this kind, but with practice they disappear.

Many people tell me they just want to meditate on emptiness and practice formless, conceptionless meditation (migpa-medpe-goni), without doing the preliminary practices or any other kind of meditation with form. They try to meditate on emptiness, but it is not really formless or conceptionless meditation because they meditate on emptiness as if it were an object. If we take an orange and look at it and say, "This is an orange," then that is a concept. If we take a cup and say, "Inside the cup it is empty," that too is a

concept. And so it is when looking into the mind, labelling it as empty. We are still in the duality of subject-object, and this is not real meditation on emptiness, which should be beyond such duality. Because of interdependent origination (ten-drel), when we meditate on the Four Thoughts, the preliminary practices, emptiness, etc., then we receive the resultant blessing, and we can come to really understand emptiness.

First, one should understand the emptiness of the mind—the emptiness of the subject. Then all objects, all phenomena (cho), such as smell, taste, touch, etc., should be recognized as part of the capability of mind (sem-kyi-tsal), and since the mind has been recognized as empty, so are its capabilities—they are known to be illusory appearances, impure views. Once we have recognized all appearances as coming from the mind, it is easy to see that they are empty.

Question: *If all thoughts are recognized as empty, then what is the use of cultivating some thoughts—like compassion—rather than others?*

Rinpoche: All thoughts and defilements are empty, but even though they are empty, they can harm us. All thoughts of compassion are empty, but even though they are empty, they can benefit us. Although thoughts are empty, they have power—the power of defilements can lead us to wander in samsara, and the power of virtue can lead us to liberation.

Question: *What is the meaning of capability (tsal)?*

Rinpoche: For example, the capability of a tiger is to jump. It is its characteristic behavior or ability. For the tiger to jump is the exercise of its own potentiality of tiger-ness.

The Dorje Sempa practice has the power to purify all sins and obscurations. In this practice, the deity Dorje Sempa is visualized above your head; in his heart there is a white moon disc, the hundred syllable mantra (yig-gya), and the seed syllable HUNG, from which nectar (dutsi) flows down, filling Dorje Sempa's body. Then, coming down like rain, the nectar fills your body and purifies all sins and defilements, which emerge from you like black smoke or other impurities. Once you have meditated like this, having been purified, you should meditate on your body as being like a rainbow, without substance. All phenomena appear as interdependent origination, hence samsara. When meditation on Dorje Sempa and devotion occur together, the result is Buddhahood.

In this practice, there are many ways to visualize where the defilements go—one is to think they flow into the ground. If the visualization is clear, then all the beings you have harmed and to whom you owe debts are seen as being underground. The black defilements and dutsi flow down to them and they are pleased and satisfied, for although it is impure, it appears to them as something they like—perhaps money, for example. You meditate that the dutsi is coming from all the pores of your body and that it flows into the earth, the basis of which is pure gold.

Question: *Do the long and short versions of the Dorje Sempa mantra have the same meaning?*

Rinpoche: Yes, they have the same meaning, the same essence. The short one is just a condensed form of the long one.

First we should meditate on the Four Thoughts, then we will come to realize that unless we practice Dharma there is no help for us. Then, going for refuge, meditation on the development and completion stages, and the dedication of merit are all profound methods. Those people with superior ability (wangpo-rab) can just recognize emptiness by meditation without distraction (gyeng-med). All the rest must go through all the other practices. Those with superior ability are people with a very small amount of bad karma and defilements, who have faith in the Three Jewels and the blessing of the lama. Because of past good karma, once these people receive teachings on Mahamudra, they can practice and realize it very quickly.

Question: *What should we do if we feel our thoughts and defilements increasing as we practice Dharma, and we get depressed?*

Rinpoche: There is no reason to be depressed. If many thoughts or defilements arise, it is because formerly you committed many sins. You should purify defilements and practice virtue and gradually the virtue will increase and defilements decrease. If you are very sad, you should investigate where this sadness comes from.

It would be very nice if you could all stay in Sonada with me and practice, but once you have received teachings on how to meditate on refuge, bodhicitta, development and completion stages, and the dedication of merit, you can also meditate on your own. Milarepa had many disciples who were always travelling about, not connected to any monastery. Whenever many people gather, it is cause for a lot of talking, suffering, and defilements to arise.

There was a great siddha in Tibet, called Thang Tong Gyalpo, and he thought he would establish a great monastery with many disciples, but Jetsun Drolma and Chenrezig appeared to him and told him that if he did so, it would cause many people to gather and thus many defilements to arise. They predicted that if he simply travelled about teaching in many different places he would have many excellent disciples.

If many of my disciples stay here at Sonada, meditating and reciting mantras, it is like a great blessing from the Three Jewels; but if my disciples are scattered in many places, this is also a great blessing from the Three Jewels.

You might like it very much if you studied with a lama and every day he taught a different kind of Dharma. But it is important to have the teachings for one specific kind of Dharma and to practice it. Then, once you have practiced in this specific way, you can receive other teachings on different kinds of Dharma.

We will return again and again to the Four Thoughts that turn us away from samsara. If we have not properly meditated on them, it is like building a house on ice; it might last for a few months, but when spring comes and the ice melts, the house will be destroyed. So although we might meditate for a few days, a few weeks, or a few months, if we have not meditated properly

on the Four Thoughts and are not firm in them, we will soon give up meditation.

When Lama Lodo teaches the children, if he is in the room they behave— but when he leaves, they do as they wish. Likewise, we need to meditate on the Four Thoughts in order to become disciplined and firm in our minds. The Four Thoughts are:

Precious Human Existence (*mi-lu rinpoche*). Human existence is composed of eighteen special qualities (*dal-chor rin-cheri*)\ it is very rare and if we do not use it now there is very little chance of attaining it again in the future. If a poor Indian found a piece of gold as big as an apple, he would keep it and treasure it, for he knows he can get food and clothes with it. In the same way, we should not waste this precious human body by failing to practice Dharma. We have the ability to understand it and we have met a Dharma teacher—it would be a great waste of our human existence not to practice.

Impermanence (*mitag-pa.*). Everyone is going to die, yet no one really thinks he is. We should fear death and not think that we are not going to die. When we die, we must leave our precious human body and many fears and difficulties will arise. We have great attachment to our bodies, possessions, and families, but we will have to leave them all. Since we do not know when we are going to die, we should always be prepared for it. When we think of going to Darjeeling, we should think, "Perhaps I will die on the way." We should always be aware that we could die at any time.

When we practice Dharma, we may have many difficulties, but we should realize these are small compared to the difficulties that will arise when we die. With this in mind, we should practice with great diligence. A man may think he needs a wife, but he should realize that when he dies he will have to leave her behind—so he does not really need a wife. Instead, he should give up worldly activities and practice Dharma diligently. Instead of doing so many things and going here and there wasting our time, we should meditate on impermanence so that the diligence to do only Dharma work will arise.

Shortcomings of Samsara. First we should understand the suffering of the six classes of beings, and then we will feel repelled by samsara. Then we should understand the way to reach liberation, and follow this path. The six realms consist of three lower realms: the hell realms, the realm of the hungry ghosts, and the animal realm, in which there is only suffering; and the three higher realms: the human realm, the realm of the gods, and the realm of the jealous gods, in which suffering and pleasure are mixed.

We know about the sufferings in the hell realms from the teachings of the lamas and the scriptures. We should consider whether we can bear those sufferings, realize how terrible they are, and then we will want to find a way to escape them. When we think that our mother, father, sister, brother, and children will also suffer in these hell realms, we will feel great compassion (*nying-je*) for them. One of the basic meanings of Dharma is to avoid this suffering and gain bliss. Only by understanding the suffering of samsara can we abandon it.

Karma or Cause and Effect (las). Karma is the root of Dharma. For man, there are 84,000 kinds of defilements: 21,000 that come from desire; 21,000 that come from anger or aversion; 21,000 that come from stupidity; and 21,000 that come from the combination of the three. To match these and to remedy them, there are also 84,000 kinds of Dharma. In a condensed form, these Dharmas teach:

- From sin or wrong deeds comes suffering;
- From virtue and good deeds comes happiness;
- If we kill we will be reborn in hell and when we have a human rebirth we will have a short life;
- If we preserve life we will be reborn in heaven and when

we gain a human rebirth we will have a long life.

If we have certainty about the cause and effect of karma, then we will have much diligence, like Milarepa. Because he had killed 35 people, he had a great fear of being reborn in hell and could not eat or sleep, so great was his fear. He took teachings from his guru and worked with diligence and in one lifetime attained enlightenment.

The most important thing about karma is giving up sins or unvirtuous deeds and practicing virtuous ones. To kill a man is the greatest of sins because man belongs to the three highest classes of beings and has special power or forces. The karmic fruit of killing, when it is fully mature, is rebirth in hell, and a short life and much suffering and sickness when one does receive a human rebirth. In this context, to ask someone to kill for you is the same as to kill with your own hand.

Regarding stealing, we should remember that if someone steals from us we will suffer, so if we steal from others, they will also suffer. The fruit of stealing is rebirth as a hungry ghost (yidak), and when one gains a human rebirth, one will be poor.

Question: *Is it a sin to eat meat?*

Rinpoche: It is a great sin to eat meat, but there are different levels of fault—the one who kills, the one who buys, the one who cooks, and the one who eats—at each level the fault lessens. For the one who eats the meat, the fault is not so great. When a lama eats meat, three different levels are possible: If a superior lama (lama-rab) eats meat, he is meditating on the deity body and making an offering of it, thus transforming it into dutsi. In this way he is creating virtue by eating meat.

For a lama of medium ability, he can have compassion towards the animal whose meat he is eating. He can say mantras and blow them onto the meat, and since the body of this animal was of the lower three realms, this is also good. A bad lama may eat meat just because he likes it. He thinks today he feels like eating meat and so he does so for his own pleasure, with no feeling of compassion for the animal.

The different yanas have different teachings of the Buddha on eating meat. According to Hinayana teachings, one should never eat meat. According to

the Mahayana, it can be done. According to the Vajrayana, it can be transformed into dutsi. If we eat meat with compassion and think we have a connection with this animal, then the fault is very small. In Tibet people used to dry meat in a special way, cutting it up and leaving a small piece of bone with the flesh still on it to be dried. Then many mantras were said over it and when the flesh was eaten, this piece of bone was saved and used for holy purposes, such as making into tsa tsa (small chorteri), so there was much virtue in doing this. In India this process is not possible, so it is not as good to eat meat here.

It is a sin to eat meat so it is very good to give it up. But when we see a lama or tulku eating meat we should not think badly of them, as they are bodhisattvas. Also, if there is a sin involved then it is the lama's, but if we have bad thoughts towards the lama, then the sin is our own. If there is a particular sin in eating meat, the fault will come to the lama who eats it, but if we have wrong views (log-to), then the fault will be ours.

To give you an example of such a wrong view, there was once a very old lady who received many teachings from a great lama. He taught her the nature of sin and virtue, telling her it was bad to drink chang and eat meat—yet he did these things himself. So the old lady said to him, "Because you drink chang and eat meat, you will be reborn in hell. Because of your teachings on virtue, which I practice, and because of all the mantras I recite, I will have a much higher rebirth."

Basically, it is not good to eat meat, but if you do not eat it, it is best if this comes out of compassion; however, if you do not eat meat because you think it is a sin, this is still good. For the Kagyu lineage, Tilopa, Naropa, Marpa and Milarepa all used to eat meat, drink chang, and have wives, but the first through the seventh Karmapa did not eat meat. One of the signs of the seven tulkus of Karmapa abstaining from meat was the fact that the Seventh Karmapa cast no shadow and had no lice on his body. Karmapa now does eat meat, but we should not think that those who do not eat meat are better than those who do.

Question: *For married couples, what does sexual misconduct (genyen domba) mean?*

Rinpoche: It means that neither the husband nor the wife should commit adultery. What you think when you take your vow is how you should keep it.



In Tibet there was once an old lady whose son went often to India to trade. She asked him several times to bring back a relic from the Buddha, but each time he went to India, he forgot. So finally she swore that if he forgot again, she would die when he came back. He went to India and on his way back to Tibet, he remembered his mother's vow and realized that he had again forgotten to bring back a relic. Then he saw a dead dog lying by the road and he knocked a tooth from its skull, wrapped it up in silk, and when he reached home, he presented it to his mother telling her it was a tooth from the Buddha. She took it, placed it on her altar, and worshipped it for the rest of her life. When she died, the tooth broke open and light poured forth from it.

It is very important to give up the ten unvirtuous deeds and practice the ten virtuous ones. When you go to sleep at night analyze the virtue and nonvirtue you have done that day. If you accomplished virtue, rejoice. If you accomplished nonvirtue, confess and repent. When you wake up at dawn, make a commitment that today, in order to benefit sentient beings, you will only accomplish virtue.

What is most important now is to say the guru yoga prayer and to pray to all the lamas in order to receive their blessing. Once you have received this blessing, you can begin to understand a little, and then you can receive teachings on Mahamudra (chag-cheri). Once you realize the real condition of the mind, then you see it is separate from existence (yod) and non-existence (med). If the true nature of the mind is not realized then the mind is still caught in this duality.

It is good to meditate on Red Chenrezig (Gyalwa Gyamtso), to investigate the nature of thought without artifice, and to remain awhile without distraction. In this way you can receive some of the blessing of the lama and yidam, and you can begin to understand and get teachings. Try to leave the knower—i.e., the mind—in a state of naturalness. Some Westerners think they have the option to meditate or not and that it does not matter. Because they have received a little bit of teaching on the texts, they think they have understanding of them—but this is a mistake.

The teaching of Mahamudra is that the base is devoid of existence and non-existence; the path is devoid of travellers, destination and going (in fact it is not a path at all); and the result is that once Buddhahood has been attained, there is in fact nothing to attain and no one to attain it. If we think about this without understanding it, it is easy to think there is absolutely nothing to be done. It would be like thinking you need to get to Darjeeling but not getting in a jeep or train or not even starting to walk—just thinking "I need to get there now." You will never get there that way.

Guru yoga (also called lama naljor) is not a Hinayana or Mahayana teaching, nor is it a teaching of the sutra—it is from the Vajrayana. It is more than just praying to or visualizing your teacher or spiritual friend in front of you or above your head. It requires three things:

Initiation (*wang*)—This has the power to ripen the mind and to mature the stream of being (nam-par min-pay wang)\

Explanation or Teaching—This has the power to liberate the mind (*drol-way dri-ka*)

Authorization (lung)—This stabilizes us in the practice (*gyab ten kyi lung*).

It is necessary to have all three components before practicing. Even if you have received the first two but have no lung, then you are not empowered to recite the text of the practice concerned. All three can be received through the kindness and compassion of the lama. Even when we meditate on a yidam, we should see it as being, in its very essence (*ngo-*), the same as the root lama (*tso-way lama*).

Lord Buddha taught that guru yoga is a profound way to reach liberation very quickly. The lama himself has all the qualities of the Buddha, but is even kinder. When we pray to the lama, he can have his own appearance, but we should feel that he is in essence the same as the Buddha or the yidam. In guru yoga, which is a part of Ngondro, we meditate on the lama as being Dorje Chang, in front of us or above our head. There is a lion throne, lotus, sun and moon, and the lama (the essence of Dorje Chang) is seated on this throne. Around him are all the lamas of the Dharma; in front of him the yidams; to his right the buddhas; behind him the Dharma; to his left the Sangha; and below him are the protectors. All of these are emanations of the lama.

First, to accumulate merit, it is necessary to practice the Seven Branch Prayer; then all beings (who we imagine as being like our own mothers) fill the sky and we pray to the lama who embodies Buddha, Dharmakaya, Sambhogakaya, and Nirmanakaya. We can pray to Karmapa in this way or to another root lama; the meaning is that this is the holder of all Buddha activity. We pray:

*May my intellect renounce its clinging to ego,
May my mind grow content,
May all non-Dharma thoughts cease,
May all illusory appearances be self-pacified,
May all phenomena be realized to be Dharmakaya.
May my intellect renounce its clinging to ego.*

We all have great ego-clinging but by understanding emptiness, it will disappear.

May my mind grow content (literally *without need*). Because of ego, we think we need a nice house, good clothes, etc., but we pray that we may realize them to be unreal, without substance, so that through this understanding the mind will grow content and its needs disappear.

May all non-Dharma thoughts cease. We pray that worldly thoughts (mainly the six defilements, but also all ordinary thoughts of daily life) may be turned into Dharma thoughts such as faith and compassion.

May all illusory appearances be self-pacified. Among the six classes of beings, there are many illusory appearances. As a cloud in the sky

disappears by itself, in its own place but without going anywhere, we pray that these appearances may also be self-pacified.

May all phenomena be realized to be Dharmakaya. We pray that through the blessing of the lama we can understand emptiness and thus realize all phenomena (whatever is seen, heard, felt, or perceived by the mind) to be Dharmakaya. Understanding the meaning of emptiness does not mean thinking that all is nothing (*gang-yang med-pa*). The mind is empty (*tong-pd*), luminous (*sel-wa*), as well as unimpeded (*magag-pd*) and understanding the nature of the mind is to see that it is all three of these at once. To understand this is to realize Mahamudra. We pray to the lama for this realization.

