Dharma Teachings

1969 - 1989

Vol I



Kyabje Kalu Rinpoche

Sob a Autoridade Espiritual de Kyabje Kalu Rinpoche

Brasilia the 26th April 2014

Dear friends,

The actuality and pertinence of the Dharma Teachings, that Kalu Rinpotche has freely given for the good of all beings, appeared to us again the other day when, looking at a transcript of a teaching given in Canada 1974. The subject was the six paramitas; looking closer it appear that its characteristic division in three part fitted exactly the text of Taranatha that we where presently studying! Rinpotche was commenting the same text with his usual, but exceptional, capacity of making a synthesis of the essential meanings combined, in the same time, with a great richness of details and illustrations!

The 10th May 2014 will be the 25th anniversary of the passing of first Kalu Rinpotche. For the occasion we thought appropriate to share a new edition of his teachings that have been preserved. There are original audio and texts in the simple form of transcripts.

We thank all those who, in one way or an other, have contributed to preserve and share these precious teachings.

For a more detailed study of the different aspects of the Buddhist tradition and its actuality you can refer to our selected list or extensive list of documents in books, video or audio.

With all our best wishes.

Lama Trinle

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Dharma Teachings

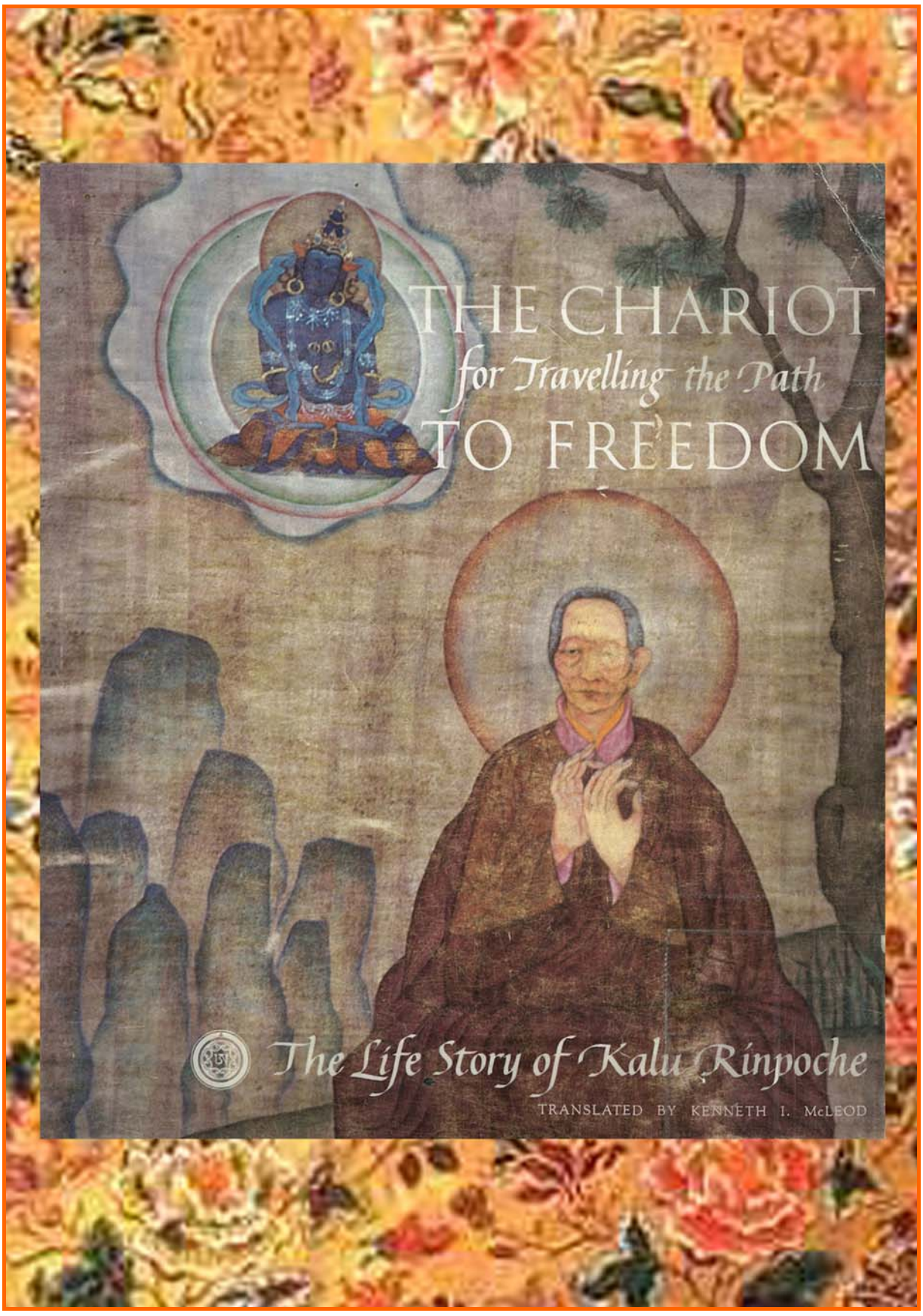
Given by Kyabje Kalu Rinpoche

Between 1969 and 1989

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THE CHARIOT
for Travelling the Path
TO FREEDOM
The Life Story of Kalu Rinpoche
TRANSLATED BY KENNETH I. McLEOD



THE CHARIOT
for Travelling the Path
TO FREEDOM



The Life Story of Kalu Rinpoche

translated by Kenneth I. McLeod

through this work, may all beings find the path to freedom



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Published by KAGYU DHARMA
San Francisco, California
Translation, commentary and appendices
by Kenneth I. McLeod

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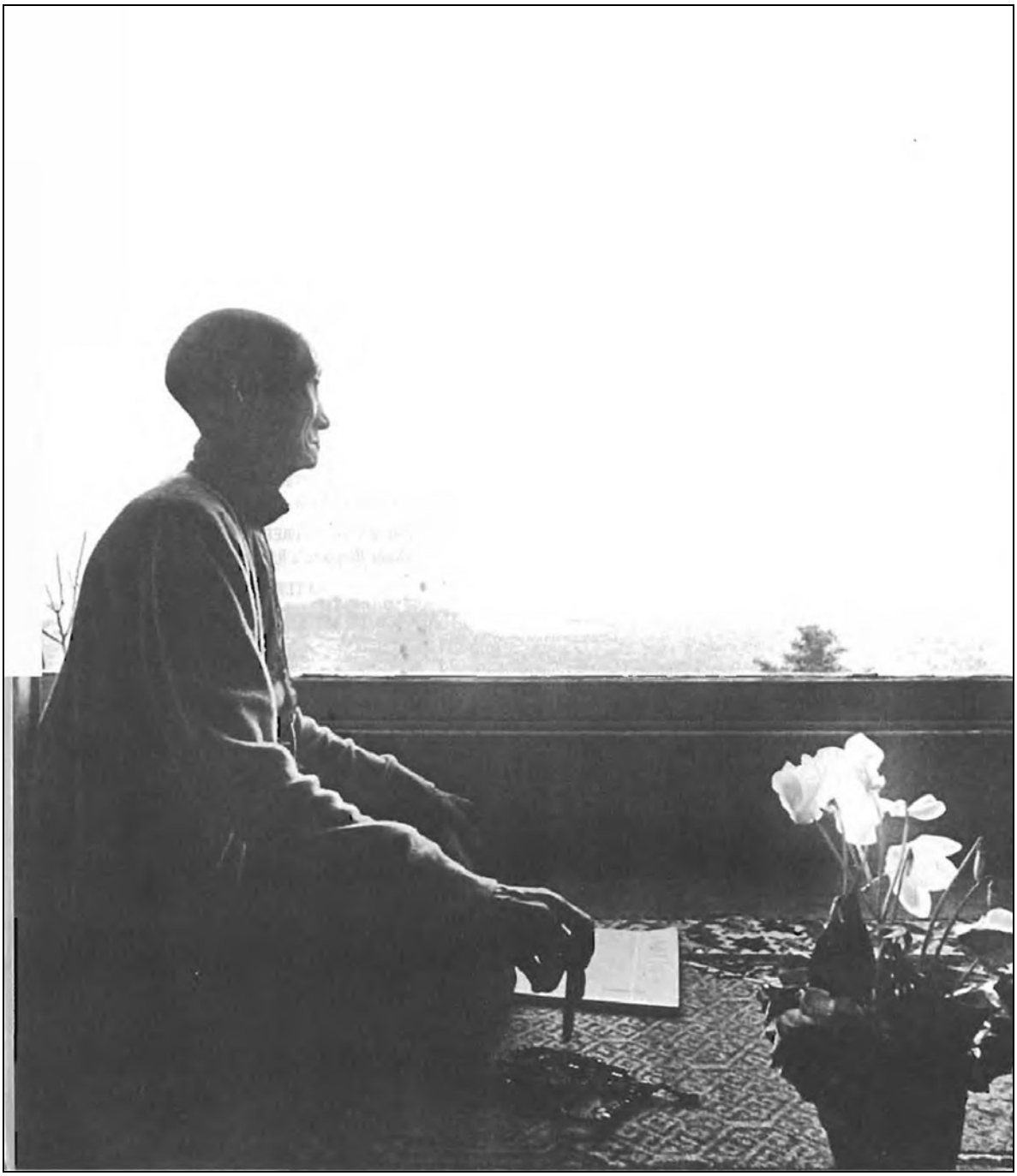
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To talk about the life of Kalu Rinpoche, we should talk about each aspect of his life: his body, his speech, his mind, his capabilities, and his activity.

Generally, to understand fully a lama's life, it is necessary to know about his outer, inner, and secret lives. The outer life is the life everyone sees—his birth, his education, the way he lives, and so on. The inner life is his spiritual life, his practice and meditation. The secret life is his realization—his understanding of the nature of reality and the dreams, visions, and other experiences which arise from this understanding. To be able to understand and appreciate all these, one must have a deep understanding oneself and one must see and appreciate one's teacher as being buddha. In fact, only someone who has attained the bodhisattva levels of realization can fully appreciate his lama's life of freedom.

Ordinary people such as we are see different aspects of Rinpoche's life. Some see wonderful qualities in one area, others in another. Some see only the obvious qualities, others notice more subtle ones. Here, I can say only what I see. It wouldn't be right for me to say that Rinpoche has qualities which he doesn't have; nor would it be right to say that he doesn't have qualities which he does have. Other people may have different ideas about Rinpoche. Each person sees and appreciates different things.

To begin, let me talk about Kalu Rinpoche's form, his body. I remember that when I first met him over twenty years ago, he seemed to be a frail old man, thin and not very strong. As time passed, he seemed to grow younger. Generally, old people have difficulty in moving. Their bodies are heavy and their joints are stiff. Rinpoche, however, moves easily. When he wants to stand up, he simply stands up. When he wants to walk, he walks. There is no stiffness or difficulty in his movements—his body is light and flexible like a child's. He is not bothered by cold, either. Even if he is wearing only thin clothing, he never seems to be cold. It is the same with heat. Most old people are very sensitive to heat and cold, but this isn't the case with Rinpoche.

His body is always relaxed and at ease—he can sit all day quietly and peacefully. Most of us become uncomfortable and unhappy after sitting in one place for more than a few hours. During the recent series of empowerments for *The Treasury of Precious Treasure Teachings*, Rinpoche sat all day and every day on the same seat, never tired and completely at ease. His sight is also remarkable. At an age when most people have difficulty in seeing and reading, he has no trouble reading texts. It is the same with food. Tibetan food, Indian food, Chinese food, Western food, whatever he is offered he accepts and is never troubled with indigestion or other problems. His relaxation and peacefulness are so pronounced that anyone who comes to see him soon feels better. Even people who are excited or troubled become calm and peaceful in his presence. The same thing happens to animals: cats won't kill mice when Rinpoche is present.

As for his speech, when a person asks Rinpoche for personal advice, Rinpoche always gives him something meaningful and relevant, something which helps immediately and in the future. He never

speaks without purpose. Scholars, contemplatives, and ordinary people find what he says meaningful, pertinent, and easily understandable. When they hear Rinpoche's replies to their questions, they invariably feel, "Yes, that's right; I understand." Rinpoche never boasts about his own achievements and never expresses dislike for another person. In short, he has the speech of an attained master.

As for Rinpoche's mind, we should consider his knowledge and wisdom, his love and compassion, and his ability and effectiveness. There are two kinds of knowledge: knowledge of reality and knowledge about phenomena. The first is knowledge of the nature of phenomena—emptiness, mahamudra, the dream-like nature of phenomena. Rinpoche has this kind of knowledge. He sees the emptiness of phenomena and understands that they arise just as experiences arise in a dream. How do we know? Rinpoche exhibits no attachment to anything. He has many patrons. When one of them helps Rinpoche with a major project, Rinpoche acknowledges the help but he doesn't lavish praise on the patron or expect him to do even more. In fact, some of Rinpoche's patrons haven't always appreciated his quiet response and the lack of attachment that underlies it. Basically, while Rinpoche is very happy to see his projects come to completion, he doesn't cling to that happiness or try to build on it. It is the same with difficulties or misfortune. Rinpoche remains cheerful and unperturbed even when a situation turns out badly. He doesn't become depressed but just accepts the situation as it is. This kind of behavior is only possible for someone who truly understands and experiences the emptiness and dream-like nature of our world and our lives. Ordinary people become much more involved with their own reactions, they become very excited or very unhappy and lose themselves in their feelings. Rinpoche isn't like that—when things go well, fine; when things go badly, well, that's what happened. In either case he doesn't lose himself in excitement or depression.

As for his knowledge about phenomena, he seems to know everything. He is very knowledgeable about the way people function and understands well how to work with people. He is skillful in business and administrative matters, too. At the same time, he knows all aspects of Dharma —rituals, prayers, meditations, philosophy, music, shrine preparation, iconography, and so on. Although he knows all these subjects, he doesn't display his knowledge. If some of the arrangements for a ritual are wrong or there is some mistake in the sequence of a ceremony, he rarely makes any comment. Some lamas are very strict; they point out all the mistakes and punish the people who make them. Rinpoche doesn't cling to formal tradition that way. Yet if one asks him what the proper sequence is or how the shrine should be arranged or how to do a certain meditation, he always knows the answer.

Rinpoche's wonderful love for all beings is mainly a result of his practice of mind training. He really has a great love for all beings—people, animals, and others. When someone is ill, Rinpoche does as much as he can for them. He prays for their recovery and generally carries out a





Kalu Rinpoche with translator Chu Chi Nyima

special Shangpa prayer ritual which he composed himself. He is always ready to help anyone, without prejudice or discrimination.

As for his ability and effectiveness, Rinpoche is a teacher of Dharma. Whether he is teaching or just talking with people, he is being helpful. He is able to help scholars, contemplatives, and ordinary people—anyone, regardless of their background. He speaks to them in a way that they can understand. His help is not simply academic or theoretical. It is meaningful assistance which helps people understand their minds.

Turning to Rinpoche's capabilities, we find that he is a master of all the five traditional sciences: crafts, healing, language, logic, and Dharma. He draws well, paints beautifully, knows the proportions and methods of construction for stupas, temples, and other structures, sews, makes images from clay, and so on. He is very knowledgeable in the science of healing and gives people sound medical advice based on his knowledge of the movement of energy in the body. Rinpoche also has an excellent command of language. Sometimes, of course, he just writes quickly, yet when he wishes to, he writes beautifully and his work is deep and, if necessary, formal and scholarly. His mastery of logic and rhetoric enables him to draw fine distinctions and to reason with subtlety. As for his knowledge of Dharma, even though he is not a scholar, he still has a vast and profound knowledge of the main authoritative texts and is able to clarify the philosophical distinctions among different systems such as the Middle Way, Self-Emptiness, or Other-Emptiness. When Rinpoche explains topics such as these, his



comments are not just clarifications of a difficult idea, but explanations which are meaningful and helpful in understanding mind.

Finally, we should consider Rinpoche's activity. He is regarded as the activity emanation of Jamgon Kongtrul. In fact, except for a few high lamas, most people in Tibet were not aware of this connection. Nevertheless, Rinpoche was famous in Kham for the great work he did as service to the Doctrine and to sentient beings—teaching, establishing retreat centers, restoring stupas and temples, and so on. When he came to Lhasa, his activity in the Dharma soon became well known. In Bhutan, too, he established retreats and built stupas, and then again in India and also in the West, in France, Canada, and the United States. The full extent of his activity to help beings of all kinds is beyond comparison. Moreover, it is truly enlightened activity, for it flows naturally and effortlessly, arising spontaneously from the power of prayer and blessing.

These, then, are the wonderful qualities which I see in Kalu Rinpoche. In truth, the full scope of his life is beyond comprehension. Just as children in the same family will have different impressions of their father, so all of us will see and appreciate different aspects of our teacher. We are all very fortunate to be able to meet and study with such a teacher as Rinpoche.

Bokar Rinpoche
Samdup Tarjeyling Monastery
1983



Bokar Rinpoche



Translator's Introduction

Lineage and transmission are essential elements of all religious traditions. In Buddhism, the lineage of teachers starts with Buddha Sakyamuni who attained enlightenment in Bodhgaya, India, about two thousand, five hundred years ago. Buddha Sakyamuni's enlightenment has been faithfully transmitted through an unbroken succession of teachers over the centuries, down to the present day. This experience of enlightenment is the essence of the Buddha's teachings, for through it the confusion and ignorance which create and perpetuate suffering come to an end. In each generation there have been teachers who have experienced enlightenment themselves and have passed on that experience to their students.

The teacher is the student's actual contact with enlightenment. In seeing the simplicity and calm of his teacher, the student is initially inspired to practice the Dharma. As he discovers the depths of his teacher's compassion and wisdom, the student's trust in his spiritual friend grows and he is led to follow this example of one who lives to help others. Through the student's faith and devotion, his confusion and fixations dissolve, his mind opens, and he becomes one with his master's mind—enlightenment. For the student, then, the teacher is the embodiment of enlightenment, the prime example of freedom.

The Tibetan word for a teacher's life is *rnam-thar* which means "full freedom"—the teacher's life of freedom, how he has attained freedom, and how he leads others to freedom. Consequently, such a life story is not really a biography. It is an account of the life of a teacher which conveys the way he has lived and the way he would encourage his students to live. There may be little personal information, only general descriptions of specific events in his life, and little of his personal reflections. Nevertheless, a work of this kind conveys the essence of a teacher's life, how he has lived to realize freedom. Thus, it acts as an inspiration and guide to his students.

The essence of Kalu Rinpoche's life is simplicity and directness: avoid evil actions, practice virtue, and train and understand the mind. Rinpoche lives and teaches this way. He deals directly with situations as they arise, avoiding alternatives which would hurt or offend others and seeking equitable and effective solutions. In his teaching, he simply presents the essential points of practice including only enough philosophy or background for the practice to be understood. There are no elaborate explanations or philosophical interpretations. The present Situ Rinpoche describes him as one who teaches the meaning of the Dharma, not the dogma. This same simplicity and directness are evident in Rinpoche's writings about his life.

As for the translation itself, a few comments about its presentation here are in order. First, since this work will be of interest primarily to people who know Kalu Rinpoche and many of them will already be familiar with the basic terms of Buddhism, it was felt that the use of some technical terms in English and Sanskrit would not cause problems. Nevertheless, to make this work accessible to as many people as possible, several appendices, footnotes, and a glossary have been in-





cluded. (Words marked with an asterisk [*] will be found in the glossary.) In addition, the books mentioned in the bibliography will provide further explanations should they be needed.

Secondly, the text of the life story itself has three components. Rinpoche originally wrote a life story prayer at the request of Kardorje Rinpoche of Sera. This prayer (including later additions made by Kalu Rinpoche at the request of Bokar Rinpoche) appears as a separate unit to facilitate its use as an actual prayer. The second component is a more detailed life story, again written by Kalu Rinpoche at the request of Bokar Rinpoche. In this section, each verse of the prayer is explained by a prose commentary. In writing this commentary, Rinpoche used a traditional method, namely the insertion of additional sentences and phrases among the words of the original verses. A literal translation is difficult and at best awkward, so the prose commentary has been rendered in the first person while the prayer remains in the second person. In effect, Rinpoche explains each verse of the prayer in his own words.

The third component is a set of insertions written by the translator and printed in italics. These paragraphs contain additional information about Rinpoche's life, information which has come from Rinpoche himself or from people who know him well.

Rinpoche states explicitly that he wrote this book at the request of his students and with the intention of helping the Doctrine of the Victorious One. To describe his life, he adopted the formal poetic conventions of biographical prayers in the Tibetan tradition. This literary mode celebrates the richness and majesty of spiritual values, but it is a kind of language no longer in use in English. Some readers may be surprised by the presentation here, but anyone who has met Rinpoche will know that his intention is simply to help all who come into contact with him. If the rendering of the commentary in the first person leaves anyone with the impression that Rinpoche is simply lavishing praise on himself, the responsibility is the translator's alone.

This book will mean different things to different people. For some, it may be interesting simply as a Tibetan lama's account of his life. For others, it will provide a means to deepen and to express their faith and respect for their teacher. For everyone, however, it will plant a seed which will one day grow into the wish to undertake that journey to freedom to which Rinpoche so clearly shows the way.





A SHOWER OF BLESSING

a prayer to one's lama

NAMO GURUBHYA—HOMAGE TO THE LAMA!

Myriad forms appear without break from relationships and coincidence.
The lama of appearance as symbol arises around me.
Indescribable this dance of magical forms.
In experiencing appearance and emptiness as naturally free, I pray to you.
Bless me with the direct understanding of actively appearing nirmanakaya.

Sounds and voices of all kinds come without break from different sources and conditions.
The lama of sound as mantra arises intermediately.
Inconceivable this concert of melody and song.
In experiencing sound and emptiness as naturally free, I pray to you.
Bless me with the direct understanding of unceasing sambhogakaya.

Thoughts and memories of different things, indescribable awareness which is no thing,
The ultimate lama of awareness itself arises within.
Limitless this panorama of thought and memory.
In experiencing the bliss of clarity and emptiness, I pray to you.
Bless me with the direct understanding of unborn dharmakaya.

In these ways, all phenomena, appearance, sound, and thought,
As signs to me to understand directly the nature of being,
Are solely expressions of my glorious lama.
In recollecting your great kindness, I pray to you.
Bless me with the direct understanding of the nature of being of all phenomena.

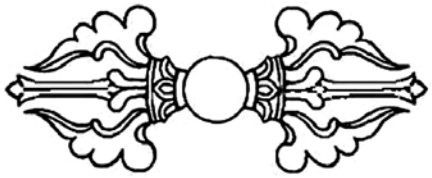
Whole oceans of the Three Roots everywhere present
Dance like moons in the water of the student's devotion.
They never are anything but the venerable lama himself.
In experiencing the perfection of all capabilities, I pray to you.
Bless me with the fusion of my mind with yours.

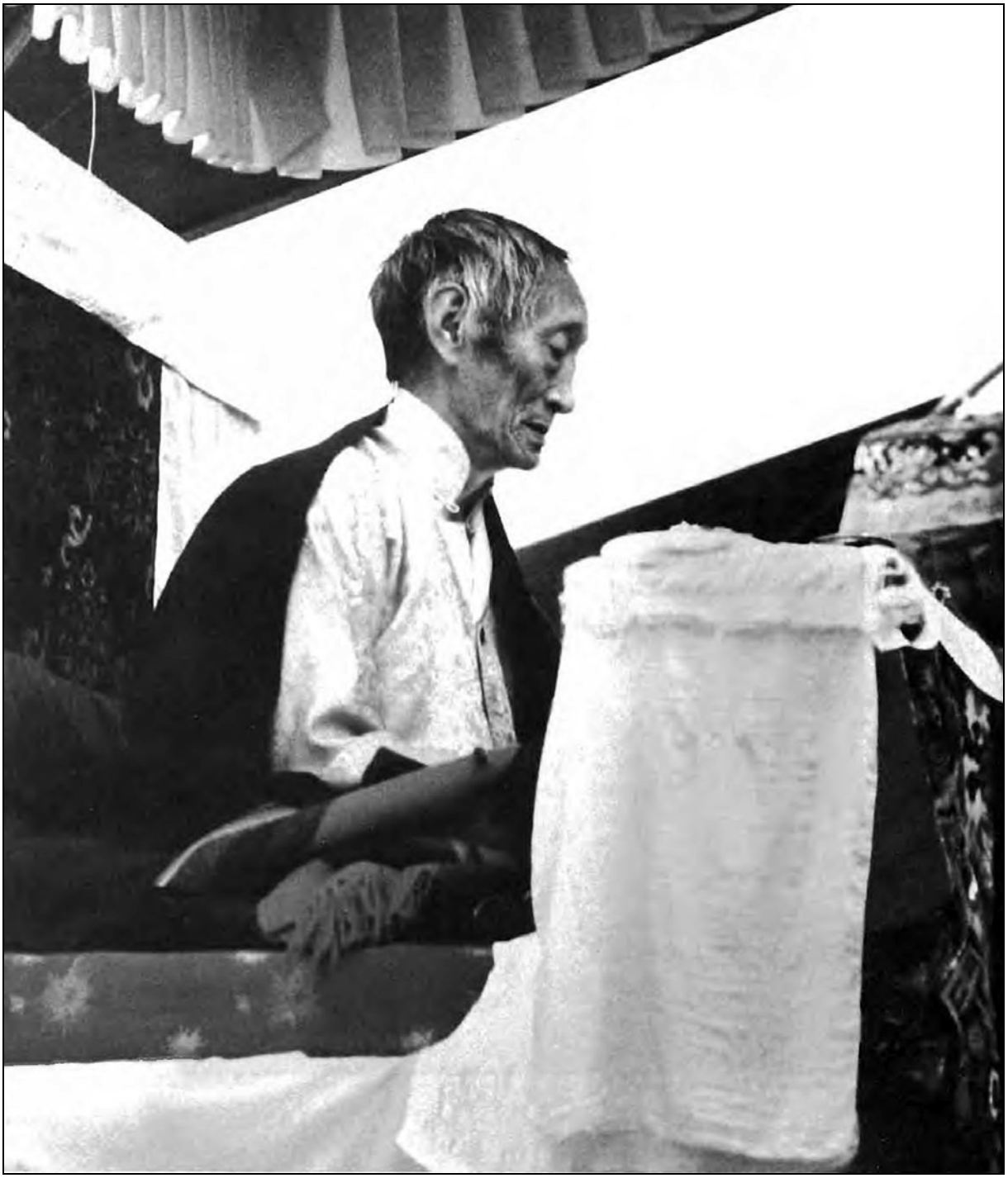


Bless me with the surrender of ego-fixation.
Bless me with the birth of being without needs.
Bless me with the full development of love and compassion.
Bless me with the birth of uncontrived devotion.
Bless me with the cessation of materialistic thinking.
Bless me with the subsiding of confusion on its own ground.
Bless me with the direct understanding of mahamudra, the nature of being.
Bless me with the attainment of buddhahood in this single life.

From now until I attain enlightenment
May I wear the jewelry of perfect discipline and ethics.
Enriched with ability in the equanimity of bodhicitta,
May I see the phases of development and completion to their end
And, with no distinction between the mind of student and teacher,
attain full enlightenment.

This heartfelt song about experiencing the phenomenal world as one's lama was sung spontaneously by Karma Rangjung Kunchab at the request of the diligent practitioner Karma Sherab. May it cause the blessings of the glorious lama to enter his heart.







THE SONG OF THE SPONTANEOUS ACTIVITY OF ENLIGHTENMENT

a prayer about the life of freedom of the glorious lama as he spoke it himself

Gloriously filled with the two accumulations over countless previous aeons
And mastering development, completion, and bodhicitta,
You enjoy the splendor of benefits for both others and yourself.
To you, Rangjung Kunchab, I humbly pray.

Achieving the stage of mastery through the practice of the Shangpa teachings,
Palzang Tulku intentionally took rebirth
As the Mantra-Holder Lekshe Drayang, your father.
To you, who approached your mother's womb, I humbly pray.

On the occasion of the celebration of the tenth-day feast,
Your parents dreamt that their noble lama Jamgon Kongtrul said,
"I need a place to stay," and merged with them,
And that Orgyen Rinpoche and his consort actually came.
To you, who were conceived amidst portents, I humbly pray.

During her pregnancy, your mother glowed
And wonderful signs came continually in her dreams.
To you, who were born upright
In a rainbow pavilion and a rain of flowers, I humbly pray.

As soon as you were born you smiled radiantly and spoke.
Your parents were full of joy.
To you, who were greatly honoured by all and held to be
A wonderful incarnation, I humbly pray.

Even while you were a child, virtuous tendencies stirred.
To you, who naturally and spontaneously wished only
To dismiss ordinary life and keep simply to practice
In the solitude of a mountain valley, I humbly pray.

To you, whose innate propensities for compassion and devotion
Would move you to tears for all sentient beings afflicted and oppressed by suffering
And for lamas to whom you were connected
By maturing empowerments and liberating teachings, I humbly pray.

At the age of thirteen you were ordained in the Doctrine.
At the age of fifteen, before the assembly of the summer retreat,
You spoke fearlessly and confidently on the three ordinations.
To you, whose clear intellect captured the hearts of all, I humbly pray.

At the age of sixteen you entered the three-year course
In the great retreat center of Lama Jamgon.
Foretold by the Victorious One, Lama Jamgon was Khyungpo really returning to the world.
To you, whose faith and enthusiasm were limitless, I humbly pray.

During this time your venerable lama, Norbu Don-kun Drub,
Who had reached the peaks of experience and realization,
Gave you innumerable empowerments, authorizations, and instructions from the
Old and New Traditions
And, in particular, The Golden Doctrines *of the great master Khyungpo.*
To you, into whom were poured all the contents of this vessel of teachings, I humbly pray.

In addition, you studied with many learned and attained teachers
And continually worked diligently at studying, contemplating and meditating on
Innumerable collections of instructions from the sutras and tantras of the
Old and New Traditions.
To you, who became the spiritual son of them all, I humbly pray.

In your dreams, the great Lama Jamgon
Conferred in full the four empowerments and you yourself
Changed into the form of Padmasambhava and brought gods and demons
under your control.
To you, to whom the mountain goddesses offered songs, I humbly pray.

Through your identification with yidams you subdued ghosts and demons.
With Tara's prophetic assurance you triumphed over obstacles.
To you, who, in meeting assemblies of buddhas, bodhisattvas,
And holy elders, offered prayers of aspiration, I humbly pray.

At the age of twenty-five you gave up the affairs of ordinary life,
Content with whatever you had, impartial, free from temporal concerns.
All offerings made out of faith or on behalf of the dead, you used for spiritual purposes.
To you, king of the renunciation of temporal activity, I humbly pray.

Friendly with everyone yet without attachment to anyone,
With your compassion you cared equally for the friendly, unfriendly, and indifferent.
Free from attachment, you enjoyed pleasurable experiences as a vajra feast,
To you, the king of contemplatives, I humbly pray.

In your external discipline you exercised restraint, avoiding actions which would harm or lead you to harm others.
In your internal discipline you continuously strove at bodhicitta in order to help others.
In your mystic discipline you put into practice the integration of development and completion.
To you, who fulfill the three commitments, the vajra holder with the three ordinations, I humbly pray.

Many holy persons have confirmed
Your being a human emanation
Of Lodru Taye, Jamgon Vajra Ratna, and others.
To you, the holy son of the Victorious One, I pray.

By reciting profoundly sacred phrases and the names of buddhas
And with materials consecrated by the Spoken and Treasure Traditions,
You set countless millions of fish, insects, and other animals
On the path to freedom. To you I humbly pray.

With your wonderful resolve to teach, spread, sustain, and preserve
The Doctrine of the Victorious One and particularly the Shangpa transmission,
You made the Doctrine flourish again and kept its instructions alive.
To you, the incomparable and excellent guide, I humbly pray.

You entrusted the teachings of the Shangpa tradition
To Kardorje, Lha-tsun, Tok-me, and noble Mochok,
To many excellent, learned, and attained lamas from all schools,
And to Bokar Tulku and many other notable persons. To you I humbly pray.



At the seat of the glorious Jonang school, at Zhang-Zhung and other places,
You restored the Doctrine and carried out great works for the Dharma.
You expressed your faith and aspirations to your heart's satisfaction before shrines in Central Tibet and Tsang.
To you, who made meaningful your free and well-favored birth, I humbly pray.

When irreligious armies conquered the snowy regions of Tibet,
Due to the force of previous aspirations you travelled to the Holy Country.
There you taught and spread the Dharma throughout the land.
To you, the teacher of the noble path to freedom, I humbly pray.

You followed closely the guidance of Rangjung Rikpai Dorje,
The Sixteenth Holder of the Black Crown.
He looked after you with great love.
To you, who were entrusted with the teachings of the Practice Lineage, I humbly pray.

Of the Father and Son Victors who intentionally take form in the world,
You looked after Shamar, Situ, Jamgon, and Gyaltsab.
To you, who gave them the essential instructions of the traditions of the Four Teachings
As one would pour the contents of one vessel into another, I humbly pray.

Tibet's Supreme Guide in every aspect of the Victorious One's Doctrine,
His Holiness Ten-dzin Gyamtso, gave profound and secret instruction to you.
To you, who, in following his commands, gave
Many holy people spiritual instructions with empowerments and explanations,
I humbly pray.

In addition, you have offered spiritual instruction in maturation and liberation
To many holy people including lamas, incarnations, and notable individuals.
You carried out these great activities for the teachings of all traditions.
To you, who carry the light of the Victor's Doctrine, I humbly pray.

You have given immeasurable service to the Doctrine as spiritual instruction and as spiritual experience.
You have made offerings and prayed to your heart's satisfaction at many great and holy sites.
You have set hundreds of Sangha to practice in retreat centers.
To you, the torch of the Doctrine, I humbly pray.

A throng of fortunate students speaking different languages,
From countries large and small all over the world,
Have gathered like swans coming to a lake with water lilies.
To you, who mature and liberate these worthy beings, I humbly pray.

You have travelled through the open sky to great countries all over the world.
Men and women of different nationalities and languages
You have placed in the domain of guidance of the Great Compassionate One.
To you, who teach the sure and noble way, I humbly pray.

You have dispersed your students as keepers of the Doctrine.
The great banner of the code of the ten virtuous actions has been raised high.
The practice of gathering and clearing away has spread over the whole world.
To you, who carry the light of the Victorious One's Doctrine, I humbly pray.

When you were seventy-eight, you travelled over the ocean
In the appropriate directions to visit different continents and lands all over the world.
You went to more than thirty-five countries.
To you, who travel in the open sky, I humbly pray.

You turned the Wheel of Dharma of the three vehicles for those sentient beings
you would train.
In particular, you established many major retreat centers
And spread the teachings of the Six Syllables throughout the world.
To you, with whom any relationship is meaningful, I humbly pray.

In particular, you rekindled the embers of the teaching of the sutras and tantras
Of all the regions of Tibet and China.
To you, who present a feast of aid and joy
Through your great works for well-being everywhere, I humbly pray.

When you were seventy-nine, you conferred the empowerments and teachings
Of The Great Treasury of Precious Treasure Teachings *of the inner tantras*
On the Kagyupa Father and Son Victors
And many thousands of faithful students from all over the world.
To you, who unbolt the doors of maturation and liberation, I humbly pray.

You have learnt that all phenomena, appearances, and sounds are like dreams or
enchantments.
Everything you have done was done with the sole intention of helping others.
Without exception, everything you have received has been directed to religious purposes.
To you, for whom any relationship becomes significant, I humbly pray.

In summary, your mind has merged with the minds
Of all the excellent and incomparable lamas.
Your actions fulfill their vision.
You never waver from bodhicitta and development and completion.
To you, holy son of the Victorious One, I humbly pray.

By the blessing of this prayer,
May the glorious benefits for others and me be enjoyed,
May I be born miraculously in the Pure Land of Bliss
And become a leader and guide for all sentient beings.





Kalu Rinpoche, H.H. Karmapa, Chogyam Trungpa Rinpoche







THE CHARIOT FOR TRAVELLING THE PATH TO FREEDOM

the lama's life story which nurtures faith

With constant reverence, I bow and pay homage
At the lotus feet of my glorious lama.
He is Vajradhara, the lord encompassing the hundred aspects of enlightenment,*
Who in a single form unites all sources of refuge without exception,
The victorious ones of the ten directions and their sons.

In general, one's lot in samsara (1) follows from previous virtuous and evil actions. In particular, the experience of the precious human form endowed with the eighteen kinds of freedom and good fortune (2) arises as the result of completely pure moral conduct—renunciation of the ten non-virtuous actions and cultivation of the ten virtuous ones (3). Even more, to be born the son of religious parents, to be guided by fully capable holy teachers, and to immerse oneself in the Buddha's teachings which are as vast and deep as the ocean—all come from being gloriously filled with oceans of the two accumulations of merit and pristine cognition (4) over the course of countless previous aeons. Such is my praiseworthy karmic heritage.

My practice in this life has been to apply the essential points of the techniques of development and completion (5) of the profound mystic path of mantra and the two kinds of precious bodhicitta (6) of the greater vehicle (7) which develops the seeds of spiritual understanding. The consistent power of coincidence and connections gradually brought about mastery of these practices. The result has been oceans of splendid benefits for both others and me, all of which I now enjoy.

The last line of the verse addresses the prayer to me, Rangjung Kunchab, which means Self-Arisen and All-Pervading.

My father was the noble Mantra-Holder (8) Lekshe Drayang. His history begins with Kagyu Tenzin*, the great master of Tsabtsa Monastery in Kham or Eastern Tibet. The spiritual heir of Kagyu Tenzin was Karma Lhatong*, and he attained natural control of mind and phenomena. His student was Karma Norbu* who was also known as Karma Shenpen Ozer. Through his practice of the orally transmitted instructions, he attained control of mind and phenomena and openly performed such physical miracles as flying and soaring in the sky like a bird. His student was Ratak Palzang Tulku, the twelfth incarnation of the incarnation lineage of Tsona Monastery in the Nyarong district of Kham. He also received the elixir of the key instructions of the glorious Shangpa Kagyu (9). For many years, he stayed sealed in caves and, enduring tremendous hardships, practiced the wonderful Shangpa Kagyu cycle of teachings. In short, he planted the royal banner of practice. With full control of dreams and illusion-like appearances, he could pass without hindrance through the walls of his house and could know clearly and directly past and future events, such was the level of mastery that he had achieved. In accordance with his prophecy that in his next birth he would come as a guardian of the remaining treasure teachings (10) of the great treasure-finder Yong-ge



Dusum Khyenpa

Mingyur Dorje*, he was born in Tre-sho Gangi Rawa*, which is one of the four great provinces of the lower part of Dokham, to the family of the first Karmapa, Dusum Khyenpa*. Jamgon Lodru Taye (11) identified him as the intentional rebirth of Palzang Tulku. As the thirteenth incarnation, he became a mantra-holder or lay-practitioner of vajrayana (12) and was known by the name Karma Lekshe Drayang.

In Rinpoche's home valley is the great Kubum stupa. This stupa marks the birthplace of the first Karmapa, Dusum Khyenpa.

As a child, Dusum Khyenpa wore a goatskin while he herded sheep and cattle in the hills. Later, when news of his great spiritual attainments filtered back to his homeland, the goatskin became an object of veneration. It was the only possession of Dusum Khyenpa which had been kept by his family. The stupa of Kubum was constructed in his memory and two smaller stupas containing the remains of his parents were built on either side. Subsequently, the family home became known as Rat-tsak Dzong (Goatskin Castle) and the family name became Rat-tsak which was later modified to Ratak, Rinpoche's family name. Rinpoche and his father are descendants of the family of the first Karmapa.

When Rinpoche was in his early twenties, he supervised the restoration of the Kubum stupa which had been severely damaged during border clashes with Chinese troops. At that time, the significance of the name Kubum (one hundred thousand images) had been forgotten, but during the restoration the stupa was found to contain, in fact, one hundred thousand small images.

With the tremendous intellectual capabilities from his training in former lives, Lekshe Drayang became famous even at an early age for his learning in the five traditional sciences (13) and particularly in the science of healing. He studied under the two Jamgon lamas, Jamgon Lodru Taye and Jamgon Khyentse Wangpo*, and also under Mipam Nampar Gyalwa*. From them he received oceans of profound and extensive instructions including *The Five Treasuries* (14). Through his exertion in the path of development and completion, he had visions of many deities. Simply the mention of his lamas' names would cause the hair on his body to rise and tears to come to his eyes, indications of his faith in and devotion to them. He engaged fully in union and destruction (15), profound practices of the secret path of mantra (16). With the promise and prophecy that in his next life he would be born in the country of Mi-nyak to the east where he would work impartially for the benefit of all beings, he left his body at the age of sixty-eight. This man was my father.

As for my mother, she was devoted to the Dharma from an early age. She had the good fortune to be worthy of participating in the Vajra Feast of Noble Dakinis and other ceremonies led by Jamgon Kongtrul. He gave her the name Little

White Tara. In addition to the five one hundred thousands of the preliminary practices (17), she completed one hundred million recitations of the Vajra Guru* mantra, two hundred million Mani's (18), one hundred million Amitabha* mantras, and one hundred million Vajrasattva* mantras. Ever engaged in extensive accumulations of virtue and purification, she left her body at the age of seventy-eight at Bumthang in Bhutan.

Portents and conditions favourable to the union of my parents steadily assembled even from the time that they were young. In due course, they were married according to their wishes. For some years they stayed at a retreat center in the Dzongsho district called the Gathering Place of the Sugatas where they did separate yidam retreats (19). One evening, when they met to celebrate a profound and elaborate tenth-day vajra feast (20), I approached my mother's womb.

On this occasion of celebrating the tenth-day feast of warriors and dakinis (21), my parents dreamt that their noble lama, Jamgon Kongtrul, appeared. He said to them, "I need a place to stay," and then merged with them. They also dreamt that Orgyen Rinpoche* and his consort actually came from the Copper-Colored Mountain* along with a throng of warriors and dakinis. Thus was I conceived amidst all these portents.

During her pregnancy, my mother glowed with joy and good health. Wonderful dreams of good portent came to her continually. She stayed at a hilltop retreat called the Precipice Hermitage. One day while she was out gathering roots, branches, flowers, and fruit from



different medicinal plants, she sensed that birth would soon take place and returned to her home. I was born upright, feet first, amidst wonderful events that were seen by everyone. Above and all around the house brilliant rainbows formed and snow fell gently like a rain of flowers.

My mother and relatives described how, as soon as I was born, I looked around and smiled radiantly, showing no fear or shyness, and how I spoke about the spread of the Kagyu (22) teachings and repeated the Six-Syllable Mantra (23). My parents and everyone in the region were full of joy, and my birth was heralded as the birth of a very wonderful incarnation.

Even as a child, noble virtuous tendencies stirred within me. Naturally and spontaneously, I wished only to dismiss the wealth and enjoyments of an ordinary life and to keep simply to religious practice in some rocky shelter in the solitude of a mountain valley.

I had noble innate propensities for compassion and devotion. My compassion for sentient beings would move me to tears, particularly for all those afflicted and oppressed by suffering. So, too, would I be moved by my faith in and devotion to the lamas with whom I formed a connection by receiving from them empowerments which mature one spiritually and teachings which enable one to attain liberation (24).



Dzokchen Rinpoche, Thubten Chokyi Dorje



Situ XI, Padma Wangchuk



Palpung Khyentse, Shenpen Ozer

When Rinpoche was still a child, the fifth Dzokchen Rinpoche, Thubten Chokyi Dorje, sent an emissary with many gifts to Rinpoche's father, asking him to allow him to bring up his son. Rinpoche's father sent the emissary back with the gifts, saying that he didn't know if his son was an incarnation or not and that, if he was, he would naturally help sentient beings. Besides, he wished to bring up his son himself. Nevertheless, Dzokchen Rinpoche sent the emissary again with the gifts and the reply that these gifts were an offering and that, whatever happened, the child would still help countless sentient beings.

While I was still quite young, my father worked hard to teach and train me to read, to write, and to understand the Dharma. Because my father worked enthusiastically at his own practice of daily recitations, meditations, and retreats, I also had to rise early and retire late, filling the day with meditation, practice, study, and training. I was endowed with a good intellect and naturally had some facility with speech. White Tara* and Avalokiteshvara* I took as my yidams.

At the age of thirteen, I formally entered the precious Doctrine of the Victorious One. The eleventh Tai-Situ, Padma Wangchuk, gave me ordination and the name Karma Rangjung Kunchab—Self-Arisen and All-Pervading. In later years, everyone said that it was an appropriate name.

My noble father taught me both the short and long treatises of Ngari Panchen* on the three ordinations (25) and instructed me thoroughly in *The Four Tantras* of the science of healing (26). The master scholar Tashi Chopel (student and secretary of Jamgon Kongtrul) gave me the empowerments, scriptural authorizations, and instructions (27) for *The Kagyu*



Zhechen Kongtrul, Pema Trime



Khyentse Choki Lodru

Treasury of Mantra (28) and detailed teachings on the three main authoritative texts of the Kagyu school: *The Profound Inner Meaning, The Two Chapters of the Hevajra Tantra,* and *The Changeless Nature* (29), and also on the two short authoritative texts (30) of the third Karmapa, the omniscient Rangjung Dorje. He praised me greatly for my keen intellect and my good command of language.

At the age of fifteen, I undertook the summer retreat (31) at Bengen Monastery* in Hor. Before an assembly of hundreds of monks, nuns, and lay people, I spoke on the three ordinations. Because I spoke with no fear at all and with the confidence of a sound understanding, this exposition captured the hearts of everyone. People commented on my clear intellect, good delivery, and accurate presentation.

At the age of sixteen, I entered the three-year, three-month course (32) of practice in the great retreat center at Tsa-dra Rinchen Drak*. This retreat had been the main seat of Jamgon Kongtrul whose coming had been foretold by the Victorious One in many sutras and tantras (33). In this lama, the learned and attained Khyungpo Naljor* had really returned to the world. Jamgon Kongtrul established the collection of teachings now known as *The Five Great Treasuries.*

At this time, my faith in my lamas and the Dharma and my enthusiasm for practice knew no limit.

Some idea of Rinpoche's enthusiasm for Dharma may be gained from his determination to avoid any waste of time during the three-year retreat. To ensure that he would wake up in the morning, he would go to sleep leaning against the door to his room. When the



H.H. Karmapa XVI



H.H. Dalai Lama XIV

monk kicked open the doors to the rooms to wake up the retreatants in the morning, Rinpoche was sent flying across his room. If he felt sleepy during the day, he sat on his window ledge. In this position he would fall onto the floor as soon as he dozed off.

As for his faith, Rinpoche felt such devotion for his teacher, Lama Norbu, that during his life, he offered everything he owned to him on three separate occasions.

During this time, my lama was the highly venerable Norbu Dun-kun Drubpa. He had reached the peaks of experience and realization. From him I received teaching and instruction in innumerable empowerments, scriptural authorizations, and instructions from the Old, New, and Treasure Traditions (34). In particular, he gave me *The Five Golden Doctrines* (35) and other teachings of the great master



Ling Rinpoche



Trijang Rinpoche

Khyungpo, together with instructions and procedures for their practice. All these teachings were given to me in the way that the contents of a full vessel are poured completely into another.

In addition, I studied with many learned and attained masters: Tashi Chopel (secretary to Jamgon Kongtrul), the eleventh



H.H. Dudjom Rinpoche



H.H. Sakya Trichen



Dingo Khyentse Rinpoche



Pawo Tulku XI

Tai-Situ incarnation, Padma Wangchuk, Palpung Khyentse Shenpen Ozer (the speech emanation of Khyentse Wangpo), Tsabtsa Drubgyu (a senior incarnation at Tsabtsa Monastery in Kham), the fifth Dzokchen Rinpoche (abbot of the major Nyingma monastery in Eastern Tibet), Zhechen Gyaltsab (a senior incarnation at Zhechen Monastery), Zhechen Kongtrul (the Kongtrul incarnation at Zhechen Monastery), Khyentse Chokyi Lodru (the activity emanation of Khyentse Wangpo), the great and excellent sovereign lord of refuge, His Holiness the Dalai Lama, the two tutors of the Dalai Lama (Ling Rinpoche and Trijang Rinpoche), the great and excellent Karmapa in his sixteenth incarnation, the eleventh Pawo, Tsuklak Mawai Wangchuk, Dudjom Rinpoche (present head of the Nyingmapa school), Dingo Khyentse Rinpoche (the mind emanation of Khyentse Wangpo), Kangyur Rinpoche, Chatral Rinpoche Songjay Dorje, Sakya Trichen (head of one of the two principal families of the Sakya School), Dezhung Rinpoche (senior scholar of the Sakya School), and others. With these holy persons as lamas, I con-



Dezhung Rinpoche



Chatral Rinpoche



Kangyur Rinpoche

tinually worked diligently at studying, contemplating, meditating, and practicing innumerable collections of instructions from both the sutras and tantras of the Old and New Traditions. Through my endeavours I became like a spiritual son for more or less all of them.

Although I really have little to offer in the way of stories of the wonderful abilities which come with experience and realization, people who have faith and a pure view towards me have insisted that something be said. In order to avoid simply refusing these requests, I describe some of the good fantasies I have experienced.

In one dream, I went into the private chamber of the previous Jamgon Kongtrul and found Lama Jamgon sitting there. He conferred the full four empowerments (36) on me and then dissolved into me. On another occasion, I dreamt that I had changed into the form of Padmasmabhava* and that I brought many of the gods and demons of the immediate region under control and charged them to protect the Doctrine and not to cause problems. On yet another occasion, the twelve mountain goddesses (37) gathered in front of me and introduced themselves one by one—Men-tsun, Dorje Zeluma, and so on. Clothed in flowing silk raiment and wearing beautiful jewelry, they sang and danced as an offering to me.

On occasions when I had a lot of physical and mental trouble, my identification with yidams such as Hayagriva* gave rise to dream experiences of my subduing many ghosts and demons (38).



Padmasambhava

When I awoke there was some relief from the actual problems as well. Once when I was seriously ill I dreamt that Tara made a prophecy about me, and consequently I triumphed over the obstacles. Sometimes there were dreams of meeting vast assemblies of supreme beings—buddhas, bodhisattvas, the sixteen holy elders (39), and others. In these dreams, I would repeat over and over such prayers of aspiration as *The Aspiration to Noble Activity, Niguma's Prayer of Aspiration, The Sealed Dedication,* and *The Aspiration for the Pure Land of Bliss.* In other dreams I offered prayers of far-reaching wishes while flying in the sky in circles around numerous mile-high stupas (40) of all the eight different forms. In short, there were many good dreams.

Rinpoche had many other dreams and visions, some of which he has related to other people. One of these was a dream in which he heard a prophetic song about himself while watching a dance in a celestial realm.

First, your country of birth
Was the upper region of Hor.
Then, for your practice,
The holy Dharma of maha-ati,
The uncontrived eternal reservoir
Originally pure, the home of awareness.
Finally, the place of your death,
Samye, the sandy mound.
Afterwards, you will be born
Between Do and Kongbu
As a beggar's son,
And establish countless sentient beings
Beyond the scope of intellect
On the path to freedom.
After that, you will be born
In a lotus flower
In the pure domain, the Realm of Bliss.



Green Tara

At the age of twenty-five I gave up the affairs of ordinary life completely and spent twelve years in intensive retreat practice in caves and other places unfrequented by people. I was content with whatever I had, impartial, and free from temporal concerns. All the offerings which I received from people who had faith in me and all the offerings which people made on behalf of people who had died, I used for spiritual purposes. In view of my way of life, the prayer describes me as being like a king for the way I renounced all worldly activity.

Little is known of Rinpoche's life during these twelve years. He lived in isolated places with little food. Some of these places were completely inaccessible in winter. Gyaltsen, Rinpoche's secretary, visited Rinpoche once when he was young. He remembers Rin-



poche's cave as being little more than a depression in a rock wide open to the north wind which blew constantly. Gyaltsen felt it was a terrible place and was glad to leave after a short time. The idea of staying in such a place for several months was unthinkable.

During these years, Rinpoche would occasionally leave his retreat to visit and consult with his root lama, Norbu Dondrub.

For Rinpoche, this way of life was the most meaningful, and he would gladly have continued to live in the mountains and meditate for the rest of his life. In the end, however, requests from Tai-Situ Padma Wangchuk and Norbu Dondrub forced him to leave the mountains to become the retreat director of Jamgon Kongtrul's retreat center, Kunzang Dechen Osal Ling.