While praying, we must think of the meaning of the words—there is not much benefit in just repeating them. We should pray to the lama as being all aspects of refuge and the Three Jewels (his mind is Buddha, his speech is Dharma, and his body is Sangha). Also pray to him as being the Three Roots (his mind is yidam, his speech is the dakas and dakinis, and his body is the lama). We pray to him that through his kindness and blessing, all impure appearances will become pure and that through this we may realize Mahamudra.

We can receive the blessing of the lama by the interconnection of his blessing with our own prayer and practice. If these converge, we can quickly realize Mahamudra. At the end of the meditation, we visualize that the entire retinue is absorbed into the lama, from whom three lights radiate (white, red, and blue), purifying our body, speech, and mind.

Finally, the lama dissolves into light and melts into us; then we simply remain in emptiness.

If we receive the blessing of the lama, we can quickly realize Mahamudra, which will be the end of suffering in samsara. The lama is the Buddha and we must have faith in him. If we see faults in him, then we must think the fault lies in ourselves, since we are full of defilements and obscurations of karma. For example, if we have dirt on our face and look in the mirror, we must not think that the dirt is on the mirror (i.e., on the lama); we must realize that it is on ourselves.

If our lama takes wives, drinks chang, and eats meat, we should think of him as being like Tilopa, Naropa, and Marpa. If he is a monk following the observances, we should think of him as being like the Karmapas, Gampopa, and other lamas who were monks. But in any case, we should not think badly of him, whatever he does.

The Buddha taught that if we pray to the lama as being the Buddha, we receive the Buddha's blessing. If we pray to him as being a bodhisattva, then we receive a bodhisattva's blessing. And if we think of him as an ordinary being, we will not get any blessing at all. A little Tibetan prayer says:

Whatever the lama does, we think is good. Whatever the lama says, we think is truth. May my mind and the lama's mind become one.

The Buddha taught that we can meditate on the lama in his own form, but because we have so many obscurations and impurities, we might see some fault in the lama by meditating in this way. It is better for us to meditate on

him as being in the form of Dorje Chang, the essence of whom is our root lama. Nyingmas pray to the root lama as being the essence of Padmasambhava. The followers of the new tantra tradition (i.e., Kagyu, Sakya and Gelug) see him as the essence of Dorje Chang. In Vajrayana, by praying to the lama and receiving his blessing, our mind can become undifferentiated from his (yer-med) and we can reach Buddhahood in a single lifetime.

If the lama has all the Buddha's qualities, you may wonder why we don't just pray to the Buddha for liberation. This is because the blessings of the Buddha and the bodhisattvas are like the sun, which even though very hot cannot burn a piece of cloth on which it shines. Praying to the lamas is like taking a lens and focusing the rays of the sun on the cloth—it is now strong enough to burn through. By praying to the lamas, we receive the blessings of all Buddhas and bodhisattvas at one time.

Guru yoga is very important, but we should also do other meditations, such as meditation on the yidam, because it is still difficult for us to really see the lama as being the Buddha since we are so full of obscurations. By reciting mantras and praying to other deities we will gradually remove these obscurations and then really be able to see the lama as Buddha.

From all eternity there has been in our mind the three aspects, but we do not recognize this fact because of our obscurations. These qualities are simultaneously born in the mind, but we cannot recognize them. For example, we are born with all our organs, eyes, nose, ears, etc., but we cannot immediately see these things. The blessing of the lama is like a mirror, which enables us to see the true nature of our own mind.

To summarize, in guru yoga practice, we are asking for blessings in order that:

- Our body can be recognized as the body of the deity—Nirmanakaya—the union of appearance and emptiness (*nang tong*)
- Our speech can be recognized as a mantra of the deity - Sambhogakaya -the union of sound and emptiness (*drag long*),
- Our thoughts can be recognized as the mind of the deity - Dharmakaya -the union of emptiness and awareness (*rig tong*).

For the practice of guru yoga, we need to have great faith. When we do this extraordinary preliminary practice, we pray to the lama as the essence of Dorje Chang. When we do Milarepa guru yoga, we pray to Milarepa as being the essence of our root lama but in the form of Milarepa.

All of you are here because you are interested in Dharma and because of previous good karma. Also you have come for these teachings because you have a connection with me. Dharma does not help us to attain material things—it helps free us from the suffering of samsara, to attain the happiness of nirvana, and to help other sentient beings. In order to give up wrong deeds and practice virtue, we must first understand what wrong deeds are and what virtue is. In addition to know this, we must practice it. If we do not practice, then it would be like knowing how to drive a car, but never actually getting in one and driving.

When we begin to study Dharma, we must have a teacher who knows Dharma well and is not a worldly person. In the Hinayana and Mahayana traditions, we would be happy to have a good teacher, and simply rejoice in him. In Vajrayana, however, we think of our teacher's qualities as being the same as the Buddha's (even though we might not be able to see this now, we should think it is true). In terms of kindness, we think of our teacher as even kinder than the Buddha, for he has the means to teach us how to reach Buddhahood in this very lifetime.

The lama leads beings away from samsara by means of his compassion (nyingje). He should have great compassion toward all his disciples and treat them equally, giving them teachings equally—he should not prefer those who give a lot of money, for example, over those who do not have any to give. He should teach each disciple according to his intellect and special abilities. If on the side of the lama there is great compassion, and on the side of the disciple there is great faith, this is very good. If the disciple has no faith, then the lama's great compassion will be of no use.

We must have great faith in the Three Jewels and the Three Roots, take refuge in them and have compassion for all sentient beings. We must meditate on compassion and realize that all beings want happiness just as we do, but they do not practice what will lead them to happiness. They do not want suffering, yet they constantly do things that will cause them suffering. Because they are under the power of ignorance, they bring suffering to themselves. To produce bodhicitta, always think that whatever we practice, we do for the sake of all beings.

Most of you have received the Chenrezig initiation and it is very good to do this practice. We should not think that Chenrezig practice is less important than others. There are other deities that require special commitments one must keep very strictly—for example, staying in retreat for months or years and keeping a vow of silence. If these commitments are broken, many obstacles and difficulties will arise. It is like the people who trade in stolen goods from Nepal: if they succeed, they make a lot of money, but if they fail, they lose everything and end up in jail.

Chenrezig is an emanation of the compassion of all Buddhas and everyone—of excellent, medium, or low ability—can benefit from this practice. Once we have realized Chenrezig, it is as valuable as the realization of any other yidam. For those who do not know Dharma or about the development and completion stages, then whoever they have faith in and can keep a commitment with can be their lama. There was a disciple in Tibet, for example, who had 500 lamas. On the other hand, we can have only one lama, if we can keep strong, constant faith in him. Milarepa, for instance, had only one lama—Marpa.

When we meditate on Chenrezig, we visualize him on top of our head, united with our lama. As Chenrezig is an emanation of the compassion of the Buddhas, we pray to him as Buddha and we remain just as we are, ourselves. This is a duality, and as such it is easy to practice. We can also think of ourselves as Chenrezig, but this may still be difficult for us—but apart

from this thought, we still are different; we do not yet really have Chenrezig's qualities.

Question: *When we are meditating, is this like feeling emotion?*

Rinpoche: There are mind sensations that can be considered to be emotions. Chenrezig has many qualities and attributes, and to think that if you pray to Chenrezig you will benefit, this could be considered a feeling of mind or thought, but it is a good thought. To meditate on light, with the outer world as Chenrezig's form and all sounds as his mantra may be like an emotion, but it is very good, and a good way to get closer to the blessings and *siddhis* of Chenrezig.

Question: *I have read somewhere that the Buddha said the path is the goal and the goal is the path. What does this mean?*

Rinpoche: The path and the goal are not the same. If you go from Sonada to Darjeeling, then Darjeeling is the goal, and the road is the path—they are not the same. The base (*shi*), path (*lam*), and fruit (*dray-bu*) can be considered to be the same, but there are pure and impure ways of perceiving. The base (sentient beings), and the fruit (Buddhahood), are the same from a pure perception. Take rice, for example: the seed is the base. If it is put in the ground, then it will grow and this is the path. Once it has grown, this is the fruit, and it is the same as the thing that was first put in the ground, but in the case of Buddhahood, there is no returning from the fruit to the seed, for Buddhahood is pure aspect. The planting and growing are like the impure side—where the seed develops—and here, all the elements are needed: earth, water, fire, wind, and space. But these are all impure, like ignorance, holding to duality, or defilements. From the perspective of purity, if you simply put a piece of rice on a plate and just leave it, this is like Buddhahood, devoid of all impurity. In this case, ignorance, holding to duality, etc., are not necessary.

In this example of the seed, if you plant it and provide the needed elements, it will develop and bear fruit. Just like practicing virtue, going through the development and completion stages, feeling faith and compassion: once the fruit of Buddhahood has been attained, there will be no return to ignorance and samsara. But if the fruit is not Buddhahood, then it will fall to the ground in samsara and the whole process will begin again.



Aspects of earth (so), water (chu), fire (me), air (lung), and space (nam khö) are all found in the mind. The emptiness of mind is the space aspect. That the mind is luminous (sal-wd) and can know all things is the fire aspect. That it is unobstructed (gyun cha medpd) like the flowing of a river, is the water aspect. (If there were obstruction, it would be like these two bundles of incense held end-to-end. If we think of the two ends of the incense, one as beginningless origin and the other as endless end, in between is the cycle of rebirth in samsara and in this there is no interruption.) The firmness of mind is its earth aspect, and the change and movement of mind is its wind aspect.

When we die, first we fall unconscious; this is the state of the co-emergence of wisdom and ignorance (len-chig yeshe ma-rig-pa). Then we gain some consciousness again (kun-tag) and at this point five lights appear (white, yellow, red, green, and blue), corresponding to the five elements and their radiance (rang wang). If we do not recognize this process as a manifestation of our own mind, then we begin to think of "I" and "other," which is the result of our ignorance. This then generates the desire to take rebirth in a body.

In the body, breath corresponds to wind, blood to water, heat to fire cavity to space, and flesh to earth. These five elements are to be found both within and outside ourselves along with the five defilements, and this is what constitutes samsara. At the time of innate ignorance, if we can become aware, then these defilements can be transformed into the five bodies (ku-ngd), and the five primordial wisdoms.

So, beings have five elements, five aggregates (skandhas), and five defilements. The Buddha has five bodies and five wisdoms. This is because at first the mind is ignorant and impure, then when ignorance is turned into wisdom, the mind is purified and the impure five aggregates are transformed into the five pure primordial wisdoms. It is not that the impure mind is given up for a pure one—it is transformed. The Buddha doesn't pick up beings in one place and then drop them down in another. It is by our own practice that we reach liberation.

When you see with clarity, you see everything without obstruction. Otherwise, it isn't seeing at all. By practicing meditation, we will come to understand this. In a human life, the development stage is when the person is growing up, until around the age of 25 or 30—beginning in the mother's womb, growing, and improving. The completion stage begins after the age of 25 or 30, when everything begins to decay, becomes exhausted and gets worse. At the end is death.

You know that at the end of the Chenrezig meditation light is seen as going out to all the world and is then absorbed into the syllable HRI, which dissolves into emptiness. The analogy here is with death and the first bardo. In this bardo state, immediately after death, there is emptiness from which comes the co-emergence of ignorance and wisdom; then consciousness is regained. In the Chenrezig meditation, we emerge from emptiness, visualize ourselves as the deity, and the world becomes a pure land. After this process, we dedicate the merit.

Among all the possible states of existence, we have attained human birth—one of the three higher states. As one of the higher realms, it has some

happiness, but even here this happiness is mixed with suffering. Some people have wealth, some are poor and are like hungry ghosts. Among both the rich and poor, there are many who are stupid, like animals, and who do not know Dharma. Among both rich and poor, there are people who suffer sickness, which can be like being in a hell realm. Often the rich and powerful are dissatisfied, trying to get more and treating others badly as they strive for their own gain. At the time of death they must leave their wealth behind and go alone. These people do not know what will happen to them when they die or understand the fruit of virtue and nonvirtue. These people, whether rich or poor, who do not know about the Dharma have a useless human body, which will not bear any good fruit in the future. It is like an animal body. Those who are always doing bad deeds are only creating causes that will ripen in suffering and rebirth in the lower three realms.

The human body we have is very precious because we know about Dharma, we have faith in the Three Jewels, and we understand the teachings we receive. This body is extremely precious and can give great meaning to our lives. In the next life, we will be reborn in the three higher realms, we will attain happiness, and we will be able to help many other beings. But we need energy to make use of this precious human body— not to have energy is to be lazy, thinking our practice is too difficult, we will do it tomorrow, etc. This laziness is a waste of our precious body— you must remember that our lives can end at any time.

If we are lazy, we will quickly fall asleep, into a state of ignorance. If we do not use this precious human body with energy, then it is like starting out for Darjeeling but just getting a little way down the road and then stopping—we won't get there. But if we continue, with patience, forbearance, and energy we will reach our goal.

All three yanas have the concept of the Six Perfections (paramitas). They are:

Giving. Give Dharma, wealth and food; protect people from fear and have compassion. Ultimately, we must give everything: externally— food, money, clothing, etc.; and internally—our body. Ultimately, we must give all without any attachment or aversion. If we have aversion or attachment in giving, the gift will not have any meaning.

Milarepa's disciple once asked Milarepa why he never gave anything to anyone. Milarepa answered that since he no longer had any attachment or aversion toward anyone, he had completely achieved the meaning of giving.

Morality. Practicing the ten virtuous acts, keeping vows, giving up all sins, without exception. Sins come from defilements, and their root is ignorance—stupidity, aversion, attachment. It is difficult to get rid of all the defilements at once, so think of sins and unvirtuous acts as branches and cut them off one by one.

Forbearance. If others are angry toward us, we should not reciprocate anger but instead practice forbearance. When we feel we cannot continue with our practice, we should forbear. If we no longer have a

voice to recite, we should forbear. If our knees hurt and we think we cannot sit any longer, we must forbear. If we cannot keep the visualization in our mind, we must forbear. This is the way to practice.

Diligence. Forbearance and diligence (or energy) must come together. To continue with our practice whatever difficulties may arise, is forbearance. To go on with our practice without interruption is diligence. Some people meditate on Chenrezig for one or two months and get disappointed because they have not yet encountered Chenrezig. They need to apply both forbearance and diligence.

Concentration. To keep the mind on what we are doing is concentration. For example, if we are taking refuge, we must meditate one-pointedly on the refuge tree in front of us. If we are meditating on Dorje Sempa, we must meditate one-pointedly on Dorje Sempa above our head.

Concentration is translated as samten. Whatever may appear in the mind is sam and ten means firm or unmoving. To meditate on Chenrezig with the mind fixed one-pointedly on Chenrezig's body, this is samten. If we meditate one-pointedly on emptiness this is samten, and by doing this our meditation can become calm abiding (shi nay).

Without samten in meditation, when we want to meditate on Chenrezig's body as small, it appears large; when we want to think of a white Chenrezig, it appears black. When we want to meditate, as we must keep our mind quiet for it is in a state of great agitation. It is like a small child who is constantly running around here and there. If you place this child under the discipline of a teacher, then the child will learn to sit in one place, but his eyes and head may still be looking everywhere, a sign of his agitation. Then, if the teacher spansks the child, he will stop looking around in this agitation and begin to concentrate on his studies—this is calm abiding.

Wisdom. We all need wisdom; we need to know who are the Three Jewels and the Three Roots in whom we take refuge. We need to know who we are, and the nature of the suffering we are in. We need to understand why we are taking refuge and the benefit of doing so. We need to know the nature of virtue and nonvirtue and the results of giving up sin. To know these things is to have wisdom (sherab), and not to know them is ignorance.

All phenomena are void, like reflections in a mirror, a mirage, a rainbow or a dream. If all Dharmas were not void, then the world could not contain the multitude of beings that appear in it. If sound were not void, our ears would not be able to endure all the many sounds we have made since we were born. If our thoughts were not void, then our mind could not contain them all. This is a sign of their emptiness. Dreams are another example of this.

Compassion arises from an understanding of emptiness. We see that beings are void, and yet they suffer so greatly because of ignorance and we cannot help but feel compassion. To really understand the practice of Mahamudra or the Great Perfection is to realize the perfection of wisdom (prajnaparamitd).

But we cannot yet understand Mahamudra and the perfection of wisdom because of the veils of defilement and our basic tendencies of mind. For now, we must accumulate merit and wisdom by practicing Ngondro and Chenrezig.

There is no easier yidam to practice or one in which there are fewer obstacles than Chenrezig. It may be useful to meditate on many deities, but first our meditation on Chenrezig must be firm. We must be able to keep the body still for as long as needed. We must be able to keep reciting the mantra for as long as is needed (at first for half an hour, then one hour, two hours, and so on). We must be able to stabilize the mind on the deity's body and the seed syllable HRI. The following story shows what is meant by a firm, stable mind. Two beggars were traveling together through the region of Kham, where there were many dogs, and they decided to get sticks to defend themselves. One beggar found a very large stick to beat the dogs with and the other gathered many small ones to throw at the dogs. As they travelled along, when they were attacked by dogs, the beggar who had gathered the many small sticks had soon thrown them all away, so he was badly bitten; while the one who had the one big stick was able to defend himself. In the same way, to practice many yidams without acquiring stability in any of them is like having many small sticks. To practice one yidam and acquire stability is like having one good big stick.

The concept of the root lama is not found in the Hinayana or the Mahayana, but only in the Vajrayana. After having received the empowerment from a lama we can pray to him. We are certain of his compassion for he helps us escape the suffering of the three lower realms; and if we have a lot of energy in this lifetime, we can reach liberation with his blessing.

In guru yoga the lama appears as Dorje Chang (Vajradhara), who is in Sambhogakaya form. The empowerment, authorization and instruction are all transmitted in an unbroken lineage from Dorje Chang to Tilopa, Naropa, Marpa, Milarepa, Gampopa, and the First Karmapa—up to our own root lama in an unbroken succession.

In guru yoga, you visualize Dorje Chang either above your head or in front of you, surrounded by all the Kagyu lamas, yidams, Buddhas, Dharma, Sangha and Dharma protectors. At this time, you meditate that you are Dorje Phagmo. You do not build up this visualization, as is done in the generation stage, but you instantly think of yourself as the yidam, Dorje Phagmo. By having this clear in your mind, you will attain fruition.

Next, you practice the Seven Branch Prayer: visualizing all the aspects of refuge, but especially the lama Dorje Chang, you first prostrate while

visualizing many beings. Next, offer whatever is pleasant in sound, taste, sense, etc. to the lama. Third, confess whatever sins you have committed from beginningless time. Fourth, rejoice in the virtue of ordinary beings and the virtue of the Buddhas and bodhisattvas. Fifth, pray to the lama to give deep and extensive teachings to turn the wheel of Dharma. Sixth, pray to the lama to stay among us and not enter nirvana until all sentient beings are liberated. And seventh, dedicate the merit.

After the Seven Branch Prayer, you pray to the lama that all your sins may be purified, that your obscurations may pass away, that the mind may be pacified, and that you may attain all the siddhis of Mahamudra. Then you pray to all the lamas of the lineage that your mind may become united with that of the lama, as when you pour milk into water and the water becomes white. You remain like this with your mind united with the lama.

I could teach you many different Dharma practices, but that would not be useful—what is useful is for me to teach you what you are now able to understand. And after you receive these teachings and understand them, I will give you higher teachings. The wish to receive teachings is a result of past meritorious actions and of having attained this precious human body. The beings of the higher three realms can understand Dharma, but they have no inclination to listen to it or practice it, as their minds are preoccupied with their own pleasure. The beings of the lower realms cannot understand Dharma because their lives are so pervaded by suffering.

I could teach you now about Mahamudra (*chag chen*) or the Great Perfection (*dzog chen*), or tell you wonderful things you would like to hear, but when I finished speaking, it would be all over - like the singing of a song. Think how rare it is to have a precious human body; think of all the hundreds of millions of people there are in America and how few of them have utilized their precious human body. You have a good body, good teachers, and teachings that come in an uninterrupted line from the Buddha.

The Dharma is to benefit the mind—to increase faith and compassion and to decrease defilements. The Dharma is to discipline the mind—and to subdue desire and attachment. If a man has attachment toward a woman, soon it will spread to many women. The Dharma can help keep the mind quiet, peaceful and satisfied so desire does not grow in this way. Defilements are like mosquito bites—at first they itch a little, but when you scratch them, they itch more and more. The Dharma is like an ointment to put on the bites so the itching goes away.

If we practice Dharma well, we will become happier in this life and at the time of death, if we do not go to Dewachen, we will at least achieve a better rebirth in which we will be able to progress in our practice of Dharma and eventually reach liberation. If we do not practice Dharma, then quickly impermanence comes, as when the sun comes up but soon sets and is gone. In this way we will quickly become old and die and our life will have been wasted. If the mind simply disappeared at the time of death, if there were nothing left, then all this teaching would have no meaning. But this is not what happens. The mind is empty, it cannot die, it cannot disappear. The rebirth of mind is dependent upon karma—if we have done good, we will have a good rebirth. If we have done bad, we will have a bad rebirth.

Everything that appears to the senses is impermanent. What is important at the beginning of the practice of Dharma is to take refuge in the Three Jewels, which can protect and give refuge from all the fears and suffering of samsara and can prevent obstacles from arising in our practice. Most of you are doing Ngondro, which begins by taking refuge—the body does prostrations, the speech recites the refuge prayer, and the mind goes for refuge. In this way

body, speech, and mind are accumulating virtue. Usually one does 100,000 prostrations and refuge recitations, but if you have a lot of faith you can do more. Dorje Sempa (Vajrasattva) is like all other Buddhas but he is especially for the purification of sins. He is the essence of the lama. If we do Dorje Sempa practice and meditate on the nectar coming down to purify our sins and obscurations, it is taught that they can really be completely purified and eradicated. All practices of Dharma are to purify and take away veils of ignorance, thereby creating merit and wisdom. All these are like washing with water; praying to Dorje Sempa is like adding soap.

If we speak rude and rough words to someone, then we bring suffering to his mind—this is a sin. When we cannot see clearly—as when we have good eyes but they are covered with a veil—this is obscuration. There are four veils of the mind:

Sins and obscurations—which come from not knowing the true nature of mind; from sins and obscurations arises:

Clinging to the idea of self and others—i.e., duality. From this comes:

The six defilements or disturbances of mind—and from these arise:

The ten non-virtuous acts—the last veil of the mind, the veil of karma.

Ngondro practice contains the means for getting rid of these four veils of the mind. When they disappear, we will recognize the true nature of mind—and this is Buddhahood.

From karma we have gathered many good and bad actions. From the good, we will get rebirth into the three higher realms; from the bad, we will get rebirth in the three lower realms. But even among human births, some are better than others depending on different kinds of karma. For example, if we have the good karma of having saved a life, we will have a long life. If we have the bad karma of having killed, we will have a short life. Some do not believe in the causality of karma because they cannot see it. But we see pictures on television in India that are sent from America—we cannot see how they get here, but they do. In the same way, we cannot see the result of karma coming out of its cause, but it is there.

The mind is empty, but all thoughts and defilements come from it. If we understand the mind, we will see that thoughts and defilements are empty—if we do not understand the mind, we will think they are real. It is the mind that gathers karma, and even though it is empty, all the results manifest in it. It is like the fact that we have gone to school for many years but all we have learned is empty—our body could not contain it all. Yet it is not only empty, since we remember many of the things we learned in school.

If we have stolen in previous lives, we will be poor in this one. We cannot see this fact, but inevitably the results come directly out of the cause. Not being able to see the connection between them is a sign of their emptiness. The Buddha taught the taking of vows as a way of not gathering karma. When we take vows, there may be times when it is difficult to keep them because we

are beings and we have difficulties with the mind; however, when the difficulties occur, we need energy and patience.

In Ngondro, after Dorje Sempa practice comes the Mandala offering (kyil-khor—"center and surroundings"), which is made to the Three Jewels, the Three Roots, and needy people. In the practice of mandala offering, we offer Mount Meru (Ri-rab), surrounded by the four continents and the iron mountains. This manifestation of Mount Meru and the four continents is real, just as the Western idea of a round world is real. The shape of Mount Meru, however, comes from a special teaching of the Buddha—understanding it is of great benefit and brings great blessing to the mind. Neither of these world models is actually real—they are both illusory appearance. Just as there are many of us here and if we were to dream, we would each have different dreams—you cannot say one dream is more real than another.

Offering the universe (or the mandala), which is filled with all that is pleasant and beautiful, is a way of accumulating great merit. We offer mandalas to the Three Jewels and the Three Roots because we have faith in them—which we have through refuge and prostrations. Now through their compassion, love and supernatural powers, we gain merit. If the mind is very distracted when we offer mandalas, or we think that Mount Meru is not real, then we cannot accumulate merit. When we make mandala offerings we must do so with an undistracted mind and with the faith that what we offer is real and good.

In guru yoga, we pray to Dorje Chang, Tilopa, Naropa, Marpa, Milarepa, etc.,—all the lamas of the lineage down to our root lama—the one who has given us the empowerments and teachings. The reason for meditating on all the lamas of the lineage is that the blessings of the lamas are transmitted from one lama to the next, the same as if you have some water in a bottle and pour it into a cup and drink it, it goes from one place to another. Each time, the blessing is transferred. It is not like pouring from a thermos into a large glass, then part of that into a cup, and less into a little jar, so that the amount of water gets smaller and smaller. The blessing is transferred fully every time, with every lama. It is like the moon reflected in different pools of water; it will appear the same size in each one, no matter what the size of the pool.

In order to receive blessing, we must pray fervently, with faith and devotion, to the lama. In the Kagyu lineage, this is especially important. If we take teachings from one lama and have much faith in him, and take teaching from a second lama and think that his teaching is coming from the compassion of the first one, then this is all right. But if one takes teaching from one lama and is not satisfied, goes to another lama and still is not satisfied, it is like trying to sew a piece of cloth with two needles—it will not work.

After completing Ngondro, then you are given a yidam for meditation. There are many yidams, but I usually give people Chenrezig. To meditate on a yidam, you first need the empowerment, then the teaching, and then, after understanding the teaching, you must practice. For some yidams you must stay in strict retreat without speaking except for the recitation of mantra. If one fails in doing this, many obstacles will arise. However, because Chenrezig is a manifestation of the compassion of all the Buddhas, no

obstacles will come even though your practice is imperfect. I do not teach Chenrezig because he is my special friend or anything like that—I have faith in other deities and can teach other meditations as well, but I think you should first practice Chenrezig well, and then you can practice other yidams. If you practice Chenrezig well, then you will come to understand Mahamudra. Once Mahamudra is understood, either in this lifetime or the bardo, liberation will be attained.

By means of the Five Paths (*lam nga*), the veil of defilements and obscurations decrease and wisdom and virtue increase:

Path of Accumulation (*tsog lam*). The path of accumulation of merit and wisdom enables us to practice virtue without difficulties or obstacles;

Path of Application (*chor lam*). This leads to the seeing of emptiness;

Path of Seeing (*thong lam*). The seeing of emptiness enables us to really see the emptiness of mind—this is equivalent to the first stage of bodhisattvahood;

Path of Meditation (*gom lam*). Within this are included the first through ninth stages of bodhisattvahood, yidam meditation, and the Six Yogas of Naropa;

Path of No More Learning (*mi-lob lam*). At this stage, we do not have to meditate; we are never distracted even for an instant—we have reached Buddhahood.

For example, in the practice of Chenrezig, it is very difficult to meditate when our practice is not yet clear; working on this is the Path of Accumulation. When the practice becomes clear, we enter the Path of Application. When we can meditate well for an extended period, we are on the Path of Seeing. When we can see Chenrezig clearly, large or small as you wish, with all his attributes, this is the Path of Meditation.

Once we realize the deity, it can give us teachings directly. On the Path of Seeing, the mind that meditates and the deity on which it meditates are the same—this brings us to the Path of Meditation. Between the first state of the Path of Seeing and the highest stage of the Path of Meditation are included all the ten stages of bodhisattvahood.

There are two kinds of Dharma: worldly and holy. The worldly Dharma is that we must study, work, make money and attend to worldly affairs. The holy Dharma includes these, but also includes that we must accumulate merit, and give up sins and unvirtuous actions as much we can. If we do this then merit and wisdom will increase as surely as the light increases when the sun rises in the morning.

In the Hinayana and Mahayana traditions, the teachings of the Buddha take the form of the sutras. In Vajrayana, the teachings are in the form of the tantras. The Seven Branch Prayer is considered very important from both the sutra and the tantra perspectives. It is a teaching that is especially applied for giving up bad deeds, planting virtue, and accumulating merit.

Before beginning this prayer, we invoke the deity in front of us to whom we will pray. It may be Chenrezig, Tara (Jetsun Drolma), Dorje Chang, Dorje Sempa, etc. Next, we begin the Seven Branch Prayer by prostrating in front of all the Buddhas, bodhisattvas, arhats, and Pratekya Buddhas of the ten directions and the three times who have gone beyond samsara. We prostrate with body, speech, and mind in a pure manner. Second, we offer flowers, incense, light, tormas, pleasant sound, and other pleasant things. We must offer both substantial things like these and things created by the mind. Then we request that the sublime assembly accept our offerings. Third, we confess all the sins we have committed from beginningless time. Fourth, we rejoice in all virtue that has been accumulated by the Pratekya Buddhas, Shravakas (those who have gone beyond samsara but follow Hinayana), bodhisattvas, and ordinary beings like ourselves. We rejoice in the virtue accumulated by all of them throughout the three times. Fifth, we beseech the lamas, Buddhas, and bodhisattvas to turn the wheel of Dharma according to the minds and intellect of all different beings, and that they turn the smaller (Hinayana) wheel and greater wheels (Mahayana and Vajrayana) as well as that which is common to both. We ask that the Dharma be taught uninterruptedly. The sixth branch is that we pray to the Three Roots and Three Jewels to stay among us in samsara instead of remaining in nirvana, until samsara becomes empty and all beings have reached Buddhahood. We ask that they look with loving compassion on all beings who are suffering in the ocean of samsara and help them leave this suffering. Finally, having completed these six branches, we have accumulated great merit, so we pray that the merit be transformed into the root of enlightenment and that it may help us save other beings from samsara.

In Ngondro, when we are prostrating, we are mainly doing the first branch; when we offer the mandala, we are mainly doing the second branch; and when we pray to Dorje Sempa we are mainly doing the third branch. When we come to understand how to pray and practice Dharma, we will see that this Seven Branch Prayer is included in many practices and that it is very important. For example, in Ngondro, at the end of the mandala offering is a condensed form of the Seven Branch Prayer. In guru yoga, there is a slightly longer version of the same prayer.

Question: When one visualizes light going out from Dorje Sempa to the buddhafiels, what is the best way to visualize the buddhafiels?

Rinpoche: Just visualize that they are very beautiful and very pure. You don't need a specific visualization. Each paradise is characterized by a special Buddha: Chenrezig in Potala, Amitabha in Dewachen, Dorje Sempa in Nunpa Gawa, Karmapa in Rumtek, etc.

When you do prostrations, you need a refuge tree for the objects of refuge, for they must be high above you. When you make mandala offerings it is more like going to a king's palace and he is on a big throne and you prepare all the offerings for him. Each Buddha has his own palace, but when you do Ngondro, you visualize only one palace—they can all come to one place in this case.

Question: *When we do the Dorje Sempa visualization, are the commitment being (damtsigpa) and the wisdom being (yeshepa) the same?*

Rinpoche: The damtsigpa is the Dorje Sempa that we imagine, and the yeshepa is the real Dorje Sempa who arrives from his pure land. They have the same form. The difference is as if our body were damtsigpa and our mind were yeshepa. Because of our great clinging to duality, we need to think that there is the deity we imagine and a real one. When they can come together, we give up clinging to the duality and that is good.

It is the same for Chenrezig meditation: first we visualize two forms, although they are really the same. This is because we have learned a lot of Dharma now and we think that the Chenrezig and Dorje Sempa in their celestial palace are really wonderful and the one on our head might not be as good, depending on our meditation ability. Then we must invite the deity in his paradise to come above our head. When we become sure of our meditation, we will be sure that the deity above our head is the real one and we will not have to invite him anymore.

Question: *Who are our enemies? Who are the ones we visualize in front of us when we do prostrations?*

Rinpoche: Those who want to harm us. The Buddha taught mainly the Mahayana, which stresses that we must feel compassion for all beings, not only for those who are old or sick or poor; and not only for those we can see, but for all beings—especially our enemies who obstruct our happiness.

Question: *What is one-pointedness (tse-chig)?*

Rinpoche: Our minds go everywhere, with thoughts going in many directions—it is a bit like this bouquet with leaves going out everywhere. We must make the mind go in only one direction.

Question: *Is Dewachen the easiest buddhafiield (shing kham) to get to, and if so, why?*

Rinpoche: Yes, because Amitabha made a great prayer for it to be easy for beings to get to Dewachen, so if we pray it will be easy for us to get there. There are two kinds of buddhafiield: pure and impure. For example, in Potala, Chenrezig, Ghana Dorje and Padma Sambhava may appear impure, with samsaric qualities, to those who are impure; but to those who are pure, they appear as pure and in a pure land. Impure people can get to Dewachen with a little accumulation of wisdom, a lot of merit, and a lot of prayer (mon-lam). If one is reborn in Dewachen after dying, then just at the time you pray to be reborn, you see Amitabha under the Bodhi tree and then you are really in Dewachen.