I was friendly with everyone yet had no attachment to anyone. With compassion I cared for all people equally, whether they were friendly, unfriendly, or indifferent to me. All pleasurable experiences I enjoyed without becoming attached to them, regarding them as a vajra feast. For these reasons, I was regarded as a king of contemplatives in this age of turmoil.

One's external discipline is based on the shravaḳa* vehicle or hinayana. I refrained from immoral behavior by avoiding any action which would harm other beings, directly or indirectly. Internal discipline is based on the bodhisattva vehicle or mahayana. I continuously strove at bodhicitta in order to help others. Mystic discipline is based on the vajrayana. I put into practice the integration of development and completion. Since my intention has always been to fulfill these three commitments, the prayer refers to me as being a vajra-holder (41) with the three ordinations.

Because many great and holy persons such as Khyentse Chokyi Lodru, Zhechen Kongtrul, the great Sixteenth Karmapa, Dzokchen Rinpoche, and others have confirmed that I am definitely a human incarnation of Lodru Taye, Jamgon Vajra Ratna, and other teachers, the prayer refers to me as a holy bodhisattva, a son of the Victorious One.

Although Dzokchen Rinpoche definitely felt that Kalu Rinpoche was an incarnation, he did not mention any particular incarnation lineage. Darjay Gon, a Gelugpa monastery near Rinpoche's home, regarded him as an incarnation of Vajra Ratna, a Shangpa Kagyu master who lived in the nineteenth century and transmitted the Shangpa teachings to Khyentse Wangpo. Other lamas including Zhechen Kongtrul, Dzongsar Khyentse Chokyi Lodru, and His Holiness the Sixteenth Karmapa, felt that Rinpoche was the activity emanation of Jamgon Lodru Taye.

My love and compassion for all lesser sentient beings have led me to recite the names of buddhas and profoundly sacred phrases (i.e. dharanis and mantras [42]) to all kinds of animals, from larger ones who live on their own down to body parasites such as lice and fleas. From the Spoken and Treasure Traditions have come consecrated medicines which bring about the liberation of any sentient being who tastes them. Also, consecrated sand will bring about the liberation of beings who come into contact with it. By these and other ingenious means, I have set countless millions of birds, fish, insects, and other animals on the path to freedom.

With the wonderful resolve to teach, spread, sustain, and preserve the precious Doctrine of the Victorious One and par-



The Jowo image in Lhasa

ticularly the precious teachings of the Karma Kagyu (43) and Shangpa Kagyu transmissions, I have worked hard in the purest way to make the Doctrine flourish again and to keep the instructions for practice alive in Tibet and its affiliated regions and in India, China, Bhutan, and Sikkim. So the prayer refers to me as an incomparable and excellent guide.

I entrusted the teachings of the Shangpa Kagyu transmission to Kardorje Rinpoche, Lha-tsun Rinpoche and Tok-me Rinpoche, and many other holy persons from Sera Monastery*, and to the noble Mochok Rinpoche of Drepung*, and to many excellent lamas with experience, realization, learning, and attainment from all the traditions of the Old and New Schools, and to the excellent incarnation Bokar Rinpoche and many other notable people.

At Tak-ten Pun-tsok Ling, the main seat of the Jonangpa School (44) which was graced with a glorious spiritual and cultural heritage, at the vajra seat of Zhang-Zhung*, the main monastery of Khyungpo Naljor, at Mochokpa's* seats in Lhapu and Nye-Thang, and at many other places, I restored the teachings of the Jonangpa and Shangpa transmissions and carried out great works for the Dharma. Before Jowo and Sakya*, the two great images of Buddha Sakyamuni in Lhasa, before the Great Deity at Tsurpu Monastery* who liberates anyone who sees him, before the Glorious Lord at Rigung*, the Great Maitreya at Tro-pu*, and at Tashi Lhunpo*, Narthang*, and many other great shrines in Central Tibet and Tsang, I expressed my faith and aspirations for the future to my heart's satisfaction. In these ways, I have made my free and well-favored birth meaningful.

When Rinpoche returned to Palpung Monastery, he first resolved a number of administrative problems at the request of Situ Padma Wangchuk. Then he became the retreat director of Kunzang Dechen Osal Ling, the retreat center which Jamgon Kongtrul had founded and where Rinpoche had studied earlier. At that time, the retreat center consisted simply of a number of small houses near a main temple, all in fairly poor condition. Rinpoche reconstructed the retreat center, built proper cells, and expanded the number of units to twenty-five. After several years as the retreat director, Rinpoche left to make a pilgrimage to holy sites in Central



Kalu Rinpoche with H.H. Karmapa

Tibet. During this journey, he visited and restored many sites holy to the Shangpa tradition. In Lhasa he met Situ Padma Wangchuk who asked him to return to direct Jamgon Kongtrul's retreat again and also to take charge of a second retreat facility at Palpung, one which concentrated on the practices of the Karma Kagyu tradition.

When I was fifty, the armies of an irreligious people invaded the frontier and conquered the snowy regions of Tibet. Because of the turmoil of these times and due to the force of my aspirations in previous lives, I travelled to the Holy Country of India. Throughout this land, I taught and spread the Dharma, so the prayer refers to me as a teacher of the noble path to freedom and total knowledge.

I followed closely the guidance of the Sixteenth Holder of the Black Crown, Rangjung Rikpai Dorje, of whom it is difficult to speak (45). His Holiness looked after me with great love and affection. He gave me the elixir of instructions for maturation and liberation and entrusted me with the care of the precious teachings of the Practice Lineage (46).

In 1955, the political situation in Kham had deteriorated to the point that Rinpoche decided to leave for Central Tibet. In Lhasa, he was received by His Holiness the Dalai Lama and at Tsurpu Monastery by His Holiness the Karmapa. He stayed for approximately one year at Tsurpu where he taught and gave empowerments. Then Karmapa asked him to take charge of Jang-chub-ling, a monastery in eastern Bhutan supported by the Bhutanese royal family. At Jang-chub-ling, he first established two retreat centers and built a large stupa. People in the vicinity felt that these religious activities exerted a noticeable influence in that region, creating an atmosphere of peace and security in what had generally been regarded as a dangerous valley.



The senior lamas of the Karma Kagyu School: clockwise from Kalu Rinpoche— Bokar, Pawo, Gyaltsab, Shamar, H.H. Karmapa, Situ, Kongtrul, Bairo Khyentse

In the Kagyu tradition, there is the well-known and long-established tradition of the Father and Son Victors* who intentionally take form in the world to help beings. Of these great individuals, I looked after Shamar Rinpoche, Situ Rinpoche, Jamgon Rinpoche, and Gyaltsab Rinpoche. I gave them the essential instructions of the Karma Kagyu which come from the traditions of the four teachings (47), heat, illusory-body, dream, and clear light. I instructed them in the path of method, that is, *The Six Teachings of Naropa* and *The Six Teachings of Niguma*, and in the path of liberation, *Mahamudra* (48), as well as in *The Five Golden Teachings* of the Shangpa tradition and others. In short, I gave them these complete cycles of teachings as one would pour the contents of one vessel into another.

The Excellent Great Guide, Lord of every aspect of the Victor's Doctrine in the snowy regions of Tibet, the Supreme Source of Refuge, His Holiness the Dalai Lama Ten-dzin Gyamtso also took care of me with great love and affection. In his care of me, he gave me the glorious Kalacakra* empowerment and teaching and many other profound and secret instructions. Whatever his wish, I followed it as a command. To many holy people including Dagyab Hortok Thurto Rinpoche, the

abbot of the College of Lower Tantra, Geshe Rabten, the Dalai Lama's chef, valet, and sacristan, the professors of both the College of Lower Tantra and the College of Higher Tantra, the monks of His Holiness' residence and others, I offered empowerments and instructions and taught the procedures for the ritual and practice of the five great tantras, Guhyasamaja, Cakrasamvara, Vajrabhairava, Hevajra, and Mahamaya, and for *The Five Golden Teachings* of the Shangpa tradition,



Dingo Khyentse Rinpoche and Kalu Rinpoche



the thirteen empowerments for the Six-Armed Mahakala, and the empowerments and commentaries for the New Treasure tradition of Vajrakalaya* and others.

In addition, I have offered complete spiritual instructions in maturation and liberation to many holy people, lamas, incarnations, and notable individuals: Jamgon Khyentse Ozer, Khyentse Chokyi Lodru, the sixteenth Karmapa Rangjung Rikpai Dorje, Zhechen Kongtrul Rinpoche, Pawo Rinpoche, Dingo Khyentse, Chatral Songjay Dorje, Dzongsar Khyentse's reincarnation, Sakya Dakchen Rinpoche, Sakya Dezhung Rinpoche, Nyenpa Choktrul, Drongsar Khyentse, Palpung Khyentse, Dsigar Choktrul, Trangu Khenpo, Vajra Master Tenga Rinpoche, Baiyul Rinpoche, Sonam Zangpo, Bokar Rinpoche, Orgyen Tulku's two sons who are both incarnations, and others. These people are all vajra masters, mantra-holders, or spiritual friends of the highest purity and erudition.

Because of these great activities in the teaching, practice, and work of the teachings of all traditions—Sakya, Gelug, Kagyu, and Nyingma—the prayer refers to me as one who carries the light of the Victorious One's Doctrine.



Sonada gate and stupa



Trijang Rinpoche

In 1962, Rinpoche left Bhutan and came to live in Darjeeling, India. The following year, Trijang Rinpoche (junior tutor to the Dalai Lama) was asked to help with the Dalai Lama's work in Dharamsala in western India. Beacuse he had great confidence in Kalu Rinpoche, Trijang Rinpoche gave him his monastery in Sonada, a small town near Darjeeling. There Rinpoche immediately



Prayerflags and "billboards," Sonada



Sonada under construction

began to construct a retreat center. He frequently visited Rumtek Monastery in Sikkim to consult with His Holiness the Karmapa and to teach Shamar, Situ, Kongtrul, and Gyaltsab Rinpoche. During this period he also went to western India where he visited His Holiness the Dalai Lama, gave several series of empowerments including The Treasury of Key Instructions, *and started two retreat centers.*

With both my actions and material support, I have served and honored the precious Doctrine by studying and teaching its instructions for spiritual understanding and by seeking to experience this understanding myself. I have made offer-



Kagyu Ling, Plaige, France

ings and expressed my wishes in prayer to my heart's satisfaction at many great and holy sites in Sikkim, Bhutan, India, and Nepal, and have set about two hundred members of the Sangha to practice in retreat centers. Hence, the prayer refers to me as the torch of the Doctrine.

A throng of fortunate students speaking different languages and of different nationalities from large and small countries all over the world have gathered around me like swans coming to a lake with water lilies. So the prayer refers to me as one who matures and liberates these many worthy beings.

Travelling through the infinite expanse of the sky, I have journeyed all over the world five times to large and small countries separated by great oceans: Israel, Switzerland, Italy, Denmark, Sweden, Norway, Germany, Holland, Belgium, France, Britain, the United States of America, Canada, Hawaii, and countries in the Far East including Burma, Thailand, Hong Kong, Taiwan, and Japan. To all people, men and women of different nationalities and languages, I taught the greater and lesser vehicles, emphasizing the teaching of karma, the relationship between actions as causes and their consequences or results. In particular, I placed them in the domain of guidance (49) of the Great Compassionate One, Avalokiteshvara. I placed less fortunate sentient beings in domains of guidance by reciting to them the names of buddhas and other sacred phrases. Hence, the prayer refers to me as a teacher of the sure and noble way to complete and total knowledge.

Many of my students have received and maintain the three ordinations, are embodiments of love and compassion, and are keepers of the Doctrine. To help both the Doctrine and sentient beings, I have dispersed all of them in a hundred directions to countries all over the world. The great banner of the moral code of the ten virtuous actions has been raised to far-reaching heights. A hundred doors have been opened to the practice of gathering the accumulations and clearing away obscurations (50), and the accumulations of merit and pristine cognition have been made to grow. The Dharma has spread over the whole world. Hence, the prayer describes me as one who carries the light of the Victorious One's Doctrine to the darkness of foreign countries.



Salt Spring Island, Vancouver, Canada



The Great Treasury of Precious Treasure Teachings (Rinchen Terzod) Empowerment Ceremonies, Sonada, 1983.



From left to right: Jamgon Rinpoche, Situ Rinpoche, Kalu Rinpoche, Gyaltsab Rinpoche, Khyentse Rinpoche.



Pope Paul and Kalu Rinpoche, Rome 1971



Kalacakra Empowerment, San Francisco, 1982

Rinpoche left India for his first trip to the West in 1971. He visited several countries in Europe including the Vatican where he had an audience with Pope Paul. After visits to Paris and Samyeling in Scotland, he came to North America where he spent about nine months teaching at various centers. In the spring of 1972, he established his first center in the West, Kagyu Kunchab Chuling, in Vancouver, Canada. During his second trip in 1974-5, he founded several centers in France and Scandinavia and later in Canada and the United States. During this trip, Rinpoche journeyed to New York expressly to receive

Opening ceremonies for the first three-year retreat for Westerners, France, 1976



His Holiness Karmapa on his first trip to the West. In 1976 he made his third trip to build and begin the first three-year retreat for his Western students. This retreat was built at one of Rinpoche's centers in France. Afterwards, he revisited Canada and the United States and later made his first trip to Japan and the Far East. In 1980 he returned to France to end the retreat and to start a second one. He also gave the Kalacakra empowerment in Paris. This was the first time this empowerment had been given in Europe. On his next trip in 1982, he visited several countries in Southeast Asia. He then came to North America and started retreat centers in British Columbia and New Hampshire. On the same journey, he gave the Kalacakra empowerment in San Francisco and New York. He then visited centers in Europe and gave the Kalacakra empowerment in Sweden before returning to India.

When I was seventy-nine, I conferred the empowerments and teachings of *The Great Treasury of Precious Treasure Teachings* (51) which brings together in one collection the essential practices of the three classes of inner tantras (52) of the Old

School. This series of empowerments was given to many thousands of faithful students from India, Tibet, Sikkim, Bhutan, and several Western countries, lamas, incarnations, monks and nuns, and, above all, the crown jewels of the Kagyu Doctrine, the Father and Son Victors: the supreme Lord of Refuge Sharmar Rinpoche, Tai-Situ Rinpoche, Jamgon Kongtrul Rinpoche, Gyaltsab Rinpoche, and Bairo Khyentse Rinpoche. Consequently, I was described as the torch of the Doctrine of the Great Mystery and as one who unbolts and opens wide the doors to maturation and liberation.

I have come to understand that all phenomena, appearances, sounds, thoughts, and consciousness lack any true existence and are like dreams or enchantments. Everything that I have done in secular or spiritual affairs was done with the sole intention of helping others, and I have sealed my actions with profound prayers of dedication and aspiration to this end. Without exception, the possessions and wealth I have received over the years have been directed to religious purposes. Any relationship I have with someone, whether it be a good, bad, or neutral one, becomes significant since it will be the seed of his or her attainment of higher births and freedom.

In summary, my wish is for my mind to merge with the minds of all my excellent lamas whose kindness is beyond comparison. In my actions I work to fulfill their vision. In my mind, I never waver from the practice of precious bodhicitta and development and completion. Hence, the prayer describes me as a holy son of the Victorious One.

We repeat this prayer with the wish that we be one with the holy root and transmission lamas. In the future, through our own wishes and through the blessings of all lamas, may we realize dharmakaya (53) for our own benefit and enjoy the glory of the two form kayas for the benefit of others. At the end of this life, may we immediately be miraculously born in Amitabha's pure land, the Pure Land of Bliss (54), and become great leaders and guides for all sentient beings.



Amitabha's Pure Land of Bliss



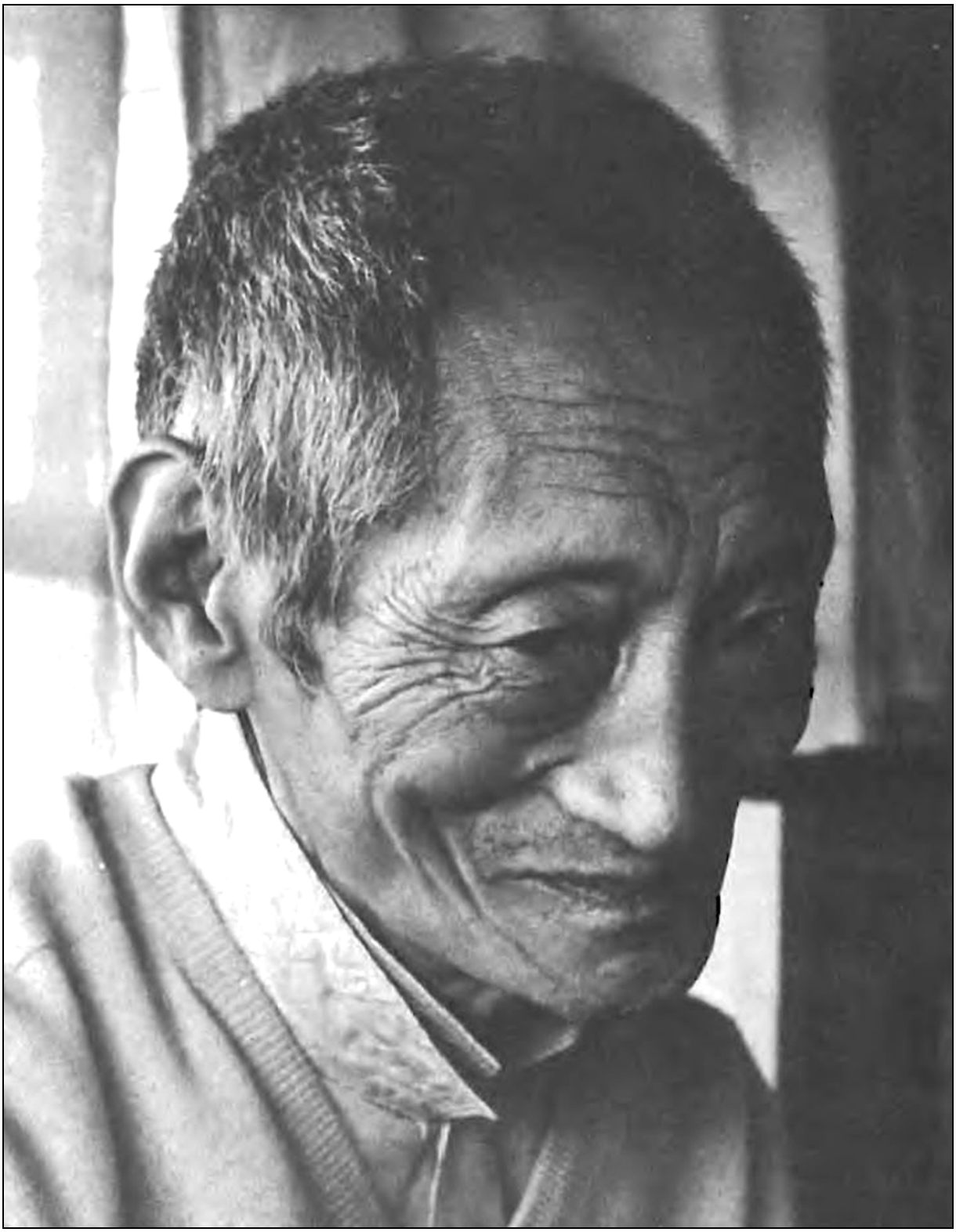
Stupa, Kagyu Ling, France

temples. In many different temples, I have offered gifts of brocade and cloth and sponsored the continuous burning of butter lamps. I have offered seven hundred thousand butter lamps in connection with the recitation of *The Aspiration for Noble Conduct*. I have established and led or taught some twenty-one three-year retreat programs and have been the source of encouragement for over three hundred people to do the five hundred thousand preliminary practices. I have organized the construction of two prayer wheels (56), one containing fourteen hundred million Mani's and the other over a hundred million of the hundred-syllable mantra of Vajrasattva. I have made many hundreds of thousands of images of buddhas and bodhisattvas and miniature stupas. During my life, I have given one sixth of whatever possessions I had to sponsor the carving of the Six Syllables and other mantras on stones. I have provided the means of livelihood for hundreds of ordained monks and nuns and led the practice of fasting and prayer (57) many hundreds of times. In Western countries, I have established some seventy Dharma centers. These are the activities which have engaged me during my life.

In summary, with respect to the wheel of reading, listening, and reflecting, I started at an early age and have had more than just an ordinary training in reading, writing, and the comprehension of Dharma. As well, I have completed some two hundred million recitations of various mantras and have participated in and sponsored the practice of the three bases (55) for some sixteen summer retreats in different locations. With respect to the wheel of renunciation and meditation, I planted the banner of practice for some fifteen years. With respect to the wheel of works and activity, I have constructed and restored some fifteen stupas and thirteen







AFTERWORD



Receiving the Dalai Lama at Sonada, 1972

Since the vajrayana is the path of inspiration and blessing, this account will be useful if it leads to an increase in the faith and devotion of those who have formed a spiritual bond with me by taking empowerment, scriptural authorization, and instruction from me. With this hope I have written this simple collection of a few of the better parts of the little there is to say. In writing this, I have not introduced any fictions and have kept the holy ones before me. That it is in a small way fitting for something like this to be written is due to the kindness of many holy individuals and many holy lamas who have each followed a life to freedom without others knowing. In particular, it is due to my own root lama, the holy Norbu Don-kun Drubpa.

This holy person dismissed all concerns with secular affairs and took ordination at an early age. He served the Doctrine immersed simultaneously in spiritual practice and studies. From the age of forty until he passed away, he stayed continuously in restricted seclusion in a mountain retreat called Nyima Kargo. By the age of seventy, he had eradicated all clinging to the characteristics of ordinary appearances. His experience in meditation had combined completely with his experience of the world. His mind melted into the realm of totality when he was seventy-four and his corpse turned into the body of an eight-year-old boy. When the mandala ceremonies of the four great tantras (58) were performed while his body was cremated, rainbows spread in intricate patterns in the sky for the whole day and innumerable bones and relics of different colors were recovered from the fire. Indeed, it was clear from these signs that he had realized the great stage of no-meditation of the Mahamudra tradition or, in the Maha-ati tradition, the great stage of the end of the experience of pure being, the transcendence of mind.

I respected my holy teachers, and, hoping and wishing to follow their lives to freedom, I never wanted to take charge of a monastic complex. Rather, I wished to be free of the biases and priorities that come with involvement in temporal matters. Nevertheless, I often pondered the idea of there being a place for practice for the sangha in this period when the Doctrine of the Victorious One is encounter-



H.H. Karmapa and H.H. Dalai Lama

ing so many difficulties. The Lord of the Universe, His Holiness the Dalai Lama's advice to me for the future came at an opportune time. With an incomparable concern to help the teachings of all schools, the lord of refuge, tutor to His Holiness the Dalai Lama, Trijang Rinpoche most graciously gave me the monastery and attached properties at Sonada in the Darjeeling district of West Bengal. His Holiness Karmapa gave his consent with great pleasure, and when I was actually taking charge of this property, the lord of refuge, Dudjom Rinpoche, gave it the name the Kagyu Monastery where Merit Flourishes (59), along with a scarf of fine white silk and a sum of money as portents of good fortune.Dingo Khyentse Rinpoche gave encouragement, saying that since the location came in fact from the dance and play of the enlightened activity of Mahakala, the Lord of Pristine Cognition, the Victorious One's Doctrine would flourish there. Out of his warm love, Chatral Rinpoche Sangjay Dorje performed the rituals for taking over and subduing the land. Before I had even arrived in this area, Khyentse Chokyi Lodru had given a name to this place in a prophecy, calling it Samdrup Tarjeyling (the Monastery of Growth and Fulfillment). Relying on the occurrence of these and other excellent portents of good fortune, I took charge of this monastic complex some sixteen years ago.

During this time, a monastery has been developed in which anyone who wishes to enter as a young or new monk, and any member of the sangha of the Sakya, Gelug, Kagyu, or Nyingma schools who wishes to stay here may do so. The full retreat program has been held four times for monks and one time for nuns, and the summer retreat has taken place regularly for sixteen years. In addition, there have come to be many lamas who are able to help beings by teaching, spreading, maintaining, and preserving the Dharma in many countries in the world. I feel that there will still be many more who will train and study in the Dharma and work and meditate on it here.

Throughout India and Tibet there have appeared innumerable masters of great



Sonada Monastery puja, 1972





Sonada Monastery
group photo, 1972

learning and attainment, bodhisattvas who have attained high levels of spiritual realization. Thousands of millions of emanations have come through their powers and miracles and have worked in enlightened ways for the benefit of beings, guiding each being in a way suited to him or her. This infinite enlightened activity is beyond the scope of the intellect. How can it be measured?

As a teacher, an ordinary person with a good education and ordination, I travelled to many countries lying in the great oceans which cover the world. Some were countries to which the sun's rays of the Holy Dharma had already spread. Others were countries unenlightened owing to the absence of Dharma there. The Wheel of Dharma was turned and places for study and practice were established in many large countries which, separated into different areas of activity by the great oceans, have their own languages and alphabets: India, China, Nepal, Tibet, Sikkim, Bhutan, and other countries in the Eastern Hemisphere, and in the Western Hemisphere from Germany in the east to America in the west and from Greece in the south to Norway and Sweden in the north.

This infinite expansion of enlightening activity has made the sutra and tantra traditions of the Victorious One's Doctrine shine like the sun. This is something extraordinarily magnificent: nothing like it has happened before on the face of the earth. However, all these things have taken place only through the inspiration and blessing of my lamas and the Three Jewels—never has there been the slightest feeling of pride or self-importance on my part.



Supervising construction at Sonada, 1981





ADVICE TO MY STUDENTS

For all those people who, in knowing about me and my life, wish to follow the life to freedom of their lama, I say these few words.

Because all of us are followers of the benevolent Buddha, we should, in our actions, words, and thoughts, refrain from all non-virtuous and unwholesome actions to the best of our ability, and we should work at virtuous activities as much as we can. All beings of the six kinds (60) are our kind parents and have for ages experienced the whole range of suffering and frustration in samsara. For these beings we should cultivate love and compassion and precious bodhicitta. We should constantly meditate on taking and sending (61) and recite enthusiastically prayers of far-reaching aspirations to complete the realization of all facets of buddhahood, to create and refine domains of enlightenment, and to ripen beings spiritually. With the understanding that our kind and holy lama is the actuality of the Three Jewels and the Three Roots, we should pray intensely to him, imagining that he rests on our head or in our heart, and, when we have finished praying, practice merging our mind with his.

We should take Avalokiteshvara (Chenrazi) as our yidam. This practice was taught by the Buddha in many sutras and tantras. It has been the practice of many learned and attained masters in India and Tibet. It is easy yet very beneficial. We should recite the Six-Syllable Mantra constantly, reciting it with the mind clear, empty, unceasingly aware, free from reference, free from clinging, and free from distraction.



The Six-Syllable Mantra

All phenomena, the appearances of confusion which arise around us, are, in terms of their essential nature, without independent reality. In terms of the way they are perceived, they comprise the different experiences of happiness and suffering. They are, by nature, impermanent. These varied, confused appearances constitute the basis from which the whole range of suffering in samsara develops. From our understanding that all these phenomena are, in the end, like the appearances which arise in a dream or under an enchantment, our clinging and attachment to fixed notions of reality will diminish.

In general, the aim of all spiritual traditions, Buddhist or other, is twofold: immediately, to provide refuge from the lower realms and to set beings on the path to the higher realms (62); and, ultimately, to provide refuge from all the sufferings of samsara and to set beings on the path to freedom. Since all these traditions come from the enlightened activity of buddha



Jetsun Milarepa

manifesting in ways which are suited to the nature of the individuals to be guided, we should have faith in them all.

In particular, all Dharma which came to the snowy land of Tibet—the teachings of the Sakya, Gelug, Kagyu, and Nyingma schools—was taught by the Lord Buddha in the sutras and tantras. It is complete and free of errors. In these traditions, the lineage of attained masters is unbroken. Their power and blessings have not diminished and continue to be transmitted. Their instructions on ultimate truth do not miss the essential points. Their philosophical views on the nature of reality provide a sound basis for practice. Their methods of meditation for liberating one from confusion form a sure path. The elixir of their spiritual instructions has not lost its potency. Emanations of many masters with learning and attainment, great bodhisattvas who have reached various levels of spiritual realization, have appeared in each of these traditions. There have also been countless persons like the great Jetsun Milarepa* who have realized the capabilities which mark the progression of attainment. Each collection of their spiritual instructions consists only of profound teachings which are able to

carry the individual to buddhahood.

Therefore, we should avoid being fanatical, hostile, or cynical about any of these traditions and train ourselves to have respect, reverence, and a sacred regard for them all. We should practice the tradition we feel most drawn to because of the relationships we have formed in former lives. Whichever tradition we follow, the most important point is to bring our practice to completion.

In summary, to follow the lama's life to freedom, we should always foster these qualities: renunciation born from an understanding that samsara is suffering; lucid, intentional, and confident faith in the Three Jewels; devotion and respect for our lama as being fully enlightened, a buddha; compassion for all sentient beings from the knowledge that they are all our parents; a way of living in which the two accumulations increase together; the development phase in which appearances and sounds are experienced as deities and mantras; the completion phase in which natural awareness is maintained without manipulation; virtuous action which puts an end to rampant desires and self-importance; comportment which avoids unwholesomeness like poison; faith which avoids sectarian attachment and hostility; and help to beings which places anyone with whom we have some contact on the path to freedom. If we adhere to all these points and follow the lama's life to freedom, the free and well-favored precious human existence which we have obtained becomes meaningful, the intentions of our lamas are fulfilled, the kindness of our parents is repaid, and the benefits for both others and ourselves will be fully realized.



Vajradhara





COLOPHON

Because of his sacred appreciation of all traditions, the holy Kardorje Rinpoche of Sera asked me to give him many teachings. He received from me a large number of empowerments, scriptural authorizations, and instructions including the complete cycle of teachings of the Shangpa Kagyu, the complete collection of instructions of the Jonangpa and Shangpa traditions, and many cycles of teachings of the Kagyu and Nyingma traditions. On this occasion he said that he needed a prayer based on my life and earnestly requested me to write one. In response, I composed the first section of this prayer with the feeling of being undifferentiated from the great pristine cognition of the minds of the lamas of former times.

The second part was requested by the excellent incarnation Bokar Rinpoche in the priceless palace which contains *The Five Treasuries*, Shedrup Gatsal Ling, the great meditation center of Samdup Tarjeyling Monastery also called Sonamdar Kagyu Monastery. In the second year of the second of the two three-year retreats which he completed here, he repeatedly requested such an addition, saying: Since the spiritual offspring of you, my lama, have now spread to large and small countries throughout the world, there is need for a prayer with a more complete account of your life so that these students may have a basis for the birth of faith and conviction in their lama and the Dharma. For this reason, I, Karma Rangjung Kunchab, composed this account in prayer form in my eightieth year with the intention of helping the Doctrine.



Khyungpo Naljor

THE SHIP WHICH SETS BEINGS FREE

a wave of wishes based on the cycle of teachings of the Glorious Shangpa Kagyu Tradition

Oh Vajradhara and the two dakinis who embody pristine cognition,
Khyungpo Naljor and the root and transmission lamas,
Oh Samvara, Hevajra, Guhya Samaja, and Mahamaya,
Vajrabhairava, Hayagriva, and the other yidams,
Oh dakinis of the five families, Fast-Acting Lord Protector and Remati,
Four obedient attendants and the ocean-like throng of other oathbound protectors,
All sources of refuge, the Three Jewels and the Three Roots,
Pray, think of me from the domain of the invisible.

Through the power of truth in your blessing and compassion
And through the power of whatever virtue I gather in the three times,
Pray, quickly fulfill whatever wishes I express
In this life and all my lives to come.

This precious birth, free and well-favored, is so difficult to obtain.
May I not waste it but make meaningful use of it.
In reflecting on what is transitory, unsteady, and changing,
May I dispense with leisure and cut short preoccupations.

By coming to appreciate the effects of virtuous and unwholesome acts, whatever their importance,
May I be able to keep to the workings of cause and result.
By seeing clearly the suffering in the three realms of samsara,
May I develop the renunciation to leave samsara's domain.

In this life, in later lives, and between lives, all the time,
May I and others find shelter in the refuge of the Three Jewels and the Three Roots.
May love and compassion be born from the depths of my heart
For all six kinds of beings, my parents, limitless in number like the sky.

In an uninhabitated place in the mountains where all favorable conditions are present
May I practice single-mindedly and reach the peaks of experience and realization.
May holy lamas endowed with full capabilities
Look after me in all my lives to come.

May uncontrived reverence and devotion be born in my heart
For my root lama, the actual form of Buddha.
The mandala of deities is naturally occurring and has always been present;
Knowing that I am this mandala, may I stabilize its brilliant appearance.
By simply doing the ritual practices of lamas, yidams, dakinis, and protectors,
May I see them clearly face to face.

With irresistible bliss and warmth in full blaze in my body
May the absorption of bliss-emptiness be stabilized in my mind.
Through the understanding that all phenomena are like dreams and enchantments
May confusion and clinging to ideas of reality be totally destroyed.
At night may I clearly recognize the dream state without effort
And practice refinement, increase, emanation, transformation, and precision in perceiving specific objects.

In the interior darkness of ignorance, stupidity, and sleep
May I recognize and hold the deep and light states of sheer clarity,
May I master the various kinds of transference,
Dharmakaya, lama, yidam, sky-light, celestial realm, and others.
Through the natural arising of each of the three kayas and by the practice of no deviation
May the three kayas be actualized in the intermediate state of existence.



The four faults subside naturally, the four kayas are already fully present:
In this life may I understand directly mahamudra, the nature of being.
By reverence and devotion to my lama, by knowing appearances and sounds as deities and mantras,
And by knowing appearances and states of mind to be like enchantments and dreams,
May I bring all experiences into the spiritual path.

Through the noble queens who dance in the realm of bliss-emptiness
May I master the path of development and completion and travel to their celestial realm.
The body itself is lifeless, the mind knows neither birth nor death:
May I understand directly the deathless and undeviating result.

May I see clearly the noble form of the lama and the protector as one
And attain supreme mastery and mastery of the four kinds of activity.

By means of calming powers and blessings equal to the buddhas',
May I dispel all the maladies and miseries of beings.
May my life, merit, power, influence, experience, and direct understanding
Swell like rivers in the rainy season.
In order for me to be the utmost help to the Doctrine and to beings
May my power extend over the three realms and the three worlds.

In order to be able to destroy the enemies who have broached all ten domains
May my power and energy in wrathful mantras blaze like fire.

May I and other beings be completely purified of all the unwholesome acts
Which we have committed, whether unwholesome in nature or because of ordination.

May I be able to make many beings happy
By giving them wealth, Dharma, and security.
May I always be able to keep the virtuous codes
Of the vows of individual liberation and bodhisattva ordination and the vajrayana commitments.
Even for the sake of a single being, may I endure patiently
The chopping of my body into ten million pieces for numerous aeons.
In the practice of the supreme path to freedom for all beings
May I have the same enthusiastic perseverance as Sakyamuni Buddha.
May I stabilize unwavering tranquility, insight, and absorption
In dharmakaya, the pure being of mind, sheer clarity without limit.
May I have as full a knowledge as Manjushri
Of all phenomena in samsara and nirvana.

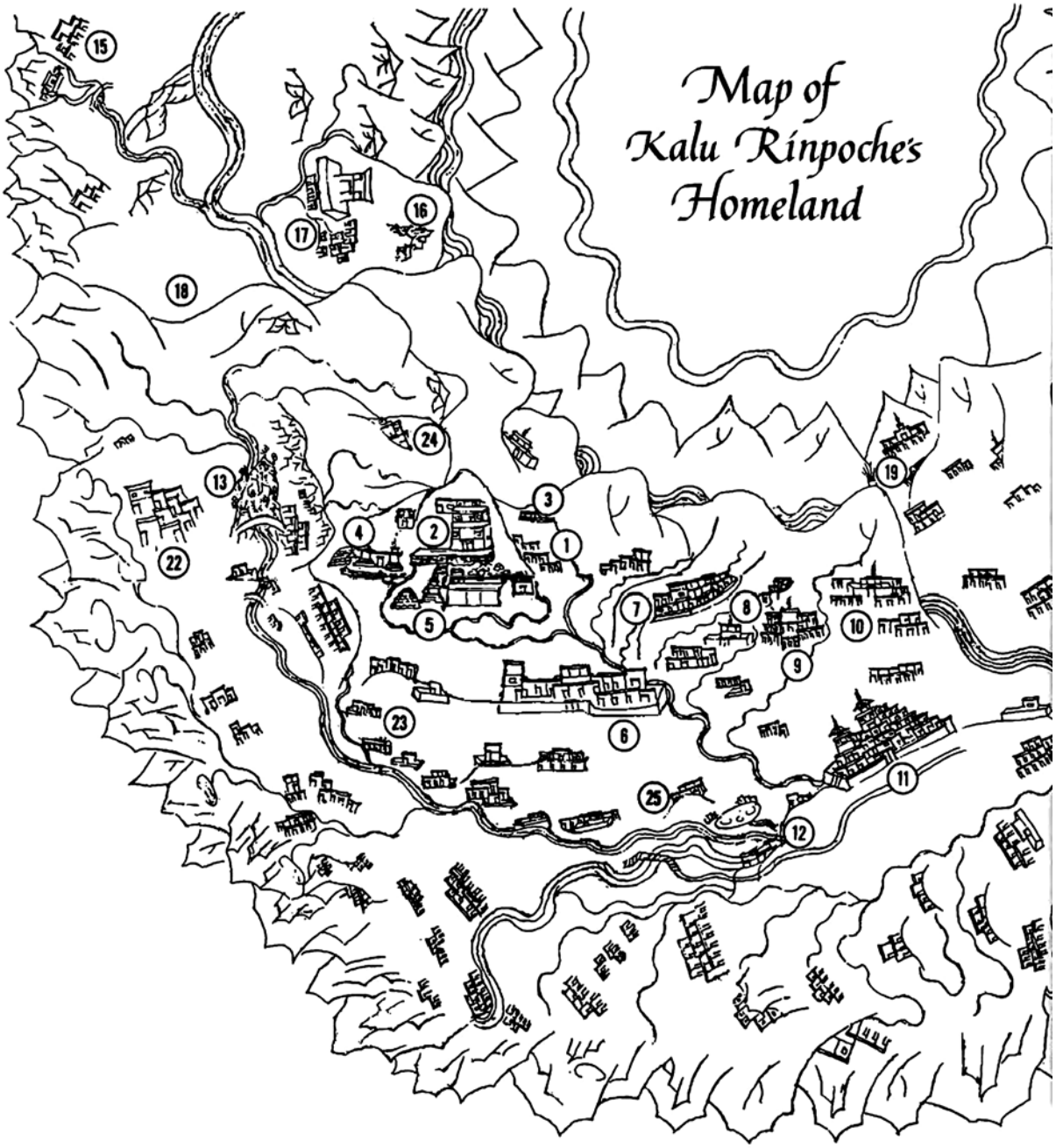
May I bring to completion whatever Dharma I practice,
Be it sutra or tantra of the New School or Old.
May I obtain a pleasing appearance, melodious speech, a glorious life,
Power and wealth, a heart of love, and be attractive to all who see me.

May I become like the six gems of the world and like the eight charioteers
For the Victorious One's Doctrine and particularly for the Shangpa transmission.

At the time of death, may there be no agony,
With rainbows and relics appearing, may I be a guide for beings.
As soon as I have passed away, may I be born
In the Realm of Bliss in the presence of Khyungpo and his sons.
As soon as I have been born there, may I attain the tenth stage
And then attain supreme complete enlightenment.

Not resting in the end states of existence or peace,
May I be as helpful to all beings as the victorious ones and their sons.

PART TWO, APPENDICES


Map of
Kalu Rinpoche's
Homeland
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This map was drawn by Kalu Rinpoche and depicts his homeland, the region of Eastern Tibet known as Tre-sho Gangi Rawa.

The outer range of mountains forms the limit of this province. Inside these mountains, there is a range of high hills, steep and full of cliffs. Behind them is a river valley containing forests and bordered by cliffs. This is Horko, the area in which Rinpoche was born and raised. The river in this valley is called the Dsa-chu. Later on in its course, it is known as the Nya-chu, and still later Rinpoche says it is called the Tsangpo. However, it seems that this river is the Mekong which flows into the China Sea near Saigon.

This region is divided into two parts, Rompa Tsa which is mainly a plateau or broad valley, and Kang-dse, the neighboring area. Rinpoche describes various places on this map according to the following key.

1. A small group of buildings where people lived and practiced the Dharma.
2. The main home of Rinpoche's family, Ratak La-trang.
3. A small house located about five hours away by foot where Rinpoche sometimes lived.
4. A stupa and a pile of stones on which the Six-Syllable Mantra has been carved.
5. Another stupa, about twice as large as the first, containing miniature stupas and images.
6. Shi-tse Drongpa, a large house belonging to an influential family.
7. Bengen Monastery where Rinpoche received ordination from Tai-Situ Padma Wangchuk.
8. A Bon monastery.
9. A Nyingma monastery.
10. A Kagyu monastery called Gesar Gon after Gesar of Ling, a legendary hero of Tibet.
11. Darjay Gon, a Gelug monastery.
12. The confluence of three major rivers.
13. A small region of cliffs and crags covered with woods. This area was regarded as a holy place and was known as the Realm of Space.
14. Kang-dse Monastery.
15. A mountainous region where Rinpoche stayed during his twelve years of retreat.
16. A cave where Rinpoche stayed in retreat.
17. A group of houses forming a kind of meditation center. The large building belonged to a representative of Palpung Monastery.
18. An area largely inhabited by nomads.
19. A Kagyu retreat called Ri-trak Gon where Rinpoche's mother stayed during her pregnancy.
20. Ratak Ting, the original home of the Ratak family.
21. The birthplace of Bairo Khyentse, the Khyentse incarnation at Palpung Monastery.
22. The home of Sogya Rinpoche.
23. The home of Ani Choga (Rinpoche's half-sister).
24. The nunnery where Ani Choga stayed.
25. A large lake fed by hot springs and renowned for its curative powers.



I. THE THREE VEHICLES AND THE THREE ORDINATIONS

The three vehicles are simultaneously three approaches to the practice of Dharma and three stages in the spiritual maturation of an individual.

The first vehicle is the hinayana or lesser vehicle. It is called the lesser vehicle since the primary focus at this point is the attainment of freedom for the individual practitioner himself. The basic philosophical view is that individual self or ego does not exist, that the feeling I am, I exist, is a false perception. It arises from a lack of awareness of the nature of the ordinary processes of mind. Instead of being seen as flashes or a simple flow of events, these processes are seen as constituting an entity, a self or ego. Out of this misperception develop emotions, actions, and suffering and frustration. Meditation in this vehicle means to see and experience the ordinary processes of the mind for what they are—a simple flow of thoughts and feelings which do not constitute an individual self. This insight comes through calming the mind and looking directly into its nature. In this way, the root of frustration and suffering is destroyed.

Associated with this approach is the first level of ordination, the ordination of individual liberation. There are seven types of ordination: full monk or nun, apprentice nun, novice monk or nun, and lay ordination for men or women. All of them are based on the four root vows: not to kill, not to steal, not to lie, and not to engage in sexual immorality. The last vow means to refrain from adultery in lay ordination and to be celibate in monastic ordination. With its emphasis on a simple, non-violent way of life, the ordination of individual liberation provides a suitable discipline for the practice of calming the mind and seeing its nature.

As the student gains experience in calming his mind and becomes used to the possibility of ego not existing, his attitude toward himself softens and he is able to feel a genuine warmth or love for others. His interest in his own liberation broadens to include the wish to help others. This shift in perspective and motivation is the beginning of bodhicitta (see note 6) and marks the transition from the lesser vehicle to the greater vehicle or mahayana. At the mahayana level, one gives up simple self-interest and undertakes to reach enlightenment in order to be able to help all sentient beings. The basic philosophical view broadens considerably. Not only does the individual self have no independent existence, but all phenomena, too, have no independent reality. While meditation techniques include training the mind in love, compassion, and bodhicitta using such methods as taking and sending (see note 61), the essential meditation is to end all discursive tendencies in the mind and recognize the nature of reality. Conduct is based on the six perfections (generosity, morality, patience, energy, meditation, and wisdom) and the four means of attracting others (giving what is needed, speaking pleasantly, observing social customs, and helping others meaningfully).

In this approach, the basic commitment concerns the welfare of others, a commitment which is made in the bodhisattva ordination. Whereas the ordination of individual liberation is basically concerned with physical and verbal actions, the

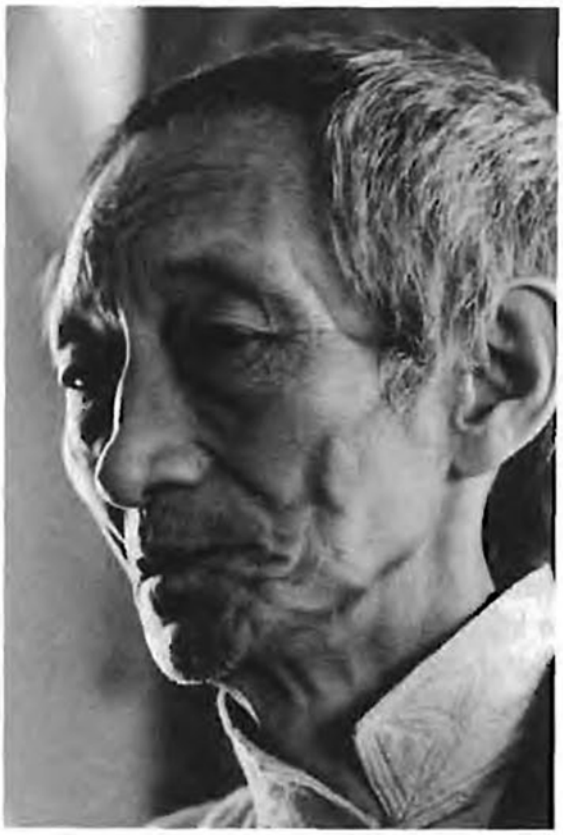
bodhisattva vow is more a commitment to maintain a certain attitude or frame of mind—to help others by attaining enlightenment.

Hence, the main features of the mahayana are the development of love and compassion and the cultivation of the insight or awareness which cuts through the process of conceptualization and allows the nature of reality to be seen.

The third approach is vajrayana. Vajra means indestructible and refers to the indestructible nature of mind itself: sheer clarity and emptiness. All experience arises out of this clarity and emptiness—samsaric experience when ignorance of this fundamental nature is present, and enlightenment when this ignorance is removed. Hence, enlightenment is, in one sense, very ordinary and is potentially present in every experience, even our experience of samsara. Meditation techniques consist of development and completion (see note 5) culminating in the experience of bliss which unfolds into the realization of mahamudra (see note 48). Conduct is based on deliberately chosen forms of behavior, elaborate or simple, which enhance the experience developed in meditation.

Since this level of practice demands the full commitment of the individual to recognize, appreciate, and bring out enlightenment in every facet of his life, the corresponding ordination is far deeper and far more difficult to observe than the preceding ones. It is basically a commitment to see and experience the world as the unfolding of enlightenment and, in particular, to regard one's lama as the Buddha himself.

Although both the mahayana and the vajrayana lead to full enlightenment, there is a fundamental difference in their methods. In the mahayana, the practice of virtue and meditation on compassion and emptiness are the seeds which develop into full enlightenment through the workings of karma. This approach is termed the cause vehicle, since the seeds or causes of enlightenment are developed. Vajrayana, on the other hand, is called the result vehicle because the result, full enlightenment, is used as the path. In this approach, the student is not concerned simply with the development of the causes of enlightenment, but rather with the recognition of enlightenment in each and every moment of his life.





Niguma

II THE SHANGPA KAGYU TRADITION

The Shangpa tradition originates in the eleventh century with the great Tibetan scholar and spiritual master Khyungpo Naljor. Although he had studied the Bon, Maha-Ati, and Mahamudra traditions in Tibet, he was not satisfied with his understanding and, at the age of fifty-seven, journeyed to Nepal and India to seek further instruction.

His search for teachings culminated in his meeting with Niguma, a female mystic who had seen Buddha Vajradhara himself. From her, he received many teachings, in particular, the teachings of a special tradition of mahamudra and *The Six Teachings of Niguma*. He also met and studied with Sukhasiddhi, another female mystic and student of Virupa, as well as Vajra-asana, Maitripa, Rahula, and others.

On his return to Tibet, he established a monastery at Shang-Shung in Central Tibet. This became his main seat and he became known as the lama of Shang. Khyungpo Naljor had thousands of students and established hundreds of monasteries but transmitted the special teachings he had received from Niguma to only one of his students, Mochok Rinchen Tsondru. These teachings were in turn transmitted to Kyergang Chokyi Senge, Nyen-ton Ri-gung Chokyi Sherab, and Songjay Tenpa Tsondru Senge. These first seven teachers (including Vajradhara and Niguma) are known as the Seven Great Jewels of the Shangpa tradition. As Niguma had instructed Khyungpo Naljor,



Sukhasiddhi

the special teachings were given to only one student in each of seven generations of students. Songjay Tenpa was the first teacher who gave these instructions to more than one of his disciples, and from this point on, several different lines of transmission develop.

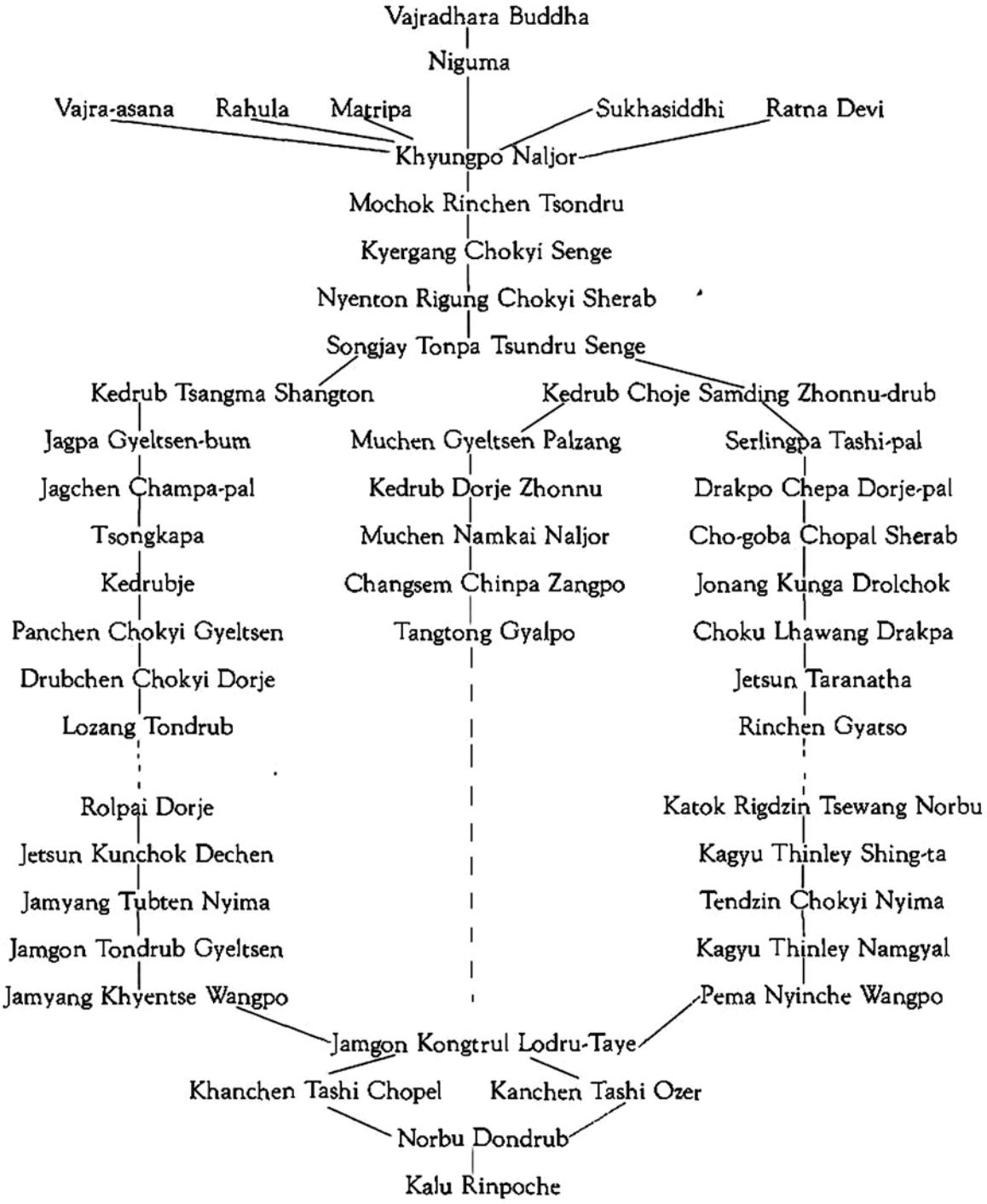
There are many special teachings in the Shangpa tradition, but the most important are *The Five Golden Teachings*. *The Five Golden Teachings* are likened to parts of a tree. The roots are *The Six Teachings of Niguma*, the teachings on heat, illusory-body, the dream state, sheer clarity, transference, and bardo (the intermediary state between death and birth). The trunk is *The Locket Tradition of Mahamudra* which combines the mahamudra teachings of Niguma, Maitripa, and Sukhasiddhi. The branches are the three methods of carrying one's understanding in meditation into daily activities. The flowers are the practice of development and completion with the white and red dakinis. The fruit is the teaching of the deathless nature of mind and body.

The principal Shangpa protector is the Six-Armed Mahakala, and it was from this transmission that the practices of this deity spread to other schools.

Although the Shangpa teachings were highly regarded and were assimilated by many schools, the tradition itself ceased to exist as an independent school with the dissolution of the Jonangpas in the seventeenth century. However, its teachings were still practiced and transmitted, and in the nineteenth century Jamgon Kongtrul gathered together the surviving transmissions and ensured their continued survival by including them in his *Treasury of Key Instructions*.

THE SHANGPA KAGYU LINEAGE

(According to the Six-Armed Mahakala transmission)







THE KARMA KAGYU LINEAGE

Vajradhara Buddha
Tilopa Sherab Zangpo
Naropa Jnana Siddhi
Marpa Chokyi Lodru
Milarepa Shepa Dorje
Gampopa Dakpo Da-od Zhonnu
Karmapa I, Dusum Khyenpa
Drogon Rechenpa
Pomdrakpa Sonam Dorje
Karmapa II, Karma Pakshi
Mahasiddha Ugyenpa
Karmapa III, Rangjung Dorje
Gyalwa Yungton Shikpo
Karmapa IV, Rolpe Dorje
Shamarpa II, Khacho Wangpo
Karmapa V, Deshin Shekpa
Ratnabhadra, Rikpai Raltri
Karmapa VI, Tongwa Donden
Jampal Zangpo
Paljor Dondrub
Karmapa VII, Chodrak Gyatso
Tashi Paljor

Karmapa VIII, Mikyo Dorje
Sharmapa V, Konchok Yenlak
Karmapa IX, Wangchuk Dorje
Sharmapa VI, Chokyi Wangchuk
Karmapa X, Choying Dorje
Sharmapa VII, Yeshe Nyingpo
Karmapa XI, Yeshe Dorje
Sharmapa VIII, Chokyi Dondrub
Karmapa XII, Changchub Dorje
Situ VIII, Chokyi Jungnye
Karmapa XIII, Dudul Dorje
Sharmapa X, Chodrub Gyatso
Situ IX, Padma Nyinche
Karmapa XIV, Thekchok Dorje
Jamgon Kongtrul Lodru Taye
Karmapa XV, Khakhyab Dorje
Situ XI, Padma Wangchok
Palpung Khyentse Shenpen Ozer
Karmapa XVI, Rikpai Dorje
Norbu Dondrub
Kalu Rinpoche



Jamgon Kongtrul Lodru Taye

III JAMGON KONGTRU LODRU TAYE *(1818-1899)*

Born in Der-ge in Do-kham or Eastern Tibet, Jamgon Kongtrul was raised in the Bon tradition. In his childhood, he had numerous visions and dream experiences and yearned for teachings on the nature of mind, but no one around him fully understood what he sought.

Kongtrul's father was caught up in the political unrest of the period, and through his successful efforts to help him, Kongtrul found himself in the Nyingma monastery of Zhechen in his late teens. Attracting attention because of his considerable intellectual and spiritual abilities, Kongtrul was taken to Palpung, the main Kagyu monastery of Eastern Tibet and seat of the Tai-Situ incarnations. There he made rapid progress, and by his mid-twenties he was a teacher of note and a language tutor to Karmapa Tekchok Dorje during the latter's tour of Kham. When he was thirty, Kongtrul gained permission from Situ Padma Nyinje to practice for three years in solitary retreat. Together they rediscovered the location of an old retreat center, and Kongtrul stayed there to meditate. Kongtrul always regarded these three years as the most fruitful period of his life and deeply wished that he had been able to continue. However, he had to resume his responsibilites at Palpung and spent the rest of his life writing, practicing, and teaching. His achievements in any one of these areas are truly remarkable, let alone all three.

The precision, clarity, and conciseness of Kongtrul's writings make his work accessible, authoritative, and useful. His collected works came to be known as *The Five Treasuries*, a name given by his close friend, student, and lama Khyentse Wangpo when Kongtrul showed him the first draft of his first major work, *The Treasury of All Knowledge*.

The Treasury of All Knowledge is effectively a complete summary of Tibetan scholastic learning. Although it started as a treatise on the three ordinations, it came to include all aspects of Tibet's religious and cultural history and contains concise and beautiful presentations of the major systems of meditation practiced in Tibet.

The Kagyu Treasury of Mantra is a collection of the key teachings of the Kagyu schools which originated with Marpa the Translator. When Khyentse Wangpo was in Central Tibet, he visited a contemplative who transmitted to him many rare teachings of the Marpa transmission. The contemplative said that he himself had no student capable of editing the material but that one of Khyentse Wangpo's students would be able to. On his return, Khyentse gave the teachings to Kongtrul and insisted that he write such a work. With the transmissions that he had already received from Tai-Situ Padma Nyinje and other teachers, Kongtrul compiled *The Kagyu Treasury of Mantra*.

The Treasury of Key Instructions is the most eloquent expression of Kongtrul's feeling that all traditions should be respected since they all provide sure means to liberation. This treasury contains the key empowerments and instructions for the eight great traditions of Buddhism in Tibet.

The Treasury of Precious Treasure Teachings is the largest of *The Five Treasuries*. It contains the empowerments, instructions, and rituals for the practice of the most



Sakya Pandita

important cycles of treasure teachings. The compilation and writing of the more than sixty volumes of this collection occupied Kongtrul for much of his life.

Finally, *The Special Treasury of Advice* contains all of Kongtrul's miscellaneous writings—prayers and rituals for special occasions, letters, advice to his students, his own songs, and treatises on philosophy, astrology, grammar, Sanskrit, and other subjects.

From his autobiography, it is clear that Kongtrul desired greatly to have more time for intensive practice and less involvement with temporal affairs and administration. Despite the demands made on him, he was able to gain experience in the practice of a vast range of yidams and many methods of the phase of completion. However, Kongtrul himself says that he found taking and sending (see note 61) and mahamudra the best practices to do when one was very busy.

As for teaching and other religious activities, Kongtrul was forever travelling from one monastery to another, giving empowerments and instructions, consecrating sites, and leading rituals and retreats for specific purposes. He established two retreat centers and discovered many treasure teachings. Among his students are the greatest teachers of the age: Karmapa Kachab Dorje, Tai-Situ Padma Wangchuk, Chokjur Dechen Lingpa, Khyentse Wangpo, and others.

With Khyentse and Dechen Lingpa, Kongtrul shaped the development of the Rimay or All-Traditions movement. This movement sought to break down the prevalent sectarian tendencies and to re-establish personal practice as the basis of Dharma. According to these teachers, one should practice the tradition to which one feels closest and have faith and respect for the teachings of all traditions.

During his life, Kongtrul came to be regarded as an incarnation of three different mind-streams. The most important begins with Buddha Sakyamuni's cousin and student, Ananda, and includes Nagabodhi, Khyungpo Naljor, Sakya Pandita, Jonang Taranatha, and other teachers. Many scholars and masters felt that Kongtrul fulfilled prophecies which occurred in various sutras and treasure teachings. One example, from the *Lankavatara Sutra*, says:

In a later age
There will come a great hero
Called Lodru the Guide,
A teacher of the five sciences.

After Kongtrul's death, five incarnations were recognized, incarnations embodying enlightened form, speech, mind, capabilities, and activity. Kalu Rinpoche is regarded as the activity incarnation.



IV TRADITIONS OF BUDDHISM IN TIBET

The history of Buddhism begins with the enlightenment of Buddha Sakyamuni in India some two thousand, five hundred years ago. That experience and the means to attain it have been transmitted from teacher to student down to the present day. Over the course of time, different teachers have found some approaches more suitable for some students and other methods more suitable for others. Thus, while the various schools of Buddhism share a common root and a vast body of teaching, each school exhibits a particular emphasis or strength which has grown out of the manner of teaching of its founding master or later lineage holders.

The Old School or Nyingmapa traces its origin to the advent of Buddhism in Tibet and, in particular, to the coming of the Indian master Guru Padmasambhava in the eighth century. In the ninth century, Buddhism was ruthlessly suppressed by Langdarma, but this tradition survived sufficiently to re-establish itself.

The New School refers to all the traditions which came from India after this period of persecution. The Kadampa tradition originated with the Indian master Atisha who came to Tibet in 1042 and his Tibetan student Dromton Rinpoche. It stressed adherence to the fundamental principles of refuge, bodhicitta, and ordination, the diligent practice of devotional



Marpa the Translator

exercises, and expertise in logic and philosophy. The Kagyu tradition was brought to Tibet by the eleventh-century Tibetan master Marpa the Translator, the spiritual heir of the Indian master Naropa, and practiced and spread by Milarepa and Gampopa. This tradition places special emphasis on personal practice and the student's devotion to his teacher, as is clearly shown in the lives of Marpa and Milarepa. The Sakya tradition traces its origin to the teaching of the Indian master Virupa and was established in Tibet by Kunga Nyingpo in the eleventh and twelfth centuries. Due to the inspiration of the brilliant scholarship of many of its early masters, this tradition has consistently produced excellent explanations and commentaries on the practice and philosophy of the Buddha's teachings. In the fifteenth century, the great Tsong-ka-pa established the monastery of Gaden from which developed the Gelugpa school. Tsong-ka-pa placed great emphasis on pure morality and precise scholarship, qualities which have been preserved in the Gelugpa tradition.

In addition to these, there were four other main transmissions. Although they no longer exist independently, their teachings are largely preserved within one or more of the major traditions. The Zhi-je and Cho traditions come from Padampa Songjay and the female contemplative Machik Labdron. The Shangpa Kagyu is a separate transmission brought to Tibet by Khyungpo Naljor and not directly related to the Marpa transmission. Finally, there are the Nyengyu tradition of Orgyenpa and the Kalacakra tradition of Dolpo Songjay.

Notes:

1. Samsara: the cycle of existence. Although the experience of existence is groundless, lack of awareness of this groundless nature leads to the development of ego or self. This sense of self leads to a sense of separation from the world and a sense of personal territory. Although these perceptions are false, they nevertheless act as a basis for emotional confusion which in turn leads to unskillful actions. Those actions mature into the experience of suffering which in turn reinforces the sense of self and alienation from the world. This vicious circle is samsara.

2. The eighteen kinds of freedom and good fortune are conditions which make it possible to practice the Dharma. Freedom signifies the freedom from situations which make it impossible to practice Dharma—being an animal or living in an irreligious society, for example. Good fortune refers to those conditions which are needed to practice Dharma, such as having faith in the Dharma or living in a country and age in which Buddhism is practiced.

3. The ten non-virtuous actions are: to take life, to steal, and sexual immorality; to lie, to create division, offensive speech, and gossip; and envy, enmity, and invalid beliefs. The ten virtuous actions are the opposite of these and constitute the basic moral code of Buddhism.

4. The two accumulations: the accumulation of merit refers to the development of wholesomeness through virtuous actions and the practice of Dharma. The accumulation of pristine cognition is the experience of direct understanding of the nature of being.

5. Development and completion: in the vajrayana, the enlightened mind is used as the basis of practice. The phase of development refers to the development of the experience of oneself and the world as being sacred, as being expressions of enlightenment. To do this, the student identifies himself with a deity or yidam whose form symbolizes enlightenment. The phase of completion refers to the completion of this experience with the direct understanding that all experience has no intrinsic reality, that mind and phenomena are empty. In this phase, the student dissolves the experience of the phase of development to break any fixations which may have arisen in its practice.

6. Bodhicitta: the intention to achieve buddhahood in order to help others. It begins with the discovery of the possibility of gentleness within oneself and matures into the fusion of compassion and emptiness.

7. The greater vehicle or mahayana: see Appendix I, The Three Vehicles and the Three Ordinations.

8. Mantra-holder: a lay person who has achieved realization through his practice and is qualified to transmit vajrayana teaching.

9. Shangpa Kagyu: see Appendix II, The Shangpa Kagyu Tradition.

10. Treasure teachings: teachings which have been concealed (generally by Guru Padmasambhava) and are discovered at a later date by specially endowed people (treasure finders) when the time and circumstances are suitable.

11. Jamgon Kongtrul Lodru Taye: see Appendix III, Jamgon Kongtrul Lodru Taye.

12. Vajrayana: see Appendix I, The Three

Vehicles and the Three Ordinations.
13. The five traditional sciences: crafts, language, logic, healing, and Dharma.
14. *The Five Treasuries*: see Appendix III, Jamgon Kongtrul Lodru Taye.
15. Union and destruction: union is a vajrayana practice in which skillful means and wisdom are united to bring about the direct experience of pristine cognition. Destruction is another practice in which the practitioner destroys the samsaric existence of a sentient being whose karma is so powerfully negative that he would have no other possibility for enlightenment.
16. The secret path of mantra: another term for vajrayana. Vajrayana is termed secret for two reasons. First, since vajrayana is principally a way of experiencing oneself and the world as enlightenment, it can be and is practiced without other people being aware. Secondly, the understanding or realization to which one comes transcends conceptual or intellectual formulations, so it is secret in the sense that it cannot be expressed or understood from the standpoint of ego. Mantra, in this context, means that which protects the mind. It refers to the methods which are used to protect the mind from conceptual distractions.
17. The preliminary practices: a set of five practices which prepare a student for vajrayana meditations. The five practices, which are each done one hundred thousand times, are: prostrations, refuge prayer, Vajrasattva meditation, mandala offering, and union with the lama's mind.
18. Mani: the name given to the famous six-syllable mantra of Avalokiteshvara: Om Mani Padme Hum.
19. Yidam retreat: a period of intense practice on a yidam (see note 5).
20. Vajra feast: a ritual in which pleasurable (and sometimes unpleasurable) experiences are deliberately engaged in order to enhance understanding of the nature of mind. Since the moon is an important symbol in vajrayana, the lunar calendar is used to determine suitable dates for important occasions. In particular, the tenth days following the full and new moons are traditionally days for celebrating a vajra feast.
21. Warriors and dakinis: deities used in meditation which express the activity of the enlightened mind. Warriors are usually depicted as semi-wrathful male figures, dakinis as peaceful or semi-wrathful female figures.
22. Kagyu teachings: One of the four principal schools in Tibet, the Kagyu school traces its origins to the Indian masters Tilopa and Naropa.
23. The Six-Syllable Mantra: the mantra Om Mani Padme Hum.
24. Maturation and liberation: in vajrayana, there are two stages in the student's development. Maturation means the maturing of the student's experience so that he has some basis for vajrayana practice. The process of maturation takes place during empowerment. When the lama confers empowerment, he plants the seeds of spiritual understanding in the course of experience of the student. This transmission usually (but not necessarily) takes place in the course of an empowerment ceremony in which the lama formally introduces the student to his yidam. The student then receives instruction from his teacher in meditation on his yidam and on the nature of mind. Through the practice

of these instructions, the student can attain liberation. Thus, maturation refers to the ripening of the student and liberation to the instructions for meditation.

25. The three ordinations: see Appendix I, The Three Vehicles and the Three Ordinations.

26. *The Four Tantras* of the science of healing are the root tantra, the explanatory tantra, the tantra of the oral tradition, and the additional tantra. All these are associated with the basic text for Tibetan medicine, *The Ambrosia Heart Tantra.*

27. Empowerment, authorization, and instruction: empowerment is the process by which the vajra master or lama matures the student so that he will be able to practice fruitfully. Scriptural authorization consists of a reading of the texts connected with a given practice which authorizes the student to study them. Instruction refers to the actual instructions on practice and meditation which the lama gives to the student. These three elements of transmission are also described as maturation, support, and liberation: empowerment matures the student, scriptural authorization provides him with the support of texts and commentaries on practice and meditation, and instruction gives him the means to attain liberation.

28. *The Kagyu Treasury of Mantra:* see Appendix III, Jamgon Kongtrul Lodru Taye.

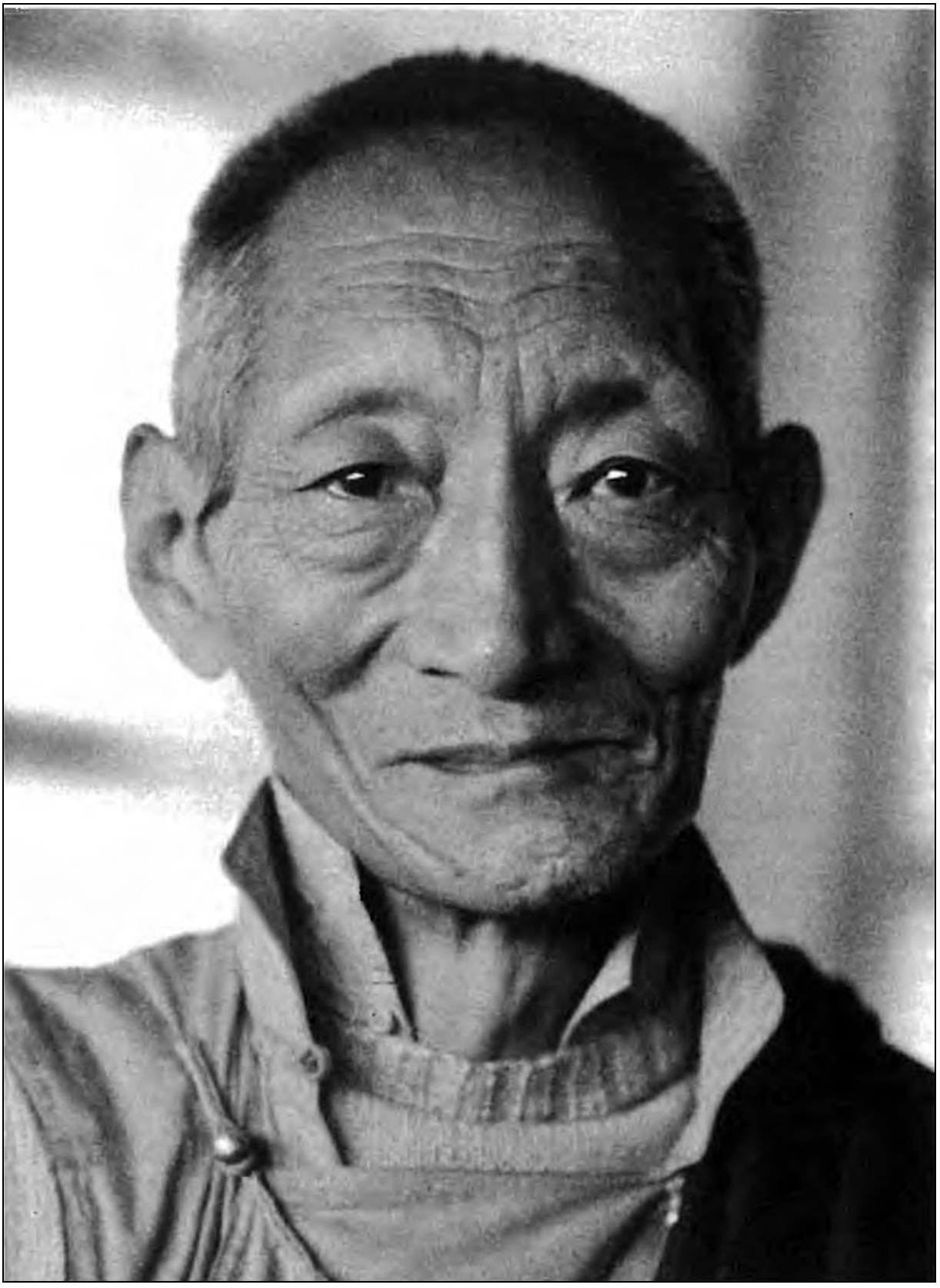
29. Three main texts of the Kagyu school: these three texts and their commentaries are the primary sources for the Kagyu approach to vajrayana practice and philosophy. *The Profound Inner Meaning* was written by the third Karmapa, Rangjung Dorje, and gives a detailed treatment of the process by which vajrayana practice unties the knots of emotions and obscurations and brings the meditator to a direct understanding of his own nature. *The Two Chapters of the Hevajra Tantra* with commentaries provides a detailed discussion of development and completion with Hevajra as the yidam. *The Changeless Nature* (Skt. *Ratnovibhangottaratantra*) is a mahayana work which describes the qualities of buddha nature (tathagatagarba) and its unfolding. Although many teachers have written commentaries on these three texts, those of Jamgon Kongtrul are generally used today because of their clarity and completeness.

30. The two short texts of the third Karmapa are *Consciousness and Pristine Cognition*, a discussion of the difference between discursive consciousness and pristine cognition, and *Buddha Nature*, a discussion of the potential for buddhahood in sentient beings.

31. The summer retreat is held during the monsoon period in India. During this time, monks and nuns do not leave their monasteries and devote all their time to the practice of Dharma.

32. The three-year, three-month retreat: this course of practice is a principal part of the training for those who intend to lead a contemplative life and for those who will become teachers of vajrayana. The length of the retreat is based on the length of time it would take for the mind and body to purify themselves completely when held in a particular state of meditation.

The actual program of the retreat depends on the tradition, the monastery, and the teacher. When Jamgon Kongtrul started his retreat center, the program



consisted of full exposure to the Shangpa Kagyu, Kalacakra, and Maha-ati traditions. In Kalu Rinpoche's time this program was still being followed, but there was also a second retreat center which concentrated on the practices of the Karma Kagyu tradition. At present, most of Rinpoche's retreat centers have a program which includes the key practices of both the Shangpa Kagyu and Karma Kagyu.

The main purpose of the retreat is to provide the student with a sound knowledge and practical experience in the principal methods of meditation used in mahayana and vajrayana practice. With this basis he is able to continue practice largely on his own.

33. Sutras and tantras: sutras are the texts which record Buddha Sakyamuni's teachings on the lesser and greater vehicles. Tantras are the texts which record Buddha's teachings on vajrayana.

34. Old, New, and Treasure Traditions: the Old Tradition refers to the teachings of Buddhism which came originally to Tibet and survived Langdarma's persecution in the ninth century. The New Tradition refers to the teachings which came to Tibet to revitalize the Dharma after this period of suppression. The Treasure Tradition refers to the treasure teachings (see note 10) which have been discovered over the years up to the present day.

35. *The Five Golden Doctrines:* see Appendix II, The Shangpa Kagyu Tradition.

36. The four empowerments: a series of empowerments associated with each yidam which plant the seeds of progressively deeper levels of experience in the mind of the student. The first one is the vase empowerment which plants the seed of experiencing form as emptiness. The second is the secret empowerment which leads to the experience of sound and communication as empty. The third is the empowerment of wisdom and pristine cognition which leads to the experience of mind as empty. The fourth empowerment transcends all duality and introduces the student directly to the nature of mind and phenomena.

37. The twelve mountain goddesses: mountain spirits associated with the Himalayas who have undertaken to protect the Dharma and those who follow it.

38. Ghosts and demons: when a person who has violated his vajrayana commitments dies, he becomes a ghost and may haunt or otherwise cause trouble in areas where he lived. When the person was someone who had developed some power in meditation, he becomes a far more powerful ghost or demon and can cause a great deal of trouble for people living in the world.

39. The sixteen holy elders: a group of sixteen ordained teachers, students of Buddha Sakyamuni, who travelled separately to different countries to teach and spread the Dharma. Prayers of respect and praise for their work are regularly recited before ceremonies of monastic ordination or purification and renewal of vows.

40. Stupa: a religious reliquary, a structure with a prescribed form containing sacred and consecrated objects. There are eight different forms of stupas, each associated with an event in the life of Buddha Sakyamuni: his enlightenment, his return from the god realms, his death, and so on. Stupas may range in size from small clay ones a few centimeters high to large monuments towering twenty or thirty meters or more.

41. Vajra-holder with the three ordinations: the term used for a teacher of vajrayana who has achieved realization and holds full monastic ordination.

42. Dharanis and mantras: dharanis are usually short Sanskrit prayers or praises addressed to particular buddhas or bodhisattvas. They are repeated as a source of inspiration and blessing. Mantras are generally more symbolic phrases which are recited in meditation to protect the mind from distractions and to develop particular kinds of understanding or capabilities.

43. Karma Kagyu: one of the major schools of the Kagyu tradition. This school originated with Dusum Khyenpa, the first Karmapa.

44. Jonangpa: a school of Buddhism in Tibet which carried principally the Kalacakra and Shangpa Kagyu transmissions. At one time widespread and powerful, it was largely absorbed by other schools in the seventeenth century and ceased to exist independently. Its last lineage holder was Taranatha.

45. The spoken Tibetan language enjoys several levels of honorifics. The Dalai Lama, the Karmapa, and other such teachers are so highly regarded that it is inappropriate to use any but the highest honorific when speaking about or to them. This custom presents some difficulty even to well-educated Tibetans. This very fact is used as a formal mode of praise of such teachers.

46. Practice Lineage: an epithet for the Kagyu school, since it emphasizes the importance of personal practice.

47. The four teachings: these teachings were originally associated with separate yidams—heat, for instance, with Hevajra and the dream state with Mahamaya. In India, however, such teachers as Tilopa integrated these four practices, and such collections as *The Six Teachings of Naropa* evolved. In these collections, the techniques and experiences of each of the four teachings are used to enhance and deepen the others.

48. Mahamudra: literally, the great seal. The seal is emptiness, great because it marks all phenomena. According to its Tibetan etymology, the term indicates the fact that the pristine cognition of emptiness occurs simultaneously with freedom from samsara. Although mahamudra is a term for what is ultimately true, it is also applied to the meditative techniques which bring about this realization.

49. Domain of guidance: as a bodhisattva's realization matures, his influence spreads. People and other sentient beings who come into contact with him are affected by his wisdom and compassion. He creates an environment or domain of enlightenment about him in which others find instruction and guidance in the ways to become free of suffering. For example, anyone who hears the Six-Syllable Mantra will, in time, be inspired by Avalokiteshvara's compassion.

50. Obscurations: the clouding effect of karma, emotions, ego-clinging, and ignorance.

51. *The Great Treasury of Precious Treasure Teachings*: see Appendix III, Jamgon Kongtrul Lodru Taye.

52. Inner tantras: the three higher tantras of the Nyingma school—maha-yoga, anu-yoga, and maha-ati.

53. Dharmakaya and the two form kayas: dharmakaya is the realization of what is, completely free of conceptual formulations, sheer clarity without limitation.

Out of this realization flows the communication of enlightenment, the richness and energy of enlightened experience. This is the samboghakaya. Most yidams are associated with this level of experience. Nirmanakaya is the form of enlightenment in the world—in particular, the physical manifestation of enlightenment, Buddha Sakyamuni. The nirmanakaya and samboghakaya are together called the two form kayas, and it is through them that enlightenment or buddha works to help sentient beings become free of samsara. These three kayas, however, are not separate entities. They occur simultaneously, just as heat and light come from a candle flame.

54. Amitabha's Pure Land: Sukhavati, the Realm of Bliss, is the name of Amitabha's buddha domain. Of all buddha domains, Amitabha's is regarded as the most accessible, due to his vow that anyone who has complete faith in him would be born there.

55. The three bases: the purification and renewal of monastic vows at the beginning of the summer retreat, the summer retreat itself, and the ceremony ending the summer retreat.

56. Prayer wheel: a cylindrical structure which contains large numbers of mantras. Each rotation of the cylinder is equivalent to the recitation of its contents. Prayer wheels range in size from hand-held instruments to large cylinders weighing a ton or more and turned by water or electrical power.

57. Fasting and prayer: a two-day practice of prayer and meditation during which specific vows are observed: the four root vows of monastic ordination and such restrictions as refraining from intoxicants, the use of jewelry, and participation in entertainment. During the first day, only liquids are taken after the noon meal. On the second day, no food or liquids are consumed and silence is observed. This practice is often done at the full moon in conjunction with meditation on the Thousand-Armed Avalokiteshvara.

58. The four orders of tantra: tantra as action, tantra as behaviour, tantra as contemplation, and tantra as supreme contemplation. Various yidams are associated with each order. On occasions such as the cremation of a high lama, four major ceremonies, one for a yidam of each order of tantra, would be performed simultaneously around the cremation fire.

59. In this name there is an intentional play on sound in the Tibetan. The town nearest Rinpoche's monastery is called Sonada. Dudjom Rinpoche gave the monastery the name Sonamdar which means "merit flourishes."

60. The six kinds of beings: gods, anti-gods, humans, animals, ghosts tormented by hunger and thirst, and hell beings. These six kinds of beings represent the range of possible experiences in samsaric existence.

61. Taking and sending: a mahayana meditation based on the principle of the exchange of one's own interests and happiness for the suffering and misfortune of others. The meditation uses the breath as a symbol of this exchange.

62. The higher and lower realms: the higher realms are the gods, anti-gods, and human existences, since there is the possibility of some happiness in these states. The lower realms are the animal, ghost, and hell being existences where suffering is ever present.



Dusum Khyenpa

Amitabha, Buddha of Boundless Light: Amitabha is the head of the lotus family of buddhas. He is red in color and sits in meditation holding an alms-bowl. (See note 54.)

Avalokiteshvara, The All-Seeing One: this bodhisattva is the expression of the compassion of all buddhas, hence his epithet, the Great Compassionate One. In his manifestation as one who helps and teaches sentient beings, he appears with a white body and four arms in which he holds a crystal rosary and a white lotus.

Bengen Monastery: a Kagyu monastery in Horko where Rinpoche took ordination and to which he returned after completing the three-year retreat program.

Copper-Colored Mountain: Guru Padmasambhava's buddha realm.

Drepung Monastery: one of the largest monasteries of the Gelug tradition. Situated outside Lhasa, it used to house over seven thousand monks.

Dusum Khyenpa, the first Karmapa (1110-1193): The chief disciple of Gampopa, he established the Karma Kagyu tradition and its seat, the monastery of Tsurpu. His reincarnation, Karma Pakshi, was the first incarnate lama to be recognized in Tibet.

Father and Son Victors: a term for the senior incarnations of the Karma Kagyu tradition. The Karmapa, Sharmarpa, Tai-Situ, Pawo, and Tre-u incarnation lineages formed the original five father and son victors. In recent times, the Palpung Kongtrul and Palpung Khyentse lineages have also been included.

Hayagriva: a wrathful yidam of the lotus family particularly important for the subjugation and control of ghosts, demons, and other negative forces. There are several different forms and traditions of meditation on this deity. The Shangpa transmission of Hayagriva is a treasure teaching which begins with Kyergangpa.

Jowo and Sakya: the two principal images of Buddha Sakyamuni in Lhasa. Both came to Lhasa in the eighth century as wedding presents of the Chinese and Nepalese wives of the Tibetan king Song-Tsen Gampo.

Jamgon Khyentse Wangpo (1820-1892): a close friend, student, and teacher of Jamgon Kongtrul and one of the principal figures of the All-Traditions movement. After his death, several incarnations were recognized: Khyentse Chokyi Lodru, Dingo Khyentse, Bairo Khyentse, and others.

Kalacakra: a semi-wrathful yidam of the highest order of tantra who is associated with astrology and the kingdom of Shambhala. This tantra was the last major transmission to come to Tibet from India.

Kagyu Tenzin: an eighteenth-century Shangpa Kagyu master and lineage holder.

Karma Lhatong: the spiritual heir of Kagyu Tenzin and lineage holder after him.

Karma Norbu: the Shangpa lineage holder after Karma Lhatong and a teacher of Jamgon Kongtrul.

Khyungpo Naljor: an eleventh-century Tibetan scholar and religious master. He established the Shangpa Kagyu tradition on the basis of the teachings he had received in India from Niguma, Sukhasiddhi, and other teachers. (See Appendix III, Jamgon Kongtrul Lodru Taye.)

Milarepa (1040-1123): the spiritual

heir of Marpa the Translator and the teacher of Gampopa. This well-known contemplative of the Kagyu tradition is one of the most remarkable and inspiring figures in Buddhism in Tibet, due to his total dedication to rigorous practice in mountain solitudes and to his gift of conveying teachings in songs.

Mipam Nampar Gyalwa (1846-1912): a Nyingma teacher famed for his extensive scholarship and dedication to the All-Traditions movement.

Mochokpa: the spiritual heir of Khyungpo Naljor and a contemporary of Milarepa. As the next lineage holder of the Shangpa tradition, he founded several centers of which his two principal seats were at Lhapu and Nye-Thang near Lhasa. He spent much of his life in retreat and transmitted the special teachings of Niguma only to Kyergangpa. There is an incarnation lineage of this teacher in the Gelug tradition.

Narthang: the location of the largest print works in Tibet. It was here that the first edition of the Tibetan Buddhist Canon (the Kangyur) was published.

Ngari Panchen: a fourteenth-century Nyingma master. He was an emanation of the Tibetan king Tri-Song De-u Tsen and a treasure-finder. His commentaries on the three ordinations are regarded as definitive works on that subject.

Orgyen Rinpoche: a name of Padmasambhava.

Padmasambhava: an Indian Buddhist master who was invited to come to Tibet in the eighth century to overcome the obstacles which were preventing the spread of Buddhism there. He is also known as Guru Rinpoche, Guru Padmasambhava, and Vajra Guru.

Palpung Monastery: the major Karma Kagyu monastery in Kham and seat of the Tai-Situ incarnations.

Rigung: the seat of the sixth Shangpa lineage holder, Nyen-Tonpa. Here he constructed an important image of the principal Shangpa protector, the Six-Armed Mahakala.

Sera: a major monastery of the Gelug school located near Lhasa.

Shravaka: a person who has come to the realization of the lack of individual self from listening to and practicing the teachings of the lesser vehicle. However, he remains concerned only with his own freedom and thus does not develop the compassion and wisdom which leads to full buddhahood.

Tashi-Lhunpo: the seat of the Panchen Lamas and the location of a large image of Maitreya, the future buddha.

Tre-Sho Gangi Rawa: the region of Kham in which the first Karmapa was born.

Tro-pu: the location of a large image of Maitreya, the future buddha. This image was built by Tropu Lotsawa, an early translator of the New School, in the eleventh or twelfth century.

Tsa-dra Rinchen Drak: a mountainous region in the vicinity of Palpung Monastery. Jamgon Kongtrul's retreat center was located here.

Tsurpu: the monastic seat of the Karmapas. Here, the second Karmapa constructed a large image of Buddha Sakyamuni.

Vajradhara: the vajrayana manifestation of Buddha Sakyamuni. He is blue in color and holds a vajra and bell crossed over his

heart, symbolizing the union of skillful means and wisdom. In the Kagyu and Shangpa Kagyu traditions, the student identifies his lama with this manifestation of the enlightened mind.

Vajrakalaya: a wrathful yidam of the maha-yoga order of tantra of the Nyingma tradition. He belongs to the karma family and is associated with the removal of obstacles to the practice of Dharma.

Vajra Guru: a name of Padmasambhava and also the name of the mantra associated with him, Om Ah Hum Vajra Guru Padma Siddhi Hum.

Vajrasattva: a buddha and peaceful yidam associated with purification.

White Tara: Tara is the embodiment of the activity of compassion. The two principal forms are the Green Tara, who is associated with protection from illness and misfortune, and the White Tara, who is associated with good health and longevity.

Yong-ge Mingyur Dorje: an eighteenth-century Nyingma master and treasure-finder from the Nangchen district of Kham. One of his principal treasure discoveries was a cycle of teaching and meditation on Dorje Trolo, the wrathful form of Padmasambhava. He was closely connected to the Karma Kagyu school and transmitted many of his treasure teachings to this tradition.

Zhang-Zhung, sometimes spelt Shang-Shung: the location of Khyungpo Naljor's main monastery. Because it was his principal seat, it was called the Vajra Seat after the Vajra Seat in Bodhgaya, India, where Buddha Sakyamuni attained enlightenment.

Karmapa, The History of the Sixteen Karmapas of Tibet: Karma Tinley, Prajna Press (The Great Eastern Book Company), 1980.

In addition to the history of the sixteen Karmapas, this book contains a good introduction to the basic tenets of Buddhism as it is practiced in the Tibetan tradition. There is also an extensive discussion of incarnation and incarnate teachers.

The Rain of Wisdom: Trungpa/Nalanda, Shambhala Publications Inc., 1980.

Again, the preface to this book is a good introduction in non-technical language to the basic ideas of Buddhism.

Kongtrul's Encyclopedia of Indo-Tibetan Culture: Lokesh Chandra, Vol. 80 in the Sata-Pikaka Series published by the International Academy of Indian Culture, 1970.

Gene Smith's introduction to this edition of Kongtrul's *Treasury of All Knowledge* contains an excellent synopsis of the political and cultural developments which led to the Rimay movement, and a good account of the life of Jamgon Kongtrul.

Writings of Kalu Rinpoche: translated by K. McLeod, Kagyu Kunchab Chuling, Vancouver, 1976.

Kalu Rinpoche wrote this text for his Western students as an introduction to the fundamental reasons for practicing Buddhism and the basic moral tenets on which this practice is based.



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Acknowledgements

This translation of Kalu Rinpoche's life story has been a challenging, frustrating, and joyous task. The challenge, of course, was to render Rinpoche's words into English to reflect as faithfully as possible both the content and the style of his writing. The frustration was due principally to the immense differences between Tibetan and English—not just in the structure of the languages, but also in the ideas implicit in each of them. The joy came from the knowledge that this work would, in some small way, fulfill the wishes of my teacher and that it would have meaning for the many people throughout the world who have met Kalu Rinpoche.

For a variety of reasons, this work has suffered a number of delays. Nevertheless, at every turn there was the support and assistance to enable me to complete it.

My sincere thanks to M. and Mme. J. Francois whose limitless generosity enabled Ingrid and me to stay in retreat in France where the first draft of this translation was prepared. My thanks, too, to Mme. Testard and Mme. Libert who also helped us during and after the retreat program, and to the Kagyu Dharma Centers in Denmark and Norway and to Mr. Barnett of England who all made it possible for me to continue work on this translation in retreat after Ingrid and I had returned to Canada. Lastly, my thanks to my parents who provided support of all kinds while I worked on the final stages of this book.

In addition, I am grateful to Lama Chokyi Nyima for the use of his preliminary translation of parts of the text, and to M. F. Jacquemart, Khenpo Yeshey Chodar, Prof. S. Fefferman, Lama Ngawang, my father, and my wife Ingrid whose help, comments, and suggestions have improved the text in many ways.

Also, my thanks to Mr. P. Warren and Mr. L. Guy who, though having had no previous connection with Rinpoche or to the Dharma, very kindly made it possible for me to use computer facilities to prepare and edit this translation.

Finally, I am forever indebted to my teacher, Kalu Rinpoche, who not only inspired and led me to practice the Dharma, but also gave me the opportunity to serve him by allowing me to translate this book.

Ken McLeod
Canada
1984



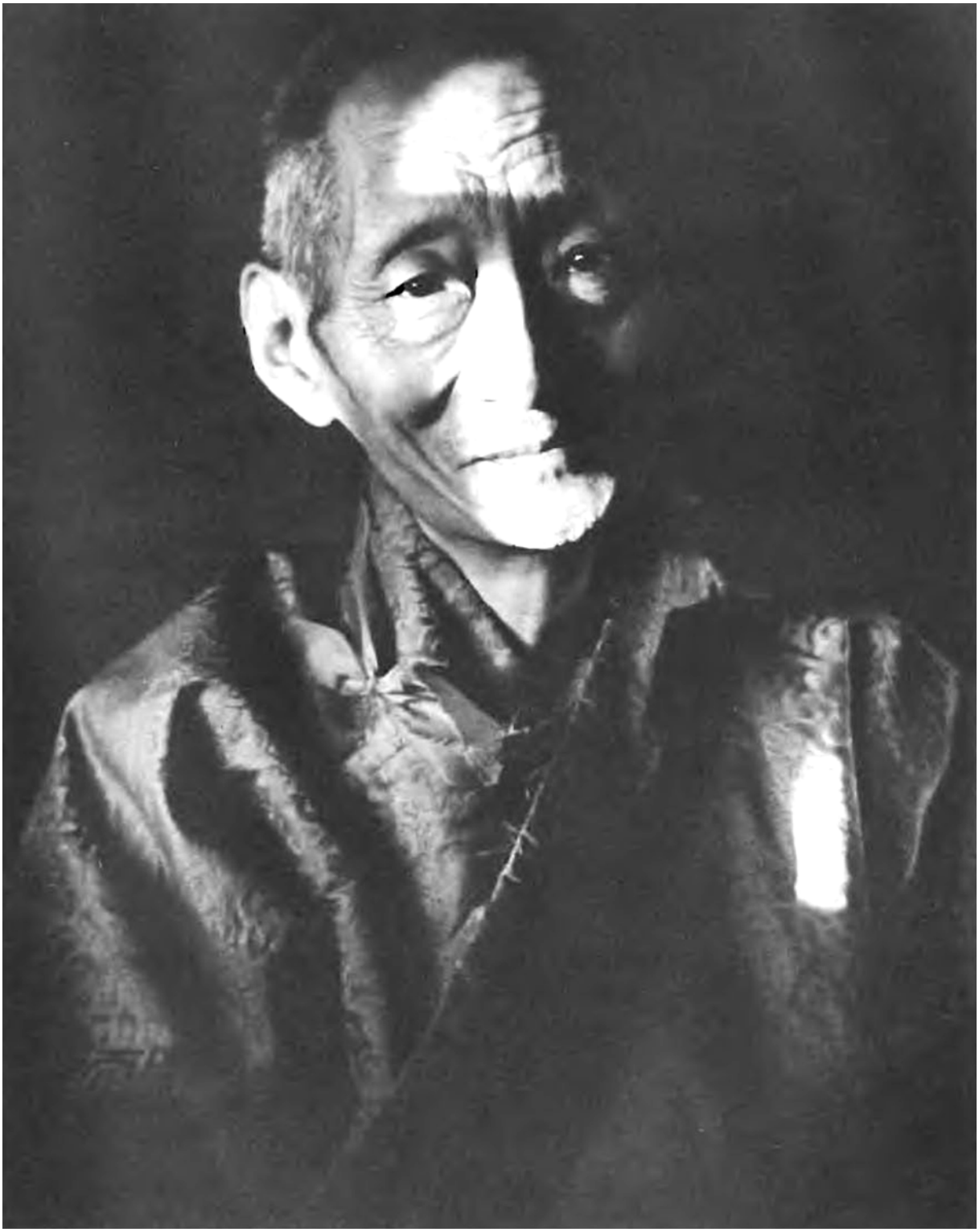
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Art and publication: *Sanje Chopel—book design, calligraphy, paintings (cover, Green Tara p. 37, Avalokiteshvara p. 68, Marpa p. 84); Cynthia Moku Duane—drawings (Milarepa p. 60, Jamgon Kongtrul p. 80), painting (Mahakala p. 101); Choskyi Gyamtso—editing, drawings (Padmasambhava p. 36, Vajradhara p. 61); Gega Lama—drawings (pp. 17, 21, 27, Khyunpo Naljor p. 63, Niguma p. 75, Sukhasiddi p. 76); Tara Sullivan—drawings (Kalu Rinpoche's seal on title page & p. 100, Dusum Khyenpa p. 30, Sakya Pandita p. 82).*

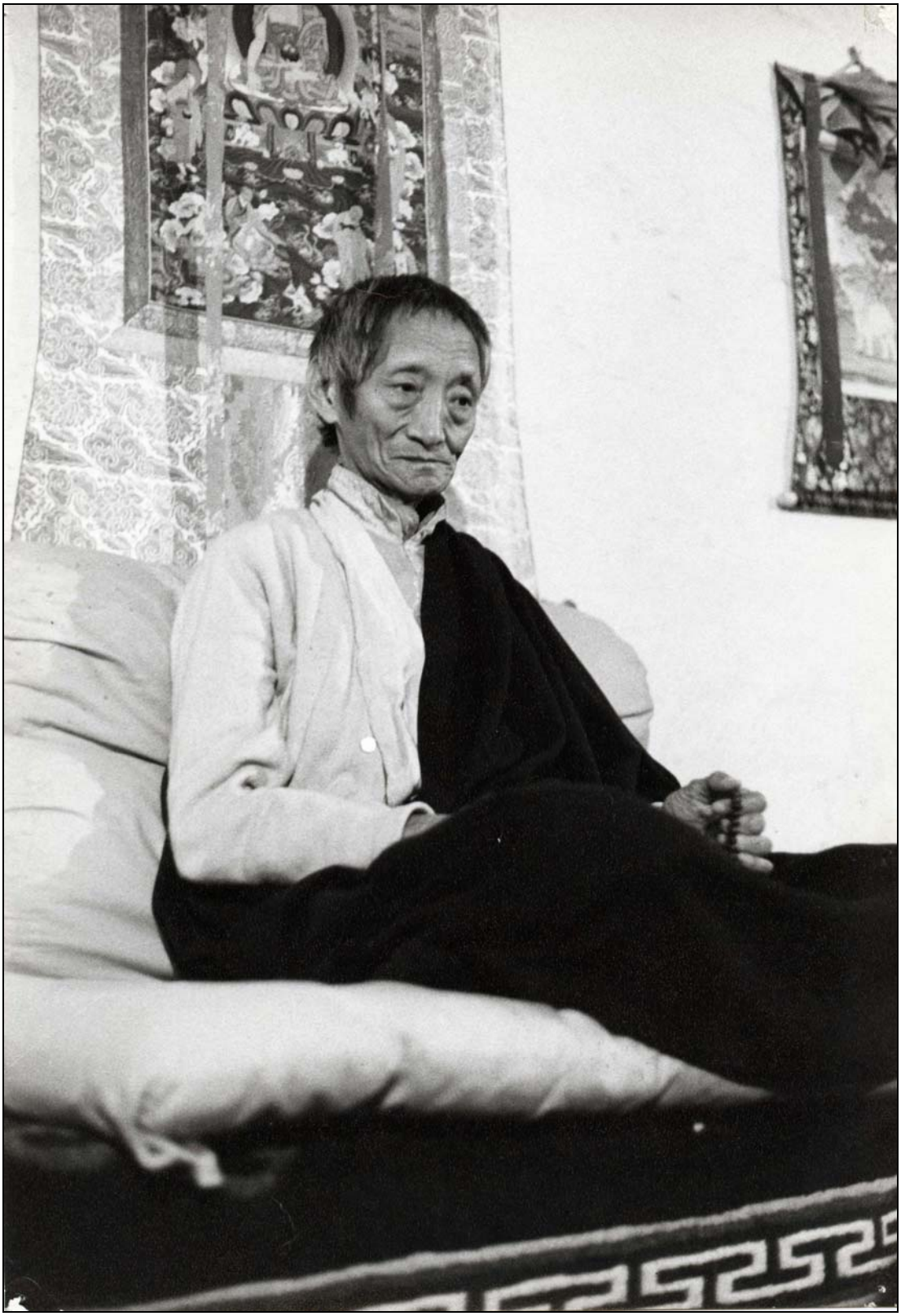


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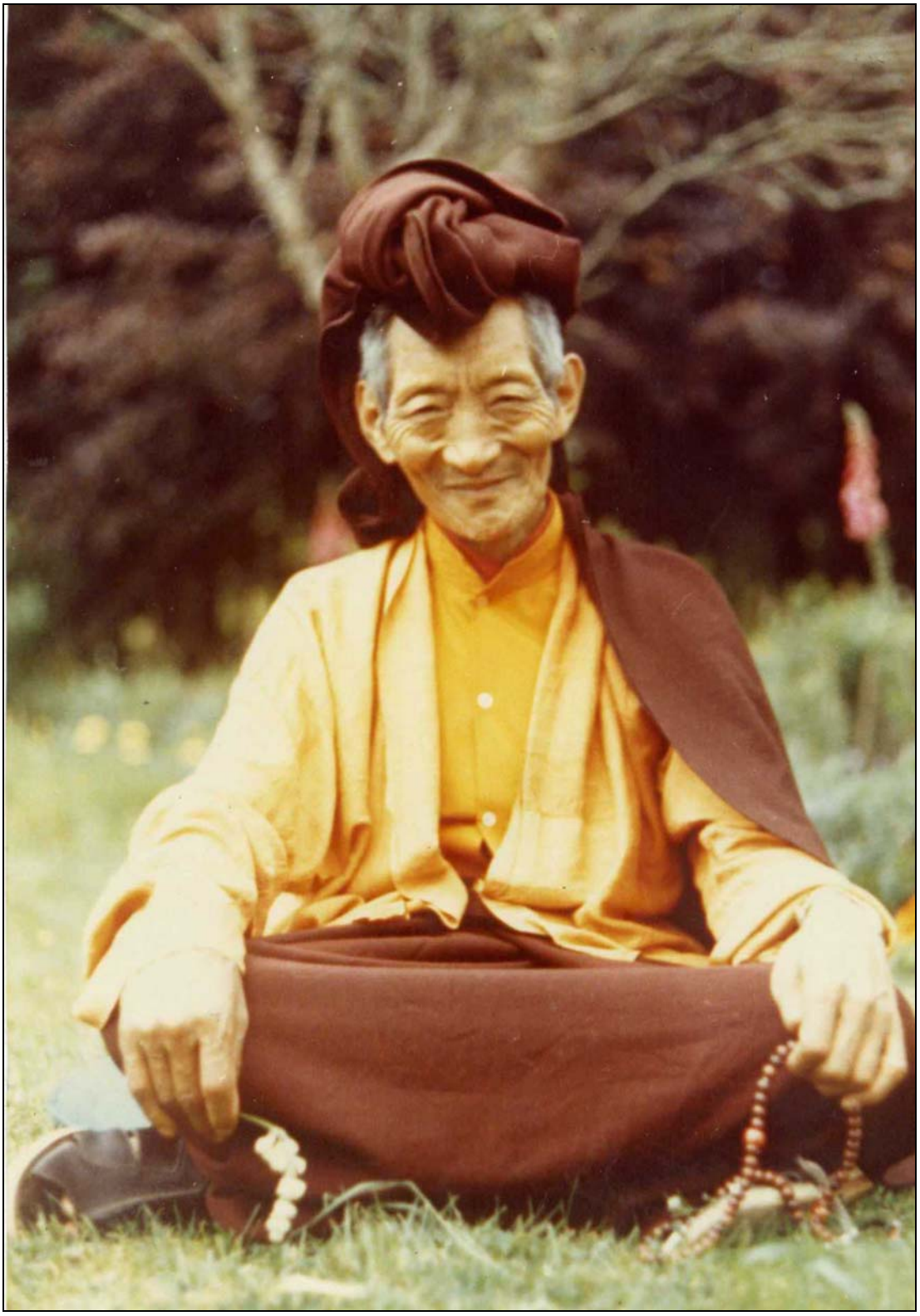
May the deities and protectors of long life
Sustain the Self-Arisen All-Pervading Mind of Enlightenment,
Guide of beings on the path to freedom.