Question: *Lama Karma Tinley taught that everything here is Dewachen but since we are impure now we cannot see it.*

Rinpoche: Yes, they are almost the same thing. Our world (Dzambuling) is Shakyamuni Buddha's "taming field" (dul shing), and because we have impurity, we perceive it as impure. If we were pure we would see it as it really is. However, we have some good karma, we are born human and are studying Dharma. Some people have human birth but do not study Dharma so there is no benefit. But when we are reborn in Dewachen, all is pure there. From there we can go to any paradise and meet any Buddha we wish and emanations can be sent from other paradises if needed. This is only the first of ten stages of bodhisattvahood—it is not Buddhahood. From Dewachen there is no going back to samsara, but one can send emanations down to help sentient beings there. We can be reborn in paradise when two things come together: compassion on the part of the Buddha and devotion on the part of beings.

In order to reborn in Dewachen, the following must appear:

Reliance—upon the accumulation field by praying to Amit-abha, Chenrezig and the Three Jewels with a great faith;

Primary cause—the purification of obscurations and accumulation of merit;

Support—bodhicitta, or the thought of compassion and loving kindness toward all beings;

Condition—having prayed with complete purity to be reborn in Dewachen.

If we have purified all our illusory perceptions and appearances, we have already reached all the paradises. But if we cannot do that, we should make Dewachen prayers since we have no idea when we will die.

Upon dying, if we have prayed a lot, then at the time of the Sipai Bardo, we will know we are dead and experience a lot of fear. But if at that time we pray to go to Dewachen, it will happen. However, if we have attachments, they will present obstacles; for example, if we are attached to parents, husband or wife, it will cause us to hear voices calling us back, telling us not to go to Dewachen without them. Then we will hesitate and become lost.

Question: When we die can we hear the puja that the lama is reciting for us?

Rinpoche: At first, in the Sipai Bardo we can hear the puja of the lama because we have some supernatural powers—so we can see if the lama is doing the prayer perfectly or not. If we perceive that he has some fault, it may cause us to have a lower rebirth. However, if we are accustomed to thinking that all monks, perfect or imperfect, are good, then this blessing will enable us to go to Dewachen.

Question: If we are praying all the time to Chenrezig, will we go to Dewachen or Potala?

Rinpoche: You will go to Dewachen, for when you pray to Chenrezig with Amitabha, his guru, on his head, Chenrezig is like a bodhisattva emanation of Amitabha. So you can pray to Chenrezig to go to Dewachen. However, it is also good to go to the Potala. In the West, we can go to a big hotel with nice rooms and good food, hot water, etc.—it is a little like Dewachen, but it costs a lot of money. In Dewachen everything is very nice but it does not cost anything. In Dewachen, if you want to make an offering to the Buddha, then whatever you want to offer will immediately appear in your hand.

So what have we learned about the mind? What is it? If we know that we want happiness and don't want sorrow, then what should we do? If mind does not exist then we should have no happiness or suffering. But the mind needs to be happy and not to suffer. If the mind does not exist, then there is no happiness or suffering, no birth or death, and no one to listen to Dharma, so what is the solution? Does mind exist or not?

Are the body, speech, and mind the same or different? If they are different, how is it that when your mind wants to go somewhere, the body goes? When the mind wants to stop, the body stops. If they are different, how is it that when you eat the body is satisfied and the mind is at ease, but when you don't eat the body is hungry and the mind unhappy?

We must study a little more in order to understand the mind. It is completely devoid of freedom and all suffering comes about because of this. It is the Buddha who has freedom—so we should take refuge in him. Since the mind is empty, we cannot say that it is. But neither can we say that it is not, because we know it experiences great fear and suffering. So what is the mind? It is like the sky, all pervading. It is without form or color, but although its nature is empty, it is also luminous and unimpeded. When we understand this, it is Buddhahood.

At this time we do not recognize the true nature of mind, but when we become pure, we will recognize it and we will be Buddha. Now we are ignorant and although we really have all the qualities of Buddha, we are still too impure to recognize this fact. The Buddha taught many ways to dispel the ignorance and clinging of our minds. Mahamudra is one of them, but it is difficult to understand. There are many people who meditate on emptiness without understanding its nature—practicing Mahamudra in this impure way does not dispel ignorance or ego-clinging.

We must learn the pure path to Mahamudra: prostration and refuge, Dorje Sempa for the purification of sins, mandala offerings for the accumulation of merit, meditation on compassion, and the development of faith. These will provide a pure understanding of Mahamudra. If you have only one hand, it is hard to work. If you have only one finger on this hand, it is even harder. If you have two fingers, it is a little better. If you have all the fingers and two hands, then it is much better. In the same way, it is good to do all these: refuge, Dorje Sempa, mandala offering, and meditation on compassion and faith.

Do not meditate only on emptiness but also on calm abiding. When the mind is agitated, you cannot meditate properly on emptiness so it is useful to try to keep the mind peaceful. Also, it will be beneficial to the mind to pray to the Three Roots and Three Jewels.

It is useful to pray to Chenrezig united with the lama because Chenrezig is an aspect of compassion that comes from all the Buddhas. If we meditate on Chenrezig united with the lama, and on HRI in his heart, then this is calm abiding meditation. The blessing and siddhis will come because all phenomena are interconnected. Two things must coincide: we need to pray to Chenrezig and Chenrezig must have blessings to offer. If he has no blessings, then our prayer is useless. If we do not pray, no blessings will be given. It is like the sun shining outside: if we close the window then we will not know about the sun or be warmed by it; if we open the window the light and warmth can come in. If there were no sun, even if we opened the window, no light or warmth would come in.

Right now we are in a bad time, when the merit of beings has decreased and many are not able to practice Dharma. But if people pray, then the Buddha can help greatly. However, even in very bad times, when no one prays, the blessing of Chenrezig is not interrupted. It is just that because of the bad karma of beings, they cannot take advantage of these blessings.

In a very dark age, when no one prays, people will not live for more than ten years and will not have any faith in Dharma or the causality of karma.

For example, they will think a cow is reborn as a cow, a dog as a dog, and a human as a human. At this time, merit will decrease and defilements will increase greatly. But we should know that everything that comes into the mind is illusory appearance—so all this, too, is illusory.

Good kalpas and dark kalpas are illusory and are not real. Yet, if they are not real, how can we grasp, see, and feel them? It is all like a dream. If we understand that all phenomena are like dreams, then when we dream, we will know we are dreaming and will not feel fear. Then, as we come to understand that we are dreaming, it will help us know when we are awake that it is all the same illusory dream.

There was once a lama who went to Mongolia and met a magician there. Soon he acquired many animals and became very rich—he got married, had many children, grew old, his hair turned white, he lost all his teeth— then suddenly one day he woke up and found that he was not old at all. His wife and children had never existed, all his riches and animals were gone—it had all been a dream, a magic spell. The interdependence of all material things (i.e. riches, wife, children, etc.) is like this—these illusory appearances come to us based upon the interdependences of our own karma.

Another example of this interdependent origination is that in order to get light you must have the interdependence of a power source, a lamp and a hand to turn on the switch. The primary cause is the power station, while the secondary causes are the wires, bulb, switch, hand, etc.

If you do not know about the Buddha but pray to do good, then in your next life you may have a good rebirth, but you will not receive his blessings.

Whatever we do we must understand the Dharma very well. Many people want to meditate, but if they do not ask me first, they will be meditating blindly, without understanding. It would be like the Kyentse Rinpoche who learned just a little how to drive a car but not very well. He left it one day on a hill forgetting to put the brake on. When he came back, the car had gone off a nearby cliff. In the same way, if we do not learn how to meditate first, it can be very dangerous. If we learn only a little about the Dharma but do not practice, it is like a thirsty man who is near the source of the Ganges, knowing it is good water to drink and yet not able to drink it, and dying of thirst. In the same way, the Dharma we hear will be of no benefit unless we practice.

If we meditate on the Four Thoughts until we become certain of them, then whatever meditation we want to do we will be able to. We must meditate on the causality of karma, as many Westerners do not believe in it now. We think that if we study hard, we will be able to make a lot of money and if we do not study, we will be poor. But a baby is not born into a rich family because he studied a lot and another is not born into a beggar's family because he did not study.

People can enjoy a very long life if they have not killed in their previous life. They will be very rich if they have been generous in their previous lives. They will be poor if they have stolen in their previous lives. What happens to us in this life is not only due to previous karma but also due to causes in the present. A person may have karma from previous lives that causes him not to be angry, but a current condition may arise which makes him become angry.

Question: *If we pray for someone to practice Dharma, does it have an effect?*

Rinpoche: Such a prayer will have a good result, but until we reach the first stage of bodhisattvahood, results take one of three forms: immediate, slow, and results we cannot see the fruit of. This will depend on the intensity of our wish and the amount of merit we have accumulated.

Question: *Who are the five Dhyani Buddhas?*

Rinpoche: When we are impure we have five defilements. When we are purified, these five defilements are transformed into five wisdoms, and when these take form, they appear as the five Dhyani Buddhas. If my finger were to be one of the five Dhyani Buddhas and I wrapped a cloth around it obscuring it, this would be like one of the defilements. If I unwrapped the cloth, this would be like purifying it—then the corresponding Buddha would appear.

Question: *If we must have ears to hear and eyes to see, how can we see or hear in the bardo?*

Rinpoche: The fact that in the bardo we don't need any ears to hear is like a proof of illusionary appearance. In fact, the dead person has left behind his body and all his organs, but for one week he clings to his body, still believing

he is alive and so still clinging to seeing and hearing—the same perceptions he had before. After one week his perceptions begin to change and he will begin to have the perceptions of his next rebirth.

Question: *In the Bardo, must we pray to go to Dewachen all the time or just for a minute?*

Rinpoche: We must get into the habit of praying to Chenrezig and Amitabha in order to go to Dewachen. The habit we develop in this life will automatically be brought with us into the bardo.

Question: *Do we have any freedom?*

Rinpoche: No, not really—but when we reach the first stage of bodhisattvahood and Buddhahood then we will have freedom. Our precious human birth allows us a little freedom to practice Dharma, but many obstacles may come, so we must pray to the Three Jewels and Three Roots to dispel them. The little bit of freedom you might say we do have with our human bodies is very limited. For example, we have the freedom of being able to walk, but that is still not a very good way to get from here to Delhi. We don't have the power not to be sick or not to grow old.

Question: *Who is Kuntu Zangpo?*

Rinpoche: He achieved the tenth stage of bodhisattvahood so he was able to emanate hundreds of millions of rays of light and at the tip of each of these rays was a Kuntu Zangpo with offerings. Then each of these emanated again many hundreds of millions of rays of light and at the tip of each of these was another Kuntu Zangpo with offerings, and so on. In this manner, he was able to emanate offerings in a continuous, uninterrupted way.

Question: What is the meaning of all the various instruments used during puja?

Rinpoche: There are many meanings to the different instruments that are used, but the simple meaning is that we find these sounds pleasing so it is good to offer them. It is not that the Buddhas are attached to certain sounds and will be pleased with some or displeased with others. Instead, the purpose of making music during puja is for the accumulation of merit for ourselves.



You have come here from different countries, and some of you may feel disappointed with your jobs, possessions, houses, etc. But you should all be very happy because you have a precious human body, have come here and met a lama, and have received teachings. Many rich people go around the world to see different places and they have trouble in their travels, for to travel like this is the same as to dream—there isn't any blessing in it. But if we do Dharma work, then we will be able to help others, and this is very meaningful.

Unfortunately, many people who have learned Dharma will try to use it to become famous. This is like becoming a great doctor only for the purpose of making lots of money. There is no blessing in this. Instead, we should practice Dharma through the purification of all obscurations and sins. This will result in becoming very happy, and ultimately we will be able to reach the state of Buddhahood and be of benefit to other beings. Then we will be able to accumulate merit and wisdom. These two go together in the same way as if you had film over your eyes and could not see, and then a skillful doctor removed this film so you could see perfectly. In just this way, when you accumulate merit, you will gain wisdom.

Some people think that when we begin to practice Dharma we will immediately gain happiness and become enlightened, but we have been accumulating sins for immeasurable eons. It is like mixing clear water with mud. To get clear water again from this, we must let the mixture settle for awhile before the water will again be clear.

There is no other path to Buddhahood within one lifetime than the Vajrayana, and even on this path it is difficult to reach Buddhahood in a single life. Milarepa's biography tells of the great energy, faith, and patience needed to reach enlightenment.

The most important part of the Dharma is the truth of karma. Ignorance is the cause of the six defilements and the ten unvirtuous acts, which come through the three doors of body, speech, and mind. Through the door of the body come killing, stealing, and sexual misconduct; through the door of speech come lying, slandering, gossiping, harsh abusive words, etc; and through the door of the mind come envy, ill-will, and wrong views.

All beings possess the six defilements: humans commit unvirtuous acts; animals are stupid and do not know what is virtuous or unvirtuous, thus they too commit the unvirtuous acts. Virtue comes from faith, compassion, the wish to help beings, and wisdom. Wisdom is realizing that from good deeds comes good fruit and from bad deeds comes bad fruit; thus, wisdom is the root of virtue. When we have wisdom, then the ten virtuous acts will result. Virtue is extremely rare. Among the six classes of beings, only those with precious human bodies have loving kindness, compassion, faith, and wisdom.

In many countries people gain a lot of knowledge because they go to school and learn in order to get jobs, but this is only worldly knowledge and will be of little help on the path to liberation. Some think that the cause and effect of karma is not real because we cannot see it with our eyes, but that would be like meeting someone from Russia but doubting him when he tells us about it

because we have not actually seen Russia ourselves. Even if we can't see the causality of karma, the Buddha could see all its interconnections and he did not lie; so, we should believe him, and believe in the power of merit. For example, when I was leaving Kham, I had just enough money to reach India, but when I got to Lhasa, I offered everything and then I received back all I could wish for. When I reached Bhutan, I again offered everything and again received back all I could need, so that when I got to India, I could again offer what I had to the monks.

In contrast to this, in Tibet there were many very wealthy people, but now they are in India and often they do not have even enough to eat. Presently there are 60 monks here at Sonada and I must feed them all, but I have enough; and when I had some extra, I built a Dorje Sempa prayer wheel, which cost 20,000 rupees. Then when I went to the West, I had only \$300 and did not know the language, but everything went extremely well. And again, in contrast, I met many Tibetans there who knew English perfectly and yet were having many difficulties.

Merit can have very strong power when you offer it for the benefit of all sentient beings. When you prostrate and say, "I and all sentient beings prostrate...", or when you offer mandalas, you offer them so all sentient beings can reach the pure land. When we practice Mahayana and Vajrayana, we generate a great deal of virtue. If you brag and tell people that you have accumulated a lot of virtue, then all the virtue will be lost—it is like leaving the top off your thermos: all the heat soon evaporates. When I tell you about my merit I do this to give you an example, not to brag. If you have a lot of money, you can offer it; if you do not have money, you can make mandalas to offer in your mind. If you practice unvirtuousness in this life, you will have trouble and will be reborn in the three lower realms.

All virtue and nonvirtue come from the mind. Defilements from the mind lead us to nonvirtue, and from the mind also come the faith and compassion that lead us to virtue. In our minds, these two are now mixed. Practicing Ngondro and Chenrezig will help us to accumulate merit and cleanse sins; they will have very profound effects.

We can make offerings to the Buddha, Dharma and Sangha in Hinayana and Mahayana. In Vajrayana, we can make offerings to the lama, yidam, dakas and dakinis; but these are not really different from the Buddha—they are emanations of the Buddha.

Since we are ordinary beings, we cannot see the Nirmanakaya, Sambhogakaya, or Dharmakaya, but we should have faith and think they are there and make offerings to them. Because it is difficult to see them, by the grace of Buddha, we received manifestations like stupas (chorteri), thankas, statues, and scriptures, so we could know what they are like.

Thankas and statues are the body aspect (Nirmanakaya) of the Buddha. From the Sambhogakaya come emanations of the sound of the Buddha's speech; since it has no form, it has been manifested in the form of the sutras and tantras. The mind aspect of the Buddha (Dharmakaya) is empty, luminous and unimpeded, and takes the form of the chorten, which

represents all the qualities of the Buddha. If you want to learn more about the three kayas, there are many books available.

There are eight famous chortens particularly associated with Shakyamuni Buddha. First, there is "Dudul Chorten," or the "Chorten of Subduing Mara." The night before Buddha became enlightened, many demons came to him; when he defeated them, this chorten appeared (it is the same type that is being built here in Sonada). Then there is the "Mandala Chorten/" which appeared in Sarnath when the Buddha taught his first sermon there. When the Buddha went to teach his mother in heaven, he stayed for three months. When he descended, three sets of stairs miraculously appeared and the Buddha came down the middle of them. Everyone was amazed by this miracle and at this time appeared the "Chorten of Descending from Heaven" (la-bab chorten). The "Chorten of the Heap of Lotus" (pay-pung chorten), appeared when the Buddha was born. He took seven steps in each direction and at each step a lotus appeared under his foot. The "Chorten of the Most Excellent Miracles" (cho-trul chorten) appeared on the occasion when the Buddha had to meet six people of other religions and defeated their ill will with miracles. The "Chorten of Bringing Harmony to Discord" (yen-dum chorten) appeared when there was great discord among the Buddha's disciples, thus he taught the Dharma to them so they were again in accord. At the time when the Buddha was to depart from this world, his disciples prayed fervently to him to stay in samsara. He said he would stay for three more months, and the "Chorten of Complete Victory" (namgyal chorten) appeared. The "Chorten of Nirvana" appeared when the time of the Buddha's stay among beings was finished and he passed on to nirvana. So, at each of these eight times, a chorten appeared in order to benefit beings so that they might accumulate merit. When they appeared, they were real, and they remained as long as the faith of the people who were there to see them was strong enough—then they disappeared. Chortens have many qualities—some people can be liberated just by seeing, touching, and prostrating to them.