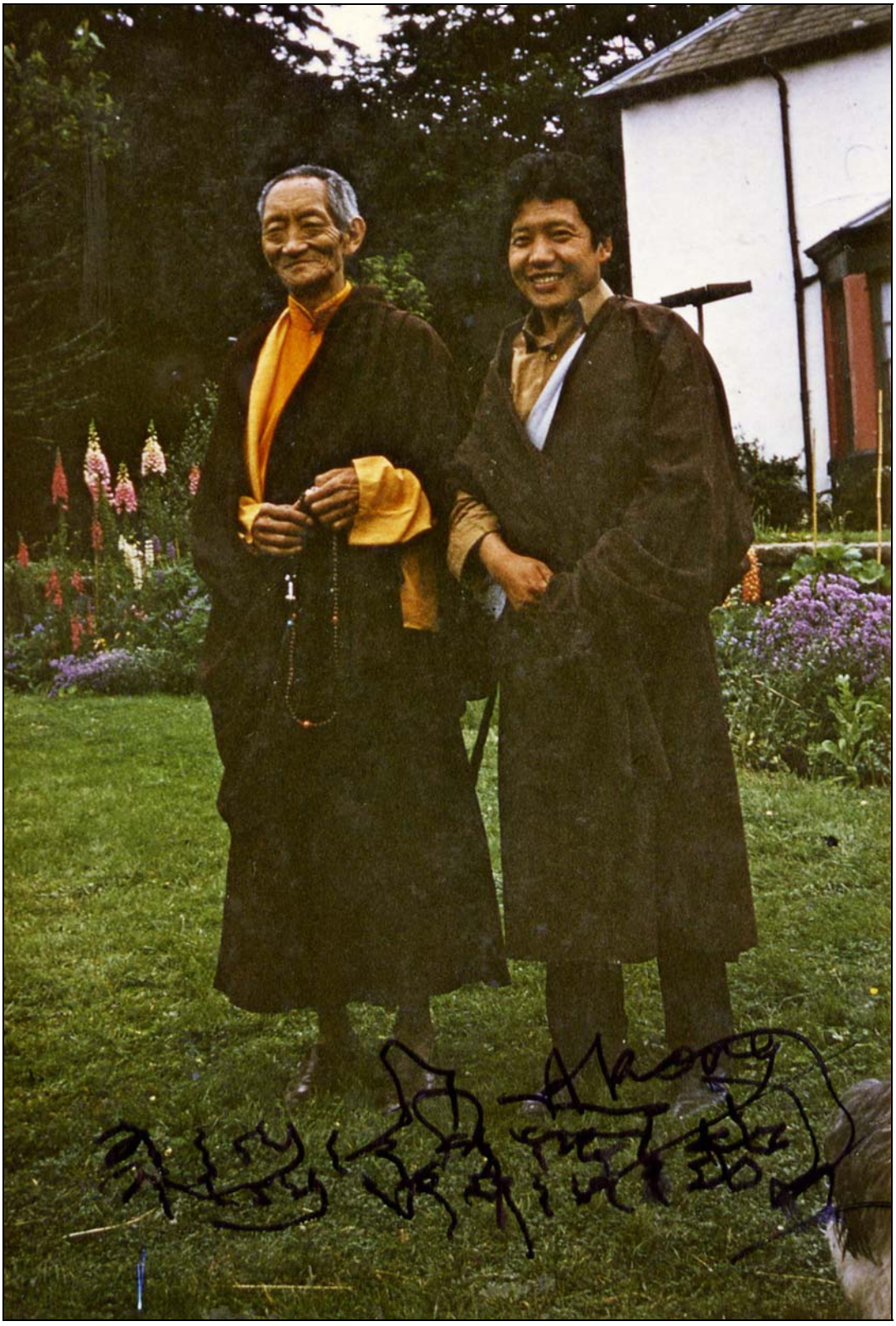




Paris, summer 1971 - One of the first public photos



Samye Ling, Scotland 1971



With Akong Rinpotche
Samye Ling, Scotland 1971



During Tchenrezig initiation
London 1975



During Tchenrezig initiation
London 1975



Sonada 1975



With lama Namsse and first western lamas
Longueil Sainte Marie 1980



Paris - Vitry
1980

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,1 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 realms2as 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 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 impermanerice 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 cemetary, 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 nagas8and 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 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 emnity 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 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 maters, 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 fee 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 inexpiable 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 Dispositons

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 inexpiable 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 inexpiable actions and the five nearly inexpiable 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 fronr 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 postula-tion, 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 a:nd 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 botji 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-sattvas26on 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 initations 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.

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,

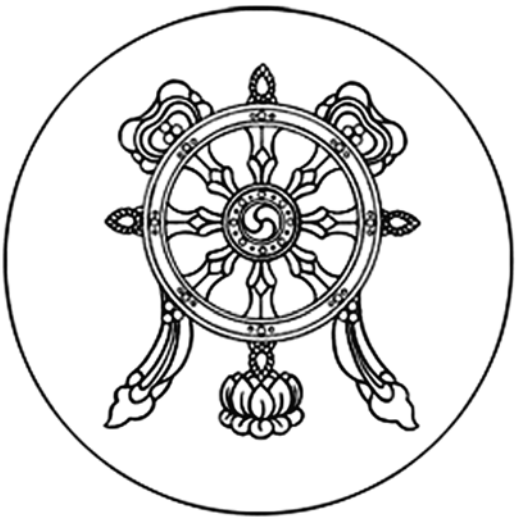
and Nyingma traditions, 28 since they all provide exact means of liberating all sentient beings from samsara by training them in the Buddha's Dharma.

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, wliether 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 dharanis45and 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 kinds46of 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

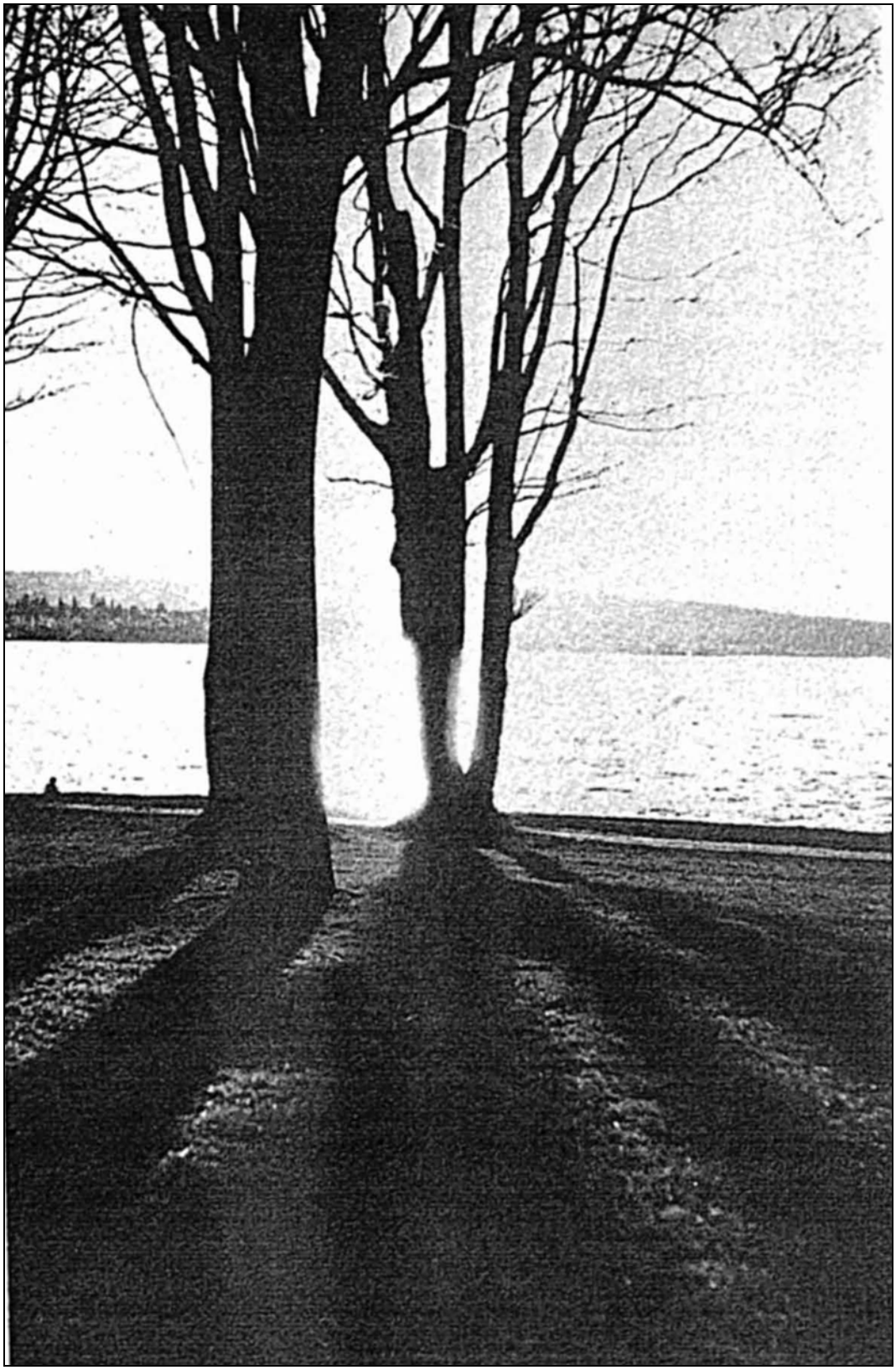
You should abandon sensual gratification and all similar activities which distract the mind. Staying in seclusion with few desires, content, you should sit with the body held in the posture of seven points 49 and the speech free of sound or utterance. Let your mind rest one-pointedly as best you can 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 tp 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!?5You 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 4the 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 40ne thus gone1, 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 inexpiable 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 inexpiable 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 consitute 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 protrubrance 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 Pennysylvania 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 4the 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, x>ne 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 ed 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

Foundation of Buddhist Meditation



Kyabje Kalu Rinpotche

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 Ten-dzin) 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 in-exhaustible. 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 call 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 bom 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 bom 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 cauuse 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 bom 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 bom 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: inexpiable 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 inexpiable and the five nearly inexpiable 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 jealously 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 obscuration 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 verypowerful 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 inexpiable acts are: to kill one's mother, father spiritual teacher, or a saint, or to harm a Buddha. The five nearly inexpiable 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 (Done Chang).

12. Bodhisattvas are Awakened Saints who pursue enlighten ment 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.

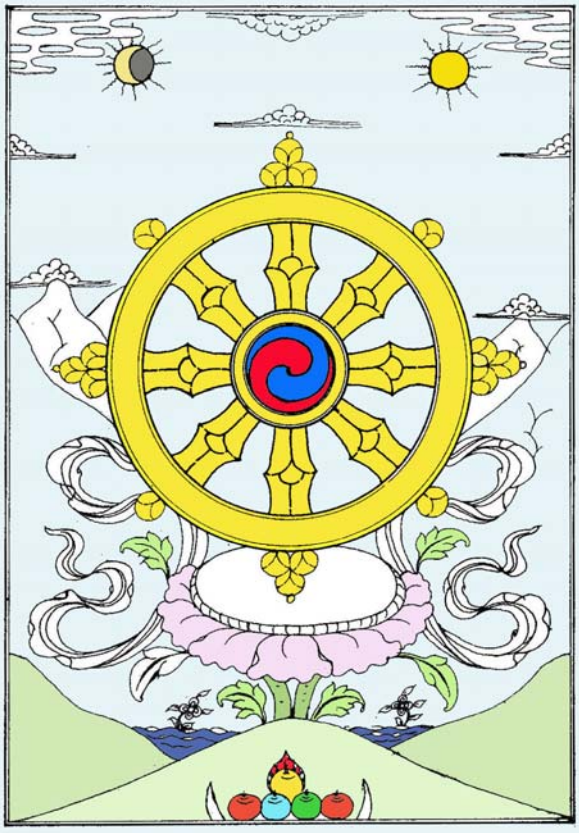
Sob a Autoridade Espiritual de Kyabje Kalu Rinpoche

༄༅། །བླ་མ་དམ་པའི་བཀའ་དྲིན་ལ་རྟེན་ནས་རང་གི་མྱོང་བ་དང་སྦྱར་བའི་ཞལ་གདམས་གནད་ཀྱི་ཐིག་ལེ་སྐལ་ལྡན་བགྱིད་པས་ལམ་བཟང་ཞེས་བྱ་བ་བཞུགས་སོ། །

L´excellent Chemin suivit 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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གདམས་གནད་ཀྱི་ཐིག་ལེ་སྒལ་ལྡན་བགྲོད་པས་ལམ་བཟང་ཞེས་བྱ་བ་བཞུགས་སོ། །།

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༄༅། །ན་མོ་གུ་རུ།

Hommage au gourou

རྩ་གསུམ་རྒ་འབྱམས་རྒྱ་མཚོ་འདུས་པའི་སྐུ།
།བྱིན་རླབས་དངོས་གྲུབ་མ་ལུས་འབྱུང་བའི་གཉེར།
།མངོན་སུམ་ཆོས་སྐུའི་རང་ཞལ་སྟོན་མཛད་པའི།
།མཉམ་མེད་བླ་མ་མཆོག་གིས་བྱིན་རླབས་སྩོལ།

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.

།བདག་དང་བདག་གི་གདུལ་བྱ་གྱུར་པ་རྣམས།
།བློ་སྟེ་དམ་པའི་ཆོས་སུ་འགྱུར་བ་དང་།
།རང་སེམས་རིག་པའི་རང་ཞལ་ལེགས་མཐོང་སྟེ།
།དོན་གཉིས་མཐའ་རུ་ཕྱིན་པའི་དངོས་གྲུབ་སྩོལ།

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་ཆོས་ཡང་དག་པར་སྒྲུབ་པར་བྱེད་པ་ལ།

Pour pratiquer le Dharma de façon parfaitement pure

།དང་པོ་ལས་འབྲས་བསྒྲུབས་ཤེས་ཤིང་།།

Il faut d´abord comprendre profondément
le caractère véridique des actes et de leurs fruits,

།འམས་གསུམ་འཁོར་བ་འདི་སྡུག་བསྔལ་གྱི་རྒྱ་མཚོ་ཉིད་དུ་མངོན་པར་ཤེས་ནས་ཞེན་པ་གཉིང་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་རྒྱུ་གངས་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་རྟག་སེབ་ཀྱི་མར་མེ་ལྟར་མི་རྟག་འཆི་བས་མྱུར་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་ནི་གནས་སྐབས་སྦྲིན་བར་གྱི་ཉེ་ཞུར་ལྟ་བུ་སྟོད་རྒྱུ་ཡོད་པའི་ཚེ།

Le temps qu´elle dure est comme celui que reste
un rayon de soleil passant entre les nuages.

།བླ་མའི་གདམས་ངག་ཁོ་ན་བསྒོམ་པ་ལས་གང་གིས་ཀྱང་ཕན་པ་མི་འདུག་སྙམ་པའི་སེམས་ཐག་དེང་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.

བློ་ལྡོག་རྣམ་བཞི་ཞིག་རྒྱུད་ལ་མ་འབྱོར་ན་ཆོས་སྤྱད་ལོ་དང་སྒོམ་ལོ་བྱས་རུང་མ་བྱས་རུང་། །འཁོར་བ་ལ་ཞེན་རྩེ་ཆེ་རང་རྒྱུད་རྩེ་གྲོང་དུ་འགྲོ་བ་ཙམ་ལས་མེད་དེས་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.

(གྲོང་: tought, hard, qui ne peut changer, grossier, inculte, borné)

བསྒོམ་གཞི་དེ་མ་ཤོར་བ་ཞིག་མེད་ན་ཐབས་ཆགས་སོ། །དེ་ལྟར་འཁོར་བ་འདི་ལས་ངེས་པར་འབྱུང་བའི་སྐལ་ལྡན་རྣམས་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

།ཆོས་སྐུ་ཕྱག་རྒྱ་ཆེན་པོ་ཟེར་བ་དེ་ནི།

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

།རང་གི་རྒྱུད་ལ་དྲན་རྟོག་སྣ་ཚོགས་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.

།ཕྱི་ནང་གང་དུའང་གཏད་སོ་དང་།

Sans se focaliser sur quelque objet, extérieur ou intérieur

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

།གསལ་སྟོང་སོགས་འདི་ལྟར་ངོ་སྤྲོམ་པའི་འཇིན་པ་དང་ཡིད་བྱེད་ཀྱི་སྒོམ་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

།དོ་ཤེས་ཙམ་གྱི་གདངས་དེ་མ་ཡལ་བར་དྭངས་སང་དེར་བཞག་ན་སེམས་ཀྱི་
གཤིས་ལུགས་ངོ་བོ་གང་དུའང་མ་གྲུབ་པ་སྟོང་སང་དེ་བ་དེ་ཆོས་སྐུ་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་དྭངས་ལྟོང་དེ་
བ་དེ་སྐུལ་སྐུ་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་ཟིལ་ལེ་བ་དེ་
ལོངས་སྐུ་ལགས་པས།

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

།སེམས་འདི་གནས་ན་ཡང་སྐུ་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

།ཚོགས་དྲུག་གི་སྣང་བ་རྟོག་པ་ཅི་ཤར་ཡང་ངོ་བོ་གང་དུའང་མ་གྲུབ་ཤིང་མདངས་མ་འགགས་བཞིན་རྣམ་པ་འདི་ལྟ་བུའོ་བསམ་པའི་དན་རྟོག་སྣ་ཚོགས་རྟེག་གེར་འཆར་བ་དེ་སྐུལ་སྐུ།

Essentiellement, tout ce qui apparaît aux 6 consciences,
ainsi que les pensées qui s´élèvent
est sans consistance.
Comme pour la radiance ininterrompue,
ces divers aspects, pensées et réflexions,
s´élevant en une "ouverture dégagée",
c´est le Nirmana-kaya.

།དེ་ཉིད་ཕྱི་ནང་གང་དུའང་མ་གྲུབ་པའི་སྟོང་སང་དེ་བ་དེ་ཚོས་སྐུ།

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

།གདོན་ནས་དེ་གཉིས་དབྱེར་མེད་དསལ་དྭངས་ལྡང་དེ་བ་དེ་ལོངས་སྐུ་ཡིན།

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

།སེམས་འདི་འགྱུ་ན་ཡང་སྐུ་གསུམ་གྱི་ངང་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་བསྒྲུར་གཏད་སོ་འཛིན་པ་ཐམས་ཅད་བྲལ་བའི་ངོ་
ཤེས་ཙམ་གྱི་སེམས་རིག་སྟོང་ལྡང་ངེ་བ་འདི།
།ད་ལྟའི་ཤེས་པ་སྣང་ཚིག་མཉམ།
།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. བསྒྱུར་: Traduire, changer, interpréter.
གཏད་སོ་ : Focaliser, fixation de l´esprit conceptuel.

།འཁྲུལ་པ་དང་མཚན་འཛིན་གྱི་ཤེས་པ་སོགས་ཀ་ནས་དག་ཅིང་།
།དུས་གསུམ་གྱི་རྟོག་པས་མ་སྤྱད་ཅིང་ཡིད་བྱེད་དང་བྲལ་སྟེ།
།དུས་མེད་གམ་དུས་བཞི་ཚ་ཤེས་པ་སྣང་ཚིག་མ་དེ་ལས་ནམ་ཡང་འདའ་བ་
མེད་པས་ན། །ཀ་དག་བཞི་ཚ་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.

།འཁོར་འདས་ཀྱི་ཆོས་ཐམས་ཅད་སེམས་ལ་རྫོགས་བས་ན་རྫོགས་པ་ཆེན་པོ།

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

།ཡོད་མེད་ཡིན་མིན་སོགས་མཐའ་ཐམས་ཅད་ལས་འདས་ཤིང་དབུས་དྲངས་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-Mika.

།ཆོས་ཐམས་ཅད་ཀྱི་སྙིག་གམ་སྐྱེ་པོ་ལྟ་བུ་ཡིན་པས་ན་དོན་དམ་བྱང་ཆུབ་སེམས་དཔའ་པོ་ཆེ།

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

།སྐྱེ་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་སྤྲོད་བྱ།
།བར་དུ་རྒྱུན་ཆད་མེད་པར་སྐྱོངས་བྱ།
།མཐར་དེ་ཉིད་མངོན་དུ་གྱུར་ཏེ།
།བརྟན་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.

།སྔོན་བྱོན་གྱི་སྐུ་བྱ་དམ་པ་རྣམས་ཀྱང་། །ད་ལྟའི་ཤེས་པ་སྐུ་གསུམ་ཡེ་རྫོགས་ཆེན་པོ་འདི་ཁོ་ན་སྤྱོད་ལམ་རྣམ་བཞིར་ཆུ་བོའི་རྒྱུན་བཞིན་བསྐྱངས་པས་ཆོ་གཅིག་གི་ཟང་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 courrant 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། །ཕྱག་རྒྱ་ཆེན་པོ་དཀར་པོ་གཅིག་ཕུབ་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་བཀང་སྟེ་ཕུལ་ཀྱང་བཀའ་དྲིན་འཁོར་ཐབས་མེད་པའི་གདམས་ངག་ཟབ་མོ་གཅིག་བརྒྱུད་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.

།སྐྱེ་བུ་སྐྱག་དོངས་དང་བཅས་ཀེ་སངས་རྒྱས།
།བུ་མོ་བལ་སྐུད་དང་བཅས་ཀེ་སངས་རྒྱས།
།ཞིམ་པ་སོ་ནམ་དང་བཅས་ཀེ་སངས་རྒྱས།
།གཅོང་བོ་མདུན་གོས་དང་བཅས་ཀེ་སངས་རྒྱས།
ཕྱུག་རྫི་མཆོ་སྐྱོངས་དང་བཅས་ཀེ་སངས་རྒྱས།

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་སྙོན་སྐལ་པ་དང་ལྡན་པ་རྣམས་འདོད་ཡོན་མ་སྤངས་པར་སངས་རྒྱས་པའི་གདམས་ངག་ཟབ་མོ་སྙིང་པོའི་ཡང་ཞུན་འདི་ངོ་འཕྲོད་ན་ཡིད་བཞིན་གྱི་ནོར་བུ་ལག་ཏུ་ཟིན་པ་ཡིན་པས། །ཚུད་ཟོད་སུ་མི་བྱ་བར་གཡར་དམ་དུ་འཛང་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་ཏ་ལམ་ཙམ་ཤེས་ནས་སྐོར་རེ་སྐོར་གཉིས་དྲན་ཙམ་རིག་ཙམ་རེས་གོ་ཆོད་ཤག་གིས་སྐྱབས་འགྲོ་སེམས་བསྒྲེད་མོས་གུས་སྙིང་རྗེ་ཁ་གཏོན་བཟླས་བརྗོད་ལྟ་སྔོམ་སྡེགས་བཟླས་ཚོགས་བསགས་སྒྲིབ་སྦྱངས་སོགས་ཅི་ཡང་མི་དགོས་བར་ལོག་ལྟ་དང་འཛིན་ཆགས་སྡུར་ལས་ཀྱང་དགུ་འགྱུར་ཆེ་བ་ཞིག་བྱས་ནས། །དེས་གོ་ཆོད་ཤག་སྣ་མས་པ་མང་པོ་འདུག་པས་འཁོར་བ་མཐའ་མེད་དུ་འཁྱམ་དགོས་ན་མ་གཏོགས་དེ་ལྟ་བུའི་གོ་རྟོག་རེད་མ་ཡིན་བར་དུས་རྒྱུན་དུ་རང་གིས་རང་ལ་རྟག་དཔྱད་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 récitations, 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། །སྐྱབས་འགྲོ་སེམས་བསྐྱེད་བསྔོ་བ་སྨོན་ལམ་རྣམས་ཀྱིས་ཆོས་ཆོས་མིན་དུ་མི་འགྱོ་ཞིང་། །ཅི་བྱས་ཐར་པའི་ལམ་དུ་འགྱོ་དགེ་རྩ་ཐམས་ཅད་མི་ཉམས་གོང་འཕེལ་དུ་འགྱོ་བའི་ཐབས་ཟབ་མོ་མེད་དུ་མི་རྟོང་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་བཟླས་བརྗོད་ཕྱག་བསྐོར་མཆོད་སྦྱིན་རྣམས་ཀྱིས་ཚོགས་གཉིས་འཕེལ་དུ་ཤོགས་སྦྱིང་གཉིས་སྤྱང་དུ་བྱང་ཀེ་ཆོས་སྐུ་ཕྱག་རྒྱ་ཆེན་པོ་བདེ་བླག་ཏུ་རྟོགས་པའི་ཐབས་ཟབ་མོ་མེད་ཀ་མེད་དང་།

Les prières, les récitations, 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.

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

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

།རང་སྣང་ལུས་འདི་ཡང་རྡོ་རྗེ་ཕག་མོ་སོགས་ཡི་དམ་ལྷ་ཡི་སྐུ་ཞལ་ཕྱག་རྒྱན་ཚངས་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.

སྣང་ལ་རང་བཞིན་མེད་པར།
ཁས་ལ་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་བའི་རང་མདངས་སུ་ཤར་ཞིང་། །དེ་ཡང་སེམས་དང་ལྷ་སྐུ་དབྱེར་མེད། །ཁམིས་མདངས་རྩལ་གསུམ་གྱི་རང་བཞིན། །ཡེ་ཤེས་ཆེན་པོའི་ངོ་བོ་ཆོས་ལོངས་སྤྱལ་གསུམ་གྱི་རྣམ་པ་གདོད་ནས། །རང་གནས་སུ་ཡིན་པར་ཤེས་བའི་ང་རྒྱལ་དང་མ་བྲལ་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.

སྣང་གྲགས་རྟོག་གསུམ་ལྷ་སྔགས་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་སྡང་དང་ཡ་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.

དྲུངས་= རྩ་བ་ : Racine, base, fondation - supprimer radicalement.
ཡ་འཐས་ : Concrétisation, donner une réalité solide.

།སྐྱེ་མེད་ཆོས་ཀྱི་སྐུ་རྫུས་མངས་རྒྱས།
།རིག་རྩལ་ལོང་སྐུའི་བཀོད་པ་མངོན་དུ་གྱུར།
།གང་འདུལ་སྣུལ་སྐུའི་མཛད་པ་འཁོར་བ་མ་སྟོང་གི་བར་དུ་འགྱུར་བ་ཡིན་
བས་ཉམས་ལེན་མི་བྱ་ཀ་མེད་དམ་བ་དང་།

En le Dharma-Kaya incrée
(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!

།དེ་ལྟ་བུའི་གནས་ལུགས་མ་རྟོགས་པར་འཁོར་བ་སྡུག་བསྔལ་གྱི་རྒྱ་མཚོ་ཆེན་པོར་དུས་རྒྱུན་ཏུ་བྱིང་བའི་མཐའ་ཁྱབ་སེམས་ཅན་འདི་ཀུན་སྙིང་རྗེ་སྣམས་པའི་སྙིང་རྗེ་ཤུར་ཚུགས་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་སྡུག་བསྔལ་རྒྱུ་དང་འབྲས་བུ་བཅས་བ་བདག་ལ་ཐིམ་ཞིང་། །དེ་དག་སྡུག་བསྔལ་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་དག་མ་ལུས་པ་དེ་དག་ལ་སྩིམ་པས། །གནས་སྐབས་བདེ་སྐྱིད་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.

སྣམས་པའི་གཉེང་ལེན་ཡང་ཡང་བྱ་བ་ནི། །སྒྲིབ་སྦྱང་གྱི་རྒྱལ་པོ། །བསྲུང་བ་གྱི་མཆོག་སྒྲུབ། །བྱམས་པའི་གོ་ཆ། །སྙིང་རྗེའི་ཡ་ལད། །སྟོང་ཉིད་སྙིང་རྗེའི་སྙིང་པོ་ཅན་ཞེས། །སངས་རྒྱས་ཀྱི་རྒྱུ་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 purifie les voiles, la suprême des protection, la cotte 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་། །ཁྱད་པར་རང་སེམས་སངས་རྒྱས་ཀྱི་རང་ཞལ་ངོ་སྤྲོད་པའི་བླ་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་རང་འབྱམ་རྒྱ་མཚོ་འདྲས་པའི་སྤྱི་དཔལ་བྱལ་སྨིན་ཡོན་ཏན་བྱེ་བའི་བདག་ཉིད།

Du point de vue des qualités, il réuni 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་སྲས་ཀུན་ལས་ཁྱད་པར་འཕགས་པའི་བདག་ཉིད་དུ་ཤེས་ཤིང་།

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་བླ་མའི་རྣམ་རོལ།

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

།བདེ་སྡུག་ཅི་བྱུང་བླ་མའི་བཀའ་དྲིན།

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

།རེ་སྐ་བླ་མ་ལས་མེད་པའི་ཁོ་ཐག་གདིང་ནས་བཅད་དེ་ཅི་མཛད་ཁྱེད་ཤེས་བློ་བཏང་ལེང་སྐྱེར་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 ".

།གེགས་ཐམས་ཅད་སེལ། །བོག་ཐམས་ཅད་འདོན་བྱེད་རྟོགས་དངོས་གྲུབ་ཀུན་དང་རྟོགས་པ་ཐམས་ཅད་དབྱར་གྱི་རྩི་ཤིང་འབྲུང་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.

རྩི་ཤིང་: graines, récoltes.

།ས་ལམ་གྱི་ཡོན་ཏན་ཐམས་ཅད་དུས་གཅིག་ལ་རྫོགས་ནས་ཚེ་འདིར་གྲུབ་པ་ཆེན་པོའི་གོ་འཕང་བདེ་བླག་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་བླ་མའི་མོས་གུས་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་བྱལ་དུ་མ་སོང་བར། །གཅིག་ཕན་གཅིག་བྱེད་ཀྱི་ཚུལ་དུ་རང་རྒྱུད་ལ་སྦྱོར་དང་རང་བཞིན་དོན་གཉིས་འགྲུབ་པ་ལ་ཐེ་ཚོམ་མི་བོས་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་ཚོས་ཕུང་བརྒྱད་ཁྲི་བཞི་སྟོང་གྱན།
།སེམས་ཉིད་གཅིག་ལུ་འདུལ་ཐབས་ཁོ་ན་སྟེ།
།སེམས་མ་ཐུལ་བའི་བསྒོམ་སྒྲུབ་བྱེད་ལོ་གྱན།
།ཚོས་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་སྒྱུ་མའི་རང་བཞིན་ལ་ཞེ་མཐས་ཞེན་ཆགས་འཛིན་པ་མི་ཆེ་བར། །ཚེ་འདི་བློས་ཐོང་ཐུགས་མེད་སྟོམ་བྱ་ཡིས། །ཉམས་ལེན་གནད་བསྟེན་གོང་དུ་བཤད་པ་རྣམས། །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་མ།ཁས་པ་ང་བཟང་སྙམ་པའི་མ།ཁས་བཙུན་དང་།

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

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

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

།བརྫུན་གྱིས་གཞན་མཐོ་བསྐྱེར་བའི་སྡོམ་ཉུ་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་བླ་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

།གྲུབ་མཐའ་ཕྱོགས་ཞེན་ཅན་གྱི་གཉེ་མུག་མ།ཁན།

Etre stupide et avoir une école attachée au sectarisme,

།བཤད་ཡམ་ཚིག་ལ་ཞེན་པའི་སྟོན་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.

།ཕྱོགས་འཛིན་ཚགས་སྡང་ཅན་གྱི་དགོན་བདག་སོགས།

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

།ཆོས་ལ་བརྙས་པའི་སྙིག་པ་རྗམ་པོ་ཆེ།

Un grand prétentieux qui méprise le Dharma

བརྙས་པ་ : Qui méprise et diminue les autres རྗམ་པོ་ : Arrogant, prétentieux

།དུག་ལྟར་སྤངས་ཤིང་ནང་མོ་རེ་རེ་བཞིན། །འདི་འདྲའི་ལས་མི་བཟུང་བའི་དམ་བཅའ་ཟུངས།

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

།ང་རེ་དལ་འབྱོར་བཟང་པོ་ཐོབ་དུས་འདིར།
།དགེ་སྡིག་ཅི་བྱེད་རང་གི་ལག་ལ་ཡོད།
།ཡིད་བཞིན་ནོར་བུ་རྙེད་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.

།རིས་མེད་བསྟན་པ་སྨྲི་བོར་ཐོད་བཞིན་ལྟར། །རང་རྒྱུད་ཆོས་ལ་སྦྱོར་བའི་སྟོན་པ་དང་། །བྱིན་རླབས་བརྒྱུད་པ་ལྡན་པའི་བླ་མ་ལས། །སྨིན་གྲོལ་ཆོས་ཀྱི་བདུད་རྩི་ཡང་ཡང་ཞུ། །ཕྱོགས་མེད་གདམས་མེ་ཏོག་བཅུད་བཞིན་བླང་།

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་སྒོབ་དུས་སུ་རྒྱ་མི་སྐོར་བར།
།གདམས་ངག་གནད་བསྡུས་གཅིག་ལ་བློ་གཏད་ནས།
།འཁོར་བ་འདི་དང་གཏན་བྱེ་ཐུབ་པ་ཞིག
།ཅིས་ཀྱང་སྐྱིང་ལ་འཆོང་ཞིག་སྒོབ་བུའི་ཚོགས།

Alors que vous vous instruisez sur la voie courte
n´errez 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.

འཆོང་ = འཛབས་པ་ garder, préserver

།བླ་མའི་གདམས་ངག་སེམས་ལ་མ་བཞག་ན།
།སྟོང་གསུམ་ཡི་གེར་བྲིས་ཀྱང་ངལ་བའི་རྒྱུ།

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་རྡོ་རྗེ་འཆང་གི་ས་ངུ་བསྒྱེལ།

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

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

Colofon

།དད་ལྡན་སློབ་བུ་བྱང་འཕེན་བསོད་དགའ་སོགས། །སྐལ་ལྡན་མང་པོས་ཡང་ཡང་བསྐུལ་བའི་དོན། །ཕྱོགས་མེད་བྱ་བཟལ་རང་བྱུང་ཀུན་ཁྱབ་དེས། །སྙིང་ནས་ཐན་པའི་སེམས་ཀྱིས་རང་རྒྱུད་ལ། །གང་སྨྲོར་གདམས་ཀུན་མ་སྦྲས་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-djoung Kün-kyab (Kalu Rinpotché) a écrit clairement et sans rien cacher toutes les instructions qu´il a appliquées à lui même.

Dédicace

།དགེ་བས་འགྲོ་ཀུན་ཚེ་འདི་བློས་ཐོངས་ཏེ། །འོད་གསལ་ཕྱག་རྒྱ་ཆེན་པོའི་དོན་རྟོགས་ཤོག།། སརྦ་མངྒ་ལཾ། །ཤྲཱི་ཧྥྲཱི །།

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 on été ajoutés pour délimiter les sujets.

Cette traduction a été faite par lama Trinle à Naro Ling durant la 1ère 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 coté 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 courrant 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 Rimpoche

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 à 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་རྒ་བ་མ་རིག་པ། དེ་ལས་གཉིས་སུ་འཛིན་པའི་བློ་སྐྱེས། དེ་ལས་སྡོན་གྱི་མི་དགེ་བའི་བག་ཆགས་ཀྱིས་ཉོན་མོངས་པ། འདོད་ཆགས། ཞེ་སྡང། གཏི་མུག། ང་རྒྱལ། ཕྲག་དོག། སེར་སྣ་དྲུག་བྱུང་། སྡོན་གྱི་དགེ་བའི་བག་ཆགས་ལས། དད་པ་དང་བྱམས་པ་སྙིང་རྗེ་ཆོག་ཤེས་སོགས་བྱུང་། རྒྱུ་ཉོན་མོངས་པ་དེ་ལས་མི་དགེ་བ་བཅུ་སོགས་སྤྲིག་པའི་ལས་ཐམས་ཅད་བསགས། རྒྱུ་དད་པ་དང་སྙིང་རྗེ་སོགས་ལས། དགེ་བ་བཅུ་སོགས་དཀར་པོའི་ལས་ཐམས་ཅད་བསགས། ནག་པོའི་ལས་ཀྱི་འབྲས་དམྱལ་བ་ཡི་དྭགས་དུད་འགྲོ་ཅི་ངན་སོང་གསུམ་དང་། དཀར་པོའི་ལས་ཀྱི་འབྲས་བུ་ལྷ་མི་ལྷ་མ་ཡིན་ཅི་མཐོ་རིས་གསུམ་སྐྱེ། དགེ་བའི་ཚ་མི་གཡོ་བའི་ལས་ཀྱིས་གཟུགས་ཁམས་དང་གཟུགས་མེད་ཁམས་སུ་སྐྱེ། དེ་དག་གི་འབྲས་བུ་སྐད་ཅིག་ནས་སྣང་ལས་གང་ཡོད་པ་ དེའི་འབྲས་མྱང་བ་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་། ཕྱག་སྐོར་མཆོད་པ་བསྟེན་སྐུར་ཅི་ནུས་བྱ། ཉོན་མོངས་དབང་གིས་སྡིག་པ་སྡུར་བྱས་བཤགས་

ཤིང་། ཕྱིན་ཆད་སྔོམ་སེམས་བྱ། བྱམས་པ་དང་སྙིང་རྗེ་བསྒོམ་ཞིང་སེམས་ཅན་ལ་སྦྱིན་པ་གཏང་ཞོ་བར་བྱ། སོ་བྱང་སྤྱགས་གསུམ་གྱི་སྔོམ་པ་སྲུང་། གང་ཟག་གི་བདག་དང་ཆོས་ཀྱི་བདག་གཉིས་མ་གྲུབ་པ་བསྒོམ་ཞིང་ཆོས་ཐམས་ཅད་སྐྱོང་བར་གཏན་ལ་ཕབ། མེད་བཞིན་དུ་འཁྲུལ་པའི་སྣང་བ་སྣ་ཚོགས་འདི་རྣམས་སྐྱུ་མའི་དཔེ་བརྒྱད་ལྟ་བུར་གཏན་ལ་ཕབ། མེད་བཞིན་སྣང་བའི་འཁྲུལ་པ་ལ་བདེན་པར་བཟུང་ཞིང་བདེ་བའི་རྒྱུ་དག་བ་སྒྲུབ་མི་ཤེས། སྟུག་བསྔལ་གྱི་རྒྱུ་སྡིག་པ་ ལ་སྤྱོད་ཅིང་ཞེ་འདོད་དང་ལག་ལེན་ཕྱིན་ལོག་ཏུ་སྤྱོད་པའི་མ་རྟོག་སེམས་ཅན་རྣམས་ལ་སྙིང་རྗེ་བསྒོམ་ཞིང་བཏང་ལེན་བྱ། དབང་གིས་རྒྱུད་སྨིན་པར་བྱ་ཞིང་རང་ཉིད་ལྷ་སྐུ་སྣང་སྲིད་འཛའ་ཚོན་ལྟ་བུར་སྒོམ་ཞིང་གསང་སྔགས་ཚུ་བའི་གཞུང་བཞིན་བཟླ་སྐབས་སུ་འོད་ཟེར་སྤྲོ་བསྡུས། དོན་གཉིས་བྱ། མཐར་ལྷ་སྐུ་འོད་གསལ་དུ་བསྡུ། སེམས་སྲིང་ཉིད་ཅང་དུ་གནས་སུ་བཞག། སྨར་ཡང་ལྷ་སྐུ་གསལ་ཞིང་དགེ་བ་སེམས་ཅན་ལ་སྡོ། ཕྱག་རྫོགས་སྒོམ་ན། ལུས་གནས་བསྲུང་། རྟུང་རང་བབས་བཞག། སེམས་ལ་བཟོ་བཅོས་མི་བྱ། སྒོམ་རྒྱུ་གར་ཡང་མེད་པ་མ་ཡེངས་པའི་ངང་དུ་རང་བབས་སུ་བཞག རྣམ་རྟོག་གང་ཤར་ཀུང་སྤྲང་བྱང་མི་བྱ་ངོ་ཤེས་ཙམ་དུ་ངང་སྐྱོང་ན། དང་པོ་ཞི་གནས་ལྷག་མཐོང་ཤར་ཏེ་ཕྱག་རྫོགས་ཀྱི་དོན་རྟོགས་པར་འགྱུར་རོ། ཞེས་ཀ་ལུ་རིན་པོ་ཆེས་ཕྱག་བིས།

"LES CINQ LUMIERES"

(texte de Kalou Rimpoché)

La nature de Bouddha ( ), le fondement universel ( ) est depuis toujours :

- Vacuité ( )
- Lumière ( )
- et Infinitude ( )

Elle est la grande Connaissance primordiale naturelle ( ), la sève quintessentielle des cinq éléments ( ).

Néanmoins, ne reconnaissant pas son essence véritable ( ), elle se recouvre de l'obscurcissement de l'ignorance et devient le substrat universel ( ) du samsara : la conscience fondement de tout ( ) (8ème conscience). Celle-ci englobe et pénétre 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 ( )
- de la ~~luminosité~~ lumière, l'autre ( )

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

Expliquons : initialement, comme irradiation propre ( ) 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 ( ) 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 ( ) fait apparaître des apparences illusoires ( ) et, s'appuyant sur celui-ci, qu'apparaissent d'abord : le corps mental ( ) puis, en connexion avec lui : des sensations ( ), des conceptions ( ) et des stimulations ( ) ; il y a alors quatre et demi agrégats de l'individualité ( ). 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 (གདོངས་བཅས།) de l'agrégat pleinement développé (ཟུངས་སྡུད།) de la forme grossière (གཟུགས་ཀྱི་ཕུང་པོ་རགས་པ།). C'est, s'appuyant sur celui-ci, qu'apparaîssent les six facultés sensorielles : visuelle, auditive, olfactive, tactile, gustative et mentale. Et aussi, reposant sur ~~celles-~~ Ceux-ci, semblables aux fils de notre Roi, qu'apparaîssent :

- du côté de la conscience ou connaissance duelle (རྣམ་ཤེས།) : le mental passionnel avec ce qui est non vertueux (མི་དགེ་བ་ཉོན་མོངས་པའི་ཡིད།)
- et du côté de la connaissance primordiale ou connaissance originelle (ཡེ་ཤེས།) : le mental de ce qui est vertueux (དགེ་བའི་ཡིད།) tel que confiance, compassion, connaissance supérieure etc...

Semblables à leurs envoyés (ཕོ་ཉ།), apparaîssent les consciences des six champs sensoriels (les 6 ~~premières consciences~~) (རྣམ་ཤེས་ཚོགས་དྲུག།) et à celles-ci, apparaîssent 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'accumulent , 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 illusoires, asservissent le corps, la parole et l'esprit. Les karma variés qu'elles produisent sont, en tant que propensions (བག་ཆགས།), semblables à des graines plantées dans le terrain de la conscience fondement universel (ཀུན་གཞི་རྣམ་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་སྙིགཔོ་), o fundamento universal (ཀུན་གཞི་) é desde sempre:

_Vacuidade (སྟོང་པ་)

_Luminosidade (གསལ་བ་)

_Infinitude (འགག་མེད་)

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

Todavia, não reconhecendo sua verdadeira essência (རང་ངོ་མ་ཤེས་པ་), ela recobre-se de obscurecimento e torna-se substrato universal (སྐྱེ་གཞི་) do samsara: a consciência fundamento de tudo (ཀུན་ གཞི་ རྣམ་ ཤེས་) (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་ཏུ་ཕྲ་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་ཕུང་པོ་), faz surgir as aparências ilusórias (འཁྲུལ་སྣང་) 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 (ཕུང་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 (གདོན་བཅས་) do agregado plenamente desenvolvido (རྣམ་ སྨིན་) 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 (རྣམ་ཤེས་): o mental passional com o que é não virtuoso (མ་དག་བ་ཉོན་མོངས་བའི་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) (རྣམ་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 karma variados que elas produzirão, são como propensões (བག་ ཆགས་), semelhantes à grãos plantados no terreno da consciência fundamento universal (ཀུན་ གཞི་ རྣམ་ 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 Rimpoche, 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་སྙིང་པོ་འདི་ ཐོག་མ་ནས་སྟོང་གསལ་འགག་མེད་འབྱུང་བ་ལྟ་ཡིས་དྲངས་བཅུད་རང་བྱུང་གི་ཡིས་ཆེན་པོ་ཡིན་ནའང་ རང་ངོ་མ་ཤེས་པས་མ་རིག་པའི་སྐྱག་ཏུ་འཐྱམ་སྟེ། འཁོར་བའི་སྤྱི་གཞི་ཀུན་གཞིའི་རྣམ་ཤེས་ཁྲབ་གདལ་དུ་གནས་པ་འབྱལ་བ་ཀུན་གྱི་འབྱུང་གནས་ས་གཞི་འམ་ཇོ་བོ་རྒྱལ་པོ་ལྟ་བུ་དེ་བྱུང། དེ་ནས་སྟོང་པ་ལ་བདག་དང་གསལ་བ་ལ་གཞན་ མ་འགག་པ་ལས་ཆགས་སྡང་རྨོངས་གསུམ་སོགས་ཉོན་རྨོངས་པའི་ཡིད་འཁོར་དང་བཅས་པ་བྱུང། དེ་ཡང་ཐོག་མ་སྟོང་པ་དང། གསལ་བ་གཡོ་བ། སྣ་ཚོར་མཐས་པ། རྒྱུན་ཆད་མེད་པ་ལྟའི་རང་མདངས་ལ་འོད་སྣོ་དམར་ལྗང་སེར་དགར་པོ་སྔེ་ཤིན་ཏུ་ཕྲ་བའི་འོད་ལྟའི་སྣང་པ་བྱུང་ཞིང་དེ་ལས་ནམ་མཁའ་མེ་རླུང་ས་ཆུ་བཅས་འབྱུང་བ་ལྟའི་སྣང་བ་བྱུང། དེ་ལྟར་འཁྲུལ་སྣང་ཤར་མཁན་གྱི་རྣོ་པར་ཤེས་པའི་ཕུང་པོ་དེ་ལ་རྟེན་ནས། དང་པོ་ཡིད་ཀྱི་ལུས་དང་། དེ་འབྲེལ ཚོར་བ་ འདུ་ཤེས་འདུ་བྱེད་ ཕུང་པོ་བཞི་དང་ཕྲེད་བྱུང། དེ་ཕ་མའི་ཁུ་ཁྲག་སོྐ་ཕྲི་ཡིས་འབྱུང་བ་འདྲེས་པས་ བུ་གा་ དོད་ དབུགས་ ཀ་ ཁྲག་ སྐེ་ འབྱུང་བ་ལྟ་ འདུས་པས་གདོས་བཅས་རྣོན་པར་སྨིན་པའི་གཟུགས་ཀྱི་ཕུང་པོ་ རགས་པ་གྲུབ་དེ་ལ་རྟེན་མིག་ ཆ་བ་ སྣ་ ལྕེ་ ལུས་ སོས་ཏེ་དབང་པོ་དྲུག་བྱུང། དེ་ལ་རྟེན་པ་རྒྱལ་པོའི་སྐས་ལྟ་བུའི་རྣོ་ཤེས་ཀྱི་ཚ་ལས་བྱུང་བའི་མི་དགེ་བ་ཉོན་རྨོངས་པའི་ཡིད་

དང། ཡིས་ཀྱི་ཚ་ལས་དད་པ་དང་སྐྱིང་རྗེ་ཤེས་རབ་སོང་དགེ་བའི་ཡིད་ཡོད་པ་ཞིག་བྱུང། དེའི་ཚེ་ཉ་ལྟ་བའི་རྣམ་ཤེས་ཆོར་དུག་བྱུང། དེ་ལ་གཟུང་སྤྲུའི་རོ་རེག་བ་ཆོས་སྐེ་ཡུལ་དུ་བྱུང་དེ་ནས་རྒྱལ་སྲས་ལྟ་བའི་ཉེན་ཡི་ཀྱིས་གྲོས་མགོ་འཛིན་ དབང་ ཡུལ རྣོ་ཤེས་དེ་རྒྱུ་རྐྱེན་རྟེན་འབྲེལ་མང་པོ་ཞིག་འཆོར་སྟེ་འབྲུལ་རྐོག་བརྒྱ་ཐུག་མང་པོའི་ལུས་ངག་ཡིད་གསུམ་བྱན་དུ་བཀོལ་ཏེ་ལས་སྣ་ཚོར་པ་བྱས་པས་ བག་ཆགས་ས་བོན་ལྟ་བུ་དེ་ཀུན་གཞིའི་རྣོ་ཤེས་ས་གཞི་ལྟ་བྱ་དེ་ལ་གཏབ་པས་ དེའང་ན་ལོ་ཏོག་ལ་ཞི་ལུད་དོད་གཤེར་སོང་རྟེན་འབྲེལ་མང་པོ་འཛོམས་པ་དང་ ས་བོན་ལས་རྒྱུ་དང་འབྲས་བུ་བྱུང་བ་བཞིན་ སྟོན་ལས་ཀྱིས་བོན་ལ་རྒྱུ་རྐྱེན་རྟེན་འབྲེལ་སྣ་ཚོར་འཛོམས་པས་དགེ་བའི་རྒྱུ་ལས་མཐོ་རིས་དང་ཐར་པ། མི་དགེ་བའི་ལས་འཁོར་བ་དང་དན་སོང་རྣོ་ཤེས་བྱུང་བ་ཡིན་ནོ།

Glossário

No texto	***Expressão/ Palavra***	***Significado***
བདེ་གཤེགས་སྙིང་པོ།	=	Natureza de Buda, Tathagatagarba, Sugatagharba
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་ཡེས་ཤེན།	རང་བྱུང་གི་ཡེ་ཤེས།	Conhecimento primordial natural.
འབྱུང་བ་ལྔ།	=	Cinco elementos.
རང་ངོ་མ་ཤེས་པམ།	རང་ངོ་མ་ཤེས་པ།	O Não reconhecimento de sua verdadeira essência.
མ་རིག་པའི།	མ་རིག་པ།	Ignorância.
སྲོ་གཞི།	=	Substrato universal.
ཀུན་གཞིའི་རྣམ་ཤེས།	ཀུན་གཞི་རྣམ་ཤེས།	O conhecimento fundamental de tudo.
བདག	=	Eu
གཞན།	=	Os outros
ཉོན་སྐྱོངས་པའི་ཡིད	ཉོན་ཡིད	Aflição mental.
རང་མདངས།	=	Irradiação própria.
ཤིན་ཏུ་ཕྲ་བའི་འོད་ལྔའི།	ཤིན་ཏུ་ཕྲ་བའི་འོད་ཟེར་ལྔ།	As cinco luminosidades super sutis.
རྣོ་བར་ཤེས་པའི་ཕུང་པོ།	རྣམ་པར་ཤེས་པའི་ཕུང་པོ།	O agregado da consciência.
འཁྲུལ་སྣང་།	=	As aparências ilusórias.

ཡིད་ཀྱི་ལུས།	ཡིད་ལུས།	O corpo mental.
ཚོར་བ།	=	Sensações.
འདུ་ཤེས།	=	Percepção
འདུ་བྱེད།	=	Volição
ཕུང་པོ།	=	A individualidade
གདོན་འཇས།	=	Aspecto concreto
རྣམ་སྨིན།	རྣམ་སྨིན།	Plenamente desenvolvido
གཟུགས་ཀྱི་ཕུང་པོ་རགས་པ།	=	A forma grosseira
རྣམ་ཤེས།	རྣམ་ཤེས།	Conhecimento dual
མི་དགེ་བ་ཉོན་སྒོངས་བའི་ཡིད	མི་དགེ་བ་ཉོན་སྒོངས་བའི་ཡིད	Que não é virtuoso
ཡེ་ཤེས།	=	Conhecimento primordial
དགེ་བའི་ཡིད།	=	Que é virtuoso
པོ་ཏ།	=	Enviado, mensageiro.
རྣམ་ཤེས་ཚོགས་དྲུག།	རྣམ་ཤེས་ཚོགས་དྲུག།	As seis primeiras consciências
བག་ཆགས།	=	Tendências
ཀུན་གཞིའི་རྣམ་ཤེས།	ཀུན་གཞི་རྣམ་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 holly 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 trough 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 e 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 or 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 thee 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.



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MONASTERY
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KUNCHAB
U S A

Venerable KHENPO KALU RINPOCHE

Open Letter to my disciples who are Lamas and Lineage Holders

By Kalu Rinpoche - 1981

།།། དད་དམ་མངའ་བའི་བླ་མ་དོ་རྗེ་སློབ་དཔོན་རྣམས་ལ་སྨྲིང་བའི་ཚབ་ཤོག་
པན་བདེ་མ་སུས་འབྱུང་བའི་སངས་རྒྱས་ཀྱི་བསྟན་པ་རིན་པོ་ཆེ་གསང་དུ་འཚང་
བའི་ཕྱི་རྒྱལ་ཡུལ་གྱི་ཀུན་ཏུབགེགས་ཤིང་། སྐལ་ལྡན་རྣམས་རྗེས་སུ་འཛིན་ཅིང་
སྐལ་མེད་རྣམས་ལའང་ཐར་པའི་ས་བོན་འདེའས་པའི་དེད་ཀྱི་སློབ་བུ་སྟོམ་པ་
གསུམ་ལ་གནས་ཅིང་། ཡ་རབས་དམ་པའི་ངང་ཚུལ་འཟུང་བ། རང་གཞན་དོན་
གཉིས་མཛད་པའི་བླ་མ་དོ་རྗེ་སློབ་དཔོན"་རྣམས་ལ་ཞ་གསོལ། འབྲུལ་སྣང་སྣ་
ཚོགས་ལ་རྣམ་པར་གཡེང་ཞིང་། ཚགས་སྣང་རྩོངས་པས་དུས་འདའ་བ། དམ་
པའི་ཆོས་ཤེས་མཁན་དག་ཀྱང་ལེ་ལོའི་སྐྱོག་ཀྱིས་བཅིངས་པའི་སྐངས་འདིར།
རྣམ་པ་ཀུན་ཏུ་སྣང་དགོས་པའི་སྐྱོན་གཅིག་འདུག གང་ཞེ་ན། རང་རྒྱུད་ལ་ཕན་
སེམས་པ་སྐྱིང་རྗེ"ཆུང་བ་དང་། རང་འདོད་ཆེན་པོ་དང་ཚེ་འདིའི་གྲགས་འདོད་
དང་ཆེ་འདོད་ལ་བརྟེན་ནས་ལོག་འཆོ་ལ་རེ་བ་དག་གིས། སྐྱབས་བྱལ་སྐུན་པར་
ཆུང་པའི་སེམས་ཅན་ཚོས་ལ་གསར་དུ་ཞུགས་པའི་སྐྱེ་བོ་ཙོ་མོ་རྣམས་ལ་ཕན་སེམས་

སྣོང་རྩེ་ཡལ་བར་དོར་ནས། རྒྱུ་འབྲས་ལས་ འདས་བའི་སྟོང་པ་ཉིད་དང་། གསང་སྔགས་ཟབ་མོའི་བསྒྲེད་རྫོགས་ཀྱི་ལམ་ཟབ་མོ་དང་། སྒོར་སྒྲོལ་གྱི་སྒྲོད་པ་སོགས། མཐོ་མཐོ་ཟབ་ཟབ་མང་པོས་མགོ་ད་ལྟ་འཛིག་རྟེན་གྱི་ཁམས་ འདིར་རིག་དང་སྟོབས་འབྱོར་ཅང་རུང། ཉོན་མོངས་པ་ཤིན་ཏུ་སྟོབས་ཆེ་ཞིང་། ཚགས་སྡང་སྨོངས་གསུམ་དང་རྣམ་གཡེང་ཀྱིས་ དུས་ འདའ་བའི་སྐབས་འདིར། རིག་པའི་གནས་དང་། གཞུང་ལུགས་རབ་འབྱམས་ཀྱི་བསླབ་སྡུད་སྒྲོད་ན་ཡང་། སྒོབ་སྡུང་མཐར་ཕྱིན་ཀྱི་དུས་སྐབས་ཉང་བ་དང་། གལ་སྲིད་ཅུང་ཟད་མཁས་པ་གྱུར་ན་ཡང་རང་གྱུད་འདུལ་བའི་གཉེན་པོ་མི་བྱ་བར། ཁ་ཕྱི་སྐས་དབང་གིས་ང་རྒྱལ་གྱི་གང་བུ་ཆེ་ཞིང་མཐོ་བ། ཕྱག་དོག་གི་ཚོར་མ་གཟེངས་ཤིང་རྩོ་བ། འོག་ལྟའི་སྐྱན་པ་འཕྲུག་ཞིང་གནག་པ། རྟོག་དཔྱོད་ཀྱི་རིག་པ་ཕྱི་རུས་སྐོར་ཏེ། ཡང་བློ་མ་དང་དཀོན་མཆོག་ལ་དད་པ་མེད་པ། མར་འགྲོ་བྱུག་སེམས་ཅན་ལ་སྙིང་རྗེ་མེད་པ། བར་རང་རྒྱུད་ལ་ལྟ་སྐོམ་སྒྲོད་པའི་ཉམས་ལེན་མེད་པ། ལས་རྒྱུ་འབྲས་ལ་རྩེས་བསྒྲུབས་མེད་པ། རྒྱུད་གྲོང་ཁྱེག་གེ་བ། དུས་གསུམ་གྱི་སངས་རྒྱས་བྱོན་ཀྱང་འདུལ་དཀའ་བའི་གནས་སུ་གྱུར་ཉེན་འདུག་པས་ཕན་ཁག་པོ་རེད། འོན་ཀྱང། སྐྱོ་ཤས། རེས་འབྱུང། དད་པ། དམ་ཚོག ཤེས་རབ། བརྩོན་འགྲུས་ལྟན་པའི་སྐལ་ལྟན་གྱི་སྐྱེས་བུ་ཡོན་ཏན་རང་རྒྱུད་ལ་སྒྲུབ་མཁན་བྱུང་ན་ནི། ཁྱད་པར་དུ་འཕགས་པའི་འདོར་ལེན་གང་དགོས་བལྟ་བ་གནད་གཉེས་པའོ།།

།། ཁྱེམས་ནི་རྒྱུ་དང་མི་རྒྱའི་ས་བཞིན་དུ། ཡོན་ཏན་ཀུན་གྱི་གཞི་རྟེན་ལགས་པར་གསུངས། ཞེས་དང་། ཚུལ་གནས་ཐོས་དང་བསམ་ལྡན་པས། སྒོམ་པ་ལ་ནི་རབ་ཏུ་སྦྱིན། ཅེས་ལྟར། སྟིག་པ་འབྱུང་བའི་སྒོ་རྣམས་བཀག་ཅིང་། ཡོན་ཏན་ཐམས་ཅད་འབྱུང་བའི་གཞི་རྟེན་དུ་གྱུར་བའི་དགེ་ཚུལ་དགེ་སློང་གི་སྡོམ་པ་ནི་སྤོག་ལྟར་བསྲུང་དགོས་པ་གཞིར་བཅས་ཀྱིས། རང་རེ་རྣམས་སུམ་ལྡན་རྟོ་རྩེ་འཛིན་པའི་ཞུར་བཟུང་ན། གཞན་དག་གིས་ཀྱང་མིག་ལྟོས་ཡར་བལྟ་བྱེད་རྒྱུ་ལ་བརྟེན། ཀུན་རྫོབ་སྐྱོན་དང་བལ་བ་དྲངས་ནིང་རེ་ལ་བརྟེན་ནས། དོན་དམ་དགེ་བའི་ཕྱོགས་ཐམས་ཅད་འཕེལ་བར་འགྱུར་བས་གལ་ཆེ། འཛིག་རྟེན་པ་ཀུན་གྱིས་སྤྱོད་པ་འཛོལ་ཉོག་ཏུ་སྤྱོད་བཞིན་པ་ལ། བློ་མ་རོ་རྩེ་སྤོབ་དཔོན་རྣམས་ཀྱིས་ཀྱང་དེ་ལྟར་མཛད་ན། ཆུ་འདམ་གྱིས་ཉོག་པའི་སྐྱེ་སྣག་ཚ་བློག་པ་ནང་བཞིན། སངས་རྒྱས་ཀྱི་བསྟན་པ་རིན་པོ་ཆེ་མིང་ཙམ་མེད་པ་གྱུར་པའི་ཐོག ཐར་འདོད་ཀྱི་སྐལ་ལྡན་དག་ཀྱང་ཉོན་པོངས་པའི་འདམ་དུ་བྱིང་བར་གྱུར། དེ་ཡང་སྐྱེ་བུ་དམ་པ་ཉམས་རྟོགས་ཁྲད་པར་དུ་འཕགས་པ་རྣོ་རྩེ་འཛིན་པ་ ཆེན་པོ་རྣམས་ཀྱི་སྐྱོན་དུ་བཟུང་བའི་གནས་ནི་མ་ཡིན་ཞིང་། རང་རྒྱུད་ལྟ་བའི་མེ་ལོང་བྱ་དགོས་པ་མ་ཟད། རང་རྒྱུད་ལ་སྡོམ་པ་སྲུང་མ་ཐུབ་པའི་ཉེས་སྐྱོན་བྱུང་ན། གཞན་སྡོམ་པ་སྲུང་མཁན་རྣམས་ལ་ལྟག་པར་དད་པར་བྱ་དགོས་ཤིང་། རང་སྐྱོན་ལ་ཡོན་ཏན་དུ་མི་འཛིན། ད་སྐབས་མི་རེ་ཟུང་རང་སྡོམ་པ་བསྲུང་མ་ཐུབ་པ་དེ་ལ་ང་རྒྱལ་ཆེན་པོ་འདུ་ཞེག་བྱས་ནས། གཞན་སྡོམ་པ་སྲུང་མཁན་ལ་ལོག་ལྟ་དང་སྐུར་འདེབས་བྱ་མཁན་

འདུག་པ། དེ་ལྟ་བུའི་གོ་ལོག་ཏུ་མི་བྱ་བར་ཚུལ་ཁྲིམས་ལ་རྟག་ཏུ་གཅེས་སྤྲས་བྱ་བ་ནི་གནད་གསུམ་པའོ།།

ཆོས་སྐུ་ཀུན་ཏུ་བཟང་པོ། རྒྱལ་བ་རྗེ་དེ་འཚང་ཆེན། སངས་རྒྱས་ཤྱ་ཀྱ་ཐུབ་པ་ནས། གཞི་ལམ་འབྲས་བུའི་མདོ་སྡེགས་ཀྱི་ཆོས་དང་གདམས་ངག་མ་ལུས་པ་མཁས་ཤིང་གྲུབ་པའི་སྐྱེས་བུ་དམ་པ་རྣམས་ཀྱིས་སྐྱེན་ནས་སྐྱེན་དང་ཐུགས་ནས་ཐུགས་སུ་བརྒྱུད་དེ། བྱིན་རླབས་ཀྱི་བརྒྱུད་པམ་ཅམས་པར། སྒྲུབ་བརྒྱུད་ཤིང་རྟ་བརྒྱུད་སོགས་ཀྱི་བརྒྱུད་སྡོལ་གཅིག་ཏུ་འདུས་ཤིང་། སོ་སོའི་མིང་དང་རིས་སུ་མ་བཅད་པའི་བཀའ་བརྒྱུད་ཀྱི་བསྟན་པ་རིན་པོ་ཆེ་འདི་ནི་རྒྱལ་བསྟན་ཡོངས་ཀྱི་འཛིན་གཞི་དང་འཛུགས་རོགས། མ་འདྲེས་ཡོངས་སུ་རྫོགས་པ། ཡིད་བཞིན་གྱི་ནོར་བུ་དང་དཔག་བསམ་གྱི་ཤིང་བཞིན་དུ། འདོད་དགུ་འཇོ་བའི་བཀའ་བརྒྱུད་ཀྱི་བསྟན་པ་རིན་པོ་ཆེ་འདི་ལགས་ན། ཉེ་བླའི་དགྱེལ་འཁོར་བཞིན་གསལ་བའི་གཡར་དམ་ང་བཅའ་བ་ནི་གནད་བཞི་པའོ།།

དཀོན་གཞི་ལགས་ལེན་བསྟར་བྱ་ལ། དང་པོ་རང་ཉིད་བླ་མ་དཀོན་མཆོག་ལ་བློ་ལིངས་ཀྱིས་བཀལ། ལས་རྒྱུ་འབྲས་དང་སྡོན་པ་དང་ཆོག་སྡོག་ལྟར་སྣང་། ལྟ་སྤྱོམ་སྤྱོད་གསུམ་རྒྱུན་གྱི་ཉམས་ལེན་ལ་བརྩོན་འགྲུས་ཐང་ལྔར་བྱ། ཆོས་ཐམས་ཅད་བདེན་མེད་སྒྱུ་མ་བལྟ་ཞིང་ཚགས་ཞེན་ཟུང་དུ་གཏད། མ་གྲུབ་སེམས་ཅན་ཀུན་ལ་ཕན་སེམས་ཆེན་པོའི་བྱམས་པ་དང་སྙིང་རྗེའི་དབང་གིས། གནས་

སྐབས་དང་མཐར་ཐུག་ཀུན་ཏུ་སྟུག་བསྡལ་ལས་ཐར་ཞིང། བདེ་བ་དམ་པ་སངས་
རྒྱས་ཀྱི་གོ་འཕང་ལ་བཀོད་དགོས་སྟམ་པ། དེ་དག་གིས་གཞི་བཟུང་དགོས་སོ།
ཞེས། །དེ་ནས་གཞན་དག་ལ། བློ་ལྡོག་རྣམཔ་བཞིའི་ཁྲིད་རིམ་གྱི་སྒོ་ནས།
འཁོར་བ་ལ་བློ་ལོག་ཅིང། ལོང་མེད་ཀྱི་བློ་སྟ་ཐུང་བ། ལས་འབྲས་ལ་རྟེས་
བསྟུང་ཤེས་པ། བྱ་མ་དཀོན་མཆོག་གི་ཡོན་ཏན་ཤེས་ཤིང། དང་འདོད་ཡིད་
ཆེས་ཀྱི་དད་པ་རྣེད་ཅིང། ཐར་པ་སངས་རྒྱས་ཀྱི་གོ་འཕང་དོན་དུ་གཉེར་བ།
ཐེག་པ་ཆེན་པོ་བློ་སྦྱངཔ་གི་ཁྲིད་ལ་བརྟེན་ནས། འགྲོ་དྲུག་ཐ་མ་ཤེས་ཤིང་བྱམས་པ་
དང་། སྙིང་རྗེ་རྒྱུད་ལ་སྐྱེ་ནས། བྱང་ཆུབ་ཀྱི་སེམས་རིན་པོ་ཆེ་ལ་བློ་འབྱོང་བ།
ཚོགས་བསགས་སྦྱིབ་སྦྱང་ཐབས་སྣ་ཚོགས་པའི་སྒོ་ནས་ལུས་ངག་ཡིད་གསུམ་གྱི་
སྦྱིབ་པ་བྱང་ནས། བསོད་ནམས་དང་ཡེ་ཤེས་ཀྱི་ཚོགས་རྫོགས་པ། ཁེ་གནས་
དང་ལྡག་མཐོང་གི་ཁྲིད་ལ་བརྟེན་ནས། སེམས་རྩེ་གཅིག་ཏུ་གནས་པ་དང་།
སེམས་ཀྱི་གནས་ལུགས་རང་དོ་ཤེས་ཐུབ་པ། ཆོས་ཐམས་ཅད་སེམས་འབྱུང་ལ་
པའི་སྣང་ངོ་སྐྱུམ་རྨི་ལམ་ལྟ་བུ། བདེན་མེད་ཀྱི་དོན་སྐུ་མའི་དཔེ་བརྒྱད་དང་བཅུ་
གཉིས་ཀྱི་སྒོ་ནས་ཁྲིད་སྐྱོངས་ཤིང། བདེན་འཛིན་གྱི་འཁྲུལ་པ་ཞེག་སྟེ། སྤྲུལ་
བསྡལ་ལས་གྲོལ་ཐུབ་པ། བྱ་སྤྲུལ་ཡན་ཆེ་བ་འཕགས་པ་ཐུགས་རྗེ་ཆེན་
པོའི་ཁྲིད་རིམ་ལ་བརྟེན་ཏེ། བསྐྱེད་རྫོགས་ཀྱི་གནད་ལ་ཟུང་ཟད་གོམས་ཏེ།
ཡིག་དྲུག་དལ་མེད་དུ་བསྒྲུབ་ཞིང། བྱིན་རླབས་མོས་པའི་སྟོབས་ཀྱིས་མ་དག་པའི་
སྣང་སེམས་ཟུང་ཟད་བསྒྲུངས་ནུས་སིང། ཡི་དམ་རྒྱུད་སྡེ་བཞི་དྲུག་གི་བསྟེན་སྒྲུབ་

དུས་གཅིག་ཏུ་ཐེབ་པའམ། དེ་དག་ལ་འཇུག་རྩང་བའི་སྐལ་པ་དང་ལྡན་པར་གྱུར་བ་ཞིག་དང་། ཚོ་འདིའི་སྣང་བ་ནུབ་སྟེ་བར་དོ་འཇིགས་སྐྲག་གི་འཕྲང་ལ་ཅི་བྱ་གཏོལ་མེད་བྱུང་བའི་སྐབས། གསང་སྔགས་ཀེ་ལམ་ཟབ་མོ་ལ་བརྟེན་ནས་སྐད་ཅིག་གིས་དག་པའི་ཞིང་དུ་འཕོ་ཐུབ་པའམ། བདེ་ཆེན་དག་པའི་ཞིང་དུ་སྐྱེ་ཐུབ་པའི་འདྲུན་པ་དང་སྨོན་ལམ་ཟབ་མོའི་མཚམས་སྦྱར་ཐུབ་པ་དང་། དབང་རབ་སྐལ་པ་ལྡན་པ་དག་ཕྱག་རྫོགས་ཁྲིན་རིམ་ཟབ་མོའི་ཐོག་ཐབས་སུ་ངོས་བླངས་ནས་ལམ་ཅིག་ཆོད་དུ་བསྒྲུབ་ཐུབ་པ། ཤིད་ཀྱི་སྐལ་དམན་དག་ལ་ཡང་། སངས་རྒྱས་ཀྱི་མཚན་་དང་གཟུངས་སྔགས་ཟབ་མོ་རྣ་བར་སྒྲགས་ཏེ། ཐར་པའི་ས་བོན་འདེབས་ཐུབ་པ་སོགས། གང་ལ་ཅི་ཕན་གྱི་བྱ་བ་ཁྱོད་དུ་ཁྱེར་བ་ནི་དངོས་གཞིའི་གནད་ཡྱ་བའོ།།

འཛམ་བུགླིང་གི་ཆོས་ལུགས་ཀུན་གྱིས་སེམས་ཅན་རྣམས་ངན་སོང་གི་སྒོ་བཀག་ལ། མཐོ་རིས་ཀྱི་ལམ་དང་ཐར་པའི་ལམ་དུ་འཇུག་པ་སོགས། སངས་རྒྱས་ཀྱི་ཕྲིན་ལས་བསམ་གྱིས་མི་ཁྱབ་པ་ཡོད་རྒྱུའི། ཀུན་ལ་དག་སྣང་བྱ་བ་དང་། ཁྱད་པར་ནང་པ་ སངས་རྒྱས་པའི་ཆོས་ལུགས་རྣམས་ལ་ལོག་ལྟ་སྐྱེ་འདེབས་ཕྲག་དོག་འགྲེགས་ཤིང་ཐ་ཅི་ཡོད་པ་དེ་ ལ་བསྟན་པ་འཇིག་རྟེན་སྐྱོངས་གཞལ་གསུམ་གྱིས་གྲོ་བའི་དོན་གང་འགྲུབ་མ་མཛད་ཐབས་མེད་དང་། ཁྱད་པར་དེད་དང་དབང་ཆོས་རྒྱ་ཆེར་འབྲེལ་བའི་མཆེད་ཡུམ་རྗེ་རྫུན་གྲོགས་རྣམས།

ཞ་མ་གཅིག་གི་སྒྲུབ་ཁྲུར་བཙེ་གདུང་ནང་མཐུན་གཞན་འགྲན་མེད་པར་འོ་ཆུ་གཅིག་འདྲེས། འཁོན་སེམས་སྐྱ་ཙམ་མེད་པར་གཅིག་ཞན་ཅིག་གྲོགས་ནི་བློ་སྤོང་གི་ཉི་དམ་ཚོགས་མ་དགོངས་ཏེ་དུས་རྒྱུད་ཆུ་མཛད་གྱུར་ཁའོ།།

དེད་རང་ཡང་། སྟོན་ཀྱི་ལས་སྤྱོན་བཟང་པོའི་སྟོབས་དང་། བློ་མ་བཀའ་དྲིན་ཅན་ དང་། ཞ་མ་བཟང་པོའི་དྲིན་གྱིས། ཆུང་ནས་འཛིག་རྟེན་གྱི་བྱ་བ་བློས་གཏང་ཟིན་པ་ཞིག་ཡིན་སྟབས། རྒྱུ་ནོར་རྫས་བྱང་ན་ཡང་ཆུད་ཟོས་སུ་མི་གཏང་ཞིང་། གསོག་འཛོག་མེད་མེད་པར་ཚོགས་བསགས་སྤྲིད་སྐྱང་ལ་གཏང་མཁན་ཞིག་རེད། མ་བྱང་ན་ཡང་། ཐོབ་ཕེ་འོང་བསམ་པའི་བརྟག་སེམས་མེད་པར། ཚོག་ཤེས་ནོར་གྱི་བང་མཛོད་མངའ་བ་ཞིག་ཡིན་པ་ མ་ཟད། མཁས་པའི་རྣམ་དཔྱོད་གྱུབ་པའི་ཀུམས་རྒྱོང་མེད་ན་ཡང་སེམས་རྒྱུད་ཚོས་དང་འདྲེས་པ་ཞིག་ཡིན་ཙ་ན། ཁྱེད་རང་སློབ་བུ་རྣམས་སྐྱང་དེ་བཞིན་དུ་རང་དོན་དུ་སྟོམ་པ་དམ་ཚོག་མ་ཀུམས་པ། གཞན་དོན་དུ་བསྟན་འགྲོ་ལ་ཞན་པ་རྒྱ་ཆེན་པོའི་བང། སྐུ་ཚེ་མཛད་པ་མཐར་ཕྱིན་པ་ནི་གནད་བདུན་གི་བསྒབ་བྱ་སྟེ། ཤུགས་སྟེལ་བྱ་ཚེས་དགེ་བོར་བོར་བསོ་གྱུབ་དང་རྒྱས་ཚོས་འཁོར་གྱིང་ནས་ཀསྨ་རང་བྱང་ཀུན་ཁྱབ་བམ་ཀ་ལུ་རིན་པོ་ཆེ་ནས་ཞུལ།།



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-djoung 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 - Brasilia le 20 Mai 2013. Légère révision de celle du 31-10-1987)

Doha de Kalu Rinpotchê

།།ཨཿ །བླ་མའི་གསོལ་འདེབས་བྱིན་རླབས་ཆར་འབེབས་བཞུགས་སོ།།

ནཱ་མོ་གུ་རུ་བྷྱེ། རྟེན་འབྲེལ་མ་འགག་གཟུགས་སྣང་སྟོོགས་ཀྱི། སྟོང་བ་བརྡ་ཡི་བླ་མ་ཕྱི་ནས་ཤར། སྒྱུ་འཕྲུལ་བཀོད་པའི་རོལ་པ་བརྩེ་ལས་འདས། སྟོང་སྟོང་རང་གྲོལ་ངང་ནས་གསོལ་བ་འདེབས། རྟག་ལ་སྟོང་སྐུལ་སྐུར་རྟོགས་པར་བྱིན་གྱིས་རློབས།	NAMO GURUBE 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.
སྒྲུ་རྒྱུན་མ་འགག་སྒྲ་སྐད་སྟོོགས་ཀྱི། གྲགས་པ་སྟོགས་ཀྱི་བླ་མ་བར་ནས་ཤར། སྟོན་འཇེབས་སྒྲ་ཡི་རྒྱོས་གང་བསམ་མི་ཁྱབ། གྲགས་སྟོང་རང་གྲོལ་ངང་ནས་གསོལ་བ་འདེབས། མ་འགགས་ལོངས་སྐུར་རྟོགས་པར་བྱིན་གྱིས་རློབས།	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.
རིག་སྟོང་འཛིན་བཟལ་དྭན་རྟོག་སྟོོགས་ཀྱི། རང་རིག་དོན་གྱི་བླ་མ་ནང་ནས་འཆར། དྭན་རྟོག་ཡིད་ཀྱི་བཀོད་པ་འབྱམས་སུ་བླངས། གསལ་སྟོང་བདེ་ཆེན་དང་ནས་གསོལ་བ་འདེབས། སྐྱེ་མེད་ཆོས་སྐུར་རྟོགས་པར་བྱིན་གྱིས་རློབས།	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.
འདི་ལྟར་སྟོང་གྲགས་རྟོག་ཚོགས་ཆོས་རྣམས་ཀུན། བདག་སོགས་གནས་ལུགས་རྟོགས་བའི་བརྡ་ཐབས་སུ། དཔལ་ལྡན་བླ་མའི་རོལ་པ་གཅིག་པུ་ཉིད། བཀའ་དྲིན་རྗེས་དྲན་དང་ནས་གསོལ་བ་འདེབས། ཆོས་ཀུན་གནས་ལུགས་རྟོགས་བར་བྱིན་གྱིས་རློབས།	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.
རབ་འབྱམས་རྒ་གསུམ་རྒྱ་མཚོའི་ཚོགས་རྣམས་ཀུན། གང་འདུལ་མོས་དོན་ཚུ་རྣའི་རོལ་གར་སྟུ།	O oceano incomensurável de todas as assembléias das três raízes (que se manifestam) de acordo com as necessidades dos aspirantes,

།རྟེ་འཇུག་བླ་མ་ཉིད་ལས་མ་འདས་བས། །ཡོན་ཏན་ཀུན་རྫོགས་ངང་ནས་གསོལ་བ་འདེབས། །ཐུགས་ཡིད་དབྱེར་མེད་འདྲེས་བར་བྱིན་གྱིས་རློབས།	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.
།བདག་འཛིན་བློ་ཡིས་ཐོང་བར་བྱིན་གྱིས་རློབས། །དགོས་མེད་རྒྱུད་ལ་སྐྱེ་བར་བྱིན་གྱིས་རློབས། །བྱམས་དང་སྙིང་རྗེ་འབྱེདས་བར་བྱིན་གྱིས་རློབས། །བཅོས་མིན་མོས་གུས་སྐྱེ་བར་བྱིན་གྱིས་རློབས། །ཆོས་མིན་རྣམ་རྟོག་འགག་བར་བྱིན་གྱིས་རློབས། །འཁྲུལ་པ་རང་སར་ཞི་བར་བྱིན་གྱིས་རློབས། །ཕྱག་ཆེན་གནས་ལུགས་རྟོགས་པར་བྱིན་གྱིས་རློབས། །ཚེ་གཅིག་སངས་རྒྱས་ཐོབ་པར་བྱིན་གྱིས་རློབས།	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
།འདི་ནས་བཟུང་སྐྱེ་བྱང་ཆུབ་མ་ཐོབ་བར། །ཚུལ་ཁྲིམས་རྣམ་པར་དག་པའི་རྒྱན་སྦྱས་ཤིང་། །མཉམ་ཉིད་བྱང་ཆུབ་སེམས་ལ་དབང་འབྱོར་ནས། །བསྒྲིད་དང་རྫོགས་པའི་རིམ་པ་མཐར་ཕྱིན་ཏེ། །སློབ་འཁོར་དགོངས་པ་དབྱེར་མེད་འཚང་རྒྱ་ཤོག།	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.
།ཅེས་བཞང་སྒྲུབ་བརྩོན་བླ་མ་ཀཱརྨ་ཤེས་རབ་ནས་བསྒྲགས་བའི་ངོར། སྣང་སྲིད་བླ་མར་འཆར་བའི་གདུང་དབྱངས་ཐལ་བྱུང་དུ་ཀཱརྨ་རང་བྱུང་ཀུན་ཁྱབ་ནས་སྒྲས་པ་དབལ་ལྡན་བླ་མའི་བྱིན་རླབས་སྙིང་ལ་འཇུག་པའི་ཆུར་གྱུར་ཅིག། ॥	*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 Rinpotchê). Que a graça do glorioso Lama penetre em nossos corações.*
། དུས་གསུམ་རྒྱ་བ་སྲས་བཅས་འདུས་པའི་སྐུ། །བདག་སོགས་འགྲོ་བ་མ་ལུས་འདེན་པའི་དཔལ། །བཀའ་དྲིན་མཚུངས་མེད་རྩ་བའི་བླ་མ་ལ། །སྙིང་ཁོང་རྨུས་པའི་སྐྱེང་ནས་གསོལ་བ་འདེབས། །བྱམས་དང་སྙིང་རྗེ་བྱང་ཆུབ་སེམས་འབྱེངས་ཤིང་། །གནས་ལུགས་རང་ཞལ་མཐོང་བར་བྱིན་གྱིས་རློབས།	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 profundeza 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.
།ཅེས་སློབ་བཟུང་བརྩོན་འགྲུས་ངོར། བླ་མ་ཀ་ལུས་སྨྲས་སོ།། ॥	Isso foi enunciado por Lama Kalu para incitar energia em seus discípulos.

།།   །བླ་མའི་གསོལ་འདེབས་བྱིན་རླབས་ཆར་འབེབས་བཞུགས་སོ།།

རྣ་མོ་ཀུ་རུ་བྷྱ།
རྟེན་འབྲེལ་མ་འགག་གཟུགས་སྣང་སྣ་ཚོགས་ཀྱི།
།སྣང་བ་བརྡ་ཡི་བླ་མ་ཕྱི་ནས་ཤར།
།སྒྲུ་འཕྲུལ་བཀོད་པའི་རོལ་པ་བརྟེད་ལས་འདས།
།སྣང་སྟོང་རང་གྲོལ་ངང་ནས་གསོལ་བ་འདེབས།
།ཇུ་ལ་སྣང་སྒྲུལ་སྐུར་རྟོགས་པར་བྱིན་གྱིས་རློབས།

།ཆུ་ཀྱེན་མ་འགག་སྒྲ་སྐད་སྣ་ཚོགས་ཀྱི།
།ཀུགས་པ་སྡུགས་ཀྱི་བླ་མ་བར་ནས་ཤར།
།སྣ་ཅེབས་སྒྲ་ཡི་བློས་གར་བསམ་མི་ཁྱབ།
།ཀུགས་སྟོང་རང་གྲོལ་ངང་ནས་གསོལ་བ་འདེབས།
།མ་འགགས་ལོངས་སྐུར་རྟོགས་པར་བྱིན་གྱིས་རློབས།

།རིག་སྟོང་འཇོད་བལ་དན་རྟོག་སྣ་ཚོགས་ཀྱི།
།རང་རིག་དོན་གྱི་བླ་མ་ནང་ནས་འཆར།
།དན་རྟོག་ཡིད་ཀྱི་བཀོད་པ་འབྱམས་སུ་གླས།
།གསལ་སྟོང་བདེ་ཆེན་ངང་ནས་གསོལ་བ་འདེབས།

།སྐྱེ་མེད་ཆོས་སྐུར་རྟོགས་པར་བྱེད་གྱིས་རྫོབས།
།འདི་ལྟར་སྣང་གྲགས་རྟོག་ཚོགས་ཆོས་རྣམས་ཀུན།
།བདག་སོགས་གནས་ལུགས་རྟོགས་པའི་བརྡ་ཐབས་སུ།

།དཔལ་ལྡན་བླ་མའི་རོལ་པ་གཅིག་ལུ་ཉིད།
།བཀའ་དྲིན་རྣེས་དྲན་ངང་ནས་གསོལ་བ་འདེབས།
།ཆོས་ཀུན་གནས་ལུགས་རྟོགས་པར་བྱེད་གྱིས་རྫོབས།

།རབ་འབྱམས་ཙ་གསུམ་རྒྱ་མཚོའི་ཆོགས་རྣམས་ཀུན།
།གང་འདུལ་མོས་དོན་ཆུ་ཟླའི་རོལ་གར་སུ།
།རྣེ་འཚོན་བླ་མ་ཉིད་ལས་མ་འདས་པས།
།ཡོན་ཏན་ཀུན་རྫོགས་ངང་ནས་གསོལ་བ་འདེབས།
།ཐུགས་ཡིད་དབེར་མེད་འདྲེས་པར་བྱེད་གྱིས་རློབས།

།བདག་འཛིན་བློ་ཡིས་ཐོང་བར་བྱེད་གྱིས་རློབས།
།དགོས་མེད་རྒྱུད་ལ་སྐྱེ་བར་བྱེད་གྱིས་རློབས།
།བྱམས་དང་སྙིང་རྗེ་འབྱེདས་པར་བྱེད་གྱིས་རློབས།
།བཅོས་མིན་མོས་གུས་སྐྱེ་བར་བྱེད་གྱིས་རློབས།

ཆོས་མིན་རྣམ་རྟོག་འགག་པར་བྱེད་གྱིས་རློབས།
།འབྲུལ་པ་རང་སར་ཞི་བར་བྱེད་གྱིས་རློབས།

།ཕྱག་ཆེན་གནས་ལུགས་རྟོགས་པར་བྱིན་གྱིས་རློབས།
།ཆོ་གཅིག་སངས་རྒྱས་བོད་པར་བྱིན་གྱིས་རློབས།

།འདི་ནས་བཟུང་སྟེ་བྱང་ཆུབ་མ་ཐོབ་བར།
།ཚུལ་ཁྲིམས་རྣམ་པར་དག་པའི་རྒྱུན་སྐྱེས་ཤིང་།
།མཉམ་ཉིད་བྱང་ཆུབ་སེམས་ལ་དབང་འབྱོར་ནས།
།བསྐྱེད་དང་རྫོགས་པའི་རིམ་པ་མཐར་ཕྱིན་ཏེ།
།སྟོན་འཁོར་དགོངས་པ་དབྱེར་མེད་འཚང་རྒྱ་ཤོག

།ཅེས་པའང་སྐྱབས་བརྒྱོན་བླ་མ་ཀརྨ་ཤེས་རབ་ནས་བསྐུལ་བའི་ངོར། སྣང་སྲིད་བླ་མར་འཆར་བའི་གདུང་དབྱངས་ཐལ་བྱང་དུ་ཀརྨ་རང་བྱུང་ཀུན་ཁྱབ་ནས་སྐྱས་པ་དཔལ་ལྡན་བླ་མའི་བྱིན་རླབས་སྐྱིང་ལ་འཛུག་པའི་རྒྱུར་ཀྱུར་ཅེག། ||

།། དུས་གསུམ་རྒྱ་བ་སྒས་བཅས་འདུས་པའི་སྐུ།
།བདག་སོགས་འགྲོ་བ་མ་ལུས་འདེན་པའི་དཔལ།
།བཀའ་དྲིན་མཚུངས་མེད་རྩ་བའི་བླ་མ་ལ།
།སྐྱིང་ཁོང་རྒྱས་པའི་སྟེང་ནས་གསོལ་བ་འདེབས།
།བྱམས་དང་སྙིང་རྗེ་བྱང་ཆུབ་སེམས་འབྱོངས་ཤིང་།
།གནས་ལུགས་རང་ཞལ་མཐོང་བར་བྱིན་གྱིས་རློབས།
།ཅེས་སྨོན་བ་བྱ་བརྒྱོན་འགྱུས་ངོར། བླ་མ་ཀ་ལུས་སྐྱས་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, puissé-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, puissé-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 reconnaitre les claires lumières grossière et subtile.
Celles du Dharmakaya, du lama ,de la divinité tutélaire,
celle appelée "la lucarne".
Et du Khecara, puissé-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 n iveaux.
Afin de pouvoir libérer les ennemis qui regroupent les dix champs au complet
Puissent la force et le pouvoir des mantras violents brêler 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 réalisions 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, puissé-je les parachever.

Puissé-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 Jambudvipa
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 puissé-je guider les êtres avec des arcs en ciel et ne laissant des shariran (perles saintes)
Puissions-nous, moi et autrui, dès notre mort , en Sukhavati
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 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 dosGloriosos Shamgpa Kagyu
(por Sua Santidade Kalu Rimpoche)

1
Que Vajaradhara 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 rela 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 Ensinamento 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་ཟེལ་བ་ les sujets de l'enseignement ཆོས་སྐོར་ de la glorieuse lignée Shangpa, intitulée ལེས་བྱ་བ , "le Grand vaisseau གྲུ་ libérateur des êtres"

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

1 PRIERE AUX LIEUX DE REFUGE

-Aux lamas (བླ་མ་)

- Vajradhara (Détenteur འཛིན du Dorjé རྡོ་རྗེ)
- Sukkasiddi et Nigouma ,
  les 2 (གཉིས་) Dakinis (དཔྱ་ཀི) de Suprême Sagesse.
- Kyoungpo Neldjor
- Lamas de la lignée (བརྒྱུད) - et Lama Racine རྩ་

-Aux Yidams (ཡི་དམ་ལྷ་)

-CHAKRAMSAVARA འཁོར་ལོ་བདེ་མཆོག

-HEVAJRA དགྱེས་པ་རྡོ་རྗེ་

- SANGWA DUPA གསང་བ་འདུས་པ

} Les 3 : གསུམ་

-MAHAMAYA སྒྱུ་འཕྲུལ་ཆེན་མོ

- YAMANTAKA རྡོ་རྗེ་འཇིགས་བྱེད

- HAYAGRIVA le sublime རྟ་མགྲིན་

-Aux Dakinis : les cinq classes de dakinis

-Aux Protecteurs

-MAHAKALA-TCHADROUPA à l'activité prompte མྱིར་མཛད་

- REMATI / PALDEN LHAMO

-Les 4 attendants (litt. ceux qui attendent སྡོད་ ; 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་མངོན་ 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་སྙེད་ 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 དལ et acquisitions འབྱོར si difficile དཀའ་ à obtenir རྙེད, puissé-je ne pas la gâcher (རྒྱུད་ཟོས་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་རྟག་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 (སམས་ཞིང) frivoles.

(ཐུགས་སྐྱ) sans délai ལོངས་མེད་

ལོངས/ལོངས་སྤྱབས = avoir le temps, le loisir de faire qq chose

ལོངས་ མེད་ ཐུགས་ སྐྱ་ ཐྲུང་ བ་ =དེས་ འཁྱུད 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་རྒྱུད་འབྲས་

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

NB: ཆེ་ཕྲ cf དེས་དོན་སྒོན་མེད་ p37.l.3; trad angl p 107.

ཕྱི་དག་བའི་རིགས་ཕྱི་མོལ་འདི་ལྟ་བུ་མ་བྱས་གྱང་ཆོག་པ་གཉིས་ཀ་མི་བྱེད་

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

1 l'attitude d'indifférence ཞུད་ གསོད་ : penser que c'est suffisant/satisfaisant ཆོག་ 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 འཇོར་བའི་ཉེས་དམིགས།

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

7 PRISE DE REFUGE སྐྱབས་འགྲོ་

Dans cette vie ཚེ་འདི་, dans (toutes) les (vies) suivantes ཚེ་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'EVEIL སེམས་བསྐྱེད་

Puisse l'amour བྱམས་ et la compassion སྙིང་རྗེ 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 སྒྲུབ་པ་

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

10 S'EN REMETTRE AU LAMA བླ་མ་སྐྱེན་པ་

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

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

Ces qualités sont:

1 བྱག་ རྒྱུབ་ སེམས་ དཔའི་ ཚུལ་ ཁྲིམས་ དང་ ལྡན་ པ། Posséder l'Ethique des Bodhisattvas

2 བྱག་རྒྱུབ་སེམས་དཔའི་སྡེ་སྣོད་མང་དུ་ཐུས་པ། Bien connaître le Bod. Pitaka

3 རྟོགས་པ་དང་ལྡན་པ། Avoir la compréhension de la réalité ultime

4 རྗེས་སུ་སྙིང་བརྩེ་བ་དང་ལྡན་པ། Posséder amour et compassion

5 མི་འཇིགས་པ་བའི་དང་མན་པ། Avoir les 4 intrépidités

6 བཟོད་པ་དང་ལྡན་པ་། être patient

7 ཡིད་ཡོངས་སུ་སྐྱོ་པ་ཡིན་པ་དང་། avoir un esprit infaillible

8 ཚིག་གི་བྱབ་དང་ལྡན་པ། savoir user des mots justes.

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

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

11 la devotion མོས་གུས།

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

Litt 'སྐུ་དགོས=་ལས་ཀས་རྒྱས་ཀྱི་སྐུ་ཙོབ (ཙོབ représentant)

12 Vue pure དག་སྣང

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

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

13 Phase de developpement <u>བསྒོམ་རིམ་</u>

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

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

14 Phase d'achévement: རྫོགས་རིམ་

1 མཚན་བཅས་ཀྱི་རྫོགས་རིམ་

རྩ་བའི་གྱུ་ཚོས་རྣག་ (གསེར་ཚས་དང་པོ)

གཏུམ་མོ་ སྒྱུ་ལུས

རྨི་ལམ རོད་གསལ

འཕོ་བ་ et བར་དོ/སྐུ་གསུམ་རང་ཤར་

2 མཚན་མེད་ཀྱི་རྫོགས་རིམ་

སྒོང་པོ་ ཕྱག་ཆེན་གཅིག་ (གསེར་ཆོས་གཉིས་ཅ)

3 ཡན་ལག་ ལམ་ཁྲེར་རྣམ་གསུམ་ (གསེར་ཆོས་གསུམ་ཅ)

1) བྲྀ་མ་ 2)ཡི་དམ་ 3)སྒྱུ་མ་

4 མེ་ཏོག་ མཁའ་སྤྱོད་དཀར་དམར་ (གསེར་ཆོས་བཞི་པ་)

5 འབྲས་བུ འཆི་མེད་འཛུགས་མེད་ (གསེར་ཆོས་སྦྱ་པ་)

14 Toumo : གཏུམ་མོ་ རྩྭ་བ་

Puisse la félicité བདེ and la chaleur དྲོད་ physique ལུས་ལ་ flamboie irrésistiblement བཟོད་མེད་ et l'absorption དིང་འཛིན་ en la vacuité-félicité བདེ་སྟོང་ de l'esprit སེམས་ལ་ se stabilise (être stabilisé) བ་རྟན་པ་

15 Le corps illusoire <u>སྒྱུ་ལུས་</u>

Puisse être radicalement anéantie la saisie erronée d'une vérité བདེ་ན་ འཛིན་འགྲུལ་པ་ en les phénomènes qui sont semblables à un rêve རྨི་ལམ་ une illusion སྐྱུ་མ་

16 Le rêve :རྨི་ལམ

Capable de reconnaître རིག་ parfaitement et sans effort les rêves nocturnes (la nuit མཚན་མོ) puissé-je développer (cette recognition des rêves, devenir de + en + expert à les reconnaître) , accroître les rêves སྤེལ་ , y produire des émanations སྐུལ་ 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 récognition (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 : འདྲུན་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་ཤེས་ 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 :འོད་གསལ་

Puissé-je reconnaître ངོ་ཤེས་ཟིན་པ་ les claires lumières subtiles fortes en l'obscurité སྐྱེ་ du sommeil, de la stupidité གཉིད་སྐྱེ་, de l'ignorance མ་རིག་

(མཐུབ་ en l'obscurité de l 'ignorance et de la stupidité)

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

Il y a deus sortes de claires lumières.

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

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 འཕྲོངས་པ་ les transferts de conscience tels que ceux en le Dharmakaya, en le lama, en le Yidam, Karkoungma et en les Dakinis.

NB: སྐར་དྲུང་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- མ་ཁའ་སྤྱོད་དཀར་མོ་ et མ་ཁའ་སྤྱོད་དམར་མོ་

les différents POWA sont : ཚེས་སྐུ་དེ་བཞིན་ཉིད་ཀྱི་འཕོ་བ། ཟུང་འཇུག་ཡི་དམ་གྱི་འཕོ་བ། བྱིན་རླབས་བླ་མའི་འཕོ་བ། འཇུགས་མེད་མ་ཁའ་སྤྱོད་ཀྱི་འཕོ་བ། ཡུན་ཐབས་ཡེས་ཤེས་སྐར་ཁྲུང་མ།

19 L'état intermédiaire བར་དོ ou སྐུ་གསུམ་རང་ཤར།

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

Puissé-je réaliser les 3 corps dans le bardo du devenir སྲིད་པ་བར་དོ་

NB: Selon Lama Tempa Gyamtso:

- dans le ཆོས་ཉིད་བར་དོ་ où apparait la claire lumière est reconnu le ཆོས་སྐུ་ (ཛོགས་རིམ་)

-dans le སྲིད་པ་ bardo où apparaissent les divinités paisibles et irrités est reconnu le ལོངས་སྐུ (བསྐྱེད་རིམ་)

-dans le སྐྱེ་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 སྤྲུལ་སྐུ་ si on considère les parents comme des ཡི་དམ་ཡབ་ཡུམ་

20 Mahamoudra - Reliquaire ཕྱག་ཆེན་གཏུམ་ (སྙོང་པོ་ le tronc)

Les 4 fautes སྐྱོན se libérant d'elles-mêmes རང་གྲོལ་ , puissent les 4 corps être spontanément réalisés ལྷུན་གྲུ et la nature གནས་སྐབས་ réalisé en cette vie.

NB: Le Mahamoudra, nature de l'esprit est: (ce sont" les 4 fautes")
-Si PRES qu'on ne le reconnait 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་ཞེར་རྟམ་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 སྣང་སེམས་ en tant que rêve, illusion magique སྒྱུ་མ་

22 Les 2 dakinis མངའ་སྡེ་དཀའ་དམར (མེ་ཏོག les fleurs)

Par (la pratique) des 2 nobles Dakinis, ('indissociabilité de) la vacuité et de la félicité, puissé-je réaliser les voiex des phases de développement et résorption བསྐྱེད་རྫོགས་ et m'en aller en les paradis purs des 2 Dakinis.

23 L' immortalité infaillible འཆི་མེད་འཇོག་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 རྡོ་རྗེ , le corps vajra- le corps immuable; l'esprit est réalisé comme libre d'origination, de durée et de cessation སྐྱེ་འགག་གནས་གནས་གསུམ་དང་བྲལ་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= ཕྲིན་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 ལུག་རྗེ

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

Puisse la durée de la vie ཚེ , les mérites བསོད་, la puissance དབང་ཕྱང་, les expériences de méditation ཉམས, la réalisation རྟོགས, 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་ཀ : འདོད་ གཟུགས་ གསུགས་མེད་ཁམས
སྲིད་ཀ : སངོགས་ ས་བླང་ ས་སྟེང་

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

Pour pouvoir libérer les ennemis au complet ཚང་བ་ (les caractéristiques d'un) des 10 états, puisse le mantra violent དྲག་སྔགས་ 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 སྔགས་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་བའི་པའི་རྒྱུད་ལས Extrait du tantra du Protecteur à 4 bras.

བསྒྲལ་བའི་ཞིང་བཅུ་ནི	**Les 10 états à libérer**
1 ལྟ་མ་ལ་སྡང་	Ceux qui nuisent aux lamas
2 སྔགས་ལ་དམོད་	Ceux qui font injure au Vajrayana
3 བསྟན་ལ་སྡུ་ཞིང་	Ceux qui nuisent à la Doctrine
4 སེམས་ཅན་འཚེ	Ceux qui font mal aux êtres
5 དཀོན་མཆོག་དམོད་དང་	Ceux qui nuisent aux 3 Joyaux
6 རྒྱུད་པ་དང་	Ceux qui nuisent aux pratiquants du Vajarayana
7 དམ་ཚིམས་པ་དང་	Ceux qui ont brisé leurs engagements
8 དམྱལ་བ་དང་	Les êtres des enfers
9 ཡི་དྭགས་	Les Yidaks
10 དུད་འདྲོ་	Les animaux
ཞིང་བཅུ་འོ	qui font 10 états.

29 Confession : བཤགས་པ་

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

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

1) བཙས་པའི་ཁ་མཐོ་བ་ fautes commises par quelqu'un qui a des vœux en violation consciente, évidente de ces vœux.
2) རང་བཞིན་གྱི་ཁ་ན་མ་ཐོ་བ་ fautes commises par un être sans vœux, fautes naturelles, inconscientes ou semi-conscientes.

Les 6 Perfections : ཕར་ཕྱིན་དྲུག

30 Le don་སྦྱིན་པ

Puissé-je établir འགོད་ tous les êtres en le Bonheur par les dons matériels ཟང་ཟིང་ , du Dharma ཆོས, de la sécurité མི་འཇིགས

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

31 L'ethique: ཚུལ་ཁྲིམས

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

32 Patience : བཟོད་པ

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

33 L'enthousiasme : བརྩོན་འགྲུས

Pour parfaire le sublime chemin de la libération, puissent moi-même et autrui avoir le même མཆོད་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 ཆོས་ཀྱི་སྐུ་ 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 (དིང་ངེ་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 ངེ་སྟེང etངེ་ལྷབ་མཁྱེན་པ་

36 Pratiques et Réalisation: སྒྲུབ་པ་

Puissé-je amener à complétion མཐའ་དྲུག་སྒྲུབ་བར་ tous les enseignements anciens རྙིང་ et récents གསར་ 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་མཛེས་ une voix agréable དབྱངས་སྙན་, une longue vie ཚེ, gloire དཔལ་, puissance སྟོབས་, et richesses འབྱོར་ et puissé-je plaire à ceux qui me voient et leur inspirer de l'amour བརྩེ་བ་(amour, affection)

NB : Les bodhisattvas qui se réincarnent pour le bien des êtres choisissent souvent d'êtres 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: རྒྱན་ཁྲུང་

1 མཁོན་པོ་ཀླུ་སྒྲུབ་	NAGARJUNA
2 འཕགས་པ་ཐོགས་མེད་	ASANGA
3 ཕྱོགས་ཀྱི་གླང་པོ་	DIGNAGA
4 འཕགས་པ་ཡུལ་	ARYA DEVA
5 དབྱིག་གཉེན་	VASUBANDHU
6 ཆོས་ཀྱི་གྲགས་པ་	DHARMAKIRTI

sont les érudits accomplis indiens, plus anciens que les ཤིང་རྟ་བརྒྱད་

Rôle	Nom
1 ཉེགས་མ་པ་	གྱ་ར་རིན་པོ་ཆེ
2 བཀའ་གདམས་པ་	རོ་བོ་རེ་
3 ལམ་འབྲས་	ས་སྒུ་ཀུན་དགའ་སྙིང་པོ་
4 བཀའ་བརྒྱུད་པ་	མར་པ་
5 ཤངས་པ་	ཁྱུང་པོ་རྣལ་འབྱོར

6 ཞི་བྱེད་ et གཅོད་ ཐ་དམ་པ་སངས་རྒྱས་ et མ་གཅིག་ ལབ་སྟོན་

7 སྐྱོར་བ་དོག་ ཀུན་སྣང་ཆེན་པོ་ཐུགས་རྗེ་བཅུན་ འཁྲུལ་

8 སྟེན་སྐྱབ་ ཙོང་ཁ་པ་

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 འཇའ་ལུས་ (en laissant) des rinxels རིང་བསྲེལ་ pour sauver འདྲེན་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 ཕྲིན་ལས

Sans demeurer dans les extrêmes du devenir སྲིད་ et de la quiétude ཞི་ , puisse (mon activité) pour le bien des êtres égaler (celui de) tous les Vainqueurs et leurs fils.

NB: རིད་པ་= འགྲོ་བ་རིགས་དྲུག་ les 6 classes d'êtres, le samsara.

ཞི་བ་ = le fruit obtenu par les Sravakas et les Pratykas-bouddhas, le nirvana

43 L'activité ཕྲིན་ལས

Puissent tous ceux qui ont une relation avec moi, par la vue མཐོང་, l'ouïe ཐོས, la pensée དྲན་, le contact རེག་ la nourriture ཟས་, le Dharma ཆོས་ , renaître dans l'entourage de mes disciples གདུལ་བྱ་འཁོར་

44 L'activité ཕྲིན་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 ཕྲིན་ལས

Ultimement མཐར་ཐུག , puissé-je , par moi seul, placer ne la terre de Bouddha tous les êtres sans en excepter un seul.

46 Dissipation des obstacles བར་ཆད་རྣམ་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 ཅི་མཆིས་པ་ 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 puissé-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 བདེ་བའི་མཐུམ་

Par la grâce བྱིན་རླབས་ des 3 Joyaux et des 3 Racines, par les pouvoirs et facultés ནོར་མཐུ་ des Dakinis et des protecteurs et gardiens du Dharma.

Par la vérité བདེན་པ་ (de la réalité) ultime དོན་དམ་པ et immuable འགྱུར་བ་ མེད་པ་ (la vacuité) et, par le pouvoir མཐུ་ de la production

interdépendante relative ཀུན་ཇོག་རྟེན་འབྲེལ་

Ici, cette prière est la cause karmique qui engendre un enchaînement de conséquences jusqu'à al 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 བསྔོ་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་བུ

Libres de toutes souffrances et ayant obtenu le sublime bonheur (l'état de Bouddha) puissions nous tous ensemble ཐམ་གཅིག་obtenir l'état de Bouddha.