Question: *What are the three great chortens in Nepal?*

Rinpoche: The first one is Bodhi. Only three people built it, with great difficulty. Later these three became Urgyen Rinpoche, King Tri Song Detsen, and Khenpo bodhisattva. The second chorten is Tamo Lu Chi (Namo Buddha), also in Nepal. In one of his many previous lives, Buddha took rebirth as the youngest of a king's three sons, who was very compassionate. One day he and his brothers took a walk in the forest, where they saw a starving tigress and five cubs. The Buddha thought he must offer his body as food for her, so he told his brothers to go on ahead and he would come later. He went back and offered his body to the tigress but she was too weak to even be interested; so he rubbed his arms on a tree until blood ran, then he offered this and she began eating. Later, when the prince did not return, his father and brothers, suspecting what he had done, went to the place the tigress had been. There they found his bones, which they collected and placed in a chorten to commemorate this act. Later, when the Buddha went to Nepal to teach, he took his disciples to the place where the chorten had

been constructed. As a long time had passed since it had been built, it had been buried and forgotten, but as the Buddha instructed, his disciples dug at the place, found the chorten, and restored it.

In Vajrayana there is a secret way to make a chorten: inside it go many mantras, two mandalas, and a wooden axe encrusted with mantra and scriptures written in gold. It is said the benefit will be greater if a chorten is made in this way, so I am building one like this now. There are two reasons for this. The first reason is that in one of the heavens there was a very famous god who was always happy. He had with him 500 gods and goddesses, constantly playing music for his pleasure. Then one day, another god gave the prophecy that in seven days he would die, then go to the hell realm and when he had escaped from there, he would be reborn in the animal realms. Of course he thought this was very bad, and he went to the leader of the gods, telling him of this prophecy and asking him what he could do. The god said, "I cannot help you, as I will die also. But do not worry, because now in our world is the Buddha Sakyatuba and he can help you." So they went to the Buddha, prostrated and offered their services. The god told the Buddha of the prophecy and asked him what he could do to escape these rebirths. Then the Buddha told him, "You were reborn in heaven because of certain merit and you will be reborn in hell because of certain deeds. The way to escape from all of these realms of rebirth is to offer a certain mantra and two mandalas into a chorten." The chorten I am now building has the same mantra written on the wall behind it, and the same two mandalas are offered inside. Each of the small chortens being made for placement inside the larger one has a short form of the mantra written on it and a small mandala put in the bottom.

The second reason is that at the time of the Buddha, a very old man was given a prophecy that he would die very soon and so he was very sad. One day he was curious when he saw a large crowd gathered and he went over and saw the Buddha, who also told him he would die very soon. This gave the man faith in the Buddha because it was the same prophecy that was given before. So the man asked the Buddha what he must do to escape from the suffering that would come when he died. The Buddha told him he must go and repair an old chorten which was in ruins and was to be torn down. He said that he must make a certain mandala offering in it. From these two offerings come the two mandalas that are put in this chorten.

The chorten is the most exceptional representation of the mind of the Buddha Dharmakaya for the benefit of sentient beings. Around the time when the Buddha was born, another child was born with very precious jewels in his ear, worth millions of rupees. He grew up to have very great wealth and enjoyment. When the Buddha became enlightened, this person took refuge with him and reached the stage of arhathood. When people asked why this man had been born with jewels in his ears, the Buddha said that many previous lives before, the man had been passing along where a chorten was being built. He was wearing wonderful earrings of great value and he offered them for the chorten. Because he offered such a valuable thing for such a wonderful cause, for 500 rebirths he was born with precious jewels in his ears, always enjoying wealth and ease.

Question: *Aren't these stories a little hard to believe?*

Rinpoche: If you have faith in the qualities of the Buddha, you will believe them, for they are all real and written in the scriptures. In Tibet people heard about airplanes but did not believe in them until they actually saw them. You should believe these just as you believe a person gets human birth because of virtue and a dog gets his rebirth because of nonvirtue. You should have faith in the qualities of Buddha and what is virtue and what is nonvirtue or you will not be able to practice at all. We should have faith in the causality of karma because we do not know what we were thinking about when we were a baby and we cannot tell what our futures will be.

The Buddha taught that the reason some people are unable to believe in and practice Dharma, and unable to obtain siddhis and blessings, is because of ignorance, wrong views, and doubts. Maybe we know a lot of things and are skillful, but these two qualities belong to our mind and our mind does not know everything.

Relics of the Buddha and of many great lamas, and some scriptures, are put in the chorten on a pole, as we are doing in the chorten we are presently building. The two mandalas we are including are those from the remedy the Buddha gave to the god who was going to die, and one is from the remedy the Buddha gave to the man who repaired the old chorten. These are mandalas of the deities.

If you have faith in the Buddha and in the Dharma he taught, you can practice and cleanse away obscurations. But if you have no faith in the Buddha, then you will have no one to trust. You cannot even trust your own mind; you do not know what thoughts will come next—doubt, fear, or anger. You cannot trust your dreams, for you do not know what dreams will come to you tonight. You cannot trust your stomach, for you do not know when it will become hungry.

Question: *Aren't defilements part of Buddha nature too?*

Rinpoche: The mind is like the sky. The sky is always the sky, but sometimes clouds and storms come and rain falls. In the same way, there are defilements in the empty mind. The Tibetan word for Buddha is sang-gye. Sang means having dispelled darkness, and gye means having developed, expanded, blossomed. When the darkness is dispelled, you can see everything clearly. In ourselves we have the root or cause of Buddha nature and this is what enables us to reach Buddhahood. If we did not have this, we would not be able to reach Buddhahood—it would be like trying to wash a piece of coal; however much one washes it, it will not become white. But if one has a white cup that becomes dirty, then one washes it and it becomes clean.

A disciple of the Tenth Karmapa saw Dewachen and wrote a prayer describing it so it could be painted. He saw it exactly as the Buddha described it with Chenrezig, Amitabha, and Ghana Dorje. On the right are Nagarjuna, Chungpo Nalor, Shamarpa; and on left Gampopa, Karmapa, and Situ Rinpoche. The three Buddhas on the right emanate in god, human, and asura realms. The three Buddhas on the left emanate in the animal, preta,

and hell realms. On the right is Chenrezig and on the left, Ghana Dorje. Just below Chenrezig are three bodhisattvas. Four other paradises are in the painting: Medkodpa, Rinchen Jung, Nampar Nangze, and Don Yodrupa. If you are reborn in Dewachen, you can go to any of the other four paradises from there. If you are reborn in Dewachen, there are eight bodhisattvas who come to guide you. Near Amitabha is a wrathful deity who is of the paradise Nayab Tandin. On the other side is Dorje Phagmo, who is from the Ogmin paradise. Just near Chenrezig is Gyalwa Gyamtso (Red Chenrezig), who is the Buddha of the Potala. And there is the wrathful form of Ghana Dorje, who is of the paradise of Chang-lochen.

If you are reborn in Dewachen, you can go before noon to meet any Buddha in any paradise and be back by afternoon. There is no night in Dewachen—no sun or moon—only the light of the Buddha and the light you emanate yourself. The only way you can tell when it is day or night is that flowers open during the day and close at night. One day in Dewachen is the time between the beginning of a kalpa and its dissolving. If you have accumulated a lot of merit, have strong prayers and no doubts about being reborn in Dewachen, then you will be reborn there in a flower that opens. If you have a little doubt about whether or not you will be reborn there, you will be reborn in the center of a flower that takes a very long time to open. Nonetheless, you will be very happy inside this flower for you will be able to hear all the sounds around you, the teachings of the Buddha, and you will know where you are.

In Dewachen, we will have a body like a human, but be very beautiful and happy and able to manifest miracles, since our minds will be free. We will have no defilements; we will have happiness and joy without attachment. We will make many offerings to all the Buddhas and whatever we want to offer will appear in our hands. We will have extra-sensory perception, since we will have reached the first stage of bodhisattvahood (although not as great as that of the Buddhas).

Dewachen is reached through compassion, prayer, virtue, merit, and faith in the Buddha. If we cannot meditate very well on the development stage and on Mahamudra, then it is important to pray to be reborn in Dewachen; if we have great faith, we can be reborn there. The Buddha taught about Dewachen and after that many lamas saw and described it and from that, people wrote prayers and painted thankas. When we have cleansed away our many obscurations, then we will be able to see it too. For now we must simply believe in the teachings of the Buddha.

Question: *After being reborn in Dewachen, how can we help sentient beings?*

Rinpoche: Through extraordinary power, we will be able to see their suffering but we will not be a part of it. If you have a connection with sentient beings and if they have some faith, you will be able to help them, for example, by sending a hundred emanations to them, because you will have reached the first stage of bodhisattvahood. You will take teaching from Buddhas and slowly proceed to the second and third stages of bodhisattvahood, and so on, until you reach Buddhahood. Our world (Dzambuling) is an impure paradise;

its external container is made of earth, wood, water, fire, and all these are destructible. Its contents are also impure because they too are destructible.

Question: *I thought that in the Mahayana tradition we were supposed to think of staying in samsara to help all beings.*

Rinpoche: In Dewachen, because you have free will, you will be able to help other beings; if you stay in samsara you will not be able to help anyone. Once you reach the first stage of bodhisattvahood, then you can either remain in samsara to help other beings or go to Dewachen. As it is difficult to reach the Path of Seeing—the first stage of bodhisattvahood—in this life, you need great energy and wisdom. If you have not reached the first stage of bodhisattvahood in this life, then at the time of death, by the power of your prayer, you may be reborn in Dewachen.

Once we are dead, the body is gone; the only body that remains is the one created by the mind. In that state, if we think of America, then immediately we will be there. If we think of China, we are likewise immediately there. So if the mind is accustomed to praying to go to Dewachen, then it will automatically do this and by the power of this prayer you will be reborn in Dewachen.

Imagine that my hand is the body, this paper is the mind, and that they are bound together by a string (which is like the clinging of ego). In this same way our minds and bodies are bound and not completely free. So, even if the mind wants to go to Dewachen, the body remains here and the mind is tied to it. At the time of death, however, this string is cut and the mind is free to go to Dewachen. The string represents the clinging of the mind and clinging of the body. If my mind wants to go to America, it can; but then it must come back because the body is here. A tulku (enlightened emanation body) in Dewachen can send many emanations—this ability depends on the stage of bodhisattvahood that has been reached. Karmapa, for example, can send 10,20, or 100 tulkus—or as many as are needed; then, when they are no longer needed, he can send them elsewhere. Our minds have a very great power: the potential of the Buddha mind. But now there is the string binding it—or the clinging to ego—that inhibits its freedom and power. When we do not know how to meditate, our mind is like the hand bound with string. We learn how to meditate a little, and it is like the hand bound by a rubber band. When we know how to meditate, it is like a hand that is now free to open.

Question: *If one has certainty that at death one will go to Dewachen, isn't this a kind of pride?*

Rinpoche: There is no pride in having the certainty of faith that you will be reborn in Dewachen. There is a bit of ego clinging, but pride is thinking that you are better than another. One way for the mind to become firm and to realize its own Buddha nature is to accumulate merit through yidam practice in the development stage. If we have faith in the Buddha and the lama and pray to them, our minds will become firm.

Question: *Is there a single Buddha or are there many?*

Rinpoche: At the beginning, we can say there are countless beings and many of them will become Buddha. But since Buddhahood is a state of mind, we can also say there is just one Buddha. It is like space, which is empty, but in this house space has been divided into many rooms, although space is itself one. When one's mind is purified and is Buddha, then there are no more separations. At the beginning there is no other way except to have faith in the Buddha and to have this, one must know the Buddha's qualities. The Buddha takes many emanations to suit the minds of individual beings (some like short hair; some long hair; some hair going up; some hair coming down; some, hair going to the left or right). Some like to purify obscurations, accumulate merit, or meditate on emptiness, on peaceful yidams, or on wrathful yidams. To meditate on one special yidam is good, but one must have certainty that the deity is the real Buddha; then one can reach Mahamudra very quickly. It is also good to meditate on emptiness, without form or color.



Once an Indian boy was studying here. His mother came and said she had seven children, but that all the others had died, so she wanted her son to come home, get married and have a son so this son could be the family's heir. But she was very foolish, for even if the boy married he might not have any children; he might have a girl; or the child might die.

All the paradises of the Buddha are beyond measure or description. We are impure and the Buddha is pure, so naturally what is pure cannot be measured by what is impure. In talking about beings and the Buddha, we must be aware that beings may take many different forms of illusory appearance, so there is no way we can measure them together. In the same way, people come in different sizes and shapes: nice bodies and not so nice; tall and short; with long or short lives; some healthy, some sick. Among the gods some have 500 girls and boys to dance, play, and amuse them; some have other kinds of pleasures. All these differences come to us because of the illusory perception of the six classes of beings, and all this illusion comes from our good or bad karma, or a mixture of both. When these illusory appearances are purified and disappear, then this is the state of Buddhahood. But since the Buddha has so many qualities and they are incomprehensible to our minds now, we cannot understand all the differences and appearances that are manifested. If we examine our minds and try to see where we are coming from; i.e., what our past karma was, where we will be reborn, how long we will live, etc., we will not be able to know these things because our perceptions are clouded by ignorance. It is like being in total darkness, without the light of the sun, moon, or stars.

By ourselves, we cannot tell anything of the cause and effects of karma. Only Buddhas and bodhisattvas know this. We will know it only when we have reached the third stage of Mahamudra (ro-chig). For now, we must believe in the causality of karma, which the Buddha taught. For example, if we kill, we

will be reborn in the hells. When we finally gain a human rebirth again, we will have a short life, much sickness, an ugly body, and an unhappy mind. If we give up killing, then we will gain rebirth as a god or chakravartin (world ruler). When we regain human birth, we will have a long life, a healthy body, and a happy mind. If we practice sexual misconduct, we will be reborn in one of the three lower realms. When we finally obtain a human birth and get married, we will always be in discord and feel the need to lie to our husband or wife. If we give up such misconduct, we will be reborn in the god realms and when we again gain human birth, we will have a husband or wife with whom we will always be in accordance. According to the causality of karma as the Buddha taught it, we must give up bad deeds and practice virtue in order to gain a good and happy rebirth.

We are all followers of the Vajrayana path, and this is a very profound tradition. Because we commit so many unvirtuous deeds with our body, speech, and mind, in Vajrayana we meditate on transforming our body into that of Chenrezig, our speech into his mantra, and our mind into samadhi. We should meditate by taking refuge, raising bodhicitta, then meditating on the body of Chenrezig. At the end, dedicate the merit and make Dewachen prayers—then there is no way to miss. The blessings will come quickly according to our energy and diligence.

If we meditate on our body as being Chenrezig's body, our speech his mantra, and our mind his mind, then we can attain Buddhahood. Some people think it is easy to reach—that it takes a few weeks or months—but our minds are obscured by a lot of illusion and many things in us must be purified. It is not that the blessing will necessarily come very slowly—it all depends on our faith and energy. For example, in Tibet there was once a man who knew about Dharma but did not practice. Then when he grew old and felt he was about to die, he went to a lama and asked what he could do to be relieved of his fear. The lama told him to meditate on Manjusri and he gave him the empowerment, which the old man took without any doubts. By meditating very strongly for only one day, he was able to see Manjusri. We cannot do this because we have too many obscurations and doubts in our minds. Reaching Buddhahood by having great faith in the causality of karma is not so difficult in itself, but it is difficult for us because of all our obscurations and bad karma.

To practice Chenrezig we need the Six Paramitas:

Wisdom—without this we will not know how to meditate;

Concentration—or an undisturbed mind;

Energy—or diligence;

Patience—which, with energy, is the friend of wisdom;

Generosity—so our merit will not be exhausted;

Morality—refraining from negative actions; this supports our practice.

The Buddha meditated in one place for six years and he suffered a great deal, but he endured and gained enlightenment. To have energy, we must meditate on the Four Thoughts: the precious human body, impermanence, karma, and the shortcomings of samsara. If you suffer from pain in the legs

when you meditate, think that your suffering is very little and that you may die and be reborn in hell, where the suffering will be much greater. You should remain sitting as long as you can, keeping your mind on Chenrezig.

In order to have one-pointed mind, many conditions must come together: you must sit very straight so the blood can flow in the channels and the breath can move freely. If you give up sitting like this because it is too difficult, it is like letting your mind wander while driving your car. You must remember what you are doing, keeping your eyes on the road and your foot on the gas—otherwise, you will be in trouble.