Petites lettres du texte ཡིག་ཆོག

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 auspicieux

Explications données par Lama Tenpa gyamtso Traduction Ani Sonam wangmo (Kagyu Ling) Nigou Ling 1981 - Recopié en ajoutant du vocabulaire par ཞིན་ལས་ཀུན་ བཟང་*Dachang Naro Ling juillet 1985.*

꠸꠸། །དེའལ་ལྡན་ཤངས་པ་བཀའ་བརྒྱད་ཀྱི་ཆོས་སྐོར་དང་འབྲེལ་བའི་རྟབས་
ཆེན་སྨོན་ལམ་འགྲོ་བ་སྨོལ་བའི་གླུ་ཆེན་ཞེས་བྱ་བ་ཞུགས་སོ། །

1 ꠸꠸། །རྡོ་རྗེ་འཆང་དང་ཡེ་ཤེས་ཀློ་ཀོ་གཉིས།
།ཁྱུང་པོ་རྣལ་འབྱོར་རྩ་བརྒྱད་བླ་མ་དང་།
།བདེ་དགྱེས་གསང་གསུམ་སྐུ་འཕྲུལ་ཆེན་མོ་དང་།
འཇིགས་བྱེད་རྟ་མཆོག་ལ་སོགས་ཡི་དམ་ལྷ།
2 །མཁའ་འགྲོ་སྤྱི་ལྡ་སྡུར་མཛོད་རེ་མ་ཀྱི།
།བཀའ་སྩོད་བཞི་སོགས་དམ་ཅན་རྒྱ་མཚོའི་ཆོགས།
།སྐྱབས་གནས་དཀོན་མཆོག་གསུམ་དང་རྩ་བ་གསུམ།
།མི་མངོན་དབྱིངས་ནས་བདག་ལ་དགོངས་སུ་གསོལ།
3 །ཁྱེད་རྣམས་བྱིན་རླབས་ཐུགས་རྗེའི་བདེན་མཐུ་དང་།
།ཀུན་གསུམ་བསགས་པའི་དགེ་རྩ་ཅི་སྙིད་མཐུས།
།སྐྱེ་བ་འདི་དང་ཚེ་རབས་ཐམས་ཅད་དུ།
།སྨོན་ལམ་གང་བཏབ་སྡུར་དུ་འགྲུབ་མཛད་གསོལ།
4 །ཤིན་ཏུ་རྣེད་དགའི་དལ་འབྱོར་རིན་ཆེན་འདི།
།ཚུད་ཟོས་མི་བྱ་སྙིང་པོ་ལེན་པར་ཤོག།
5 །མི་རྟག་མི་བརྟན་འཕྱུར་བའི་ཚོས་ཅན་ལ།
།བསམ་ཞིང་ལོང་མེད་བློ་སྟེ་ཐུང་བར་ཤོག།

6 །དགེ་སྦྱིག་ལས་འབྲས་ཆེ་ཐུ་ཐམས་ཅད་ལ།
།ཡིད་ཆེས་སྐྱེ་ཞིང་རྒྱུ་འབྲས་སྤྱང་ནུས་ཤོག།
7 །ཁམས་གསུམ་འཁོར་བའི་སྡུག་བསྔལ་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་འགྲ་ཚུད་པར་ཤོག།
9 །མ་ཁའ་མཉམ་ཕ་མ་འགྲོ་དྲུག་སེམས་ཅན་ལ།
།བྱམས་དང་སྙིང་རྗེ་གཉིས་ནས་སྐྱེ་བར་ཤོག།
10 །མཐུན་རྐྱེན་ཀུན་འཛོམས་དབེན་པའི་ངེ་ཁྲོད་དུ།
།རྩེ་གཅིག་བསྒྲུབ་ནས་ཉམས་རྟོགས་མཐར་ཕྱིན་ཤོག།
11 །ཚེ་རབས་ཀུན་ཏུ་ཡོན་ཏན་ཀུན་ལྡན་ཀྱི།
།བླ་མ་དམ་པས་རྗེས་སུ་འཛིན་པར་ཤོག།
12 །སངས་རྒྱས་སྐུ་དངོས་ཙ་བའི་བླ་མ་ལ།
།བཅོས་མིན་མོས་གུས་སྙིང་ནས་སྐྱེ་བར་ཤོག།
13 །ཡེ་ནས་རང་བྱུང་ལྷ་ཡི་དཀྱིལ་འཁོར་ལ།
།ཡིན་པར་ཤེས་ཤིང་གསལ་སྣང་བརྟན་པར་ཤོག།
14 །བླ་མ་ཡི་དམ་མཁའ་འགྲོ་ཆོས་སྐྱོང་ཚོགས།
།སྒྲུབ་ཙམ་ཉིད་ནས་མངོན་སུམ་ཞལ་མཐོང་ཤོག།
15 །ལུས་ལ་བདེ་དྲོད་བཟོད་མེད་རབ་འབར་ཞིང་།

།སེམས་ལ་བདེ་སྟོང་ཉིང་འཛིན་བརྟན་པར་ཤོག།

16 ཆོས་རྣམས་སྒྱུ་མ་སྐྱེ་ལམ་ལྟ་བུ་ལ།

བདེན་འཛིན་འབྲུལ་པ་རྩད་ནས་ཞིག་པར་ཤོག།

17 །མཚན་མོ་རྟོག་མེད་སྐྱེ་ལམ་རབ་ཟིན་ཅིང་།

སྟོང་སྟེལ་སྨུལ་སྒྱུར་ཡུལ་སྣང་ཞེབས་པར་ཤོག།

18 །མ་རིག་གཉི་ལྡག་ཀུན་ཁོང་ལ།

སྲབ་མཐུག་འོད་གསལ་ངོ་ཤེས་ཟིན་པར་ཤོག།

19 ཆོས་སྐུ་བླ་མ་ཡི་དམ་སྐར་ལྷང་མ།

མཁའ་སྟོད་ལ་སོགས་འཚོ་བ་འབྱོངས་པར་ཤོག།

20 །སྐུ་གསུམ་རང་ཤར་འཆུགས་མེད་ལ་སོགས་ཀྱིས།

སྲིད་པ་བར་དོ་སྐུ་གསུམ་མངོན་གྱུར་ཤོག།

21 །སྟོན་བཞི་རང་བྱོལ་སྐུ་བཞི་ལྷུན་གྲུབ་ལ།

ཕྱག་ཆེན་གནས་ལུགས་ཚོ་འདིར་རྟོགས་པར་ཤོག།

22 །བླ་མ་མོས་གུས་སྙིང་གཏད་ལྟ་དང་སྦྱངས།

སྙིང་སེམས་སྒྱུ་མ་སྐྱེ་ལམ་ལམ་ཁེར་ཤོག།

23 །བདེ་སྟོང་མཁའ་ལ་སྟྲོད་བའི་རྟེ་བཙུན་མས།

བསྐྱེད་རྫོགས་ལམ་གྱུབ་མཁའ་སྟོད་བཙོད་པར་ཤོག།

24 །ལུས་ཉིད་བེམས་པོ་སེམས་ནི་སྐྱེ་འཆི་བལ།

འབྲས་བུ་འཆི་མེད་འཆུགས་མེད་དོན་རྟོགས་ཤོག།

25 །བླ་མ་མཁོན་པོའི་ཞལ་བཟང་རབ་མཛོང་ཞིང་།
།ལས་བཞི་མཆོག་གི་དངོས་གྲུབ་ཐོབ་པར་ཤོག།
26 །སེམས་ཅན་རྣམས་ཀྱི་ནད་དང་སྡུག་བསྔལ་ཀུན།
།ཞི་བའི་མཐུ་བྱིན་སངས་རྒྱས་ལྟུང་བྱར་ཤོག།
27 །ཚེ་བསོད་དབང་ཐང་ཉམས་ངང་རྟོགས་པ་སོགས།
།དབྱར་གྱི་ཆུ་བོ་ལྟ་བུ་རྒྱས་པར་ཤོག།
28 །བསྟན་དང་འགྲོ་ལ་མཆོག་ཏུ་ཕན་པའི་ཕྱིར།
།ཁམས་གསུམ་སྲིད་གསུམ་དབང་དུ་འདུ་བར་ཤོག།
29 །ཞིང་བཟུང་ཚང་བའི་དགེ་སྦྱོལ་ནུས་ཕྱིར།
།དུག་སྟགས་ནུས་མཐུ་མེ་བཞིན་འབར་བར་ཤོག།
30 །བདག་སོགས་སེམས་ཅན་བཅས་དང་རང་བཞིན་སོགས།
།སྟོག་པ་གང་མཆིས་མ་ལུས་བྱང་བར་ཤོག།
31 །ཟང་ཟིང་ཚོས་དང་མི་འཇིགས་སྦྱིན་པ་ཡིས།
།སྐྱེ་རྒུ་ཐམས་ཅད་བདེ་ལ་འགོད་ནུས་ཤོག།
32 །སོ་ཐར་བྱང་སེམས་གསང་སྔགས་དམ་ཚིག་སོགས།
།དགེ་བའི་ཁྱིམས་རྣམས་དུས་ཀུན་སྲུང་ནུ་ཤོག།
33 །སེམས་ཅན་གཅིག་གི་ཕྱིར་ཡང་བསྐལ་བརྒྱ་སྐ
།བདག་ལུས་བྱེ་བར་གཏུབ་ཀྱང་བཟོད་པར་ཤོག།
34 །བདག་གཞན་ཐར་པའི་ལམ་མཆོག་སྒྲུབ་པ་ལ།

།ཐུབ་པའི་དབང་པོའི་བརྩོན་འགྲུས་མཚུངས་པར་ཞོག།

35 །མཐའ་བཞི་འོད་གསལ་སེམས་ཉིད་ཆོས་ཀྱི་སྐུ།

།ཞི་ལྷག་ཏིང་འཛིན་མི་གཡོ་བརྟན་པར་ཞོག།

36 །འཕེར་འདས་ཆོས་རྣམས་མ་ལུས་ཐམས་ཅད་ལ།

།མཁྱེན་རབ་འཇམ་པའི་དབྱངས་དང་མཚུངས་པར་ཞོག།

37 །མདོ་རྒྱུད་གསར་རྙིང་ཆོས་རྣམས་མ་ལུས་ཀུན།

།ཉམས་སུ་གང་བློངས་མཐའ་ངུཕྱིན་པར་ཞོག།

38 །གཟུགས་མཛེས་དབྱངས་སྐྱན་ཚ་དཔལ་སྟོབས་འབྱོར་ལྡན།

།གང་མཐོང་ཡིད་འོང་བརྩེ་བའི་སེམས་ཐོབ་ཞོག།

39 རྒྱལ་བསྟན་སྤྱི་དང་ཤངས་བརྒྱུད་བསྟན་པ་ལ།

།འཛམ་གླིང་རྒྱན་དང་ཤིང་རྟ་བརྒྱད་ལྡར་ཞོག།

40 འཆི་བའི་དུས་སུ་གནད་གཅོད་མི་འབྱུང་ཞིང་།

།འཇའ་འོད་རིང་བསྲེལ་འགྲོ་བ་འདྲེན་བྱེད་ཞོག།

41 །བདག་གཞན་འཁོར་མ་ཐག་ཏུ་བདེ་བ་ཅན།

།ཞྭང་ཐོ་ཡབ་སྲས་ཞབས་དྲུང་སྐྱེ་བར་ཞོག།

42 །སྐྱེས་མ་ཐག་ཏུ་ས་བཅུ་རབ་ཐོབ་སྟེ།

།བླ་མེད་རྫོགས་པའི་བྱང་ཆུབ་ཐོབ་པར་ཞོག།

43 །སྨིད་བཞིའི་མཐའ་ལ་མི་གནས་འགྲོ་བའི་དོན།

།རྒྱལ་བ་སྲས་བཅས་ཀུན་དང་མཚུངས་པར་ཞོག།

44 །མཐོང་ཐོས་དྲན་རེག་ཟས་ཆོས་འབྲེལ་པ་ཀུན།
།གདུལ་བྱ་འཚོང་གྱི་ཐོག་མར་སྐྱེ་བར་ཤོག།
45 །གདུལ་བྱ་རྣམས་ལ་ཉེ་ལམ་གསང་སྔགས་དང་།
།ཐེག་ཆེན་ཆོས་ཀྱི་ཆར་པ་ཞབ་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་འཚོད་བར།
།ཆོས་འགལ་བར་ཚད་སྐད་ཅིག་མི་འབྱུང་ཤོག།
48 །བདག་གི་བདེ་དང་དགེ་བ་ཅི་མཆིས་པ།
།འཕྲོ་དུག་སེམས་ཅན་ཀུན་གྱིས་ཐོབ་པར་ཤོག།
49 །དེ་ཐོབ་བདེ་དང་དགེ་བ་ལ་བརྟེན་ནས།
།དུས་རྣམས་ཀུན་ཏུ་བདེ་སྐྱིད་འབྱུང་བར་ཤོག།
།འཕྲོ་བའི་སྡུག་བསྔལ་སྤྲིག་སྒྲིབ་ཅི་མཆིས་པ།
།བདག་ཐིམ་བདག་གིས་སྟུག་བསྔལ་མྱོང་བར་ཤོག།
།དེ་མྱོང་སྟོབས་ཀྱིས་སེམས་ཅན་མ་ལུས་པ།
།སྡུག་བསྔལ་སྤྲིག་སྒྲིབ་གཏན་ནས་མི་འབྱུང་ཤོག།
50 །དཀོན་མཆོག་རྩ་བ་གསུམ་གྱི་བྱིན་རླབས་དང་།
།མཁའ་འགྲོ་ཆོས་སྐྱོང་སྡུང་མའི་ནུས་མཐུ་དང་།
།དོན་དམ་འཕྲུང་བ་མེད་པའི་བདེན་པ་དང་།

།ཀུན་རྫོབ་རྟེན་འབྲེལ་བསྒྲུབ་མེད་པའི་མཐུས།
།རྗེ་ལྟར་བཏབ་པའི་སྨོན་ལམ་དེ་དག་ཀུན།
།མྱུར་བ་ཉིད་དུ་ཡིད་བཞིན་འགྲུབ་པར་ཤོག།
།དེ་ལྟར་སྨོན་པའི་དགེ་བའི་རྩ་བ་དེ།
།མ་གྲུབ་ནམ་མཁའི་མཐའ་མཉམ་ཀུན་ལ་བསྔོ།
།སྲིད་བསྟལ་ཀུན་བྲལ་བདེ་བ་མཆོག་ཐོབ་ནས།
།ཕྱོགས་གཅིག་སངས་རྒྱས་གོ་འཕང་ཐོབ་པར་ཤོག།

།།ཅེས་པའང་དཔལ་ལྡན་ཤངས་པའི་གྲལ་མཐར་འཁོད་པ་ཀན་རྒྱང་ཁྲབ་པས་ས་ཐོ་འཆྲག་གི་ལོར་སྨས་པ་འདི་ཀྱང་འགྲོ་ཕན་རྒྱ་ཆེར་འབྱུང་བར་གྱུར་ཅིག། ། །

"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.

꒐꒐། །སྒྲུབས་མཆོག་རྣམས་ཀྱི་ཐུགས་རྗེའི་བདེན་པ་དང་།
།དགེ་རྩ་འདི་དང་ལྡན་བསམ་དག་པའི་མཐུས།

།མཁའ་ཁྱབ་འགྲོ་བའི་སྣུག་བསྲལ་ཅི་ཡོད་པ།
།བདག་ཉིད་གཅིག་ཕུའི་འབད་དེ་བསལ་བར་ཤོག

།འཇིག་རྟེན་དང་ནི་འདས་པའི་དག་ལེགས་ཀྱིས།
།འགྲོ་བའི་རེ་འདོད་ཡིད་བཞིན་སྐོང་བར་ཤོག

།རང་ལུས་ཤ་ཁྲག་བགས་པ་ལ་སོགས་ཀྱིས།
།སེམས་ཅན་གང་ལ་ཅི་འོས་ཕན་འདོགས་ཤོག

།མ་ཆད་འགྲོ་བའི་སྣུག་བསྲལ་བདག་ལ་ཕིམ།
།བདག་གི་བདེ་དག་དེ་ཀུན་ཕོབ་པར་ཤོག

།འཇིག་རྟེན་གནས་པ་དེ་སྲིད་བདག་རྒྱུད་ལ།

།གཞན་གནོད་རྟོག་པ་སྐད་ཅིག་མི་སྐྱེས་ཤོག

།འགྲོ་བའི་དོན་ལ་སྐྱོ་དང་དུབ་པ་སོགས།
།སྐད་ཅིག་གཡེལ་མེད་བཅོོན་པས་འབད་པར་ཤོག

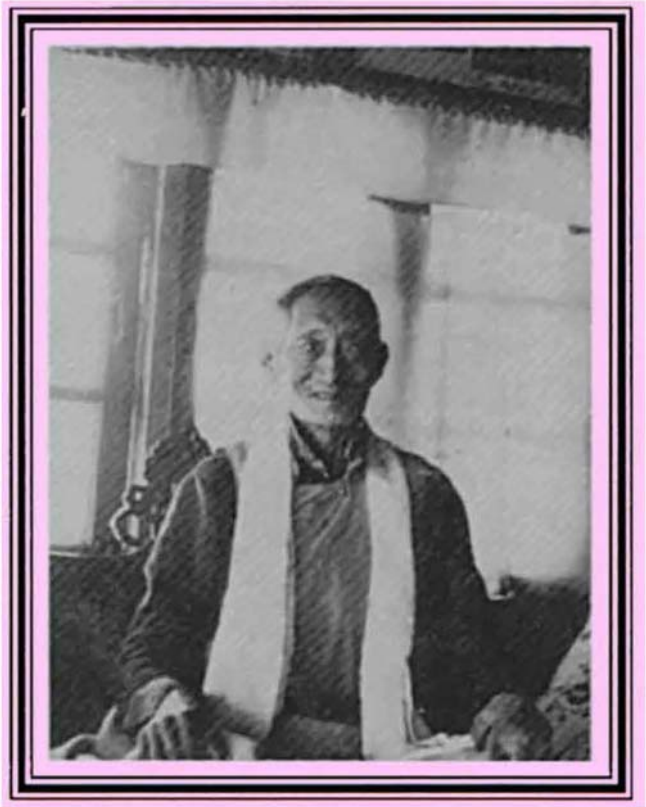
།དབུལ་ཕོངས་བཀྲེས་སྐོམ་གྱུར་བའི་འགྲོ་རྣམས་ལ།
།ཕྱི་འདོད་ལོངས་སྤྱོད་འབད་མེད་སྟོལ་ནུས་ཤོག

།དམྱལ་སོགས་བཟོད་དཀའི་སྡུག་བསྔལ་ཉུང་ཆེན་རྣམས།
།བདག་གིས་བླངས་ཏེ་དག་གྲོལ་བར་ཤོག ।

སྐྱེས་བུ་ཆེན་པོའི་རྣམ་རྟོག་བརྒྱད་ཀྱི་སྨོན་ལམ་ཀཱམ་རང་བྱུང་ཀུན་ཁྱབ་ནས་སྨོན་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
October, 1990

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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.

I would like to extend my thanks to all of the people at Kagyu Droden Kunchab, Tibetan Buddhist Center in San Francisco, who helped with the publication of this book. In particular, I would like to thank Lama Lodru, the resident teacher at KDK, for his overall direction and guidance. Kira Honda helped with the organization of the project. Ani Lha Drun an Alexis Kostich did the transcriptions. Lodru Gyatso helped with computer support and proofreading. Special thanks go to Maude Honneman for undertaking the editorial work.

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 (samsard)—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 yanas 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 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 Sempapractice 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 an 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 (tsa-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 Mahay ana 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. Theplanting 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 khd) 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 spanks 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 Mahay ana, 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 thought 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 anQther 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 comes 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 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 (Mahay ana and Vajray ana) 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 buddhafields, what is the best way to visualize the buddhafields?

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 buddhafield (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 buddhafield: 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; it 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 in 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 see or hear in the bar do?*

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 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 accummulated 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 theBuddha 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 be seeing, touching, and prostrating to them.

Question: *What are the three great chortens in Nepal?*

Rinpoche: The first one is Bodha. 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 Naljor, 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 Tandrin. 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 ourminds 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 illusionary 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 illusionary 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 illusionary 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 peaning. 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 Cheno, 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 Ngdndro 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 Mahay ana 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 county 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 Namo Sashri ye Namo 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 DorjeSempa. 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 Hinay ana and Mahay ana 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 siddhL 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: Its 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 Vajray ana. 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 bis 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 SIDDHl 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 bom.

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 illusionary 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, tjie 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 bftidu. 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་ཀྱི་ཚོགས་
accumulation of merit	བསོད་ནམས་ཀྱི་ཚོགས་
accumulation, path of	ཚོགས་ལམ
all is- only nothing	གང་ཡང་མེད་པ་
from all-eternity	འདོད་ནས་
analytic meditation	སྤྱད་སྒོམ་
appearance-emptiness	སྣང་སྟོང་
application, path of	སྦྱོར་ལམ
authorization	ལུང་
awareness-emptiness	རིག་སྟོང་
base	གཞི
bliss-emptiness	བདེ་སྟོང་
Body (honorific)	སྐུ་
body (commun)	ལུས་
Buddha field	སངས་རྒྱས་ཞིང་
capability of the mind	སེམས་ཀྱི་རྩལ་
chosen deity	ཡི་དམ་
clairvoyance	དོན་པར་ཤེས་པ
not recognizing innate widom	ལྷན་ཅིག་ཡེས་ཤེས་མ་རིག་པ་
commitment being	དམ་ཚིག་པ་
compassion	སྙིང་རྗེ་
completion stage	རྫོགས་རིམ་

concentration	བསམ་གཏན་
conception-less meditation	དམིགས་པ་མེད་པའི་སྒོམ་
condition	རྐྱེན་
development stage	བསྐྱེད་རིམ
devotion	དད་པ་
earth	ས་
empowerment	དབང་
established in meditation	འཇོག་སྒོམ་
empty sounds	བྱགས་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	འགྲེད་བཀའ་
fire	མེ་
Five Bodies	སྐུ་ལྔ་
Five primordial wisdoms	ཡེ་ཤེས་ལྔ་
foundation consciousness	ཀུན་གཞི་རྣམ་ཤེས་
fruit	འབྲས་བུ་
generosity	སྦྱིན་པ་
good qualities	ཡོན་ཏན་

Great perfection	རྫོགས་ཆེན་
HRI	ཧྲཱིཿ
HUNG	ཧཱུྃ
impermanence	མི་རྟག་པ་
initiation	དབང་
interconnection	རྟེན་འབྲེལ་
karma	ལས་
kindness	བཀའ་དྲིན་
luminosity-emptiness	གསལ་སྟོང
luminous	གསལ་བ་
Mahamudra	ཕྱག་ཆེན་
mandala	དཀྱིལ་འཁོར་
meditation, path of	སྒོམ་ལམ་
merit	བསོད་ནམས་
clinging to self	བདག་འཛིན་
Mind (honorific)	ཐུགས་
morality	ཚུལ་ཁྲིམས་
nectar	བདུད་རྩི་
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་ཆུ་

one pointed	རྩེ་གཅིག་
one taste	རོ་གཅིག་
path	ལམ་
patience	བཟོད་པ་
perfection of wisdom	ཤེས་རབ་ཕ་རོལ་ཏུ་ཕྱིན་པ་
phenomenon	ཆོས་
practice lineage	སྒྲུབ་བརྒྱུད་
prayer	སྨོན་ལམ་
precious human existence	མི་ལུས་རིན་པོ་ཆེ་
primary cause	རྒྱུ་
primordial wisdom	ཡེ་ཤེས་
reliance	ཉེན་
root lama	རྩ་བའི་བླ་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	ནམ་མཁའ་
vase breathing	བུམ་པའི་རླུང་
speciality	བཀའ་བབས་
speech (honorific)	གསུང་
storehouse consciousness	ཀུན་གཞི་རྣམ་ཤེས་
stupa	མཆོད་རྟེན་

superior ability	དབང་པོ་རབ་
superior lama	བླ་མ་རབ་
truth	བདེན་པ་
uncontrived meditation	དམིགས་པ་མེད་པའི་སྒོམ་
undifferentiated	དབྱེར་མེད་པ་
unimpeded	མ་འགགས་པ་
uninterupted	རྒྱུན་ཆད་མེད་པ་
water	ཆུ་
wind	རླུང་
wisdom being	ཡེ་ཤེས་པ་
wisdom	ཡེ་ཤེས་
without distraction	གཡེང་མེད་
wrong view	ལོག་ལྟ་
yoga continuous like a river	ཆུ་བོ་རྒྱུན་གྱི་རྣལ་འབྱོར་

Ocean of Attainment

Teachings of the
Very Venerable Kalu Rinpoche

At Kagyu Kunkhyab Chöling
Vancouver, Canada, 1974





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DHARMA TALK: BEGINNING PRACTICE

All of us, as practicing Buddhists, are concerned with the understanding and realizing the pervasive nature of suffering in Samsara and are interested in transcending this ocean of suffering which we call samsaric existence, then coming to the realization of complete Buddhahood in its omniscience. This really is our main purpose, our sole purpose for practising Dharma. This being the case, it's very important, essential really, that we all come to learn something about what are called the Four Thoughts Which Turn the Mind. This is a series of four contemplations.

First, the contemplation of the Precious Human Existence, so difficult to obtain; the contemplation of Death and Impermanence; the contemplation of karma, cause and result; the contemplation of the Failings and the Faults of Samsaric Existence. Unless one not only hears and understands these teachings but also contemplates and meditates upon them, one will never be able to practice Dharma in the fullest possible way. Many of you, I am sure, are quite familiar with these ideas already. I know many of you have read about them in the small book I wrote when I was last here in Canada. And some of you, I hope, will not only read this book but have used it as a guide in contemplation and meditation.

These four thoughts are really the foundations of Buddhism and part of the foundations also are a series of practices which are called, simply, The Foundational Practices. The first of these is doing 100,000 prostrations. In order to be able to do these prostrations, one must understand something very clearly about what it means to go for refuge. In order to understand about going for refuge, one needs to know something about Buddhahood, about Buddha. What is Buddha? Far, far in the distant past, an individual gave rise to the Enlightening Thought, resolving to reach enlightenment for the welfare of others. With this determined motivation, he accumulated merit and awareness, and having cleared away the various obscurations for existence over what we traditionally term "three uncountable eons", it culminated in Fully Awakened Enlightenment or Buddhahood.

Buddhahood or Fully Awakened Enlightenment embodies three very great qualities. Buddha is first, the complete renunciation of everything that needs to be renounced. This is the first great quality and means that all obscurations; obscurations stemming from our emotionality, obscurations stemming from our fundamental ignorance have been completely removed. There is no vestige of ignorance or emotionality left in Awakened Enlightenment. This is an awakening from ignorance, and that is what one syllable of the word BUDDHA means. This is termed the Great Abandonment or the Great Renunciation wherein all obscurations have been abandoned. Secondly, with this total abandonment of all ignorance and emotionality, immediate knowledge of all phenomena exactly as they are develops. This knowledge, of course, embodies great wisdom and transcending awareness which embraces all things both as they are and as they appear. Seeing exactly, without confusion and obscuration, directly--this is enlightenment, and it is the Great Realization,

the second quality of Buddhahood. The third quality is the development of supreme compassion, a compassionate concern which looks upon every sentient being with the same concern and love with which a mother looks upon her only son.

To explain the word, "Buddha", etymologically, the first syllable means awakening; awakening from sleep-like ignorance, and refers to the spontaneous removal of all obscurations which hide the nature of Being; obscurations of karma, obscurations of emotionality, obscurations of ignorance. All of these are removed and there is complete awakening, a freedom from all of these things which have clouded and hidden the nature of mind and the nature of all existence. This is what the first syllable means. The second syllable refers to enlightenment in the knowledge of the two things to be known. The two things to be known are knowledge of the internal self, mind, and knowledge of all external phenomena. The Awakened Enlightened Mind sees all phenomena exactly as they appear, exactly as they are without confusion, each distinct in itself, and knows exactly the nature of mind itself; how it is. This knowledge is enlightening and so we have the term for Buddha as Awakened Enlightenment or the Awakened and Enlightened Mind. The Awakened Enlightened Mind develops first from the Enlightening Attitude, the resolution to work for the welfare of others. With this Enlightening Attitude, the individual works at gathering the two accumulations of merit and awareness through the practice of the Six Perfections and over the course of eons, the gathering of accumulations develops into the realization of one's fundamental existentiality or Dharmakaya, and the two form manifestations of this ultimate nature. How are these two accumulations gathered? The accumulation of merit or wholesomeness is accumulated with reference to the Three Jewels; the Buddha, the Dharma, the Sangha as the higher objects of reference through prayer, devotion and offerings and also through reference to the lower objects, to sentient beings through generosity, kindness and patience. Action taken with respect to these two references motivated through faith, morality, virtuous and noble action gathers the accumulation of merit. The accumulation of Transcending Awareness is accomplished through non-discursive, non-conceptual meditation of the no-thingness of the individual self and all phenomena. These two accumulations are not things to be practiced by two separate people, say, but the single individual needs to practice both the meditations on the nO-thingness of reality as well as engaging in generosity, morality and the other perfections with regard to sentient beings. What kind of result these two accumulations? Ultimately the accumulation of merit and action which accumulates merit develops into the two form manifestations of enlightenment: communication and being in the world. The meditation and realization of the no-thingness of reality develops into the fundamental existentiality or the Dharmakaya. Where is Buddha, then? Existentiality or Dharmakaya pervades all phenomena yet is devoid of form, tangibility or any mark of origination, cessation or duration and transcends the three realms of ordinary existence. Very high level Bodhisattvas, Bodhisattvas resting on the eight, ninth or tenth levels of spiritual attainment come into communication with Buddha through the manifestation of enlight-

ment known as Sambhogakaya or the communicative aspect of enlightenment. This is no different from Dharmakaya. It is the form in which these high level Bodhisattvas are able to communicate with enlightenment. How does this communication take place? Well, fundamental existentiality or Dharmakaya is endowed with such tremendous qualities, qualities which shine like the radiance of the rays of the sun. The rays of the sun are like the communicative aspect of enlightenment. It is the tremendous merit, the tremendous wholesomeness of higher level Bodhisattvas who have, by and large, cleared away almost all karmic obscurations and emotionality; who have developed their realization and understanding to extremely high levels. It is the interaction of this tremendous wholesomeness with the great qualities of Full Enlightenment that makes communication possible.

In order to be of direct help to ordinary sentient beings, Awakened Enlightenment manifests in the world either as the perfect incarnation or manifestation such as a Buddha or as a great spiritual teacher, a king who rules the land wisely, someone skilled in crafts or as a poor man in order to give people the opportunity to be generous, and in many different ways to be of help and benefit to sentient beings. In many different ways Awakened Enlightenment manifests either through birth or through crafts. But the perfect form of the manifestation of enlightenment refers to the appearance of such as Buddha Sakyamuni, who appeared in India 2500 years ago, ane who, through the twelve great deeds in his life come to help sentient beings come into contact with and to practice the Dharma.

The communicative aspect of enlightenment and the manifestation of enlightenment in the world are termed the Form or Tangible Manifestations of Enlightenment. They are not different from what is termed the Formless Manifestation of Enlightenment, or Dharmakaya, i.e. existentiality, but arise through the power of blessing of fundamental existentiality. Contact with them depends upon the development of the individual in that a great, highly advanced spiritual person comes into contact with the direct communicative aspects of enlightenment, a lesser would come into contact with the perfect form manifestation aspect such as Buddha Sakyamuni and other would come into contact through the other various form manifestations as a skilled craftsman or a wise ruler or any of these other forms. Why, then, if these three aspects of enlightenment are in essence the same, does this difference arise at all? Dharmakaya is understood or beheld when one has cleared away all obscurations of conceptualization or conceptual knowledge. The communicative aspect of enlightenment is beheld when one has cleared away all obscurations due to emotionality. The perfect form manifestation of enlightenment is beheld when one has cleared away the obscurations due to karma. And if one has cleared away many of the obscurations due to karma, then one comes into contact with the other form manifestations, either those through birth or through craft.

What is the Awakened Enlightened Mind like? We can illustrate this a little bit by example, just considering our

own situation now. For instance, though we are full of many impurities, many obscurations; if we think of someplace where we have been, India or Europe, or any of these things, the image of that place immediately springs to mind. We remember it; we know what it was like. Imagine that kind of immediate knowledge developed to the point that embraces the whole universe, so that one sees immediately and directly everything in the past, the present, the future, everything that is embraced in the term Samsaric Existence, everything that is included in the term, Nirvana, or the transcendence of misery and everything that is included in the path from Samsaric Existence to the transcendence of misery. The Awakened Enlightened Mind sees all that as clearly as we can see the palm of our hand; with no more confusion, no more lack of clarity. This is termed the Transcendent Awareness of Knowledge.

Again, in our very limited and defiled existence, we are still able to know a little bit of true compassion or sympathy for somebody else. A mother loves and is extremely concerned about her child; we can be very, very concerned and have a great affection for a close friend; and if we see somebody in a difficult and unpleasant situation, we feel sorry for him and wish to help him. This is something like compassion. But when all our obscurations are cleared away, we are no longer limited by ignorance, by emotionality and by our own actions. Then the concern, the affection, the compassion for every single sentient being is immediate and as deep as the deepest love and concern that the mother has for an only child. This concern, this compassion and love is not restricted in any way; not by distance, not by kind of race or any kind of classification. This is termed The Supreme Compassion Through Love.

In our limited existence, also, we have a certain amount of activity. We have the ability to help a person somewhat if he is in difficulty. We can do something to help him generally. We also have the ability to harm a person, to make things diffucult for him. This ability to act which arises in our mind and which we are able to change into action is limited, but when we are free from all impurities and obscurations, mind unfolds into totally dynamic activity which is far, far greater than anything we know now. This mind being cleared of all impurities no longer has any emotionality, defilement of any kind, or any ignorance. It has complete mastery over itself, so there is no longer the possibility of acting to hurt others or to bring injury to anything. And one is able to act immediately, directly to provide a friend for a person that needs a friend, a spouse for a person who needs a spouse, a king for a country that needs a ruler; in fact, in any way whatsoever that a single sentient being or group of sentient beings may be benefited. This total activity of the Enlightened Mind is called Buddha Activity Through Action.

One incident illustrative of the kind of Buddha activity that may go on concerned a female domon who constantly harassed the countryside and took the lives of many people and animals. Chenresig, seeing that not only was this particular damoness accumulating a great deal of evil karma for herself, but also bringing great harm to others, sent an emanation as a male

demon, and in the course of time the female demon and Chenresig's emanation came to live together. While they were living together, Chenresig's emanation would sit quietly and say mantras all the time, "Om mani padme hung." After a while the demoness said, "What on earth are you saying? What's the thing you keep saying?" Chenresig's emanation would say, "Well, it's a very, very fine mantra. By repeating it, I get everything I want, as much as I want to eat. Everything that I want comes to me." The female demoness thought this was quite amazing. She said, "Well, I'll have to do this, too." So she started repeating the mantra and she didn't worry about being hungry or thirsty because she was quite confident in the efficacy of the mantra, even though she was extremely hungry and thirsty. After a while, her stomach began to shrink and she no longer felt a craving for sentient beings, and through the blessing of the mantra, eventually, her mind began to change. She no longer had any wish to kill and eat people. Her whole mind, her whole attitude towards existence and everything changed and eventually she came to prattice Dharma to reach enlightenment.

During the life of Buddha, there was an individual, called Chungawa, who had great faith, great respect for Dharma; he really wanted to practice it sometimes. He was married. His wife was very jealous of her husband's interest in Dharma and always contrived to prevent him from having any contact with Buddha or with the Dharma in any way whatsoever; so much so that she would not let him go out of the house without her. Wherever he went, she was always tagging along. One day Buddha thought to help this person. He went begging. Chungawa saw Buddha begging and immediately resolved to fill Buddha's begging bowl with food. His wife wouldn't let him go out. He said, "I'm just going out to give Buddha some alms. There's nothing wrong with this at all. I'll be right back." So his wife wet his clothes and said, "You be back before they're dry." He said, "That's OK; that's no trouble." So he took his offerings to Buddha and filled his bowl. Buddha said, "That's fine; now follow me." So overcome was he with Buddha's very commanding presence that he followed Buddha and Buddha just started to walk along the path, along the roads. They walked for a long time and Chungawa thought, "I've got to get back soon; I've really got to get back now." He constantly thought about that but he just couldn't draw himself away from Buddha, so powerfull was Buddha's compassion and blessing. So he kept walking and eventually, after a long time, they arrived at the monastery where Buddha was staying and he followed Buddha into his chambers. Then when they sat down he said, "Really, I must go back; my wife will be worrying about me. I have to go back right now." Buddha replied, "Well, I have one place to go; I won't be long. While I'm gone, just sweep up the shrine room, would you?" So Chungawa started to sweep up the shrine room after Buddha left. When he finished sweeping up the shrine room, there was more dust than ever before. So he swept it again, and again it was dustier than before. So he swept it again. No matter how much he swept it, the dust seemed to accumulate rather than to be collected. Eventually, he just gave up and started off away from the monastery and back to his home. There were two ways to go.

There was the main road, a broad road. He thought it was most likely that Buddha would be coming along that road back to the monastery, so he took what was just a small path through the jungle. Well, while he was walking along this jungle path he saw Buddha approaching on the path ahead. He was just terrified. He thought, "What am I going to do? I've got to hide somewhere." A short way along the path he noticed a tree whose branches came right down to the ground. He thought, "Ah, that's a safe place to hide; no one will see me through the leaves of the tree." So he hid behing that, and as Buddha approached, the branches of the tree lifted up to expose Chungawa. Buddha said, "Where are you going?" He said, "Well, I'm going home or I was going home." Buddha said, "Well come, follow me."

When they arrived back at Buddha's monastery, Buddha said, Well, I think it's time we went for a little bit of sightseeing, so take hold of my robes." As Chungawa took hold of Buddha's robes, they flew off into the sky and came on top of a high mountain. On this mountain there was living a very old woman with a wrinkled and bent body, haggard and drawn. Buddha said, "Well what do you think, Chungawa, who is more beautiful, this woman or your wife?" Chungawa said, "Oh, my wife is a hundred thousand times more beautiful than this woman." And Buddha said, "OK. I want to show you something else now; take hold of my robes." He did and through Buddha's miraculous powers they arrived in the 33rd heaven. And Buddha said, Well, just walk around, have a good look around and see what you see." As Chungawa walked around he saw all these incredibly handsome gods and very beautiful goddesses. All the richness and splendour of the heavens, everything just amazed him. He thought it was thought it was the most wonderfull place in which he had ever been. He continued to walk around around and see all the beautiful and splendorous things that were there in the 33rd heaven. Eventually he came to a seat which was surrounded by hoards of beautiful servants and beautiful goddesses and handsome gods, all making the most perfect, the very best preparations for a magnificent throne. He went up to one of them and said, "Whose throne is that?" And the person he asked said, "Well, this is no one's right now but it's waiting to be filled." "Oh, who's going to fill it?" "Oh, there's a person called Chungawa who's going to become a mond and he's going to keep a very pure moral code and will come to be reborn here, so we're preparing the throne." Chungawa turned to Buddha and Buddha said, "Have you seen enough?" He said, "Yes." So they returned to Buddha's monastery. Chungawa had completely dismissed all thought of his wife by now, having been completely intoxicated with the splendour of the heavens and asked Buddha for the monk's vows. Buddha said, "Do you really want to become a monk?" And Chungawa replied, Oh yes, I very definitely want to become a monk." So Buddha gave him the vows.

One day at a gathering of all Buddha's monks, Buddha said, "Pretty well all of you have taken ordination to become monks because you wish to achieve the fullest possible enlightenment. You wish to transcend the misery of Samsaric Existence. This is most wonderful, most worthwhile. But there is one of your

number who has taken vows in order that he might be born in the 33rd heaven. His name is Chungawa and I want you to have nothing to do with him henceforth. Do not speak to him in any way whatsoever; have no communication with him; do not even sit on the same seat as he does. All of you who have set your sights on the attainment of enlightenment are traveling a very different path from this individual." So from that day forth none of the monks had anything to do with Chungawa. But Chungawa was still intent on being born in the 33rd heaven and preserved his vows most carefully.

Well, one day Buddha came to Chungawa and said, "Do you want to go for a little sightseeing among the hell beings? Take hold of my robe." So Chungawa took hold of his robe and through Buddha's miraculous powers, they were soon among the hell beings. Chungawa was just stricken to see how much suffering, how much pain beings could experience and were experiencing as they underwent this incredibly torturous form of existence. He found it so completely disturbing that he could almost not bear to look, but he followed Buddha wherever he went. Eventually, they came across a large house, filled with people and full of horrific implements and tremendous weapons. In the center of this large room, there was a huge cauldron full of molten copper. People were bringing more copper and throwing it into the cauldron. Other people were stoking the fire and heating it up to the very highest temperatures. Unlike the rest of the cauldrons that Chungawa had seen among the hell beings, there was no one in this one and he asked one of the attendants, "Why is there nobody here?" "Oh, we're just preparing it right now. There is a person up in the southern continent called Chungawa. He's preserving his morality very well and he'll be born in the 33rd heaven after this; but after the 33rd heaven, this will be his throne." And Chungawa was just so mortified, so completely panic stricken at the thought that he might be having to experience swimming in that cauldron of copper that he fled back to Buddha and said, "Can we go back to the southern continent quickly?" And so, he completely gave up any thought of being born in the 33rd heaven. Afterall, what was the use of being born in the 33rd heaven if that is what it turned into afterward. From then on he devoted himself purely to practicing the Dharma in order to reach full enlightenment. So strong and determined was he in his practice that he completely termimated all desire in every one of the five senses and his name became 'The One Who Terminated Desire Through the Five Senses' as he reached enlightenment. This concern of Buddha which is constantly and continuously translated into action helps an individual come to a better understanding of the factors of samsaric existence and will lead him to be interested in and to practice to attain full enlightenment. The constant concern which the Fully Enlightened Mind has, which sees exactly what is needed to help an individual and has the ability to provide the kind of action, the kind of setting which will help an individual, is referred to as the Capability of Refuge; and is the fourth of the Great Qualities of Buddha Mind. So we have these four Great Qualities: Transcending Awareness of Knowledge, Supreme Compassion Through Love, Buddha Activity Through Action, and the Capability for Refuge

which summerize and explain the Great Qualities of the Fully Awakened and Enlightened Mind.

The principle form of Buddha's activity to help sentient beings is the teaching of the Dharma; the Dharma which has come down to us to the present day. It is the Dharma which shows us, teaches us the way through which one can transcend the limits of samsaric existence and reach the full transcendence of misery which is Awakened Enlightenment. So we have the jewel of the Dharma. We take refuge in the Dharma too, as a way. And thirdly, we learn the Dharma from individuals, from a spiritual teacher, and from people who have trained in the Dharma. We learn it from people who follow the Dharma, our own Dharma companions, monks and nuns, all of these. And these are termed the Sangha, because they guide and support us in the Dharma. We take refuge in the Sangha also, the community of those that follow the Dharma. These are the three principle sources of refuge in Buddhism: The Fully Awakened Enlightened Mind or Buddha, the Dharma which shows the way, and the Sangha which provides the guidance and support as one travels on the way.

In order to provide sentient beings with the most expedient and quick means of reaching full enlightenment, the Fully Awakened Enlightened Mind or Buddha, emanated in forms of various Yidams or meditational deities and gave initiations, ripening the streams of conciousness of particular individuals. Through meditating and practicing meditations concerning these deities, these individuals came to obtain accomplishment through which they were able to achieve enlightenment. So it is said that in the Vajrayana, this tradition of very powerful techniques for reaching enlightenment, the source of accomplishment, the source of attainment or achievement is the meditational deity or the yidam. And in order to be able to practice a yidam meditation such as Dorje Palmo, Chenresig, Manjusre, Korlo Demchok or any of these meditational deities, one must be ripened and this ripening takes place through the process of initiation or empowerment and depends upon the Lama's blessing. Through the Lama's blessing, one's stream of conciousness is ripened; through initation and through the Lama's blessings one receives the instructions and teachings which will enable one, if practised, to reach full enlightenment. So the Lama in the Vajrayana is termed the Source of All Blessings. And because one is practising such powerful techniques through transformations and perfection, one meets tremendous obstacles, many conditions which make it difficult to practise Dharma, many things which interrupt or potentially interrupt and impede Dharma practice. In order to clear away these impediments and to create conditions and suitable environments so that one's practice can be fruitful, one relies upon the activity of the Dharma Protectors. Through meditation and prayer concerning these protectors, they act to clear away obstacles and create the good conditions for one's own devotions. And so it is said that the source for all Buddha Activity are the Protectors. When one practises Vajrayana, in addition to taking refuge in the Three Jewels: the Buddha, Dharma and Sangha, one takes refuge in the Three Sources or the Three Roots: the source of all blessing being the Lama,

the source of attainment or accomplishment being the Yidam and the source of all activity being the Dharma Protectors. The Three Roots and the Three Jewels are most potent sources of power to help one in Dharma practice, most powerful agents which can confer great blessing and attainment. But without faith and devotion and prayer on one's own part, one will not receive any inspiration or blessing through the Three Jewels or the Three Roots.

In order to receive the full protection of the Three Jewels and the Three Roots, one goes for refuge which consists of imaging these six sources in the sky in front of one, everyday bowing before them repeating the refuge prayer and fostering an intense devotion and respect and yearning for their protection and blessing. This is something that all of you should do every day. If there are any of you who wish to engage and practice these Foundational Practices, particularly the 100,000 prostrations, there is a very definite visualization and meditation which accompanies the prostrations. It consists of imagining the Sources of Refuge, the Three Jewels and the Three Roots in the sky in front of one with the Lama in the center surrounded by yidams, the Buddhas, the Dharma, the Sangha and the Dharma Protectors. Those of you who do want to practice this should receive these teachings from Lama Tsewang Gyurmed who is here permanently in Vancouver, and can give you full instruction in the visualization, the meditation and the way the practice is carried out. When one takes refuge and does prostrations, one is making use of one's total being, one's physical body, one's speech and one's mind. By joining one's hands in prayer and prostrating with the body, one is clearing away physical obscurations and unwholesome karma accumulated through physical action. Through verbal recitation of the refuge prayer, one is clearing away the karma accumulated through speech and clearing away obscurations of speech, and through the devotion and respect that one has in one's mind, one is clearing away mental obscurations. Through the total envolvement of body, speech and mind in the practice in the practice, one clears away obscurations in body, speech and mind and karma accumulated through body, speech and mind, and gathers accumulations of merit through these faculties as well.

This visualization is quite complicated. If one can imagine it very clearly in front of one, it will bring one great blessing, great inspiration and clear away unwholesome karma. If one is not able to imagine it clearly, but is able to think one pointedly, undistractedly that the Sources of Refuge are really in front of one, then it will have the same effect of clearing away obscurations and gathering the accumulations.

If I were to go into detailed explanations of all of these meditations, it would take a great deal of time, and since I am only here for a short time, I wish to cover what is important and what is essential and Lama Tsewang Gyurmed can give you full instruction in the actual meditations.

The refuge prayer begins with taking refuge in the Lama and in Tibetan it is, PAL DEN LAMA DAMPA NAM LA CHAB SU CHIO, which means, translated, "I go for refuge in all the holy

and splendid Lamas (or Gurus)." Each of these words is endowed with a particular meaning in Tibetan. The first is the word "PAL" which can roughly be translated as "splendorous or glorious." It means and refers to not only the wonderful things that we know on our own such as great wealth, long life, power, influence, but also the spiritual splendors of the Fully Awakened Mind: Transcendent Knowledge, Love and Compassion, Activity and Capability for Refuge of the Fully Awakened Mind, the powers of Full Enlightenment, all of these most splended and wonderous qualities. And the word, "DEN" means simply "to possess." So the first two words mean to possess the most splendid and wonderous things both of immediate existence and full spiritual development. And this phrase modifies the word LAMA (or Guru). The first syllable of LAMA, "LA", particularly means "supreme, nothing higher." Many of you was the canopy above Karmapa's throne. This is termed in Tibetan, "The Highest Canopy." There is simply nothing above this, nobody sits above that and this means that the Guru or the Lama is supreme. There is no one higher or more important than the Lama. The second syllable, "MA", is the Tibetan word for mother, and means that the Lama looks upon all sentient beings as a mother does upon an only child, with the same deep compassionate concern. The next word is the word, "DAMPA", which means "holy or most perfect," the very best, indeed. The next word is "NAM", which means "all" and this means that one is taking refuge not in just one's Root Lama, but in all the Lamas of the transmission.

The second line means, "I take refuge in the whole gathering of deities of the mandala" and refers to such deities as Chakrasambavra and other high Yidams which in meditation one fixes one's mind to. They are joined with one for the rest of one's life, and they have many attendant deities. This is what the term, "the gathering of deities" means. So that eventually one's mind and the deity's mind become the same. The word "mandala" means the circle or disc. It is literally the center and the circumference. So you can translate it by the term "disc", describing the arrangement of the deities. One takes refuge in all the meditational deities of the mandala.

The third line is, "I take refuge in all the Awakened and enlightened, Transcendent and accomplished Conquerors." Awakened Enlightenment is an expression for Buddha, and means the awakening from sleep-like ignorance and the enlightenment in all forms of knowledge. The word "conqueror" refers to conquering the enemy of the defilements. The defilements have been completely vanquished. The term "accomplished" means that all great qualities have been fully developed and attained, all the physical marks of perfection of Awakened Enlightenment, all the verbal tones of perfection and all the perfect qualities of the Awakened Enlightened Mind. The term "transcendent" means that the Awakened Enlightened Mind has transcended the limits of samsaric existence and is free forever from the vicissitudes of suffering and misery in samsara. And one takes refuge in all the Buddhas.

The next line is, "I take refuge in the Supreme Dharma." Just as water quenches thirst and food cures hunger; one wears clothes when one is cold; and wealth and property make

existence in this life easier; all of these things are very beneficial and helpful to us, but they are not of ultimate or supreme help. Total or supreme help is derived through the Dharma which describes the way we can transcend the suffering and misery which we are exposed to in samsara and come to realize Full and Complete Enlightenment. This is the greatest possible benefit that we can receive; this is the greatest possible help that can be given.

The next line is, "I take refuge in the noble Sangha." Just as those people who have oriented themselves to achieving enlightenment are nobler that ordinary sentient beings, so those individuals that have come to a realization of the nature of existence, the empty nature of self, such as the Arhats, are more noble than people who are striving for this attainment, and similarly Bodhisattvas who have orientatated themselves towards acheiving enlightenment for the welfare of others are nobler that Arhats and again, higher level Bodhisattvas are nobler still than lower level Bodhisattvas, but the people who have orientated themselves towards enlightenment on whatever level they may have reached, come under the term "Sangha." These are noble individuals. So one takes refuge in the noble Sangha. And, finally, one takes refuge in the protectors: the Dakas and Dakinis and the Dharma Protectors who clear away nonconducive circumstances, impediments to Dharma practice and create conducive circumstances. If I were to go into a more detailed discussion of this, we would be here all night and it's already very late.

When one does prostrations, it must be done with deep devotion and deep faith, accompanied with recitation of the prayer for refuge. If this mental attitude is not present, then there is very little point in doing prostrations. When one finishes as many prostrations as one is doing at a time, whether it is 100 or 200 or whatever, one sits and imagines all the Sources of Refuge dissolved into light; this light is absorbed into one's own form and one feels great joy, tremendous happiness that one is receiving the blessings of refuge, the blessings of all of the Three Roots and the Three Jewels. This is a most wonderful and beneficial way of practicing the meditation.

In future talks, I will be talking about the development of the Enlightening Attitude or Bodhichitta, about the 100 Syllable Mantra, and the meditations concerned with purifying oneself of all unwholesome karma, of gathering accumulations through mandala offerings and of prayers to the Guru, of Chenrēsig meditation and the stages of transformation and perfection as they are applied in this meditation. I won't be going into tremendous detail because, unfortunately, there simply isn't time.

We will conclude with the prayer for Amitabha's Pure Land through which we dedicate all the merit accumulated through this discussion of the Dharma to the welfare of all sentient beings.

DORJE SEMBA MEDITATION

October 25, 1974

As people who are interested in practicing the Dharma, we should clearly understand what is important, what is necessary for the practice of Dharma, and what is necessary to be done in order to make our practice of Dharma effective and fruitful. The single most important practice that we can begin with, the taking of Refuge, has the purpose of establishing and cultivating very deep faith and confidence in the Three Jewels: in Awakened Enlightenment, the Dharma and the Sangha. And to do this, we make use of the practice known as the Taking of Refuge and prostrations, which were described before. And in this practice we make use of our total being, of our body, speech and mind; and work to cultivate faith and devotion through physical action, through verbal action and through mental disposition. We do this by prostrating physically, by reciting the Refuge prayer verbally, and by imagining the sources of Refuge and thinking of them with terms of great respect mentally.

When one does the practice this way, one accumulates tremendous merit and gathers both the accumulations of merit and awareness and clears away countless obscurations; obscurations which prevent us from realizing the true nature of Mind. But, as beneficial as these practices are, we have been experiencing samsaric existence from time without beginning and over this vast unencompassable period of time we've accumulated a great deal of unwholesome karma and unwholesome action. Our unwholesome tendencies are very deeply ingrained. Our clinging to duality is instinctual and our defilements, our emotional disposition almost instinctual. So, in order to clear away the obscurations that stem from emotionality, from karma and from ignorance and from old habits and tendencies, we need to do the meditation of Vajrasattva or Dorje Semba, which is the most powerful way of clearing away all of these obscurations.

Before we start on the discussion of the meditation however, one must clearly understand what is meant by this term unwholesome action or evil action. What are these things we call obscurations? What does that term mean? The reason that we need to know what these two terms mean, unwholesome action and obscuration, is, that without understanding them we may tend to believe, "Oh, I have no unwholesome karma, I have no obscurations," and such an attitude is not a good starting place for the meditation, and it is one that will cause us to have great doubt and misgivings about the efficacy of such practices. So, we need at the very beginning to understand clearly what unwholesome action is and what obscurations are.

As I have described before, every sentient being has Mind and this mind is no thing in itself. It is empty. It is clear and it is unimpeded. It is not competent Mind, which recognizes its own nature to be clear, empty and unimpeded, and is a fully awakened and enlightened Mind. Not recognizing the nature of Mind to be empty, clear and unimpeded means ignorance is present or the Mind is ignorant. And, when the Mind is ignorant, there is a great deal of confusion.

If you should ask, "What is ignorant?", it is Mind which does not know its own nature and therefore knows nothing. This mind exhibits no determinate characteristics. It exhibits no form or shape or color. It is very difficult to talk about. But, for the sake of example, suppose my hand represents Mind just as it is in itself. Then ignorance is like this piece of cloth over it, which immediately hides the nature of Mind. It is not seen. It is not understood. This is the first and deepest obscuration. Mind, not knowing the nature of emptiness, Mind not understanding that it is no thing in itself, can think of an I, of a self, some thing, and this is the clinging to an I, the clinging to self identity, which we all experience, which we all do. And because of this supposition of an I, the clarity aspect of Mind, which is the appearance in the foremind of all of the manifestations about us. And the objects of all the senses are regarded as something other, something which is not of this I, something alien to it, and are given a reality of their own. And here we have the two-fold clinging: clinging to self as an existent entity and to operational phenomena as other external entities. And this two-fold clinging to an I and to other is a second obscuration which further clouds the nature of Mind and is like this second fold of cloth.

Due to the supposition of I and other, clinging to the concept of I and the concept of other, there arises emotionality; specifically the emotions or the emotional dispositions of attachment, of aversion and stupidity. These emotions themselves interact and develop. Out of attachment, jealousy and greed arise; out of aversion, anger arises; and out of stupidity, pride. And of these six basic emotional dispositions, there is furthur interaction and generally we say that there are traditionally twenty-one thousand kinds of attachment, twenty-one thousand kinds of aversion, twenty-one thousand kinds of stupidity, and twenty-one thousand combinations of all three of these together. In other words, we are replete with emotional dispositions. And all this emotionality is in itself a third obscuration.

Because of the rampant emotionalism, through basically attachment and stupidity, a great deal of action is perpetrated. And the kind of action that is perpetrated from these basic emotional motivations is what we call unwholesome action, or non-virtuous action; actions which torment and include such physical actions as the taking of life, of stealing and of sexual misconduct. Or then there are the verbal actions of lying or creating disharmony

through speech, of harsh language and of gossip. Then there are the mental dispositions of coveting, vanity, of enmity and of wrong views. And this constant flow of unwholesome action, of karma arising from emotionality, is a fourth obscuration which again only further clouds the nature of Mind.

A well-endowed disciple, who has great, or perhaps you should say, tremendous capability, who meets a compassionate Lama, can be given what are called the pointing out instructions, which point out directly the nature of Mind. This disciple can realize immediately the meaning of Mahamudra, or the great symbol, and in an instant clear away all of the obscurations and reach enlightenment. Needless to say, such individuals are indeed very very rare. And yet, without clearing away obscurations of these kind, we simply cannot reach enlightenment. So, for ordinary people like ourselves, we rely on a complex set of actions and practices and techniques. We begin with prostrations and the cultivation of faith and devotion. We persevere at the one-hundred syllable mantra of Dorje Semba, through the practices of mandala offerings and prayers to one's Guru. Stage by stage, bit by bit these obscurations of emotionality, the obscurations of instinctual clinging and finally the obscurations of ignorance. And with the removal of this final obscuration, enlightenment is realized.

Unwholesome karma, such as the taking of life, stealing, lying etc., or the ten unvirtuous actions and emotional dispositions of attachment, aversion, stupidity, pride, jealousy and greed; these are referred to altogether as unwholesome things. The reason for this is because these emotional dispositions and these particular actions are the cause of suffering in samsara. It is through accumulating karma and being subject to emotionality that one gathers unwholesome karma which is experienced as birth as a hell-being or as an animal or in any of the great realms of suffering within samsara.

Obscurations refer to the hiding aspect of karma and emotionality, but particularly the obscuring and clouding aspect of instinctual clinging and of ignorance itself. And here the emphasis is on the fact that things are clouded. They are not known because they are hidden by ignorance, by emotionality, by instinctual clinging to a self and others. And, it is not only the nature of Mind which is obscured, but also compassion. It is the extent of the obscuration, the totality with which it hides all the qualities we need to develop, and which emphasizes the great importance of clearing away these obscurations. And this is why we need to know something about what constitutes obscurations and what constitutes unwholesome things, so we know exactly what we are dealing with.

On the other hand, one might ask, "Are these obscurations, are these unwholesome things substantial things? Do they have any corporality?" Well, they don't. They have no corporality whatsoever. Ultimately, they are empty, they are no-things in

themselves. They are empty. And if they are not things in themselves, how can they be so harmful? How can they obscure? Mind itself is no-thing in itself; from time immemorial Mind has never been a thing. It's never been some thing. And so all which arises from Mind can be no-thing. It's empty. And how do these obscurations harm us? Well, one considers the example of a dream. During a dream one can see things, one does see things, one can talk, communicate, one is subject to fear, joy, happiness, anger, jealousy. And yet, none of these emotions that we have in the dream has any real intrinsic reality. There is no surety or absoluteness about them whatsoever. And it is exactly the same thing with obscurations and unwholesome things now. Ultimately they are no-things in themselves. But until we are free from instinctual two-fold clinging to I, the concept of I and the concept of other, we are subject to action, i.e., the law of karma which can harm and can help us. In fact, the whole effectiveness and the possibility of being able to clear away such obscurations and unwholesome action is dependent upon their empty nature. It is because they are empty that ultimately speaking they are not sure, corporal or real things. It makes it possible for them to be cleared away, to be removed. If any obscuration or unwholesome action was a real thing, there would be no way whatsoever of removing it. But, because they are essentially no-things in themselves, then through meditation on Dorje Semba, Vajrasattva, through recitation of this mantra, we can clear away all of these obscurations. So, it is in order to clear away unwholesome karma and obscurations that we practice the meditation of Dorje Semba.

To practice the meditation of Dorje Semba, one imagines that upon one's head there is a white lotus, and above this the flat disc of the moon. Above this there sits Dorje Semba or Vajrasattva. In essence this is one's Lama present on the top of one's head. In manifestation it is Vajrasattva. Vajrasattva is white in color and wears the same jeweled ornaments as Chenresig does; that is a crown, earings, necklace, armlets, bracelets, etc. His body is a brilliant white. He has one face and two hands. His right hand holds a golden dorje to his heart. His left hand holds a silver bell in his lap, and his feet rest in what is called Sempay Chiltrung, or the posture of relaxation, which is the left leg drawn in and the right leg slightly in front. When one meditates on the form of Dorje Semba, it is important to meditate that it is not a corporal form, that it is in essence empty. It is no-thing in itself. It appears like a rainbow in the sky, like the moon reflected in water. It is brilliant in its appearance; brilliant and full of the radiance of blessings and inspirations. Yet, ultimately it is no-thing, has no tangibility or corporality. When you meditate on Dorje Semba, the size that one meditates Dorje Semba is entirely arbitrary. Further, one meditates that on the forehead of Dorje Semba there is a white Om, at the throat a red Ah and at the heart a blue Hung. In the centre, right in the heart, there is a white moon, above which stands the letter Hung, also white, and around this stands in the circle the syllables of the one-hundred syllable mantra. One needs to

meditate that all of these things really are present in the form of Dorje Semba. At this point, Dorje Semba is a projection of one's mind. That is, it is through one's own conceptual thought and imagination that one is imagining Dorje Semba to be on one's head. It is a conceptual thing. And this is called "the deity which holds the bond", the bond of one's mind. Then from the white Hung in the heart and the mantra which surrounds the Hung, brilliant light radiates out in all directions, is offered to all the Buddhas and draws the attention of all the Buddhas in the Pure Land. They send their emanations in the form of Dorje Semba. One meditates that all of these manifestations of Dorje Semba are absorbed into the Dorje Semba on one's head. The Dorje Semba that one imangines is coming from the Buddhas is called "the transcendent aspect of the deity". By meditating that the transcendent or the awareness aspect of the deity is absorbed with the bonding aspect of the deity, one joins these two. The awareness aspect is joined with the bonding aspect of the deity.

If, when one meditates at the beginning of the meditation that Dorje Semba is on one's head, and one has absolutely no doubt, has complete confidence that Dorje Semba is really present on one's head, and one has no doubt or uncertainty within one's mind, then one does not need to do this unification of the bonding aspect and the awareness aspect of the deity. But, we who are practicing Dharma and beginning to practice Dharma have very many doubts and we are acutely conscious of the fact that these deities that we imagine on the top of one's head are simply projections of our mind. And we think, "well, this is just a projection of my mind. How can this be at all effective in clearing away obscurations and in clearing away unwholesome karma?" If there are any doubts whatsoever, the meditation is not effective, the obscurations and defilements will not be cleared away. So in order to remove all vestige of doubt, one imagines that a brilliant light comes from all of the Buddha Lands and through this absorbtion into the bonding aspect of the deity, the bonding aspect and the awareness aspect of the deity are joined together and it really is Dorje Semba on one's head and one can have complete faith and confidence in this. This is the main reason for this part of the meditation; this utter confidence, utter trust that Dorje Semba is present on one's head. One prays to him with the deepest sincerity, the deepest yearning, praying that one's self and all other sentient beings be blessed by the purification, the complete removal of all unwholesome karma, unwholesomeness of all obscurations, of all moral failings and faults whatever has been accumulated from the beginning of samsara-- and that one's self and all sentient beings will be completely purified of all these things.

After this prayer, one meditates that from the white Hung in the heart, and the mantra which surrounds it, the elixir of awareness begins to fall, and eventually pours forth in great quantity; and this elixir completely fills Dorje Semba's body, and begins to flow out of it through the pores of Dorje Semba's body; principally from

his large toe on his right foot. From this it enters one's own body through the crown of the head, and as it enters one's own body, all of the unwholesomeness, impure karma, defilements, obscurations; all of these things are expelled from the body through the pores and through the orifices as a black ooze. It is very important to meditate that the obscurations and unwholesomeness go out as black ooze. There are definite reasons for meditating that they take the color black. Ultimately speaking, the obscurations and unwholesomeness have no intrinsic reality, are empty, and exhibit no form or color whatsoever, so one has to create an association, a condition or connection through which one can focus one's attention upon them and the connection used is the color black. The reason black is chosen is because of the five basic colors of white, yellow, green, blue and red; the presence of black deadens every color. That is, when black is mixed with white, the white is gone; when black is mixed with yellow, the yellow is deadened. The same is true for red, green and all the other colors. This symbolizes the deadening effect of unwholesome action with regards to all aspects of our being. So unwholesome action is present, and those aspects of our personality, of our being are deadened and made unwholesome. For this reason one meditates the unwholesomeness and the obscurations take the form of a black ooze and are completely expelled.

In addition to this, one also meditates that the corporeal body which arises as a manifestation of our own delusion, this flesh and blood body we now experience, also is dissolved by this elixir of awareness, and all corporality and tangibility of this body is washed away. So flesh, blood, bones, sinews, tendons, everything are also expelled and the body becomes brilliantly clear, brilliantly lusterous, becomes like a rainbow. It appears as through the indivisibility of emptiness and clarity. So when one meditates, one sits with the body straight, meditating in this way, repeating the one-hundred syllable mantra over and over again in a soft-spoken voice. This is the outer practice of Dorje Semba and in the outer practice of Dorje Semba, it is important to actually say the mantra spoken. An example that is used to illustrate the ineffectiveness of just mouthing the mantra without any vocalization is of a horse moving his lips as he stands in the sun. In the meditation, one is making use of one's total being. Physically, one is sitting straight and erect, and using the rosary, or mala. Verbally one is repeating the one-hundred syllable mantra, and mentally one is focusing on the unwholesome karma that one has accumulated in the past, praying for its removal and doing the visualizations of the meditation. Through the power of these three kinds of action, being connected with the blessing of Dorje Semba himself and the energy and the power within the mantra of Dorje Semba, one may have no doubts whatsoever that through proper meditation one's unwholesome action and obscurations will be completely cleared away.

Q: Is this something which we attune to naturally which one might say is immanently present or is this something which we project with our mind?
A: It is both immanently present in that Vajrasattva is present right from the very beginning, so to speak, and it is also a mental projection. It is through the connection between the immanently present and the mental force of the meditation that obscurations can be cleared away. This can be described through example. Suppose that the immanescence of Dorje Semba were represented by a jug of milk which is present, and one's meditational aspirations were represented by a glass. So, with the jug of milk and the glass present, milk can be poured into the glass and the glass will be filled with milk. But, with just the glass and no jug of milk, the glass can vever be filled; and similarly, without the glass and the pouring, the milk just sits there in its jug. But, with the interaction of the two, with the interactions of our own aspirations and mental meditation, which is symbolized by the glass and the pouring, and with the presence of the milk and the jug which symbolize Dorje Sembs's immanescence, then the glass is filled with milk and our meditation is effective.

In addition, one needs to invoke what are called "the four forces which clear away unwholesome action". These four forces are individually powerful and together they can clear away any unwholesome action whatsoever. The first is called the force of the Mind, and is a reliance upon the vow or the attitude of say, Refuge or Bodhicitta, or taking lay, monk or nun ordination. Renewing this attitude because one has commited unwholesome action is the force of the Mind. The second force is the force of Remedial Virtue or Remedial Action, which means that one undertakes some particular act to clear away the effects of unwholesome karma; one does some noble or virtuous act. In our context, this would mean Dorje Semba meditation and the repetition of the one-hundred syllable mantra. The third force is the force of Remorse or Regret, and is the feeling that one generates by thinking about the effects of such action; how much it hurts others, how harmful it is to one's self karmically, and generating the feeling of sincere regret and remorse that one actually did that action. The fourth force is the force of Resolution, in which one resolves and vows never again to do that particular action. To do Dorje Semba meditation in the fullest possible way, one does one-hundred thousand of the one-hundred syllable mantras and six-hundred thousand of the short mantras. And when one finishes the meditation session, say, one's done one-hundred or one-thousand of the long mantras, one concludes this with repeating the short mantra, OM BENZA SATO HUNG, a number of times, contributing towards the accumulation of the six-hundred thousand repetitions. Mantras which one repeats during the day do not contribute to the accumulation of the one-hundred thousand or the six-hundred thousand. It is only the mantras that one says during the meditation session.

If one should become sick, one should meditate, when one is doing this meditation, that the sickness is being expelled in the form of blood and pus. The blood and pus comes out of one's body if one repeats the one-hundred syllable mantra and this is purifying one's self of the sickness. If one is subject to the influences of demons, then one meditates that these demons are expelled from the body in the form of frogs and snakes and other animals like this.

There are various indications whether one's meditation is going well. The most important indications are a totally different feeling of physical and mental well-being, perhaps accompanied by a deepening of faith in the Three Jewels or the development of new and deeper compassion for sentient beings, or a better understanding of the meaning of emptiness, a feeling that one is coming to understand directly what this refers to, an increase and depth to one's wisdom and understanding of Dharma, a renewal of the aversion and revulsion for samsara. These are the best signs that one's meditation is being effective.

At the end of the meditation session, one joins one's hands in prayer and prays to Dorje Semba, first confessing that through stupidity and lack of knowledge, one has committed a great deal of unwholesome action and one is relying on Dorje Semba to clear away this unwholesome action and all the karmic effects of it. One confesses and admits that one has broken the fourteen root and eighteen branch precepts, broken vows, broken resolutions, unwholesome karma, non-virtuous action, all the moral failings, subjection to emotionality; all of these things one confesses and admits and prays to Dorje Semba for complete purification from all of these things. At this point, Dorje Semba calls to one and says, "You have been completely cleared of all unwholesome karma and obscurations", and one should think at that point, "Yes", and be very, very happy and cultivate a feeling of happiness and joy that one has cleared away all of these obscurations. The Dorje Semba, who is extremely happy to have helped one clear away all these obscurations, dissolves into light and his form, the form of light, dissolves into one's own form, like water being poured into water and one lets the mind rest for a while in its natural state without any effort or contrivance. And after this, one dedicates the merit of the practice, dedicating it to the benefit of all sentient beings.

Q: If one is also doing another Yiddam such as Chenresig or Manjusri, should one devote more time to Vajrasattva meditation or do these equally, or what should one do?
A: If one is gathering or accumulating the one-hundred syllable mantra, then this should form the predominate part of one's practice; but one should do the Yiddam meditation, whatever Yiddam it is, regularly every day, even if it is only for a short time.

Q: Would another Yiddam have the same effect as the Dorje Semba meditation?
A: Generally speaking, all of the Yiddams are the same in essence and are equally effective, but the best and most powerful method of clearing away obscurations is Vajrasattva meditation.

Q: If one follows the Buddha's precepts and questioned everything and applies this for instance to the law of karma, saying, well, the law of karma does not seem to be anything, like the self is no-thing, so perhaps there is no law of karma. Yet one realizes this is a wrong view. How does one cope with this kind of situation?
A: If one thinks that there is no such thing as karma at all, this is a wrong view. If on the other hand, one thinks in essence karma is empty, devoid of intrinsic being, yet as long as one is subject to this instinctual two-fold clinging, of I and other, one is subject to the laws of karma. This is not a wrong view. To illustrate this empty nature of karma and yet its existence; appealing to a parallel. What exactly is it that we have learned in the course of our education? Many of us have been educated here in Canada. Some of us will have gone to school for fifteen or twenty years. That's a lot of learning. If this learning were in any way tangible it wouldn't be able to fit in our bodies whatsoever. It might fit into B.C. It probably wouldn't fit into Canada actually. But it's not tangible. It's empty. And so it doesn't take up any room. It doesn't stay in any place. It doesn't exhibit any characteristic whatsoever. Yet, as soon as we want to apply what we've learned, there it is. We know it immediately. And karma is like that. Karma is empty. Yet the results of karma are birth among hell-beings, among hungry and thirsty ghosts and animals. Well, hell-beings, hungry and thirsty ghosts and animals are ultimately speaking empty, yet they experience tremendous heat and cold, and pain and misery, hunger and thirst.

Q: What is the difference between love and compassion?
A: In Buddhism, love and affection refers to the kind of feeling that the mother has for a child, a feeling of great affection and love. Compassion, on the other hand, is a kind of feeling one gets when one sees a person doing something which you know is going to cause them a lot of pain and a lot of hardship. One feels concerned and compassionate and wishes to help them find a way out of the difficulty which he is creating for himself. In Buddhism, compassion is most important, but without the generation of love, compassion cannot arise.

Q: Is compassion part of the intrinsic nature of Mind?
A: Compassion is an inherent quality of Mind.

Q: The loss of effects of not saying the mantra out loud; does that apply to other Yiddam meditations such as Chenresig?
A: It applies also to Chenresig meditation and repeating Chenresig's mantra, but does not apply to some on the higher Yiddams such as Körlo Demchog or Dorje Palmo. For these meditations it is said that it should only be heard at the neck.

Q: When one is doing Dorje Semba meditation, should one meditate that all sentient beings are doing Dorje Semba meditation with you?
A: At this point, no. One is doing the outer practice and one does not do this meditation at this point.

Q: At the beginning of an initiation the lama and some of the people will be saying the one-hundred syllable mantra as people are coming in for the initiation. Does this imply that one should do the one-hundred syllable mantra before any practice?
A: It is good to do Dorje Semba meditation before any practice, but it is quite alright not to do the one-hundred syllable mantra meditation before practice also. The reason that it is used or said immediately before initiation is that the people who come for initiation, being sentient beings, have a great deal of unwholesomeness and obscurations with them so by repeating the Dorje Semba mantra right at the beginning one creates a condition through which all the obscurations and defilements of all the participants in the initiation can be more readily purified.

Q: Does one spend an equal amount to time thinking about evil actions done in the past and in visualization and interchange of these two?
A: If one is doing Dorje Semba meditation for say, one or two hours at a time, it is extremely difficult to think of everyting the whole time. So during the meditation, while one is repeating the mantra, one sometimes focuses one's attention mainly on Dorje Semba sitting on one's head, sometimes on one's body being cleansed through the elixir of awareness, and sometimes on one's unwholesome actions being expelled as the black ooze from the body. Sometimes one focuses one's attention on the mantra, sometimes on an attitude of extreme remorse and regret as to actions done in the past. But it is not necessary to think of individual unwholesome actions that one has done in the past, but to think of them collectively as engendering great regret and remorse for all of the actions that one has done in the past.

Q: Where is it that the blackness goes?
A: One meditates that it penetrates very deeply under the earth. One can meditate many different things that happen to it, but for our purposes in this meditation it is sufficient to meditate that it goes far, far away deep into the earth.

Q: Does Nŏndro or the foundational practices have to be done in the traditional order, starting with prostrations, Vajrasattva meditation, mandala and Lama Nalgŏr?
A: This is the traditional way of doing it. First do prostrations and then Vajrasattva meditationand then proceed with the other practices, but if there are particular reasons why it is difficult to do it in this order, then one can change the order and do, say, Vajrasattva meditation first or someting like that.

Q: How can one know an enlightened being?
A: In actual fact one can use a bit of discrimination and discern some of the qualities which enlightenment produces. A person who has reached enlightenment will be free of emotionality to a large extent. He will not be subject to anger and aversion nor jealousy and greed, nor attachment and clinging. If one examines people carefully, these kinds of qualities can be discerned. It is said, one doesn't know who's a thief and who's a Buddha, so one keeps one's possessions safe and one fosters faith and devotion for everybody.

Q: Could you offer some explanation of the unimpededness of mind and its relationship to Nirmanakaya or a sentient being in the world?
A: Unimpededness refers to the completely uninterupted, unobstructed flow of thought. For example, if this door were closed, people couldn't go out and that would be an obstruction or an impediment. But with the door open, people just go out of the door very easily. As applied to the mind, it refers to the completely unimpeded nature of thought , one thought after another after another without any break. If there's any break, that would be an impediment. Mind exhibits these three aspects of emptiness, clarity and unimpededness or unobstructedness. The emptiness or the empty nature of mind is absolutely formless, without any corporality or tangibility ot it so it is never seen in any way whatsoever. The clarity is a finer aspect of mind, and the unimpededness a still finer aspect. So the realization of emptiness becomes Dharmakaya or existentiality, and is not seen or percieved but is directly realized. The finer aspects of mind, such as clarity, arise through the interaction of the tremendous merit and awareness of the Bodhisattvas with the potentially inspirational blessings of Dharmakaya. And that is Sambhagakaya, which is the clarity aspect of mind. The still finer aspects of mind become Nirmanakaya or a sentient being in the world which is a manifestation of enlightenment, in such a form which can be percieved by a person of great merit, such as the people who came in contact with Sakyamuni Buddha. One does not need to examine carefully whether other people have realized emptiness or not. What is most important is to examine oneself as to whether one's self has realized emptiness or not.

Q: What do you mean by finer aspects?
A: Well, that's simply what was said - finer, nobler. It could even be more subtle - that idea.

MANDALA OFFERINGS

October 27, 1974

In the Buddhist tradition, the arising of the physical form is not due to creation by any agent. That is to say, we do not become human because of the activity of worldly deities or because of serpent kings. We take whatever form of existence that our own actions, that our own karma determines. Right now we all experience birth as a human being in this country, in this world; and this human existence is the result, the karmic effect of actions that have been accumulated in the past. The kind of actions would be those actions which do produce the human existence.

In the past we have accumulated a great deal of wholesomeness and a great deal of unwholesome action, but some time or other in the past every single one of us must have accumulated a great deal of action which directly developed into the present experience of the human existence. Because we all experience the same basic environment, the same basic setting, the actions that we have done in the past must have been very similar. This kind of relationship between actions in the past and the similarity of environment is called Karma Which Agrees in Environment. In addition to the general karmic framework which produces the similarity in environment which we all experience, there is also the differences in the particular karma which each of us has accumulated. For instance: some of us now experience a life which is short, there is much sickness, there is difficulty, pain and a lot of frustration. So that even though we have a form of human exis-tence, it is still a very difficult form of existence. This kind of result means we must have taken life or hurt other beings. Or in another example: someone who in the past was very subject to greed, who stole a lot, say, will find himself now, though human, being very poor without much wealth and always in need. Another person who accumulated karma through protecting life in the past will find that the present human existence is very long, full of physical well-being, free from sickness and disease. These particular differences that arise are called the Special Aspects of Karma Which Differentiate the Experience of the Individual. So we have the two aspects of karma: the general karmic picture which gives rise to the similarity in environment, and the special aspects of karma which give rise to the differences in individual experience.

In particular, in our own very special case, we have currently the very good fortune to be able to practise the Holy Dharma. This means we have what is called the Precious Human Existence, which is the term for describing the human existence which is endowed with eight freedoms and ten special fortunes or blessings. It

is a very difficult form of the human existence to obtain; it is very, very rare and is only accumulated through tremendous amounts of wholesome karma in the past. The unique aspect of the human existence is its great potential, because it can be used as a framework to direct our long term future either to deepen our involvement in samsaric existence or to improve our position within samsaric existence or to set out on the road to freedom and eventually full enlightenment. These are all the possibilities with which we are presented in the Precious Human Existence.

People who are interested in practising Buddhism must first orient themselves towards Full Enlightenment by developing and cultivating a deep faith and confidence in Buddhahood or in the Awakened Enlightened Mind. In practicing Dharma, one needs to foster a great deal of faith and confidence in the Fully Awakened Mind, in Buddhahood. This faith is further developed through taking refuge and prostration practices which we discussed before. There are people who have done these practices and there are people here who definitely intend to do these practices. This is very, very wonderful, indeed, because for these individuals, they will not only come to realize much more deeply what it means to have faith in full enlightenment, in Buddhahood, but also through constantly generating the motivation for refuge, the yearning for refuge, such individuals come under the power and protection of Awakened Enlightenment and will be able to proceed in their Dharma practice without interruption, without impediment, without obstruction, and use the refuge and prostration practices as a basis for gathering the accumulations and clearing away the obscurations.

The main purpose of being human, the objective for which we can use the human existence is to realize enlightenment. We do this by first making use of this very fine existence that we have now to take refuge and to make prostrations. In this way we generate faith and confidence in the practices of Buddhism. Also to make full use, to make the human existence truly meaningful, we need to use it to realize and to understand exactly what is meant by unwholesome activity or unwholesomeness and what is meant by wholesomeness or wholesome activity. We have to be able to recognize the difference between these two things and to be able to use this recognition as a basis for abandoning what is unwholesome and practicing what is wholesome. If we do this, the human existence becomes truly meaningful. It is for this reason that I spent a great deal of time yesterday evening discussing Vajrasattva meditation or the meditation of Dorje Semba and the one-hundred syllable mantra. Through this discussion, you are acquainted with what obscurations are, what unwholesomeness means and how these things can be remedied, how they can be expedded, how through invoking the Four Powers of Purification: the Power of Reliance, the Power of Resolution, the Power of Remorse, and the Power of Remedial Activity one can rid one's self completely of all unwholesomeness

and obscurations. Through Dorje Semba meditation, one is able to remove all unwholesomeness and obscurations; but having removed all unwholesomeness and obscurations, one then relies upon what is called Mandala Offerings to gather the accumulations of merit and awareness. These accumulations are extremely important and they're so powerful that if one effectively does gather the accumulations of merit and awareness, one simply must become enlightened; there is no other alternative.

In order to offer mandalas, what kind of visualization, what kind of meditation does one do? Initially, one begins by imagining that in front of one in the sky, there is a heavenly palace, a beautiful castle in the sky with four sides and four doors; brilliant, resplendent, beautiful, magnificent. In the center of this castle there is a lion throne which supports a lotus and then the sun and moon. Above this ther sits one's Root Lama manifesting as Vajradhara, Dorje-Chang. This is very similar to the way in which one visualized the Refuge Tree. Above the Root Lama, there sit all the Lamas of the transmission, one above the other. Sitting around one's Root Lama there is in front, the Yiddams; to Vajradhara's right, the Buddhas; behind him the Dharma; to his left, the Sangha; and dispersed around are all the Dharma Protectors. This field of deities in front of one is referred to as the Accumulation Field or the Gathered Field, and are the individuals to whom one is going to offer the mandala, the symbolic offering of the universe. The one that is offering the mandala is one's own self. What one is offering is a mandala and as a basis for meditation one uses an actual implement which is called a "mandala". It is simply a round piece of metal with something like an inverted plate. If one is wealthy, one should use the very finest materials to make the mandala, perhaps gold or silver. If one does this without greed or avarice, then really, one will accumlate merit in accordance with one's motivation. If one doesn't have such wealth, then to use copper or other metals to form the mandala is fine. If one has no wealth whatsoever, even to practice these meditations with a flat piece of wood or stone will still be beneficial as Buddha himself taught. One also uses something which one is going to place on the mandala as the actual offering. If one has the wealth to use gold or silver or gems, this is very, very wonderful, very meritorious; if one doesn't have this kind of wealth, then use rice or other grains; and even failing that, if one really is destitute, to use even clean sand or earth will also be very beneficial.

One begins by taking the mandala in hand and cleaning it. What one thinks about at this point is that ultimately, one is ignorant and it is from this ignorance that the concept of "I" has originated. This concept of "I" has led to the concept of "others", from this, emotionality and from that, karma. This karma has created all the suffering and misery that pervades samsaric existence. All of the impurity, the manifestations of our bewilderment, all of the

unwholesomeness, pain and suffering in the whole world is due to ignorance and not understanding. So as one cleans the mandala by rubbing it in the clockwise direction three times, and repeating the one-hundred syllable mantra of Dorje Semba, one imagines everyting being purified; all the ignorance, impurity and negativity in the world dissolving into nothingness. Then still holding the mandala, one lets fall onto it a few grains of rice. One imagines that now there appears the Golden Fountain of the Universe; it is completely pure without any defilements whatsoever. Everything has changed now from impure manifestations to pure manifestations. One takes the second handful of rice, or whatever one is using, and sprinkles it in a counterclockwise circle around the mandala. This represents the iron wall which surrounds the universe. One then takes a third handful and imagines, as one lets it fall on the mandala, one is placing the King of Mountains, Mt. Meru at the center of the universe. Then stage by stage one places the four major continents, the eight subcontinents each with a grain of rice and the appropriate visualization, and so builds up the mandala stage by stage. While one is imagining all of these continents on the mandala, one also thinks of all the valleys, the rivers, the lakes that exist in all of these continents. Everything that is beautiful, all the trees, canyons, everything beautiful to see, these are all present and one is also offering these. In addition to that, one thinks of all the structures erected by people: the beautiful buildings, beautiful temples, beautiful houses, towers, all of these things are also on each of these four continents.

In addition, one imagines in the eastern quarter there is a mountain of jewels, a mountain of diamonds and rubies and sapphires, all of the most beautiful and precious stones. In the south there is a wish fulfilling tree, a tree which grants wishes, whatever the aspirant seeks; whether it be riches, wealth or whatever. In the west, the cow that provides all wants and needs. And in the north there is the grain which needs no cultivating, grain which grows spontaneously from the ground and can be harvested without needing to be threshed or worked on in any way whatsoever. One doesn't meditate just one of these and one of that and one of this; but meditates that the whole universe is full of such wonderful things replicated many many times, and that these are magnificent, huge and beautiful things which one is offering. All of these constitute part of the mandala.

In Buddhism the highest form of birth which the greatest accumulation of merit can produce, is termed the Universal Monarch; the monarch which influences and rules the whole universe. Such a Universal Monarch is traditionally endowed with certain particular possessions, the first of which is called the Precious Wheel. It is a wheel wrought of gold which is vast, a huge wheel with a thousand spokes large enough that a Universal Monarch can stand at the hub and be transported by this wheel anywhere in the universe merely through thinking of the desired destination. It is

propelled by the merit and the wholesomeness of the Universal Monarch and doesn't require the rather contrived way in which we affect our own transportation through oil and planes and all of this. The second possession of the Universal Monarch is the Wishfulfilling Gem. A magnificent, large gem, crystal clear yet radiant with resplendent light which shines out from it. All who conceive the light of the gem can think of their own aspirations and their own hopes and these will come to be granted. The third is the Noble Queen, the wife of the Universal Monarch who is a woman free of all faults; physically beautiful with the most pleasant voice and the most pleasant and agreeable mind and who is the constant companion of the Universal Monarch. There is also the Universal Monarch's Minister who accomplishes whatever the Universal Monarch wishes, as soon as it arises in the mind of the Universal Monarch, with no need for lengthy discussions or communication. His ability is supreme and his judgement perfect. The Universal Monarch also has a Chief General who defeats all enemies or foes of the Universal Monarch and brings peace and order to the whole universe. There are also the horse and elephant, great and noble animals which can be summoned by the Universal Monarch just by thinking that he needs to go somewhere. As he mounts them, they know exactly where he wants to go and they take him there with the speed of light. So these are the Seven Kingly Possessions which one also imagines together with the mandala. One offers not just one of each, but hundreds of thousands of millions of these wonderful things to the Three Jewels and the Three Roots.

One also imagines goddesses rendering offerings to all of the Six Sources; some rendering offerings of flowers; some of incense; some of light; some of garlands, jewels and flowers; some of scented water; some of music; some offering beauty; some dance. These are the eight traditional offerings which are symbolized by the eight goddesses. One doesn't imagine just eight goddesses, but the sky full of millions of goddesses, all rendering offerings to the Three Jewels and the Three Roots. One also offers the sun and the moon, which illuminate the world we live in. Beautiful canopies, beautiful banners, all of these things; literally all of the wealth and splendor that men have, that the gods have, that the dragon kings have; all of the imaginable wealth in the whole universe one imagines to be brought together in this mandala. As it is said in the prayers, "Wealth which outnumbers the number of drops of water in the ocean". All of this is brought into the mandala. One imagines it being offered to the Lamas, the Yiddams, the Protectors, to the Buddhas, the Dharma and the Sangha.

This is the long version of the mandala offering and in its full form requires the placement of thirty-seven piles of rice on the mandala. If one could offer a lot of these, this is very good, indeed. Perhaps in a session one can only offer one or two of these. Even one is sufficient, so rich is it in the accumulation of merit.

But when one is doing this visualization, making these offerings, one should not just visualize or imagine that one is offering a single mandala, but that the sky is full of hundreds of thousands of millions of similar mandalas, all of which are being offered to the Three Jewels and the Three Roots.

There is also the shortened form of the mandala offering which is a four line prayer which says, "On the Golden Foundation, I sprinkle flowers and scented water, and it is decorated by the King of Mountains, the four continents, and the sun and the moon. To the Buddha Field imagined before me I offer this in order that all sentient beings may reach the Pure Lands". And while one is repeating this, one places on the mandala seven points: Mt. Meru in the center; the four continents in each of the four directions, north - south - east - west; and the sun and the moon, making a total of seven points. The visualization is exactly the same as for the long mandala. One imagines the whole sky, the whole universe filled with mandalas resplendent in their wealth and richness, all being offered to the Six Sources.

Why does one offer mandalas at all? The answer to this is found in the prayer which follows the short mandala. It says, "By offering this noble, fine mandala which pleases the Three Jewels and the Three Roots, may no obstacles arise on the Bodhi path". This means that as one practices and treads the path to enlightenment, one is praying always to be free of obstacles both in this life and in all future lives. One aims to realize the thoughts, the way in which the Enlightened Mind functions or the way the Enlightened Mind is, the way the minds of the Buddhas of the three times are. Having that realization, one will not be bewildered by samsaric existence nor will one rest in the peace of the Arhats and Pratyeka Buddhas; but strive to liberate sentient beings whose numbers are equal to the extent of the sky.

At the end of offering mandalas and doing this meditation for a session, one then prays, "Having offered all the wealth in the universe, all my own wealth and all the wealth of uncountably infinite numbers of beings, I am completely filled with the two accumulations: the accumulations of merit and transcending awareness". The Buddha Field or the Buddhas imagined in front of one, to whom one has been making these offerings, are greatly pleased by these offerings. They dissolve into light and this light dissolves into one's self. With this, one realizes that all things are of the same flavour; and one lets the mind rest like that.

In the mandala practice, there is a particular point, where people who are going to be doing it can bring in what are called Seven Offices of Worship. These are: Homage, Confession of Unwholesome Karma, Offerings, Rejoicing in the Merit of Others, Asking the Buddhas to Teach the Dharma, Asking Them Not to Pass into Nirvana, and Dedicating the Merit of Practice to the Welfare of Others. There is a translation of the Seven Offices of Worship that is used in the Chenresig meditation in the program of the Black Crown Ceremony. There is either that or the Seven Offices

of Worship as they are found in the Prayer for Noble Conduct. These Offices could be included at this point in the mandala.

Q: Where does one draw the line between the framework of the visualization and one's own process of imagination supplementing this?
A: While one is actually offering mandalas, one should concentrate on the form of the visualization of the King of Mountains, the four continents, the eight subcontinents, and all of the things involved in the traditional mandala offering. But when one is thinking of making offerings to the Buddha or to the Three Jewels at any other time, then one offers whatever one can imagine, whatever is beautiful and wonderful in the whole universe.

Q: When one thinks of the various things that are happening throughout the world, how does one use this kind of thinking to enrich one's concern and to help other beings who are suffering throughout the world?
A: One understands from these kinds of considerations the very limited extent of one's own mastery, not only over one's environment but over one's physical and mental being. And understanding the severe limitation of one's ability, one can formulate a very definite determination and resolution to achieve a much greater degree of master, in fact, total mastery so that one can really help other beings. And similarly, the kind of consideration that you are talking about, of people experiencing a famine and drought can be used to develop within one's self, the feeling of compassion and concern for them which will also serve to reinforce one's own Dharma practice. One uses these two kinds of motivation of conciousness of one's own limitation and concern for other's welfare to work hard at Dharma practice so that one gathers the accumulations, clears away obscurations and gradually comes to the full realization of Mahamudra, which means that one gains total mastery over one's physical and mental being and then can be of very definite and immediate help to vast numbers of other beings.

Q: Can choice overcome bad karma? If you choose not to do a bad action, if you choose to do mandala offerings, can that choice get rid of bad karma in itself?
A: Both the aspiration to a certain form of action and the actual perseverence in that action can be virtuous.

Q: What is the difference between Dorje Nalgör and Dorje Palmo?
A: They are the same.

Q: In the mandala offering there is a certain mantra that is said at one point; what should one be thinking when one is saying this mantra?
A: One should think, "Now I am making these magnificent, glorious and infinite offerings."

Q: When one is cleaning the mandala at the beginning of the practice, one rubs it three times in a clockwise direction with the wrist, What is the meaning of this?
A: One takes a small handful of rice and rubs the mandala three times in a clockwise direction. This is symbolically cleaning it. The reason one uses the lower part of the hand is because this is regarded as the front of the hand and there is a slight traditional preference to use front as opposed to the back of anything. Rinpoche says if he and I are talking together, if we face each other face to face, talk front to front so to speak, then we can communicate fairly well. But if one of us turns around and tries to talk in the other direction, it makes things difficult.

Q: What is the origin of the Four Foundational Practices?
A: Foundational Practices which have been orientated towards clearing away obscurations and gathering accumulations have always been part of Buddhist practice. The particular form in which we practice them now was originated with the inception of the Kagyu Tradition. In particular, the imagined offerings in the mudra, Four Offerings, originated with Tilopa and the full form of the mandala offering was brought in by Marpa, the Translator.

Q: These practices seem to be very complicated; is there a reason for this?
A: The many aspects of these meditations necessarily involve the whole being, that is one is acting physically, mentally and verbally all at the same time. This is necessary in order that one be able to clear away physical, mental and verbal obscurations, all of which we have accumulated since beginningless samsara. While this is the main purpose of having all of these various parts of the practice, the single most important part is the attitude and the imaginative process that one does mentally. When the mind is clearly focused on the meditation, then the physical and verbal actions are adjuncts to the mental concentration and devotion. But, really, this is the same as anything we do in the world. When we work at any activity in the world, we are doing it physically, verbally and mentally also. We have to make similar involvement with Dharma activity.

GURU YOGA

October 30, 1974

All of us have achieved a human form, which is a precious form. It is precious because one can, by relying on this form, achieve the higher realms of existence. The higher realms of existence are achieved through the practice of virtuous action and the abandonment of unskillful unvirtuous action. However, existence in the higher realms, though temporarily very happy and peaceful, is not something which is permanent. So, we must apply ourselves to the practice of Dharma in order that we can achieve liberation completely from the cycle of existence, so that we can achieve the state of complete awakened enlightenment....Buddhahood.

The perfectly Enlightened One taught many different teachings so that beings could travel the path to complete awakened enlightenment. In fact, he taught what are called the collections of the 'eighty-four thousand' different teachings of Dharma; all different methods one can rely upon in order to achieve a state of liberation. The purpose of these teachings was that one could rely on these teachings and achieve the higher states of existence. By giving up unvirtuous activity and practicing virtuous activity, one could achieve the realms of men and gods. Buddha taught that if one relies on the peaceful tranquility one achieves through the practice of deep meditative absorption and if through this tranquility one achieves bliss, one may be born in the realms of the gods and in particular, the desire realm gods.

In addition Buddha taught a great deal about relying on peaceful tranquility , and developing this one-pointedly. In particular being attached to the aspect of clarity in the state of peaceful tranquility. By relying on clarity, one finds rebirth as a god in the form realms. If one, through peaceful tranquility, achieves the state of emptiness and relies on this, one achieves rebirth as a god in the formless realm. Now, these teachings are not teachings which lead to complete liberation from samsara. One is still within the realm of samsara, but on a high level, in the realm of the gods.

Buddha also taught about the various stages that one could achieve through meditative absorption. The state of the Arhat is achieved through the practice of insight meditation, which relies on the aspect of emptiness. Through this, one can achieve the level of the Arhat. So with respect to the Arhats, one has achieved only one quarter of realization of the nature of emptiness. A Sravaka Buddha has reached the state of half an understanding of emptiness. When one has achieved complete realization of the nature of emptiness, then one has reached the state of the first level Bodhisattva. Then one passes through the five paths and ten stages of realization to

the state of complete awakened enlightenment. One then, through the understanding of emptiness, has come to understand the meaning of no-self in either phenomena or the individual.

In addition, Buddha taught a great deal concerning the purification of one's obscurations and accumulation of spiritual merit and awareness. This is achieved through the reliance on the six perfections of the Bodhisattva. All these lead one to the state of complete awakened enlightenment. This is the method of the Mahayana, and though one can achieve liberation by relying on the method of the Mahayana, it takes a long time. If one wants to achieve liberation very, very swiftly, without delay, then one relies on the skillful means of the Vajrayana, the secret, immutable vehicle. So Buddha gave all these various teachings; the eighty-four thousand collections of Dharma, that by relying on different aspects of these teachings, might achieve the states of the higher realms; men and gods. Or one might achieve the state of an Arhat or Pratyeka Buddha or the state of a Bodhisattva from the first to the tenth level of enlightenment, ultimately to Buddhahood. Or one may achieve the state of Buddhahood very swiftly by relying on the Vajrayana. All of this was taught by the Buddha.

Rimpoche says that he knows something of the meaning of Dharma and that it would be very easy for him to tell you a little bit about Dharma, or just give you a bit of teaching, something that you might find very easy to understand; such as how to do a very simple meditation. But just by relying on one single aspect of the Dharma, one cannot achieve the state of complete awakened enlightenment. And for this reason Rimpoche is delivering many different teachings, telling you many aspects of Dharma; teaching you about Nöndro; how to purify oneself of obscurations and so on. Rimpoche compares this to a man who is very poor, a man that has no money and wishes to buy some material possessions. Now, it would not be possible for him to buy these things all at onece. He first must gather a certain amount of money. He gets together, say, five dollars and then, a little later is able to save a bit more and save a bit more. Finally he is able to meet the sum that he needs in order to get the possessions that he wishes. In the same way we learn Dharma by passing through various stages, first achieving and practising certain preparatory practices; purifying oneself of obscurations, achieving spiritual merit and awareness until one reaches the state one wishes to achieve. For instance, Rimpoche might explain to one, how to develop the state of peaceful tranquility by watching the breath come in and go out. Now, he could not say that by relying on this one practice alone, one could achieve the state of Buddhahood. One could not in fact, achieve Buddhahood through relying just on this one meditation of watching the breath. However, it is a stage which one has to develop. By relying on this meditation one developes the state of peaceful tranquility, and based on that state of peaceful tranquility, one gives rise to other types of meditation. So it is like saving up until one can achieve a certain goal. Now, it is certainly not the

case, that developing meditation such as watching the breath or turning the mind to the various feelings in the body, are not of any benifit. Certainly these are very benificial, but as Rimpoche has said, by relying on these aspects alone, one cannot achieve liberation. It is not the case that these methods are not Dharma. They certainly are Dharma, and the Lama that teaches these methods is indeed very kind, and very beneficial to one. But when one has consolidated this state of peaceful tranquility, in addition one must couple this state with the clear understanding of insight and the understanding of the perfection of wisdom. So up to this point Rimpoche has discussed a great deal concerning the taking of Refuge and the endgenderment of the enlightened attitude; the desire to reach enlightenment for the sake of all sentient beings. And if you use these practices and in addition do such practices as watching the breath or various other meditatiions, certainly not giving up these methods, but combining them, then a great deal of benifit will come from this. Diligence or application is extremely important in the practice of Dharma. Certainly this is the case in worldly work. If one is very lazy, then nothing at all is achieved. So, one must develop an attitude of perseverence and application, an attitude of patience to one's Dharma practice. One engenders a feeling of great perserverence and diligence if one meditates on the four thoughts which turn the mind to religious practice. These are the ordinary preperatory practices.

Up to this point the meditations concerning the Special Foundations have been discussed: that is the the prostrations, taking of Refuge, the meditation of Vajrasattva, the purification Mantra, the offering of the Mandala, and this evening will be discussed the teaching of Lama Nalgör or Guru Yoga. When one does this meditation, it is possible that one meditateds that one's body is just one's usual human form. However, if one imagines, instead of this, one's form as the form of a diety, then this sets up a condition for the blessing to arise quickly in the stream of one's being. For this reason it is better to imagine that your body is the form of a diety. This can be compared to one's preparing one's house for a visit of a very high person, such as a king. One prepares the house by cleaning it, sweeping it out, making it absolutely spotless and making very lavish preparations. In this way we turn our body; transform our body into the form of a diety, so that the condition is set up for the blessing to be born very swiftly.

Now when one is doing this meditation, one may imagine one's own form is the form of any diety which one chooses, but in the tradition of the Kagyupa, one generally imagines that one's form is the form of Dorje Palmo. There are two reasons why one imagines Dorje Palmo for this meditation. Firstly, Dorje Palmo is the secret Yiddam of many of the great Kagyupa Lamas, such as Marpa, Milarepa and Gampopa. Secondly, in the achievement of complete awakened enlightenment, there is necessary, both means and wisdom.

Dorje Palmo then is this aspect of wisdom, that is, the wisdom of complete emptiness. For these two reasons, one relys on Dorje Palmo and one meditates that one's form is the form of Dorje Palmo. One can imagine one's form as Dorje Palmo and do this very very clearly, imagining the various ornaments and so on. Then this is very good. If this isn't possible, then one thinks I am in fact Dorje Palmo, and simply conceiving of one's self as Dorje Palmo is satisfactory for the meditation. Then when one is doing the actual meditation of the Lama Nalgör, one may imagine the object of one's meditation to be in the sky in front of one, or the more usual way of doing this is imagining that the object of meditation is upon the crown of one's head. When one begins the meditation, one imagines that either in front of one's self or on the crown of one's head is resting upon a snow lion throne, upon which is a lotus sun and moon seat. On this sits one's own root or source lama in essence, but in outward manifestation the Buddha Vajradhara, or, in Tibetan, Dorje Chang. Upon the crown, then, of your lama's head, sits his own source lama and above him, his source lama until one goes through a string of lamas or the actual line of transmission until one reaches the source of Vajradhara or Dorje Chang at the top. Then in close cluster around this main line of the lamas of the transmission, one imagines their close diciples and in addition all the lama of all the various schools of Buddhism, such as Nyingmapa, Sakyapa and so on. One imagines these are all gathered around a central line. When one imagines one's lama and the other lamas upon the crown of one's head, one must develop great confidence and devotion in them.

The basis for this confidence and devotion is an understanding of the qualities of one's lama. Rimpoche has spoken before of the qualities of Buddha, of complete awakened enlightenment itself. One thinks that compared to the Buddha himself, one's own lama has all these same qualities, there is absolutely no difference. And in terms of who has been most kind to one's self, the lama is even more kind than the Buddha. One has not had the opportunity to meet a Buddha, to receive teachings from a Buddha. Yet one has been able to meet one's lama and to receive the teachings from the lama. The lama, in fact, possesses all the qualities of the Buddha. And when one thinks in this way there is a great feeling of faith and devotion developed. Buddha taught that when one thinks of one's lama as the Buddha, then one will in fact receive the blessing of the Buddha. If one thinks of one's lama as a Bodhisattva, then one receives the blessing of a Bodhisattva. If one thinks of one's lama as an ordinary individual; that is, as an instructor or spiritual teacher, then one recieves the corresponding blessing. If one has absolutely no faith in one's lama, then one receives no blessing at all. When one is meditating in the practice of Lama Nalgör, then, though one may not be able to visualize clearly the various lamas, what is really important is that one has this great feeling of faith and devotion.

When one is meditating that the lamas are upon the crown of one's head, one also imagines that in front of the lamas are gathered all the Yiddams, to the right are all the Buddhas, to the rear are all the Dharma, to the left are the sacred Sangha and gathered around in the sky in a great cluster are all the protectors, the Daks and Dakinies. One thinks that all these beings of Refuge are in fact, just different manifestations, different aspects of one's own lama. These aspects appear in different forms in order to help sentient beings through different methods. They are all in fact one's lama, not different from one's lama.

If one does not have a great deal of time to do the meditation, then one can immediately think that in fact, the objects of one's meditation are the beings of Refuge. If one has more time, then one can imagine that from the dieties and lamas that one has imagined upon the crown of one's head; light radiates forth and attracts the eyes, draws the eyes of the true Buddhas and the dieties. And from attracting their eyes, they in fact, come forward and dissolve into the dieties and lamas that one has meditated upon. One does this if one has more time to do the meditation. In meditating this way, one thinks that there are hundreds and thousands of emanations of one's own form and together are all sentient beings doing prostrations, offering homage to the assembled lamas and other beings of Refuge. In addition, one imagines that one is making wonderful copious offerings; offerings that are pleasing to the various senses. This is what one thinks to begin with: One thinks that one is openly confessing all the unskillful actions that have been committed by one's self and by all sentient beings. One thinks that through this confession, one becomes completely pure, that all sentient beings become purified of their actions. One resolves that in the future one will not commit actions of this nature. One then rejoices in all the virtuous actions that have been accomplished by all beings. One offers prayers urging that the Buddhas and the various emanations of the Buddhas may not pass into final Nirvana, but may continue to work for the benefit of sentient beings. One urges that they turn the Wheel of Dharma in order to help beings. And finally one offers or dedicates all this merit that has been achieved through these six different types of service. One dedicateds all this merit to the ultimate enlightenment of all sentient beings. These are what are called the Seven Offices, the Seven Religious Services. One then prays that pure impartial love and compassion may be born in one's stream of being. One does not develop the type of love and compassion which is generated only towards certain individuals only. But one develops love and compassion which spreads to all beings. One prays for the blessing that one may quickly achieve the realization that is possessed by all enlightened individuals; that is that one may quickly come to achieve the realization of co-emergent wisdom.