If your mind gets very tight, perhaps you need to relax for a few minutes or half an hour, then continue. You can gradually increase the time of sitting each day; today a half hour, tomorrow 40 minutes, etc. It may also be useful to change the object of meditation; for example, if you are thinking of a yidam, you might change to a prayer or contemplate the Four Thoughts. When you meditate on Chenrezig, you can think of your body as a white tent with a HRI inside. Think of Chenrezig's ornaments as symbols of all the Buddha's qualities; fearlessness, power, etc. It is excellent to see these ornaments. Of course the deities did not have to buy their ornaments; rather, they are a symbol of the enlightened quality of the Buddha.

In Lhasa there was a very large statue of the Buddha without any ornaments, and Tsongkapa made ornaments for it out of gold. Because of the great merit of this deed, he reached enlightenment and the Gelugpa sect (which he founded) became very stable after that. The deities' ornaments are symbols of great merit and a means for beings to accumulate merit. Just thinking in your mind of Chenrezig's ornaments is a good connection to have with him. If you have a lot of wealth, it is good to use it to make holy objects such as chortens, statues, and for offerings to the holy objects. If you do not have much wealth but sincerely make offerings with honesty and devotion to the Buddhas and bodhisattvas, and with compassion and loving kindness for all sentient beings, it is an excellent way to reach Buddhahood. If your heart is sincere, such offerings will be even greater than the material ones.

Question: *What is the meaning of Dorje Sempa's mantra?*

Rinpoche: The mantra of Dorje Sempa pertains to the most secret part of Vajrayana, the teaching on emptiness (tongpa nyi), and must be translated very carefully. For example, in Tibet there is no such thing as a mango. So if you translated "mango" into Tibetan, it has no meaning. In the West, since there is no Dharma, to translate the meaning of tongpa nyi and other such terms is extremely difficult. Many mantras like OM MANI PADME HUNG, and Tara's mantra, etc. are difficult to translate. The Buddha taught them as a way to reach Buddhahood, so we should have faith in them. It is all right not to know their meaning, but to focus on the sound and believe they are beneficial. However, we should learn the meaning of prayers such as the refuge prayer and Karmapa Chenpo, and we should think about their meaning as we recite them. For example, Karmapa is the action of the Buddha that comes for the benefit of all beings.

Question: *When the Buddha taught Vajrayana, was any of it written down?*

Rinpoche: It was not written but taught to bodhisattvas, both male and female, who learned and practiced and in turn passed them on by secret oral teachings. Now it has been written down so people will not forget.

Question: What are the four initiations one may receive in an empowerment?

Rinpoche: The Vase Empowerment (bum-pa wang) is the outer initiation to cleanse all obstacles of body and enables you to meditate on the body of the deity. It gives you the blessing of the body. The Secret Empowerment (sang-ba wang) gives the inner initiation of speech. It purifies all obscurations of speech and enables you to recite the deity's mantra. The Wisdom Empowerment (sherab wang) is the empowerment of mind and wisdom. It purifies mind and enables you to meditate on samadhi. The Word Empowerment purifies all three together and enables you to meditate on appearance and emptiness, sound and emptiness, awareness and emptiness, and Mahamudra.

Question: *What is the difference between sherab and yes he?*

Rinpoche: When our mind is impure, there are many dualities. Like the fact that we have a mother and father, two arms, two legs, two ears, etc.—everything is dual. But the skillful means of bliss and the wisdom of emptiness transform these dualities. On the path you use wisdom (sherab) to attain primordial wisdom (yeshe). Primordial wisdom is the final destination: enlightenment.

Question: *Is there more benefit if one practices Ngondro intensely or as fast as one can?*

Rinpoche: If you are studying while practicing Ngondro, thinking about what you are reciting from the text as you repeat it, then meditation may go slowly. If you just read it without studying it, it may go very fast. Think that the Three Roots and Three Jewels are in front of you and pray to them with great faith and prostrate to them. If you keep a clear visualization with devotion to the Buddhas and compassion toward sentient beings, then going fast is good. If not, it is better to go slow with meaning.

The meaning of sa-shipo-chu is that from all that is pure in this world, you offer the very best to establish all beings in the pure land. When we meditate on Dorje Sempa, he is on top of our head and if we can see him, that is very good. If not, then we must have great faith that he is there. We think of him pouring forth wisdom nectar, which enters us through the crown of our head and fills our whole body. All our sins and obscurations pour out of our pores in the form of black liquid, leaving our body pure, empty, and like a rainbow. We visualize Yama, the Lord of Death, under the golden earth. We have many debts to repay; in past lives we have killed our parents and committed many sins over and over again, so sometimes we should meditate on offering our bad karma in the form of black liquid to Yama. We must face him in the bardo, so this karma can be left to emerge then, or we can purify it now. All

beings must pass through his mouth. He is the one depicted in *thankas* outside of the wheel of life. If we can understand that the true nature of our mind is deathless, then we will not have to pass through his mouth any longer. Jetsun Mila taught, "Through the fear of death I went into the mountains, but now, after practicing, I have no more fear."

Question: *If we kill only once, is it our bad karma from deed that causes us to be reborn for so long in hell?*

Rinpoche: It is because it is such a great sin that it is this way. And it is an even greater sin if it is committed with anger.

Question: *Is Dorje Sempa practice the best way to get rid of all the bad karma we have accumulated?*

Rinpoche: The best means of purification is meditation on Mahamudra because through this all sins and obscurations are eradicated. If we cannot practice this, then it is best to do Dorje Sempa. The twelve links of interdependent origination (surrounding the Six Realms on the *thanka* of the wheel of life) all begin from ignorance. One turn of the wheel, from ignorance through all twelve links, until the time of death, leads back to ignorance. But if you can understand the mind and transform ignorance into knowledge—which is the practice of Mahamudra—you will not have to be reborn again in *samsara*. Dorje Sempa is like soap and sins are like dirt on the hand. The dirt is what obscures Mahamudra, so when you purify through the Dorje Sempa practice, Mahamudra realization is brought out. Looked at in that way, Dorje Sempa is the best method of purification.



Dorje Sempa

The quickest way to change ignorance into knowledge and break the twelve links of interdependent origination is the Vajrayana. By means of Mahamudra, you can reach liberation in one lifetime. If you cannot do this, then by keeping samaya vows with the lama, a superior practitioner can reach liberation in three lifetimes; a mediocre practitioner in seven; and a lower practitioner in seventeen lifetimes. If your lama tells you not to drink chang and you do it anyway, you have broken your samaya vow (damtsig). As a lama, I have told you to do only virtuous deeds and to give up sins—as much as you are able to. If you keep your samaya but do not obtain or

understand Mahamudra, then the lama can keep you from being reborn in the lower three realms and you will have either a human rebirth or rebirth as a god, and will be able to practice Dharma again.

Question: *If we take vows from a lama in one life, do they carry on into the next life?*

Rinpoche: The vows in Vajrayana and Mahayana you take until reaching Buddhahood. Hinayana vows, however, are just for a specific, short time. Depending on how steadfast you are in taking vows and keeping them, in your next life you will still have them and they will be easier to keep because you will have a better body. If you take bodhisattva vows, these are your vows until you reach Buddhahood.

Question: *When we die, is it all right to pray to Karmapa instead of Chenrezig?*

Rinpoche: It is the same thing if you pray to Karmapa, as he is an emanation of Chenrezig. It is even better to pray to the lama to go to Dewachen, as all yidams and deities are an emanation of him.

Question: *When we die, can we just pray to Chenrezig not to be reborn in samsara, or should we pray specifically to be reborn in Dewachen?*

Rinpoche: We should pray specifically to go to Dewachen. Of course, if we have practiced Mahamudra in this life and have understood its meaning, then we can meditate on Mahamudra. We must have faith that our lama is the Buddha, that he has all the Buddha's qualities and no faults—faith that he is completely purified and fully blossomed like the Buddha. We should not think of him as young or old, or with these manners or those habits. We should feel certain that he is the Buddha, having taken this emanation to help all beings. If you think that I am Buddha, then you can say "Kalu Rinpoche Cheno." The most important thing is how you think. Since you have received secret Vajrayana teachings, it is very important to think that the lama is Buddha.

Question: *Why do we take refuge?*

Rinpoche: Taking refuge is like being a foreigner who has arrived in a new country and doesn't know anything. If you meet a powerful influential person he can help you; if you meet ordinary people, they cannot do anything to help you. Similarly, in Dharma, as we are beings with absolutely no freedom, we must take refuge in those who have realized the true nature of the mind. Some people think there is no need to take refuge in the Three Jewels and that they only need to take refuge in their own minds. But until we reach the highest goal of realization, there is no way to take refuge in your mind. When you realize Mahamudra, then you will receive all the siddhis and blessings of the Three Jewels and at that point you can take refuge in your own mind. I say this to you because it is very important to take refuge in the Three Jewels. If you want to plant a crop, then you need a good piece of land so

that what you plant will grow well. If you do not take refuge, it will be like planting your crops in sand— nothing will grow.

When we are new to practice, our virtue is like a seed; then as we practice more, it becomes like a shoot, then like a flower and finally, like the fruit. The flower and fruit are like Buddhahood.

The Three Jewels have very great blessings—great power, great compassion, and great siddhis. To achieve siddhis and blessings, you must clear obscurations from the mind; realize great faith in the Three Jewels; feel great compassion toward all beings; and understand Mahamudra.

Obstacles, like unhappiness, may arise and make you not want to practice Dharma. You may get sick or be put in jail. A member of your family may die. The greatest obstacle is not being able to meditate—wandering around from place to place with an agitated mind, unable to concentrate. Then, faith and compassion decrease and defilements increase.

All of us have taken refuge in Mahayana. The most important thing in Mahayana is bodhicitta, of which there are two kinds: ordinary bodhicitta, which is the understanding of compassion; and absolute bodhicitta, which is the understanding of emptiness.

Compassion is what we feel when someone we love is sick, or when an injustice is done to someone we care about. We should have this same feeling at all times for all beings, because all beings are just like us. Whether they are hell beings, ghosts, animals, humans, jealous gods, or gods, their minds are empty, without form or color and, like us, they have obscurations of mind and ego-clinging. As we know, all beings are empty; but, not realizing this, they suffer greatly from this ego-clinging. For example, when the defilement of desire for fame or wealth comes to us, we should see that all samsaric needs are empty. But we do not realize this, and so if we are able to obtain the object of our desire, then we will suffer from the fear of losing it. When we lose it, we will suffer again. We should feel compassion for all the beings who inhabit this realm of samsara. Having recognized all the sufferings that arise from ego-clinging, then when we see that someone is sick or in difficulty, we can only feel compassion. We should also remember that all sentient beings have been our mother, father, sister, brother, son and daughter so many times in the past. Tibetans feel very great love for their parents, so if they see them hungry or with ragged clothes, they feel great compassion for them. We should feel this way toward all beings.

If we do not have both compassion and wisdom it is like having two broken legs. If we give to the poor and hungry, it may help for a little while but they will soon be hungry again—this is an act of compassion, but it is limited. The only way we can really help is to help them reach Buddhahood, but we cannot do this until we have reached it ourselves. On this fact we should meditate, as well as on compassion and bodhicitta.

The greatest gifts are those of loving kindness and Dharma. Some people think its not useful to practice Dharma and that it is much better to give food or money; however, although it is good to give these things, they are soon exhausted. We should work hard in our meditation in order to reach

Buddhahood, because only then can we be of real benefit to all beings. When we become perfectly pure and stainless, through meditation on loving kindness and compassion, then we will reach Buddhahood and be able to help others.

Question: *What does it mean when you say we should help other beings by leading them to the path of liberation?*

Rinpoche: All sentient beings suffer and cannot see an end to their suffering. To lead them to the path of liberation is to show them the way to end their suffering. When one reaches Buddhahood, there is no ego-clinging, but there is some action of the mind. What is now loving kindness and compassion will be transformed at the time of reaching Buddhahood into all the qualities and powers of the Buddha's mind. The Tibetan word for sentient being is *sems chen*, which means "to have mind." The Buddha knows not only that beings are empty but also that they are suffering and that they want to end their suffering. For example, often when we dream, we feel a lot of discomfort and fear, but these are not real—yet the mind suffers from them. The Buddha understands this aspect of the mind.

A mind bound by ego-clinging cannot do anything for itself, nor can it help others. Once it has been liberated, it is free to help. A man and woman may feel great love toward each other for a while, but through faults of mind, their love may change to aversion. Our minds are this way—always changing from one defilement to another.

Question: In order to benefit others, should we only practice meditation or should we also give money to the poor?

Rinpoche: Primarily one should meditate. If you give without meditating, obstacles may arise; for example, you could become angry at the beggar you gave to. The Buddha gave his wife, his eyes, his arms and legs, his head, his body, everything. But you cannot do this until you realize emptiness. If you do, you may regret it.

However, it is good to give as much as you can now. In one of his incarnations, the Buddha was born as a king in India. During his reign there was a great drought and the people in his kingdom had no food, so the king gave to all his people from his own storehouse. He gave them enough food for a month, and in his reserves he kept enough to feed his people for another three months. At the end of the month, there was still a drought, so he gave a third of what remained of his food. Then a Pratekya Buddha came to the kingdom, and the king gave him a third of his remaining stores. Then another Pratekya Buddha came; he again gave a third of what he had, and was very happy to do so. Now there was nothing left; but as the end of the month drew near the king was very happy, praying to the Three Roots and Three Jewels. Finally, on the last day—with no food left—there was a great rain of gold, and all the hunger and needs of his people were satisfied by this blessing.

The practice of emptiness and compassion should help each other, just as these two sticks of incense I hold together support each other. Just one by

itself cannot stand. We must sometimes think about emptiness and sometimes about compassion, and realize how they are really together. Our understanding of them is still very small, so we must work hard and have faith in the Three Jewels so they will grow.

Question: *If someone, like the biscuit man, comes in when you are meditating, is it all right to throw him out?*

Rinpoche: You should not feel anger if someone comes in the room while you are meditating or doing prostrations, even if he just sits there and will not leave. You should just continue with what you are doing—it is a blessing for them to be present. However, if you really feel you must be alone, you can pretend to be angry while silently saying OM MANI PADME HUNG, but not really feeling anger. If you are really a bodhisattva and a thief comes and steals from you, you will not feel any anger or attachment.

We should prostrate; make mandalas; practice Dorje Sempa to purify obscurations; practice guru yoga; and meditate on Chenrezig as our own body. In this way we will progress quickly toward liberation. It is always good to investigate the nature of the mind. If thoughts arise in the mind when we meditate, we should ask where they come from, where they reside and where they go. Who is thinking them? In every country in this destructible world, there must be an agent to guard and increase the power of each country. Just the same, our minds have many agents to watch its comings and goings and its activities.

Question: *What is the benefit the mantra; "Kunchog sum la chag tsal lo Namo Manjushriye Namu Sashri ye Namu Uttama shriye so ha" ?*

Rinpoche: The recitation of this mantra, when it is accompanied by prostrations, serves to multiply the benefit of the prostrations 100,000 times. This mantra was taught by the Buddha.

Before doing Chenrezig practice, you must first take refuge, then generate compassion for all sentient beings. Every morning when you awaken, say the refuge prayer and think of the visualization in front of you—this protects you for the rest of the day. Then go for refuge, generate compassion, and meditate on Chenrezig—any size, it doesn't matter—it depends on your mind and your faith.

When you visualize using a metal or clay statue or thanka, think of it as like clear light. If you cannot see it, then think and believe it is there—not like a body substantial or attached, but like a rainbow reflection. Just as you can see flowers reflected in a mirror, likewise you can really see Chenrezig, but he is not substantial. However, he is more than just a reflection—he has great compassion for all beings, great wisdom, blessing, and power. The lama and Chenrezig are the same essence; they just take different forms or emanations. You can recite, "I and all other sentient beings take refuge in you, Chenrezig. Please help us get beyond the suffering of samsara into nirvana." When you make a strong prayer like that, Chenrezig knows what you are praying, emanates light as blessings, and it is beneficial for all sentient beings. When this happens, the entire outer environment becomes

the pure land—not at all like this human realm we inhabit. In the pure land everything is beautiful: plains, hills, mountains, trees, grass, water. Everything is there to bless and help people. Here, mountains can be treacherous and trees can fall and kill people. In a pure land everything is beneficial for beings: drinking water is like drinking nectar; when beings absorb the light emanated by Chenrezig, their bodies become the same as Chenrezig. In your meditation, your own body also becomes the same as Chenrezig—like a rainbow. All sound is Chenrezig's mantra; the mind is Chenrezig's mind. You repeat the mantra and think all other sentient beings are doing the same thing. The entire world is filled with the mantra, like the humming of bees. Then you keep one-pointedly thinking everyone is Chenrezig or think of yourself as Chenrezig. Then again recite the mantra and relax. You can one-pointedly watch the HRI in the middle of the heart center surrounded by the mantra. If many thoughts arise and you become tired, just watch them. Or you can pray strongly to the Chenrezig above your head. If you get tired, just feel compassion for all sentient beings. To make your compassion grow, think that they have all been your mother and father, and that you have felt great love for them in the past.

Your parents love you very much, but even this may be obscured by ignorance. They will soon die, but they do not understand this. They want you to stay with them and work in the same way they do. Our mothers and fathers will get old and one day they will become sick and die; all their love for their children and all their worldly goals will be left behind. Even their sense of self will be separated from them. After one week in the bardo, they may still think of their children or their property, but after another week they will no longer think of this life. They will begin a new illusion and go toward a new birth. If they gain rebirth as an animal, they will suffer greatly from stupidity. If they are a bug and they alight on you, you may shoo them away or swat and kill them. Very often a parent gets reborn as a family's dog—very protective and always growling at strangers. If they are reborn in hell, or as a hungry ghost, they will not know where they came from, nor anything about their past—they will be too absorbed in their suffering.

Question: *Are what we in the West think of as ghosts the same as hungry ghosts?*

Rinpoche: Yes, the ghosts people see are the same as hungry ghosts.

Question: *Can people also see hell beings?*

Rinpoche: Only people with clairvoyance (ngo-she) can see them.

Question: *Who are the torturers in hell?*

Rinpoche: Some of them are sentient beings, but most of them are an illusion, like a bad dream. You might wake up and see it is only a dream but the mind still suffers.



Chenrezig

Question: *When we meditate on Chenrezig, is this also an illusion?*

Rinpoche: When we visualize Chenrezig it is truth (den-pa), not illusion. But when you visualize Chenrezig as a rainbow or a reflection, you still have attachment. As the good habit of visualization develops, gradually the attachment will disappear and you will really see Chenrezig as a real rainbow.

There are two kinds of dreams: pure and impure. When you dream of Chenrezig, it is a pure dream. If you dream of a man, it is an impure dream.

Question: *What rebirth will people have who commit suicide?*

Rinpoche: Suicide is a very great sin. It brings rebirth in one of the three lower realms.

Question: *Is there any way we can help hungry ghosts?*

Rinpoche: If you have very great compassion, you can help them. If not you cannot. If you have enough compassion, then even if you spit and say OM MANI PADME HUNG, it becomes like water and food for hungry ghosts. In the first turning of the wheel of Dharma, the Buddha taught that if a monk takes water or tea in a bowl and throws it out, this can be an offering to hungry ghosts. In the Vajrayana, anyone practicing Dharma can make such offerings to suffering beings. If compassion is there, you can make offerings with the mind. Things like the water and rice on the altar can be thought of as offerings.

When the Buddha was alive, there was a very beautiful woman who was always admiring herself in the mirror, taking care of her beauty, thinking very much of herself. When she died, a snake came to her body and went

crawling all over it, trying to get into her eyes and mouth. The Buddha took his disciples to the place where the body was and the disciples asked why this snake was trying to get inside the body. The Buddha explained to them that the snake was the woman's rebirth and she was so attached to her body that she was trying to get back into it.

In a previous life, the Buddha was born as a king. During his reign there was a great plague that spread through the land and there was no cure except the flesh of one fish. So the king, knowing of this cure, went into his room and prayed with great faith and devotion to be reborn as this fish to save his people. Then, with great faith in the Three Jewels, he jumped off his balcony and was reborn as this huge fish. Through supernatural power he was able to talk and told the people, "I am the fish whose flesh will cure the sickness in this land. Please eat of my flesh and be cured." So he turned one side to the people and they cut all the flesh from it. Then he turned around, and they cut all the flesh from that side. When they had finished, he turned again, showing how the flesh had all grown back on the first side. In this way he was able to offer enough flesh to cure all the people in the land.

Question: *What is the difference between Chenrezig and Dorje Sempa?*

Rinpoche: Chenrezig is Buddha and so is Dorje Sempa. The Buddha has completely realized both and his mind is completely free, so you can also say Chenrezig is Dorje Sempa and Dorje Sempa is Chenrezig. But Chenrezig is a special emanation of the Buddha's compassion and Dorje Sempa is a special emanation to purify the sins and obscurations that all beings have. If Dorje Sempa is your yidam, it is for the purification of sins and obscurations, and when you pray to him, along with purification, he will also give his blessings and siddhis and bring you to enlightenment through this practice. If you pray to Chenrezig, it is especially for compassion, and will also yield blessings and siddhis and the attainment of enlightenment. Dorje Sempa embodies both skillful means and wisdom.

In Mahamudra, skillful means takes the form of Dorje Phagmo. All Buddhas understand the true nature of emptiness/wisdom and compassion/skillful means, so they have reached enlightenment; and all Buddhas come from emptiness and so emptiness can be seen as a kind of mother. Dorje Phagmo is seen as the mother of all the Buddhas and as such, she has great love for all her children. It is very good to visualize oneself as Dorje Phagmo—blessings will come quickly. Dorje Phagmo is the emptiness of form, and all Buddhas come from this. In the Kagyu lineage, Dorje Phagmo is a special secret yidam for Tilopa, Naropa, Marpa, Milarepa, and Gampopa—all great Kagyu lamas have practiced and realized this yidam.

Question: *What is special about Vajrayana?*

Rinpoche: In Hinayana and Mahayana there are no teachings concerning the root lama. If you go step by step, you can understand Vajrayana. If you do not understand it, it will seem to be just lamaism. It is very bad to talk about Vajrayana practice to someone who does not understand it. You practice Vajrayana if you want to become enlightened very quickly.

In Vajrayana, the Buddha is like the sun, the lama is like a magnifying glass, and the disciple is like a piece of paper, which will burn very quickly when magnified sunlight is directed onto it. The yidam is very important and necessary in Vajrayana; as are all aspects of the Three Jewels. The lama must have the authority to bestow the empowerment and must have had experience in doing the practice. When you practice Vajrayana, all blessings and siddhis come from the root lama. Do not think that the yidam is one thing and the lama another, for this is not true. Their essence is the same.

In Vajrayana, there are only two directions you can go: straight up or down. From the lama comes blessing, power and siddhi. From the disciple comes faith and devotion to the lama. When these two come together, there is samaya.

There are many different bonds you can have with your root lama. If you have wrong views, break your vows, or if your lama tells you to do something and you do not do it, you can repair your vows by going in front of the lama and repenting very strongly. Or if your lama is far away, you can do guru yoga and sincerely repent.

In this destructible universe, there are two Dharmas: worldly Dharma and holy Dharma. Worldly Dharma is only beneficial for this lifetime, so it is not as useful as holy Dharma. In worldly activity, we commit a lot of sins that will return to us in future lives. With the holy Dharma, it is difficult to perceive results over short periods of time, but if we practice a lot the results will be perceivable even in this lifetime and in our next lives, the results will certainly be there. Some people think they can practice Dharma by doing nothing at all: no prostrations, no mantra. There is no benefit from Dharma that is practiced like that.

Because the Buddha has escaped all ignorance and has expanded all knowledge, he knows everything: the state of all things, the remedy for all things, how some states seem better or worse. We take refuge in him because he has this complete knowledge.

You should have great certainty in the causality of karma and if you have any doubts, ask me. By ourselves, we cannot know what the defilements and poisons are. The Buddha taught that they have no color or form—but we should investigate this for ourselves.

When I teach foreigners about the defilements—pride, jealousy, stupidity, anger, and greed, they do not think that attachment is one of them. But just look at this tom-cat; he has several defilements, but most of all, he has attachment. His attachment is to this female cat!

All sins come from defilements, and all defilements come from ignorance. The Buddha taught how to get rid of ignorance so that the defilements and sins are exhausted. He taught external means of getting rid of sins, such as becoming a novice or monk. He also taught inner means, such as meditation on Mahamudra, in which one sees that all sins are emptiness.

Laypeople can take two kinds of vows (genyeri): the vow never to marry; and the vow to have only one husband or wife. Through such vows the mind is less distracted and fewer defilements arise. All Dharma— external and

internal—has been taught for the purpose of decreasing defilements and increasing virtue. There is benefit in taking genyen vows; for example, if a man has ten wives, he would constantly be going from the first to the second to the third, and so forth—he would never be satisfied, and all the other defilements would arise. If you progressively give up the defilements, they will eventually disappear. If you do not progressively give them up, they will increase.

Question: *Do you need any special empowerment to begin Ngondro?*

Rinpoche: It's important to have received at least one empowerment before starting Ngondro because once you have received a Vajrayana initiation, you can meditate on the lama, yidam, and dakinis and receive their blessings. It is all right also to practice Ngondro without an empowerment, but the blessing will not be as great because there will be no contact with the yidam, dakas, or dakinis.

There is great blessing in all parts of Ngondro: prostrations, refuge, Dorje Sempa, mandala offering, and guru yoga. It is good if you can do them all day. The Buddha taught that if you make offerings to your lama, it is of very great benefit because your lama understands all the meaning and blessings of these offerings.

Gyaltse Lodro Thaye's lama meditated in a cave for a long time without proper clothes. He was meditating on bodhicitta, compassion for all beings, and the giving out of blessings and taking in of the sufferings of all beings. Eventually many lice came onto his body, but he continued his meditation, sending out blessings and taking in suffering. The lice prospered and spread all over his body, even his ears and nose, but he left them alone. He had great difficulty, for even though he ate a great deal, the lice were feeding on him and so he was very thin. For three years he stayed like this, then suddenly one day all the lice disappeared. Through his meditation on bodhicitta, he had attained enlightenment.

Patrul Rinpoche was meditating near a forest where flying ants would come out as soon as the sun went down. Every night he would go out into the forest and offer his body to the ants, all the while meditating on patience, compassion, and emptiness. In the day he would return to his cave to meditate. We are not yet able to offer our bodies in such a way, but when we are, it will be very good.

It is important to think about what to do with fleas and lice. Before Westerners study Dharma, they kill insects that come onto their bodies or their food. Instead, they should have compassion for them. People are strange: they have a baby and are so attached to it because they think it comes from them. But when they have fleas or lice, they do not even acknowledge them as other living beings.

Meditation on emptiness and compassion are very important for reaching enlightenment. Once you understand a little about emptiness, then you will know a little more about compassion because they are two aspects of the same thing.

Question: *How can one unite emptiness and compassion?*

Rinpoche: In Mahayana, they come together in practice. You meditate on the emptiness of subjects, objects, and entities, then you realize that they are all empty. You also realize that even though they are empty, they do not realize their own emptiness and cling to ego and from this ignorance comes all suffering, defilements, and unvirtuous acts. Seeing this, one cannot help but feel compassion.

Lisa Anderson;

Question: *Can you discuss Powa Drongsog?*

Rinpoche: The lineage of Powa Drongsog (transference of consciousness) is no longer transmitted. Marpa Lotsawa became accomplished in this practice, learning it from great teachers like Naropa, but the teaching was very difficult to accomplish and one had to be very firm in it before passing it on to others.

Marpa had many sons, but among them there was one, Dharma Dode, who was especially compassionate and it was to him that Marpa chose to transmit the teaching of Powa. So Marpa gave this teaching, which can give rise to many obstacles. When he gave it, he decided his family should stay in a house with nine stories, with Marpa himself on the top floor, Dharma Dode on the next one down, Marpa's wife on the next, and so on. One day during their retreat in this house, a relative of Marpa's wife hosted a great festival with lots of things to do and plenty to drink. Two old men came by Marpa's house and shouted that they should all come out and go to the festival. Dharma Dode looked out his window to see what was going on; he saw that the two men were very old and leaning on canes, but they were very excited about going to the big party. Dharma Dode was young and wanted very much to join them, but Marpa's wife said it was not possible as they were all staying in retreat. A little later, a relative of Marpa's wife came along shouting that they should all come out and go to the festival. She said that if the others would not come, she would not be satisfied unless she took at least Dharma Dode back with her. Somehow, Dharma Dode got out and went with her, which caused him great difficulties; later on, he fell off a horse and died. For this reason, the lineage was no longer transmitted.

Powa Drongsog is not the same as the Powa of the Six Yogas of Naropa (Naro cho druk). Powa Drongsog is used when one is very old and the body is infirm, to transfer consciousness into another body, enabling one to go to Dewachen. Begin by taking refuge and raising bodhicitta, then all Dharma, all places, everything becomes empty. Then from this emptiness comes Chenrezig—there is no need to think of the HRI first. We visualize that we are Chenrezig, something like the shape of a white tent. Inside is the white uma, the central channel like a pillar, from the navel to the top of the head. It is closed at the bottom and open at the top. At the level of the navel is a white bindu (round like a small pea, not flat), and inside it a white HRI. We must think that our mind and the bindu are the same. Visualize the channel and bindu as insubstantial like a rainbow, or like a reflection of the moon in water or in window glass. Then on top of the head is a lotus and moon; on this is a red Amitabha—on his right is white Chenrezig with four arms,

standing; on his left is blue Ghana Dorje with two hands—in the right hand a dorje, in the left a bell. They are surrounded by many Buddhas and bodhisattvas. From the three deities on the crown of the head and from each of the three places (forehead, throat, heart) white, red, and blue lights go out as offering to all Buddha fields and wisdom beings. If you cannot see the channels, just think of the three letters, OM, AH, HUNG. The lights come back and melt into the samaya beings (the ones we meditate above our head) and become united. All the while, we meditate our body as Chenrezig and our mind as the bindu.

With great faith and strength we pray: "Please take us to Dewachen." Then we stay one-pointedly on the bindu and the navel chakra and, without any thoughts, visualize that suddenly, like an arrow that has been shot, the bindu goes into Amitabha's heart. Then quickly, again, the bindu comes to Chenrezig's (our own) navel. The heart of Amitabha is emptiness, luminosity, and unimpededness.

We must do this many times, transferring the bindu from our navel into Amitabha's heart. After we have done it many times, we will become practiced in it. We must keep the mind quiet and the body straight. Concentrate on the bindu and utter HIG at the moment the bindu goes up, KA when the bindu comes down. If you are practicing by yourself, you can utter these very loudly. If there are people nearby, utter it softly, with hardly any voice.

When we practice the Powa from the Six Yogas of Naropa, then we will learn breathing. For this, think that the mind, the breath, and the bindu are one. If we practice this for five or ten minutes and grow tired, we can rest. If you want to do it quickly, with the time between the HIG and KA very short, you may; or you can do it slowly. It is very beneficial to utter the sound and keep the mind (bindu) transferring at the same time. When you shoot a gun, you make a sound similar to the way you must utter HIG and KA.

It is good to practice transferring the bindu from the navel to Amitabha's heart and back, but when we do this practice, we should not be distracted by thoughts. All that is above our head is Dewachen; we could go there now if we could practice Powa well enough. But it would be very dangerous to try, as we do not yet know enough Vajrayana. It is better now to practice the development and completion stages, and for the actual transference of consciousness, to wait for a very propitious moment. For example, if you went to the doctor and he said you were about to die, that would be the time to do Powa. This is what Tibetan high lamas did when the Chinese put them in jail, or when they were taking them away bound by rope—they practiced Powa and left their bodies. If we die and cannot do Powa well, but we have a very good lama, he can do it for us. We must pray to the lama to do this for us.

At the time of death, if we practice Powa and leave our consciousness in Amitabha's heart, then we are reborn in a lotus in Dewachen. Practicing Powa is good to do for a week or two when we are in a good disposition. After that, fix a time to practice for five or ten minutes each day. Then, when we die, if we have practiced Powa and attained the best possible results, we

will be reborn in Dewachen. If we have attained medium results, we will be reborn in a heaven where there is Dharma. And even if we have attained lowest results, we will be reborn with a precious human body.

Question: Is there some possibility of losing our way in this meditation?

Rinpoche: No, not at all. It is very good to practice Powa because if we have done bad deeds in past lives, it will help us escape the rebirths in suffering that we would otherwise have to face. It is as if you have committed a crime and have been caught and just as you are being led away, your friend comes and rescues you. This is the secret Vajrayana—the short, direct path. During practice, we may feel strange, transferring our mind into Amitabha's heart, but it is good to meditate intensively for one or two weeks and after each session of an hour or so, to end with KA. Then say the Dewachen prayer found at the end of the Chenrezig puja text. At the end of this prayer, think that from Amitabha's bowl a nectar of immortality fills your body and blesses you. While the nectar flows, recite the mantra many times. Then the three deities melt into your body and the hole at the top of the head is sealed with double vajras and a HUNG.

Practice this very well and then feel great compassion for animals who have died. Meditate on their body as Chenrezig; their mind as bindu at the navel chakra; Amitabha, Chenrezig and Ghana Dorje on the head; and then think of transferring their consciousness to Amitabha's heart center.

This is secret Vajrayana and you must keep it secret or obstacles will arise and you will have doubts. These obstacles are not good, so it is better for you to keep your samaya and the secrecy of the practice.

You can do as many sessions as you like, but there is a custom of doing four sessions at a time. You can also do two or six, or as many as you like. But Powa must be done one-pointedly—like going toward Darjeeling by taking one step after another, straight toward the goal, without deviating from the path. If you practice Powa, the top of your head may hurt a little; it could become a little hot or itch, or some yellow liquid may appear. But we must not hope for this, wish for it, or look for it.

Question: *How can I handle distractions caused by other people while I am meditating?*

Rinpoche: If someone comes and bothers you, then first share all your merit, then you can go and tell them to go away, and return to your practice. If you close your eyes it also closes the channels, so it is better to keep your eyes open. When doing Powa it does no harm to close the eyes, but when doing Mahamudra it does some harm to close them until one has realized Mahamudra—then it doesn't matter.

Question: *If we leave our body and our mind stays with Amitabha in Dewachen, is there any risk during this time that other beings, like demons, could enter our body?*

Rinpoche: We only have mind, so if we transfer it into Dewachen, we have not lost it. When you have really transferred your consciousness into Dewachen, your body is like earth or stone, so it doesn't matter if something enters it. If you practiced well now, you could transfer your consciousness to Dewachen; but it is taught that it is a very great sin to willfully kill yourself. You still have many years left to study and practice the Vajrayana with body, speech, and mind.

When we really transfer our mind, we cannot come back. So when we reach Dewachen, it is like awakening from a dream—we will realize that the body is only an illusion. In more detailed practices we learn about sealing orifices because at the time of death, if we are to be reborn in hell, consciousness will go out through the anus or urethra. Hungry ghosts go from below the navel; great world rulers through the eyes; jealous gods through the ears; etc.

Finally, you share the merit with a prayer such as the one found in the Chenrezig puja: "Wang drub gyur nay Chenrezig..", and you replace Chenrezig with "odpag med wang drub gyur nay."

Let me summarize briefly: having begun with the preliminaries of taking refuge and generating bodhicitta, our body is one with the yidam of courageous mind. In our body is the middle channel, which is like a hollow bamboo arrow, white inside. In its center is the bindu marked with HRL We meditate that the hole on the top of the head is wide open; above it, on a seat made of a lotus and moon, resides Lord Amitabha, of red color. He has one face, two arms, two hands in the mudra of leaving the mind in equipoise. He holds a monk's alms bowl, wears Dharma clothes, and is seated in lotus posture. On his right is the white powerful one, Chenrezig, with one face and four arms—the first pair of hands palm to palm, and the second pair holding a rosary in the right hand and a lotus in the left. He is standing on a lotus and moon disc. On his left is Vajrapani (Ghana Dorje), who has one face, two arms, is blue in color and holds a vajra in his right hand, and a bell in his left. He, too, stands on a lotus and moon disc. They are surrounded by a limitless assembly of Buddhas and bodhisattvas. From the thj-ee deities' three places (forehead, throat, heart), the three seed letters (OM, AH, HUNG) radiate light and invite the wisdom beings in Dewachen and dissolve. "O wonderful Lord Amitabha, wonderful one of great compassion—Chenrezig, and wonderful Vajrapani of great power, having prayed to you one-pointedly, bless me so my consciousness may be transferred to Dewachen." Repeat this prayer as many times as you can. Uttering HIG, the bindu goes up; uttering KA, it comes down. At the end of the session, recite again the wishful prayer to be born in Dewachen.

From Amitabha's alms bowl the nectar of immortality is flowing down continually and we visualize that it fills up completely. Recite the mantra OM AMI DEWA AU YU SIDDHI HUNG as many times as possible. Amitabha and his attendants melt into us. We then meditate that the crown of our head is closed by crossed dorje and the syllable HUNG. Then we think: "By the merit of this meditation and recitation of mantra, as soon as the impure body has been abandoned, may I, all beings related to me, and all beings without

exception, be reborn by the lotus rebirth in Dewachen. May I accomplish, for the benefit of all beings and by means of emanation, the ten stages of bodhisattvahood." Now we meditate on Chenrezig.

For correct Chenrezig meditation, when light is coming from the deity and melts into you, you really must believe you are the same as Chenrezig. Do not conceive of two separate things, like "I am Chenrezig here and this is Chenrezig there." There is no such duality. In the beginning, it will be difficult to perceive this unity, but with practice it can be done.

When you pray to Chenrezig on top of the head, you visualize light emanating to all the six realms and blessing all beings, which appear in the form of Chenrezig. Chenrezig then melts into you and you become united—at this point there is no more duality—you receive his blessings and siddhis, and you can recite the mantra. Then all beings and all pure lands are absorbed back into Chenrezig's body and he dissolves into the HRI and this goes into the channel (nadi) and becomes very small. The mind consciousness remains with this channel. It is good to visualize the mind in the heart, on the seed syllable HRI; in fact, the Buddha taught that the real place of the mind is in the heart. There are many channels and bindus that go to the five branches of the body, but the main place they all converge is the heart center.

Question: *When visualizing HRI for Powa, why do you visualize it at the navel chakra?*

Rinpoche: At the time of the generation of body, everything begins at the navel—all the channels are generated from that chakra. So when we practice Powa, we meditate HRI there.

There are three winds in the body (in addition to the vital wind at the top of the head): 1) the wind for breath and speech, at the heart level; 2) the wind for digestion and body heat, at the stomach level; and 3) the wind for the retention of stools and excretion, at the secret level. The navel is very important. When a mother has a baby, it is at the navel level and is connected by an umbilical cord, which is cut when the baby is born.

At the heart level are eight main channels, eight main winds, and eight main consciousnesses. All processes of the mind are within the eight consciousnesses and are contained in the channels. The colors of the channels and chakras have very deep meaning. There are three lateral channels, five chakras, and then many channels going through the body—the hands, fingers, etc. In the human body is a special wisdom channel from which comes compassion, understanding of emptiness, etc. Because of their former karma, animals do not have this channel, so the wind cannot enter it and they cannot achieve any understanding of emptiness and compassion.

Westerners think the mind is in the head. To view the mind as being in the heart is from the point of view of support (ten). If the body comes from the father and mother, then the mind of this illusory body can be thought of as being in the heart, but of course this body is an illusion, a projection of the mind, and all is like a mirror, a dream, or a movie—that is, not real.

Question: *Why do people perceive the same things?*

Rinpoche: Because of a special, concordant karma—that is, they have similar karma.

During Powa, we visualize Amitabha on our head; our mind is united with the bindu at the navel level, then the bindu goes up and the mind and object become one. Wind, mind, consciousness, and the essence of these three is bindu. When you meditate in calm abiding and samadhi, you visualize the bindu as a small dot in a particular place; it is not the same in Powa. For Powa, the mind and bindu are united and inseparable, and only when this occurs is the meditation correct. You can begin by thinking the mind and bindu are united and Amitabha is the object; then, when practicing Powa, the mind, bindu, and Amitabha become united.

The opening on the crown of your head is sealed with a double dorje. The east is white; the south, yellow; the west, red; the north, green; and the middle, blue. There is a white HUNG, upside down. The form is the form of the bindu, and the mind must be inseparable from the bindu. That which knows the bindu is the mind because without the mind there can be no bindu. But depending on our thought habits, the mind may be clinging to the idea that it and the bindu are different; just as you might think "This is my body and other bodies are outside my own." In this way we have great difficulty with duality when we meditate. It is very good to have your consciousness, the vital wind, on the top of the head—the wind of life and bindu together—and together they go up to Amitabha's heart center, stay awhile, then together they come back down to Chenrezig's navel chakra and rest there for awhile.

The breath will come by itself. When you say HIG and KA, it is just as the breath comes when you say "yes." Wind stays in the top of the head, in the brain. This is why in the West they can have heart transplants, but not brain transplants. Everything pertains to the mind and comes together in the mind. Illusionary appearance cannot change the mind. The fact that in the mind good and bad thoughts appear, yet the mind is neither good or bad depends on wind. Wind comes from the body's main channel (uma) and from it come five other channels. From these five come another five—there are 72,000 in all. From the channel comes the bindu.

Question: *Is the wind of life the same as bindu?*

Rinpoche: No. From the indestructible bindu comes two bindus, white and red. When you practice you must keep the wind, bindu, mind, and life together. If you send the consciousness up many times, it may harm you or shorten your life; this is why when you finish meditating you must seal the hole on the crown of the head with HUNG and a double dorje. The HUNG is the essence of all the bindus. Depending on many previous acts, primary causes, secondary causes—that is, interconnections—the Buddha taught that life may be shortened, so that sealing with the HUNG is the antidote. These three—channel, wind, and bindu—are without form and insubstantial, so at the time of death the central channel is reabsorbed into the subtle channel. The adjacent winds all melt into the vital wind, which has no form

and remains in emptiness. The central channel is left behind with the body (relative truth) and remains in emptiness (absolute truth). All the bindus of the body are absorbed into the main bindu. When the mind is purified, from these bindus come many yidams to help all beings. Throughout the bardo we see all the bindus, and from these come hundreds of deities, some wrathful and some peaceful. If we know what they are, we can have faith in them. If we do not know, then we will be very much afraid. What I have been telling you about the channels, wind, and bindu is of the secret aspect of Vajrayana—the Anuttara Yoga Tantra. It is very secret—in fact, it is the highest. If we tell it to people who don't believe, then they will have a wrong view of it, so we must keep it secret.

Question: *Can you say the mind and bindu are the same?*

Rinpoche: Yes, the mind and bindu are the same. We cannot say the mind pervades only the very high and not the very low; or that it pervades only the east and not the west—it pervades everything, everywhere. So in this way, we can say the mind and bindu are the same.

Question: *Is it better to practice slowly?*

Rinpoche: Yes, it is best if you do it slowly. But you must not have too many thoughts when you go slowly. You must keep the mind one-pointed when saying HIG and the bindu goes up; keep it one-pointed in Amitabha's heart; and one-pointed when you say KA and the bindu comes back to rest in Chenrezig's navel chakra.

Question: *Can one forget to say KA when the mind is concentrated in Amitabha's heart?*

Rinpoche: It may happen, if we have a good knowledge of emptiness, that we have reached Amitabha's heart; at this time we should not meditate on bindu but on emptiness, luminosity, and unimpededness. To remind us to come back, we should meditate at the end of each session on nectar coming from Amitabha's bowl. The best Powa is when you have realized Mahamudra—this is the real Powa, because then the impure mind has been transformed into pure mind. This is what it is to realize Mahamudra.

Question: *How should the breath come when we say HIG and KA ?*

Rinpoche: The breath should not be contrived. The breath will come when you speak HIG and KA just as it does when you say "yes" and "no." You meditate that the breath, wind, channels, bindu, and mind all come together.

We practice Powa if it seems we are about to die and we have not yet been able to achieve real accumulation of merit; purification of sins and ignorance; real accomplishment of meditation on the development stage; or real understanding of Mahamudra. If you are in an airplane, for example, and you know it is going to crash, then that is the time to practice Powa.

Question: *How should we meditate the inside of Amitabha's body? Is there a channel there?*

Rinpoche: Amitabha's heart is just like a rainbow. When we practice Powa, our mind must become united with the mind of Amitabha. Then we cannot say our mind is the same, yet we cannot say it is different. It is like a baby in a mother's womb. We cannot say it is the same as the mother, nor can we say it is different from the mother.

At first it may be easiest to meditate on Amitabha sitting right on our head, but with practice it will become easy to meditate him floating just a little above the head.

The Sakyas and Gelugpas do not practice Powa very much. Mostly it is the Nyingmas and the Kagyus who practice it, but especially the Kagyus. When a person dies, the Kagyu lamas measure eight fingers back from the hair line to find the opening on the crown of the dead person's head. They cut the hair from there, and then tie up the rest of the hair.

Question: *How do we meditate on the nectar flowing?*

Rinpoche: In Amitabha's bowl is everything that gives long life in samsara and nirvana. This flows into your body, filling it; then you think there is no more death, and your life will be lengthened. This nectar flows out of the bowl, over Amitabha's body and into the opening on the top of your head, filling your body.



To you, Lama, my protector, I humbly go for refuge. May I clear away all the defilements of all beings without exception. You are the emanation of the compassion of all the Buddhas—your name is Chenrezig. Your body, speech, mind, qualities, and activities are like a summer lake swelling, the clear water growing higher and higher. Stay with us for a hundred kalpas. You are the door to all wisdom, listening and reflecting on all Dharmas impartially. You are the clear light of the Dharmakaya, beyond all thought and all characteristics. At the same time, you manifest the wish-fulfilling jewel of the accomplished lineage. May all beings become inseparable from you.



GLOSSARY

accumulation of wisdom	ཡེ་ཤེས་གྱི་ཚོགས་
accumulation of merit	བསོད་ནམ་གྱི་ཚོགས་
accumulation, path of	ཚོགས་ལམ་
all is- only nothing	གང་ཡང་མེད་པ་
from all-eternity	འདོད་ནས་
analytic meditation	སྒྲུང་སྒྲུལ་
appearance-emptiness	སྒྲུང་སྒྲོང་
application, path of	སྒྲུབ་ལམ་
authorization	ལུང་
awareness-emptiness	རིག་སྒྲོང་
base	གཞི
bliss-emptiness	བདེ་སྒྲོང་
Body (honorific)	སྐུ་
body (commun)	ལུས་
Buddha field	སངས་རྒྱས་ཞིང་
capability of the mind	སེམས་གྱི་རྩ་ལ་
chosen deity	ཡི་དམ་
clairvoyance	དོན་པར་ཤེས་པ་
not recognizing innate wisdom	ལྷན་ཅིག་ཡེས་ཤེས་མ་རིག་པ་
commitment being	དམ་ཚིག་པ་
compassion	སྙིང་ཇེ་
completion stage	རྫོགས་རིམ་

concentration	བསམ་གཏན་
conception-less meditation	དམིགས་པ་མེད་པའི་སྒོམ་
condition	ཀློན་
development stage	བསྐྱེད་རིམ་
devotion	དད་པ་
earth	ས་
empowerment	དབང་
established in meditation	འཛོག་སྒོམ་
empty sounds	གྲགས་སྟོང་
emptiness or voidness	སྟོང་ཉིད་
emptiness	སྟོང་པ་ཉིད་
to show, to teach	སྟོན་པ་
energy	རྩལ་བ་
essence	ངོ་བོ་
from all eternity	གདོད་ནས་
existence, to be at	ཡོད་
explanations	འཕྲིད་བཀའ་
fire	མེ་
Five Bodies	སྐུ་ལྔ་
Five primordial wisdoms	ཡེ་ཤེས་ལྔ་
foundation consciousness	ཀླན་གཞི་རྣམ་ཤེས་
fruit	འབྲས་བུ་
generosity	སྤྱོན་པ་
good qualities	ཡོན་ཏན་

Great perfection	རྫོགས་ཆེན་
HRI	ཧྲིཾ
HUNG	ཧཱུྃ
impermanence	མི་རྟག་པ་
initiation	དབང་
interconnection	རྟེན་འབྲེལ་
karma	ལས་
kindness	བཀའ་རྒྱན་
luminosity-emptiness	གསལ་སྟོང་
luminous	གསལ་བ་
Mahamudra	ཕུག་ཆེན་
mandala	དགྲིལ་འཁོར་
meditation, path of	སྒོམ་ལམ་
merit	བསོད་ནམ་
clinging to self	བདག་འཛིན་
Mind (honorific)	ཐུགས་
morality	ཚུལ་ཁྲིམས་
nectar	བདུད་ཅི་
new tantra tradition	གསར་མ་པ་
no more learning, path of	མི་སློབ་པའི་ལམ་
non-existence	ཡོད་མེད་
OM MANI PADME HUNG	ཨོཾ་མ་ཎི་པདྨེ་ཧཱུྃ།
one hundred syllable mantra	ཡིག་གུ་

one pointed	ཅེ་གཅིག་
one taste	རོ་གཅིག་
path	ལམ་
patience	བཟོད་པ་
perfection of wisdom	ཤེས་རབ་པ་རོལ་ཏུ་བྱེན་པ་
phenomenon	ཚོས་
practice lineage	སྒྲུབ་བརྒྱུད་
prayer	སྨོན་ལམ་
precious human existence	མི་ལུས་རིན་པོ་ཆེ་
primary cause	རྒྱ་
primordial wisdom	ཡེ་ཤེས་
reliance	རྟེན་
root lama	རྩ་བའི་སྤྲུང་མ་
Seeing, path of	མཐོང་ལམ་
self-liberated	རང་གྲོལ་
sentient being	སེམས་ཅན་
simple recognition	ངོས་ཤེས་ཙམ་
six yogas of Naropa	ཆ་རོ་ཆོས་དྲུག་
space	ནུམ་མཁའ་
vase breathing	བུམ་པའི་རྒྱུང་
speciality	བཀའ་བབས་
speech (honorific)	གསུང་
storehouse consciousness	གྲུག་གཞི་ནུམ་ཤེས་
stupa	མཚོན་རྟེན་

superior ability	དབང་པོ་རབ་
superior lama	སྤྲ་མ་རབ་
truth	བདེན་པ་
uncontrived meditation	དམིགས་པ་མེད་པའི་སྒོམ་
undifferentiated	དབྱེར་མེད་པ་
unimpeded	མ་འགགས་པ་
uninterrupted	རྒྱུན་ཆད་མེད་པ་
water	ཁྱུ་
wind	རྒྱུང་
wisdom being	ཡེ་ཤེས་པ་
wisdom	ཡེ་ཤེས་
without distraction	གཡེང་མེད་
wrong view	ལོག་ལྟ་
yoga continuous like a river	རྒྱ་བོ་རྒྱུན་གྱི་རྣལ་འབྱོར་