When one is then practicing these foundations, if one has some understanding of the Tibetan language so that one can do the appropriate sounds as one is reading the prayer, and in addition to know the meaning of the words that one is reading, then one comes to understand very clearly the meaning of the foundational practices; the exact meaning of the prayers that one is offering.

In the actual prayers that one offers directly from the scripture, one is offering the prayer of Mahamudra. But right now, since the meaning is very very difficult to understand, and one cannot readily understand it, this will not be explained at this time. This prayer is, in fact, a very deep and powerful one. All those in the past that have achieved a state of realization, have in fact, relied on the practice of Guru Yoga, of Lama Nalgör. The reason for this is that, by relying on this practice, one comes to understand Mahamudra. For instance Naropa, with great faith and devotion in his teacher Tilopa, constantly relied on his guru and on this meditation. He went through many many hardships at the hands of Tilopa, and through going through these various hardships he came in time to reach complete realization of Mahamudra. As Tilopa said, he could immediately give instructions concerning Mahamudra, but this would not be effective for his diciple Naropa at that time. It was necessary first to remove great obscurations, to achieve merit before Naropa could come to the complete understanding of Mahamudra. So he was given first: teachings, preparatory teachings, scriptual authorities, initiations and so on.

In order to illustrate the great hardships that Naropa went through and which indicate very clearly his great faith and devotion in his teacher; Rimpoche tells the story of Tilopa instructing Naropa to go and get him some food, saying that he was very very hungry. So Naropa saw in the distance people working in the fields. He went over there, carrying a skullcap, and asked if he could have some of their food. They gave him a bowl of soup and he returned very pleased that he had recieved this, and gave it to his teacher. When Tilopa had finished this he instructed him again. He said this soup was very very good, and could he please go and get another bowl. This time when he returned to the field, he found that the people there had gone back to work, so he had to use fairly devious means in order to get another bowl of soup. When he got this and started charging across the field with this bowl of soup, the people saw him making off with this and caught up to him and beat him up, until he was lying exhausted on the ground, totally disheartened. He looked around and could not see Tilopa anywhere. He lay in this condition on the ground for a day. When he came to, he could barely move, and Tilopa was peering over him saying, "Well, what seems to be the problem?" Following this, Tilopa blew air on his body and he immediately was better.

Tilopa and Naropa arrived at a very tall house, and Tilopa said to Naropa, "Well in fact if you have great faith in me, you will climb to the top of this house and jump off, and there will be no doubt in your mind." And of course, his diciple, with absolutely

no doubt at all, did this. He climbed to the top and jumped off and reached the bottom in a very battered condition. In this condition he lay for one day. When at last Tilopa arrived on the scene, he again applied a few medicines and his blessing, and immediately his diciple was better.

Tilopa and Naropa had managed to make a number of pens with very sharp points out of bamboo. This had been achieved by working them down with a knife and applying them to fire. Tilopa said to Naropa, "Well, now if you can really carry out austerities that your lama is instructing you to do, then you will take these fine pointed objects and stick them into the ends of you fingers. So immediatedly Naropa did this, thinking, well, my lama has said that I should do this. There must be some purpose or benefit in it. So he applied these to his fingers, and this was very very painful. He stayed in this state until, again his teacher came and applied different methods, until he was finally better from this.

Tilopa and Naropa were walking along and they saw in a distance a great wedding party, and there was a very beautiful bride. She was dressed in a beautiful gown with flower garlands around her neck. And Tilopa said to Naropa, go over there and get that bride and bring her here so we can fix things up. This will be very very good. So immediately his diciple took off in order to get the bride. While he was attempting to carry her away from the wedding party, the groom and the other attendents were quite enraged. They beat him up so he was laying once more, completely disheartened and exhausted upon the ground and couldn't get up, and no where in sight was his teacher. After a period of one day Tilopa returned and again gave him various blessings and he was able to get up. Tilopa instructed his diciple to bring him a woman, that in fact, he needed this woman, that Naropa should bring this woman to him, and he would be able to give further instructions about this. Naropa thought, well, he must accomplish this and when he actually did bring the woman to the prescence of Tilopa; Tilopa was greatly enraged and said, "What on earth are you doing. What are you doing bringing this woman here!" And in order to punish him for doing this, he beat him up, leaving him once again on the ground.

On another occasion, Tilopa instructed Naropa when they came to a ravine to stretch his body across this ravine so that Tilopa could walk across his body in order to reach the other side. And while he was in this extended position, his teacher instructed him to stay in that position until he returned and wished to get over to the other side. While he was in this position, since it was a very wet marshy area, his body was subject to the attack of leaches, but still he stayed in this position. And when at last Tilopa returned and was walking across the top of his body, his feet slipped from the edge so that he was down into the water and his teacher was extremely angry with him for not staying in the same position. His Teacher, being so enraged at him, grabbed him by the scruff of the neck and proceeded to beat him on the head and from the blow on his

head, the thought came to his mind that now in fact he would fall into unconsciousness. But at this point, he in fact realized the nature of his own mind. This was in fact the pointing out instructions. So in this way, Naropa went through many different hardships at the hands of his teacher. Following each of these he was given various instructions. It wasn't until he had gone through these various austerities that he could recieve the pointing out instructions. And in the same way Marpa the Translator journeyed from Tibet to India on several occasions and stayed with his teacher, Naropa; working with him, studying with him for twelve years and seven months. During this time he had absolutely no doubt or wrong view concerning his lama, and eventually achieved realization.

In the same way, Milarepa relied completely on his teacher, Marpa and went through many various trials and tribulations, until in fact, he relied on the instructions of his teacher and achieved realization. Most of you are very familiar with the story of Milarepa. Milarepa, after receiving instructions in meditation from Marpa, went off to meditate in a solitary area in a cave. And after meditating for a long time, he eventually realized that the conditions he was in were very very poor. He had no water and no fire and barely any food at all. He thought to himself, well, I think I'll go build a fire. So he wrapped his few rags around him and set off outside in order to collect some wood, and when he got outside, he found that there was a very very strong wind. This wind blew so strongly that through the effect of having very little food for so long he was knocked unconscious. When he came to, he looked up and saw that some of his tattered rags were hanging from a tree, and he felt very sad and longed at this time to see his teacher Marpa. And while he was sitting in this state, feeling very unhappy, he looked up into the sky and saw that Marpa was approaching on a great white cloud. Marpa spoke to him at this time and said that he had felt and heard his yearning and what was the problem. At this time Milarepa sang many songs expressing his joy and feelings of devotion at seeing his lama. Marpa gave him more instructions and he returned to his cave to meditate. If one relies on the compassion of one's lama, then one can dispell the various obstacles that do arise in one's Dharma practice. Milarepa experienced such obstacles, but by relying on the compassion of his lama, these were dispelled quickly. On another occasion Milarepa returned to his cave and found that five very fierce men had arrived. He found that some of them were looking through his books. One was meditating. Anotner was looking through anything that Milarepa had. Others were just generally working. At first Milarepa was a little afraid of these, and so he tried to remove these beings by feeling love and compassion for them. However this only increased their pride and was not successful. In fact another two appeared on the scene. Milarepa tried at this point to teach a great deal of Dharma to them, but this was absolutely no benefit. So then, Milarepa recalled the instructions of Marpa, his teacher.

All outward manifestations are but the bewilderment of one's own mind. And thinking of this, he no longer thought in the dualistic terms of these outer beings and himself. And resting in this knowledge, he had no doubt and no fear. When Milarepa had achieved this realization, then these very fierce men immediately dispersed in a great feeling of being very upset and distraught. They quickly left his cave. Through this event Milarepa's realization greatly increased. So in this same way, the lamas of the oral tradition of the Kagyupa tradition relied on the instructions of their lamas. They followed the instructions that were given, accomplished and carried out what they intended to carry out. And, in fact, relied on the meditation of the Guru Yoga.

The teaching of this meditation, then, is extremely important. The one who instructed in Lama Nalgör was the Buddha himself. When one is doing the practice of Lama Nalgör, one says Karmapa Cheno a number of times, as many times as one wishes. One may think particularly of the Lama, Karmapa, but if one has not in fact met him, one may think of one's own lama as one is saying Karmapa Cheno over and over again. This means one is making obsience to the one which is full of activity or has activity. The reason for this is that what one's own lama is, is the activity of all the Buddhas. And so when one says this Karmapa Cheno, one may think of one's own lama; or in the case of many individuals who are here tonight, who have in fact received initiation and teaching from Karmapa himself, one may think of Karmapa.

If one is doing the foundational practices, so that one is actually planning to do one hundred thousand prayers to one's guru, one offers the following prayer which has seven lines and asks for six different specific blessings. The first line is addressing one's prayer to one's own lama. One thinks of one's own lama as being the union of all the lamas of the line and of all other lines, all the Yiddams, all the Buddhas, all the Dharma, the Sangha and the Proctectors. These are all gathered in one's own root lama. One prays to one's root lama, one askd first for the blessing of being able to give up clinging to a self. That is, one no longer clings to the idea that one is an existant entity with any lasting nature. The next blessing that one asks for is that one may be without any needs. That is, now we are in the situation of needing many different material things. We need clothes and food and friends and so on. So one prays that in one's own stream of being, one no longer has need. Thirdly, one prays for the blessing that all thoughts which are not concerned with Dharma be prevented, be blocked off. And in this particular part of the prayer one is asking for the specific blessing of realizing that mind is without origination. One prays for the blessing that all manifestations of bewilderment be pacified in their own place. That is, one realizes that all illusions are in fact like dreams, having no intrinsic nature. This being so they are pacified in their own sphere, their own place. Lastly, one prays for the blessing that one might realize all phenomenal appearances to be in fact the Dharmakaya, That is,

one realizes ultimately that outward manifestations in fact, are empty of any intrinsic value. One realizes emptiness, and this being so, one realizes Dharmakaya.

When one is saying this prayer, one can say it in an audible voice. One can say it very loud if one wishes. However if one finds that one's neighbors don't appreciate this, then one can say it not quite so loud. So when one is doing the foundational practices, one says this prayer one hundred thousand times. When one is saying this prayer, one's mind should not be wandering to anything else. If one's mind wanders away from the prayer, then it is very difficult to accrue any benifit from saying it. So one says this prayer in a meditation session. One says it as many times as one can in that particular session. Following that, one offers particular prayers to one's lama, asking for the bestowing of particular initiations and then one imagines that all the surrounding lamas around the central line dissolve into light and are absorbed into the main line of transmission. These lamas dissolve into light and melt into the form of Dorje Chang upon the crown of one's head. And at this time one may imagine the form of one's own lama upon the crown of ones head. Now one may be meditating that one's lama is in front of one or upon the crown of one's head. One might imagine that on the forehead of one's lama is the letter OM, but one does not actually have to meditate that there is this letter. However from the place of the forehead one imagines that white light comes forward, falls down and reaches one's own forehead. This light enters one's own form and one imagines that all unskillful actions that have been commited through the body are completely purified. One recieves the vase initiation. One recieves empowerment to meditate upon the stages of arising and ultimately one achieves the state of Nirmanakaya. Then one imagines that from the throat of the lama red light comes forth and strikes one's self at the same place in the throat. All obscurations that have been accrued through actions commited through speech are completely purified. One recieves the secret initiation and recieves empowerment to meditate on channels and prajna. And one ultimately achieves the state of Sambhogakaya. Then from the place of the heart in the lama, if one is meditating on the letters, there will be a blue HUNG. From the throat a red AH. From the heart a blue light comes forward. When this strikes one's own heart, all obscurations and unskillful action accrued through mind are completely cleared away. One recieves the wisdom-awareness initiation and empowerment to do deep meditative concentration in the stages of arising and in the stage of perfection. Ultimately one achieves the state or the fruit of Dharmakaya. Through this particular initiation one can meditate on both compassion and wisdom, meditate on both the father and mother dieties. Then one imagines that simultaneously light comes from the white light at the forehead, red light from the throat and blue light from the heart of the lama's form and strikes one's own body at the forehead, throat and heart. And one thinks that all the obscurations of body, speech and mind

are simultaneously purified. One receives empowerment, receives the fourth initiation into the meditation of Mahamudra and ultimately achieves the essence body itself. Then following that, one imagines that the lama dissolves into light. One's lama enters one's own form and one's own body, speech and mind become indivisibly united with the body, speech and mind of the lama. The lama melts into light and is dissolved into one's self, and thinking that one is indivisible from one's lama, one places one's mind in this state, without any contrivance, resting naturally. Following the meditation, when one arises, one thinks that all appearance is in fact the form of the lama; that all sound is the speech of the lama and all mental activity is the very mind or heart of the lama. And following the practice of Lama Nalgör then, one shares, dedicates the merit for the benefit of all sentient beings. So this concludes the special foundational practices.

November 6, 1974

Q: Could Rimpoche talk a bit on Mahamudra practice?
A: Mahamudra means meditation. In order that one be able to meditate on Mahamudra, it is like learning to drive a car. One has to learn how a car is driven first. For this we need to do the foundational practices. The foundational practices, Nöndro, is like a road, and in order to drive a car somewhere, you need to own a car. And having a car is like doing various meditations on the Yiddams, Mantra meditations and visualizations. When you have a car and you have a road to drive it on, you can just sit in the car and go wherever you want. So, when you have done these practices you can go, and it's like driving a car two or three thousand miles a day. This is like Mahamudra. Driving a car along the road requires a certain amount of discriminative thought. But in Mahamudra, one doesn't need to think at all. One has no contrivance, no meditation.

Q: Not knowing Tibetan, I've found the English translations a lot more rewarding and meaningful. I'd like to know which practices Rimpoche thinks specifically are very important to actually say in Tibetan; especially relating to prostrations and the beginning Nondro practices?
A: It's quite alright to do any of these practices in English. Buddha said that if one has the education and learning, one can use this as an instrument to enlightenment. And without this kind of education and learning, one can rely on faith and enlightenment will nevertheless be reached.

Q: Is there a difference between the way a Bodhisattva takes form in existence and in the way an ordinary person takes form in the Bardo state, the state between death and birth?
A: A Bodhisattva, when he wishes to take any tangible form of existence for the benefit of sentient beings, can take existence merely through thinking that he is to be born in such and such a form. A sentient being immediately in taking existence, becomes subject totally to stupidity or ignorance, and becomes completely unconscious. When he revives from this unconscious state, the force of the manifestations of bewilderment to which he is subject cause him to take physical existence. It was said of Rongen Dorje, that even while he was in his mother's womb, for him it was like being in a spacious castle in one of the heavenly realms. And during this time he was fed the amazing elixiers of the heavens.by gods and goddesses. During this time he taught thousands and thousands of gods and goddesses about the Dharma.

Q: Is there a wrathful aspect to Chenresig?
A: One of the slightly wrathful aspects of Chenresig is Dorgen Rimpoche, an emanation of Guru Rimpoche, Guru Padmasambava. In the west part of Tibet there was considerable difficulty in spreading the Dharma. There were many many obstacles encountered through deamons and various other circumstances. And Guru Rimpoche emanated in the form of Dorje Trolo and Dorje Trolo to wrathful emanations ultimatley of Chenresig, and through activity in these quarters, created conditions that were suitable for the development of Buddhism. There are also various other Yiddams that are emanations of Chenresig.

Q: If one has completed all one's responsibilities in the world, what is the objection to suicide?
A: Suicide is unwholesome activity, because if one has in fact, completed all responsibility and completed everything that it is possible for one to do, one has reached full enlightenment; one has become a Buddha, and Buddhas do not commit suicide. If one is contemplating suicide or commits suicide, it is generally from out of either panic or fear or because one is in a situation of tremendous suffering or because one is crazy. A person who really does understand something about religious practice and knows what he is doing will not commit suicide.

Q: What is the difference in preparation for Mahamudra between concentrating on the breath and using the meditation techniques of the Yiddam.
A: There is a difference between these two techniques. When one relies on the technique of the focusing of the coming and going of the breath, this is a perfectly good technique for the establishment of tranquility meditation, which can be used as a basis to develop insight and which will lead eventually to Mahamudra. But here one is depending essentially on one's own capability and power and strength. If one uses the meditation techniques of meditating on a deity or Yiddam, or on the other hand, through meditating on one's

lama; one is employing or making use of both the power and the blessing and inspiration of the Yiddam or one's lama as well as one's own power and strength in meditation. Through this two-fold force one comes to realize Mahamudra more easily.

Q: What is unwholesome about eating onions?
A: In the beginning of this Kalpa, the merit of human beings was almost that of the gods. And so this physical human form was much finer and more subtle than it is now. It was so fine and subtle that it shed its own brilliance and radiance and the world was filled with light shining from human forms. There was no sun nor moon nor stars in the sky. There was no need of any external illumination. But as this Kalpa progressed, the merit of human beings gradually deteriorated. And so the radiance and the human form degenerated. The physical form became courser, less subtle, and the world became darker. In order to alleviate this darkness that the world was sinking into, the most powerful gods, such as Indra and others together with the titans, stirred the waters of the ocean. Through stirring and working with the waters of the ocean, the sun and the moon came into existence, and all of the stars. Also out of this came a tremendously potent elixier, which was kept in a beautiful crystal vase. A great deal of the elixier was generated and the gods would drinkit as much as we drink tea now. They would always pour it from this vase. While they were doing so on one occasion, one of the great titans thought to appropriate this vase for himself. He swooped down on the gods, snatched the vase away, and flew as quickly as he could. The gods of course, took up the chase immediately and realizing that he could not escape, he drank this very potent elixier. The gods threw weapons at him, and one of these was a wheel which just sliced his body into ribbons. Any normal person would have died, but because he had already drunk this elixier, his body could not just degenerate and become nothing, so powerful was it. And the blood and flesh of his body fell onto the earth and it is from this that onions and garlic now grow. This helps to explain the dual nature of these plants. It is said that because of the wrong aspiration and unwholesome view of this particular individual, that the odor and smell of garlic and onions is so powerful it can destroy the efficacy of Mantras. But nevertheless, because of the elixier that this person had drunk, these plants are extremely benificial for one's own body.

Of course there are many parts of his body that hadn't at that point received the benifits of the elixier which he had drunk. And the lands upon which these parts of his body fell became the cause of diseases such as rabies and of the poisoness plants which are so fatal that they kill anybody who eats them. If one is using the lower Tantras, such as Kryia Tantra, then because of the power of onions and garlic, one should not eat them at all when one is doing these practices. If one is doing the higher Tantras, such as Anāhata Yoga Tantra, then it doesn't make too much of a difference.

Eating garlic does not affect the attainment of realization, such as through meditating on Mahamudra and coming to realization, or receiving the blessings and inspiration. But it does affect

the power of Mantras. There are various Mantras which one can use to cure wounds and to bring good health and things like that. It is this kind of power that the eating of garlic and onions affects.

Q: Is it possible to dedicate merit specifically to a dying being that one comes across?
A: Yes, one can certainly do this and it would be very beneficial, very helpful.

Q: What is Rimpoche's relationship to Jamgön Kongsprul? How are they related? Also what does the expression, "co-arising" mean as in "co-arising awareness"?
A: Jamgön Kongsprul the Great was one of the greatest recent teachers in Tibetan Buddhism. He lived in Eastern Tibet and completely mastered all of the schools of Buddhism and wrote great treatises which brought together all of the practices. He was regarded by many in Tibet at that time as a Buddha. Many people feel that Kalu Rimpoche is an incarnation of this great saint. I don't know of any connection. Sochen Rimpoche, when he came to Sikkim, said that I was an emanation of Jamgön Kongsprul, but perhaps I may have some of the great blessings and inspirations of this very very great teacher, but I don't know anything in myself.
Co-arising awareness was what I was talking about before. In describing this basic cognition which is simultaneously the seed or potential for full enlightenment. It is the intrinsic, or mind-nature itself, being intrinsically no thing. clear and unimpeded.

Q: A Bodhisattva consciously chooses his rebirth and is conscious in the womb. Why is it that he is not necessarily born fully conscious and must be retrained in the Dharma?
A: There are Bodhisattvas that have taken birth and have needed no education whatsoever. There are others that have needed a great deal of education, but whether a Bodhisattva needs or does not need education, is not because he needs to learn to read or anything like that. It is to provide opportunity for sentient beings to be brought into contact with the Bodhisattvas. A sentient being can be trained and helped in the way to enlightenment, through helping and training a Bodhisattva.

Q: What is the relationship between what you describe as heavenly worlds and hellish worlds and the bodies which we see in the heavens which astronomical and cosmological scientists have plotted out?
A: We, as sentient beings, are subject to manifestations of our own bewilderment. Since these manifestations of bewilderment arise through the power of Karma, exactly what appears is going to depend upon our Karma. As long as we have not achieved any realization, these manifestations seem to be very true and we believe them to be the way of the universe. And as long as these continue to appear to us, and we believe them to be true, the universe appears to us

in this way, and in different times and different places, the universe appears in different ways. So we can take our own impression of the universe to be what it is; a manifestation of our own bewilderment. Buddhahood, or full enlightenment; knowing exactly how things are describes the way the universe appears to be, the way it is. But it's like having a hundred people asleep in this room. When they go to sleep they all have different dreams. And when they wake up, you listen to one person say that his dream is true, all others are false. There is not just a single impression of the universe. In one of the Sutras there are many different accounts of the way the universe appears and has appeared to various sentient beings. To some it has appeared as a disk, to some as a square, and to some as a rectangle, to others as round. Not one impression of the whole universe, but many many different ones.

Q: What is the basis of Rimpoche's confidence in the possibility of achieving enlightenment and his confidence in the presence of inherent Buddha nature in all beings?
A: The source of confidence and belief in these things is that they come through the spoken word of the full enlightenment of Buddhahood, Buddhahood whose knowledge and awareness completely embraces all phenomena, all reality. And knowing exactly how things are, that there are these teachings and that Buddhahood is possible. And all sentient beings have the potential for Buddhahood. If one approaches the practices of Buddhism with this idea, that it is possible, and one has confidence in this, then gradually one will come to believe more deeply and deeply in the empty, unimpeded and clear nature of mind.

Q: Has Rimpoche taken the vow not to kill, and if so, how is it that he eats meat?
A: I've never killed anything to eat. If there's anything intrinsically wrong with meat, well then my own body is meat. But you are quite right. Buddha taught that eating meat was a very great form of unwholesome activity., And the unwholesomeness was somewhat reduced when if one was definately in need of meat, because one's body was weak and needed the strength which eating meat gives one. Then it is also somewhat reduced if one does not actually kill animals for one's self. If one eats what has been killed, there is some slight lessening of the Karma involved in the action. If one either kills an animal for one's own purpose to eat it or one orders someone to kill an animal so that one can eat it; these are the very worst kinds of unwholesome activity.

Q: Isn't animal raising in direct line. Like knowing that society raises animals for that purpose, solely for that purpose?
A: There is this kind of connection certainly, and it is for such reasons that Buddha said eating meat was very very unwholesome. And it is this kind of intrinsic unwholesomeness that is present with

samsaric existence, that creates the necessity for us to be constantly confessing and admitting all of the unwholesome actions that we have accumulated from beginningless samsara. Much of it is just this kind of relationship. Just by being, we are doing a lot of unwholesome action.

Q: As long as we're caught in the cycle, there's no way to avoid it?
A: Yes, as long as one is involved in samsaric existence, unwholesome action is accumulated. In India they make great use of insecticides to clear away mosquitoes and other insects from destroying the crops. This involves the death of hundreds of billions of insects, so that the crops can be harvested and people can eat. And this creates a lot of unwholesome action in samsara; Karma which is shared by all, and it is for this reason that we need to continually confess, admit and purify all the unwholesome action that has been done.

Q: If we project an image of Buddha, does this not separate us from our own intrinsic Buddha nature?
A: In this kind of imaginative process, one is invoking duality. But there are two kinds of duality. There is duality which further deepens our involvement with samsaric existence, but also there is the duality which helps to get us out of it. This focusing the attention on an imagined form of Buddha is a means by which we can not only come to the communication with the blessings and inspiration of Buddha in his physical form or in this form that is imagined and so increase the faith and devotion within us. Through this kind of interaction and through focusing, the mind comes to rest one-pointedly, and with that one-pointed peace, this can be used as the basis for development of insight and direct realization into the nature of Mind.

Q: What does OM MANE PADME HUM mean?
A: The mantra OM MANE PADME HUM has no translation. It wasn't even translated into Tibetan from the original Sanskrit. And so assigning any meaning or translation to it is not very purposeful. The Mantra arises through the fusion of awareness of emptiness and compassion. Only very high level Bodhisattvas can understand how the Mantra works: Why these particular sounds are so effective and helpful: how through repeating these sounds, unwholesome action can be cleared away: virtuous thoughts can be instilled; how one can bring to one the blessings and inspirations of the Buddhas and Bodhisattvas.

Q: How does one walk the line between non-striving and the need for discipline?
A: When one's practicing Dharma, if one becomes very sleepy or the mind becomes thick and dull and very unclear, this is when one needs to tighten it; to make it very firm, bring it into focus. When the mind is very scattered, there is a lot of mental activity going

on, everything is flying all over the place, so to speak; there are thoughts of attachment, aversion, all of these things are coming up a great deal of the time. This is when one should relax and let the mind settle on its own.

Q: Rimpoche has said that our practices aim at the goal of realizing Mahamudra, and in the system of the nine Yanas they say that Mahamudra is a preparatory practice to Maha-Ati, which to hear without understanding decreases faith in Mahamudra practices. Would Rimpoche comment on this?
A: The word Maha Yoga refers to the practices which are called the stages of transformation, one of the practices in Vajrayana Buddhism. In Tibetan the term is Cherim. It's "Maha," "ani" and "ati." The "maha" refers to Cherim or the stages of transformation or the principle employment of these techniques. "Ani" refers to the principle employment of the stages of perfection, which is a second principle technique in Vajrayana. And "ati" refers to great perfection in the Human system, Dopochemopo, which is the direct realization into the clear empty nature of mind. It is at this point synonamous with Mahamudra in the Kargyupa system. It is as if you were calling one person by two names.

Q: Why do they do it that way?
A: The Numopas wish to present their teachings as the very very very best.

Q: How do you transmute sexual energy into something finer?
A: When one realizes one's own mind to be no thing in itself, then defilements and all the emotional drives which we feel are realized to be no things in themselves. And when one realizes that all phenomenon are no things in themselves, are empty, one realizes that they arise like dreams, like apparitions, and when one has achieved these two realizations all activity becomes pure.


ཨོཾ་མ་ཎི་པ་དྨེ་ཧཱུྃ།

CHENREZIG

In the past, many of you have obtained the initiation for Chenrezig or Avalokiteshvara, and there are many of you who have been practicing this meditation for some time. Also there are many of you who only recently received the initiation for this meditation. So tonight, I want to talk about the meditation for Chenrezig. This will not only be a helpful reminder for all of those who have been practicing Chenrezig meditation but will also provide the essential basis for practice for those who have not yet received this teaching, for without such teaching, there is no way that one can do the practice of this meditation.

For this meditation, we begin with what is really the root of all Buddhist practice; that is, going for refuge. We also, at this point, foster what is, in effect, the root, the basis of Mahayana practice, which is the engendering of Bodhicitta. So the meditation starts with the formal remembrance or motivation of going for refuge in the Buddha, Dharma, and the Sangha, and the engenderment of the Enlightening Attitude; these being the foundations upon which the rest of the meditation rests.

The refuge prayer is the two lines which read, in english, "until I reach enlightenment, I go for refuge to the Buddha, the Dharma and the Most Perfect Gathering." "Buddha" means the awakening from sleep-like ignorance and the enlightenment that comes with the development of all forms of knowledge. This is what "Buddha" means, and refers to all Buddhas, the Transcendent, accomplished Conquerors. The word "Dharma" refers to the teachings which come through enlightenment which have become known and have been taught, so that all sentient beings may be provided with the means to reach Full Enlightenment. It refers to both the Hinayana, the Mahayana, indeed, all of the thousands and thousands of teachings that come down to us today. "Most Perfect Gathering" means the Sangha, because this is not only a gathering of the most perfect enlightened beings but is also the most perfect reference object for the accumulation of merit and awareness. That is, one practices worship with respect to the Sangha: all of the Bodhisattvas, Arhats, Conquerors, etc. So it is called "The Most Perfect Gathering" for these two meanings. "I" simply refers to oneself. "Until enlightenment is actually reached" means that until one comes to realize the nature of mind or until one reaches full Buddhahood, one will always continue to go for refuge. This is the idea that one is taking refuge, going to the Buddha, Dharma and Sangha for refuge.

The source of refuge is Awakened Enlightenment or Buddhahood, and all of the inconceivable qualities of enlightenment: the mental qualities, the qualities of the physical form, and the qualities of the speech of enlightenment. It is the tremendous power and capability, the force, the strength and dynamism in Awakened Enlightenment that one is appealing to for refuge. The seeker of refuge is oneself; it is also all sentient beings. Oneself and all sentient beings are extremely limited in physical and mental capabilities; because of the ignorance which limits our capabilities we are subject to samsaric existence. Samsaric existence is synonymous with fear, tribulation, suffering, and frustration. It is from this feeling of suffering and dissatisfaction with existence that one goes to enlightenment for refuge. The substance of refuge is just this attitude, that one is in a very unsatisfactory situation. From this unsatisfactory situation, one is striving to achieve enlightenment. One focuses on enlightenment as the source of refuge and takes refuge in enlightenment in order to be sheltered and protected from this ocean of suffering which we call samsaric existence.

The next branch of this prayer concerns the engenderment of Bodhicitta or raising the mind to enlightenment. It reads, "May I, through all the good work that I do through generosity, etc., reach Buddhahood for the welfare of all sentient beings." The first idea is "I," this is the work oneself is doing. Generosity and all the other good work means the Six Perfections: generosity, morality, forebearance, diligence, meditative stability and wisdom. Through practicing these Six Perfections, virtuous action is accumulated. One is vowing that this kind of virtuous activity is going to be used to enable one to reach full Buddhahood. The reason that one is aiming for full Buddhahood, is that with the attainment of all the qualities, power, and capability of Full Enlightenment, one is going to direct all this ability to helping other sentient beings. So that the final motivation for doing all of these practices such as meditation on Chenrezig's form, repetition of the mantra, or holding the mind in samadhi, is to reach enlightenment in order to help others. This branch of the prayer is called Raising the Mind to the Objective of Enlightenment. The prayer is made up of, first the attitude of refuge, and secondly, the engenderment of Bodhicitta.

The next part of the meditation begins with the lines, "Crowning the head of each and every being whose numbers match the boundlessness of space, there rests a lotus white and a full moon seat." This means that one thinks of oneself and all other beings. On the crown of one's head and of all other beings, there is an eight-petalled white lotus, above which rests the flat disc of the moon. "All other beings whose numbers match the boundlessness of space" means that the

infinity of space reflects the infinity of the numbers of sentient beings that there are. That is, that if one thinks of all sentient beings that there are, this is an infinite number; there is no limit to this. On top of the head of every one of these, there is this white lotus and moon seat.

The next line is "From HRI appears the Great All-Seeing One" which is an English translation of Chenrezig's name. Now on top of the lotus and moon, one imagines that a letter, "HRI", appears. The letter HRI is white. The reason for meditating that the letter HRI appears is that when Chenrezig was formed as the embodiment of all Buddha's compassion, the first thing that appeared was the letter HRI which turned into Chenrezig. So the letter HRI is the seed syllable for Chenrezig. This is just what it means. A seed is something we plant in the ground and it grows into first a shoot, and then a full flower which bears fruit. The syllable HRI is the seed from which Chenrezig appears.

When you are well versed in this meditation, you can imagine the "HRI" on one's head and the head of all sentient beings, and imagine from this HRI brilliant light shines outward. This light renders offerings to all Buddhas in every direction, in all the Buddha realms, and it also works for the benefit of all sentient beings. As it strikes all sentient beings, it relieves their misery and frustration that are factors of samsaric existence. Then light from all Buddhas, with their blessings, and from all sentient beings returns. As this is absorbed into the HRI, the HRI instantly changes into Chenrezig. It depends upon one's inclination and time available whether one incorporates the light going from the HRI and returning to the HRI into the meditation. One can, if it's easier, meditate the HRI appears and instantly changes into Chenrezig.

"When five colored rays shine from his clear white form, and kindness in his eyes and smiling face." Chenrezig's form is brilliant white, the purest-possible white; his body is so white and splendorous that light shines from it, light of the five colors: white, green, yellow, red and blue. These radiate from his form in all directions. He is smiling and has a completely peaceful and calm expression on his face, reflecting the complete calm and peace within his own heart, the inner understanding and love that dwells within him. Further, the kindness in his eyes arises from the deep compassion with which he looks upon all sentient beings in samsaric existence with great affection, great love, just as a mother looks upon her only child.

The next lines are, "Of his four hands, a pair are joined in prayer. The left a lotus holds and in the right a crystal rosary. With silk he is adorned, with gems and ornaments of gold." Chenrezig has four hands. The first pair are joined in prayer at his heart. The second right hand



holds a rosary made of clear crystal quartz, and the left, a white lotus flower. He wears silken robes. These silks are of various colors: white, gold and red. He is also adorned with beautiful jewelry: a crown, necklace, some bracelets -- all wrought of the finest gold and studded with beautiful gems. To see exactly how these ornaments are arranged, one should look carefully at a thanka or a painting of Chenrezig.

The next line in the translation has to be changed slightly. "And over his shoulder falls a deer soft pelt and Buddha of Boundless Light rests on his head." Over his left shoulder there is resting the soft pelt of a deer. On his head, there rests the Buddha Amitabha, the Buddha of Boundless Light whose form is red. His hands hold a begging bowl and are in meditation position; his feet are crossed in Vajra position. He wears the simple robes of a monk and is adorned with the thirty-two major marks of perfection and the eighty minor marks of perfection such as the cleft on his head, the wheel of the Dharma that is inscribed on the palms of his hands and the soles of his feet. So Chenrezig is crowned by a completely perfected Buddha, the Buddha Amitabha.

"Immutable he sits, his legs crossed, leaning his back against a stainless moon, all refuge deities in essence joined." This means that Chenrezig sits with his legs crossed in Vajra position or full lotus posture, absolutely still and calm. He is supported at his back by a moon that exhibits no stain or defilement whatsoever, reflecting Chenrezig's complete purity. One should think of Chenrezig as the union or the essence of all of the sources of refuge: the Buddha, the Dharma, the Sangha, the Lamas, the Yidams, and the Protectors. At this point you should be clearly imagining Chenrezig on your head and on the heads of all sentient beings. Here one fosters tremendously deep devotion, faith and confidence in Chenrezig, and with this confidence and faith prays to him.

The prayer, in Tibetan, begins with the word "Jo Wo" which is a very polite term of respect which we often translate by the term "Oh Lord." The first line of the prayer is, "Oh Lord of whitest form, not clothed by fault." This prayer is a short eulogy to Chenrezig praising his wonderful qualities. The first and most outstanding quality is his complete freedom from any kind of fault, whatsoever. There is no defilement. He is not subject to emotionality, nor to discursive, conceptual ways of thinking; nor does he have any vestige of the two-fold clinging to objective reality and subjective existence. He is free from all faults, all unwholesomeness, all negativity, all obscurations. This complete freedom from all faults is epitomized by his pure white form.

The next line is, "Whose head a Perfect Buddha crowns in light." The phrase "Perfect Buddha" means a complete separation or divorcement from all faults, all failings, the total perfection of all positive qualities. "Buddha" means the awakening from sleep-like ignorance and the enlightenment of all forms of knowledge. Such a Buddha, Buddha Amitabha, crowns Chenrezig. One imagines that on Chenrezig's head there sits Amitabha, as the crown of Chenrezig, thus putting the seal on Chenrezig's own perfection.

The prayer ends with, "Whose compassionate eyes see each living thing, to you, All-Seeing One, I bow my head." "Compassionate eyes" refers to the totality of compassion of which Chenrezig is the embodiment. It means that Chenrezig is always looking upon every sentient being with deep love and a compassionate concern, doing whatever he can for their welfare. This compassionate concern is reflected with his unceasing gaze, as he looks upon every sentient being all of the time. So one prays to Chenrezig, "I pray to you, All-Seeing One, and I bow my head." This phrase is in the prayer to reflect the feeling of devotion, the act of devotion as it is perpetrated in body, speech and mind. That is, the prayer and imaging Chenrezig's form is the act of mental devotion; the repeating of this prayer is verbal devotion; and the attitude with which one is approaching this, joining the hands, etc., is physical devotion. So one says homage to Chenrezig with one's whole being.

In the Black Hat program, you should have found an orange piece of paper which is a seven fold service. If one has time, one can include this seven fold service, with one slight multiplication, in the meditation of Chenrezig. The first office of service is that of Homage. One would change it slightly to read, "With complete faith I pay homage to the All-Seeing One and all the Victors and their sons who dwell in the ten directions and three times." This means that one is paying homage principally to Chenrezig, but also to all Buddhas and Bodhisattvas. The Victors are the Buddhas and their sons, the Bodhisattvas. "That dwell in the ten directions" means in the totality of space. "And the three times," in the eternity of time: past, present and future. One is paying homage to all of them with complete, clear and lucid devotion.

The second office is the office of Offering. "I offer both actual and imagined flowers, incense, lamps, perfume, food, music and much else. I beseech the holy assemblage to accept these offerings." One is offering flowers, incense, lamps, perfume, food, music, etc. both actually in the offerings that one places on the shrine but also imagined offerings, imagining space to be filled with such offerings. Offering these things principally to Chenrezig, but also to all Buddhas and Bodhisattvas. One prays to them to accept

these offerings in order that all sentient beings may be helped. This is the Office of Offerings.

The third office is the office of Confession. "I confess all the unskillful actions that I have done, influenced by defilements: all the ten unvirtuous acts, the five inexpiable and others done from beginningless time up to the present." This office means that one thinks of all the unwholesome karma one has accumulated during one's beginningless subjection to samsaric existence. Thinking of all of these things, one fosters remorse and regret that these have been done. And admits openly that much unwholesomeness has been done and prays to all of the Buddhas, Bodhisattvas and Chenrezig that all of these things be cleared away and purified. One also vows not to do them again. At the end of this office, one should think, "All of this unwholesomeness has been cleared away, has been removed.

"I rejoice in the merit of whatever virtue Sravakas, Pratyeka Buddhas, Bodhisattvas, and ordinary people gather throughout the three times." The Sravakas, Pratyeka Buddhas, and Bodhisattvas are all oriented to achieving liberation from samsara, though at varying realizations. Ordinary people have such objectives as well. All of the virtue that has been done in the past, is being done in the present, and will be done in the future by such beings and such ordinary people, makes one tremendously happy and joyful. It is this attitude of rejoicing in the good works of others that constitutes the fourth office.

"I pray for the Wheel of Dharma to be turned for the ordinary, great and lesser vehicles for as many different aptitudes as are present in the motivations of all sentient beings." This means that one is praying to the Buddhas to turn the Wheel of Dharma, which is a metaphor for the teaching of the Dharma, and to teach the Dharma for all sentient beings, using the aspects of Dharma which are needed for the particular attitudes and motivations of sentient beings, the teachings of the Dharma which will be immediately helpful to sentient beings in their particular situation whether it is the greater vehicle of the Vajrayana Dharma, the lesser vehicle, the ordinary vehicle, all of these. One is praying for the Dharma to be taught so that every sentient being can be helped by it.

The next office is, "I beseech the Buddhas not to pass into Nirvana but, until the cycle is completely emptied, to look with great compassion upon all sentient beings who flounder in this ocean of frustration and sorrow." This means that one is praying to the Buddhas not to pass into Final Nirvana but to stay and help sentient beings until the cycle of samsaric existence is completely emptied of all sentient beings. One is praying to the Buddhas to exercise their compassion so that they will stay to help sentient beings, sentient beings who are blind and lost in this ocean of suffering.

The seventh office is the office of Dedication. "May whatever merit I have accumulated become a seed for the enlightenment for all beings. Without delay, may I become a splendid leader for all sentient beings." Here one is praying or dedicating all the merit that one has done in practice, in prayer throughout one's Dharma practice, and praying that it become a primary cause for the enlightenment of all sentient beings. That is, that through this merit, one will quickly, without interruption, very quickly achieve the fullest enlightenment, and become a Buddha or Bodhisattva so that one can really lead sentient beings to Full Enlightenment, and help them in a most direct and immediate way. This is the seventh office of Dedication.

These Seven Offices of Worship are most beneficial to practice whether one is engaged in practices of the path of sutras or the path of the tantras. If one learns these Seven Offices of Worship and understands well what they mean, then meditates upon the meaning of these Seven Offices of Worship, then they can be used not only in this Chenrezig meditation but also when one is doing prostrations or offering mandalas or in all forms of devotion and meditation. To incorporate the Seven Offices of Worship into all acts of devotion is very beneficial.

In a book that has been published, A Continuous Rain to Benefit Beings, there is a slight error. It attributes a prayer to a monk, Mapalmo, which should really be a nun, Palmo; there was some confusion on the part of the translator. The nun, Palmo, was a Tibetan nun who from the time that she was very young, prayed to Chenrezig. She lived to be over 100, and all of the time she was praying to Chenrezig over and over again. If you have plenty of time to do this meditation, if you aren't in any kind of a hurry, you can also incorporate the prayer she used all the time. During the summer retreat, this nun would eat nothing, and go through the retreat this way -- every other day eating one meal, and would pray to Chenrezig throughout her whole life and she came to have many many visions of Chenrezig. This is the prayer she uses, so it is a prayer which has great blessing, great inspiration. The prayer begins, "I pray to Chenrezig who is my Lama, I pray to Chenrezig who is my Yidam. I pray to Chenrezig who is the Supreme and Perfect One." That is, that Chenrezig is the embodiment of all positive qualities. "I pray to Chenrezig who is the Lord of Refuge. I pray to Chenrezig who is the Lord of Love." This means that Chenrezig has a total compassionate concern for all sentient beings. "Relying upon your compassion and the compassion which all the Victors have, for all sentient beings who suffer intolerably in samsaric existence, who have wandered in samsaric existence for countless time, I pray to you exclusively to give them refuge and to establish them through the inspiration of your blessing in complete enlightenment, the enlightenment which is omniscent." Then one prays for

oneself and all sentient beings, who from beginningless time have accumulated a great deal of unwholesome karma, the power of which, especially that which is attributed to anger, has caused countless beings to be born as hell beings where they suffer the misery of intense heat and cold, to be born in the most perfect heavens. Then one says the mantra "OM MANI PADME HUNG."

Again, all sentient beings have accumulated tremendous karma from beginningless time, but principally those who are subject to intense greed, have been born as pretas and hungry ghosts and are suffering from thirst and hunger. May all such beings be born in your (Chenrezig's) Pure Land, Bodhila.

All sentient beings who have accumulated karma from beginningless time, but especially being subject to stupidity have been born as animals where they suffer from domestication and stupidity, dullness and foolishness; may all such beings be born in your presence. And then one says OM MANI PADME HUNG.

All sentient beings having accumulated unwholesome karma from beginningless samsara, but especially that which is due to jealousy, and who have been born in the titan realms, and suffer from quarreling and bickering, may they be born in your Pure Land, Bodhila.

All sentient beings who in the course of beginningless samsara have accumulated unwholesome karma, especially those who have accumulated karma through the defilement of pride and who have been born in the heavens, in the god realms where they suffer from the fall at death in the god realms, may all such beings be born in your Pure Land, the Bodhila. OM MANI PADME HUNG.

Pray then, that in this life and in all lives following this one, one will eventually equal Chenrezig's capabilities and activity, liberating all beings in impure existence and investing the perfect speech of six syllables with such power that they will pervade all of the ten directions, spontaneously liberating sentient beings in every realm. One prays then, also, that through the power of praying to Chenrezig in this way, that all sentient beings who have become the objects that one is seeking to help and who will become one's followers in the future, will learn and apply the law of karma, will strive diligently at virtuous karma, and that all sentient beings will come into contact with the Dharma in the future.

After these prayers, one continues with the meditation, "When I have prayed this way with mindfulness, light shining from the Holy Form removes all impure karma and bewilderment. The outer realm becomes the realm of bliss. Each living being's body, speech and mind to All-Seeing One's three faculties are changed. All knowledge, sound and all appearing forms become inseparable from emptiness." This means that having prayed to Chenrezig, with deep devotion and one pointed prayer, from his form, light shines outward and transforms the

whole world. First through clearing away all unwholesomeness, all impure karma, all defilements, all bewilderment, all ignorance, and all impure manifestations of bewilderment, so that the outer realm: rocks, trees and general environment that we live in, is transformed into Amitabha's Pure Land, Dewachen, or the Realm of Bliss; that every being that has been born is transformed physically, verbally and mentally into Chenrezig. That is, his body, speech and mind become Chenrezig's. "All knowledge, sound and all appearing forms become inseparable from emptiness." This means that all appearances become simultaneously appearing and empty. That is, they take on the divine aspect, the Pure Land and Chenrezig's form. All sound becomes mantra, the indivisibility of sound and emptiness. All mental activity becomes the indivisibility of awareness and emptiness and in this meditative state one says the mantra, OM MANI PADME HUNG.

There are many reasons for using a mala or rosary. One counts the prayers that one is saying by bringing the beads towards one, goes right around the mala and then comes back. One does not cross over the central bead. That would count as two hundred; so if one has these markers, one would move them one for each hundred. When ten of those moved across, one has done a thousand, and if one has another set of markers, one moves one of those out to show that one has done a thousand. And when ten of those have been done, one has done a hundred thousand, and one will mark that off with another set of markers that would move around the male like this to show that one has done a hundred thousand mantras. When this marker works around the whole mala, that will mean that one has done ten million. And with completing ten million, one will have done a hundred million mantras. This is very, very good. To keep track of the number of mantras that you have done, so you look, "Oh I've done a lot now but I've got a lot more to go." So one will do lots and lots of mantras.

When you repeat the mantra, OM MANI PADME HUNG, over and over again, you can think about a number of different things. Sometimes one imagines Chenrezig clearly on one's head, clearly imagining his brilliant appearance, and says the mantra OM MANI PADME HUNG. Sometimes one says the mantra as one is praying to Chenrezig, praying earnestly for such blessings as the development of compassion, the development of realization, the realization into the nature of all phenomena, the realization of emptiness. One prays for the blessing of a revulsion for samsaric existence, of a deepened compassion for all sentient beings, of deeper faith in the Three Jewels. One prays for these kinds of blessings. Sometimes one can, as one says the mantra, think of light shining from Chenrezig's body and this brilliant splendor pervading the universe transforming all sentient beings into forms of Chenrezig and thinking of the whole universe as being transformed into a paradise and all sentient beings as Chenrezig. Focusing one's attention on this, one says the mantra, OM MANI PADME HUNG, over and over again. Sometimes

just let the mind rest without any contrivance or effort, in its natural state, to say the mantra. Sometimes think of all sentient beings with deep compassion and concern, and say the mantra like this. Generally, think of each of these things for five, ten, fifteen minutes at a time and then think about another aspect of the meditation, but all the time repeating the mantra as much as you can. And if you do all of this all of the time, regularly, gradually you can come not to know tiredness, to want to work hard at Dharma practice, and deeper faith and compassion, deeper understanding will be generated within one. And one will receive many beneficial blessings such as these.

When you have been practicing this kind of meditation for several months or a year or so, and are very good at it, and can do this visualization process well, then you can think of all sentient beings dissolving into the Chenrezig on one's head. Chenrezig dissolves into light, and one's own form becomes Chenrezig. One's body is immediately transformed into Chenrezig's body, the imagined form of Chenrezig is united with the awareness or principla of Chenrezig, and one really becomes Chenrezig. One repeats the mantra directing one's attention to one's own form as Chenrezig's form. While one is doing this, one can also think that in one's heart there is a six-petalled lotus above which stands the letter HRI and around which stand the letters of the mantra OM MANI PADME HUNG, and direct your attention to this. From the HRI and the mantra, light shines outwards and makes offerings to all of the Buddhas in all directions, and light with all of their blessings returns. Or sometimes from the HRI, light shines outwards, clearing away all of the suffering and misery of all sentient beings in all realms and establishing every sentient being in the realization of Chenrezig so that they too become Chenrezig. One does these meditations over and over again as well. These are very, very profound meditations and will bring one many deep blessings and beneficial results.

Because of the pre-eminent role that mind plays in meditation, one should think that when one is repeating the mantra, the whole world is humming with the reverberation of the mantra from the lips of all sentient beings, and in this way, every time one says the mantra OM MANI PADME HUNG, it has the same effect as if hundreds of millions of beings were saying the mantra, OM MANI PADME HUNG. This totality of involvement with the whole universe, clears away obscurations and unwholesome karma much more powerfully and is a very important aspect of the meditation to practice. Sometimes if one finds the repetition of the mantra distracting, then stop saying the mantra and focus the mind exclusively on the HRI in one's heart. If one is able to focus the mind exclusively on this without distraction, it will gradually develop into the attainment of tranquillity meditation.

For the proper practices of the stages of transformation or production, three things must be practiced. That is, complete clarity of visualization, complete memory of all the aspects of the visualization and the support or reliance on divine pride, thinking that oneself is the deity. Clarity means that when one is meditating on the form of Chenrezig, one's body is Chenrezig, all the aspects of Chenrezig's body are completely clear: the white form of the deity, four hands, face, feet crossed in the Vajra position, white moon, the silk robes, jeweled ornaments, deer skin. All of these things are as clearly visualized as if one was actually looking at a painting or picture of Chenrezig. This total clarity of visualization is referred to as "complete clarity."

The next aspect of proper stages of production or transformation, is completely pure memory, which means to understand that the form of Chenrezig is not coincidental or meaningless or fictitious but that there is a great deal of symbolism and representation in Chenrezig's form. For instance, the white color of Chenrezig signifies the total freedom of Chenrezig from all forms of negativity, from unwholesome karma, unvirtuous action, emotional defilement, ignorance, and instinctual clinging. Chenrezig is completely free from these things and this is signified with a pure white form which is free from all stains or any impurities whatsoever. Again Chenrezig has four hands; the four hands signify the four Immeasurables: love, compassion, joy and impartiality. The hands joined in prayer at the heart signify that Chenrezig is praying devotedly to all Buddhas not to pass into Nirvana but to teach the Dharma for countless eons in order that all sentient beings may eventually achieve liberation. The right hand holding the crystal rosary symbolizes Chenrezig through moving the rosary or drawing the rosary towards him, drawing all sentient beings out of samsaric existence. The left hand holding the white lotus, signifies the purity of Chenrezig's attainment, which is free from all defilements and all stains and his ability to draw all sentient beings to the same attainment, free from all stains, all emotionality, and all negativity of samsaric existence.

That he is sitting on a lotus signifies that although a lotus arises from the mud of a swamp, the lotus itself has not a drop of dirt on it. So Chenrezig is free from all defilements of samsaric existence, and this is the significance of his being on a lotus seat. The legs crossed in the Vajra position signify that Chenrezig does not rest and is not bewildered by samsaric existence nor does he rest in Nirvana, but acts for the benefit of sentient beings both as a Bodhisattva and as a Yidam or meditational deity.

The ornaments that Chenrezig wears: the crown, necklace and bracelets, signify the perfection of all qualities. That is, Chenrezig has completed the Six Perfections, has achieved the 37 requisites for Full Enlightenment, has accomplished

the 32 major and 80 minor marks of perfection, and this kind of attainment is reflected in his being adorned with all the jewels. The two moons, the one he sits on and the one against which his back leans, signify the totality of Chenrezig's attainment. That is, that Chenrezig has attained the Full Realization of an enlightened Buddha, which is the total realization of the nature of all phenomena, the nature of all existentiality. Just as when the moon is full, it is completely round, so Chenrezig rests on a moon and is supported by a moon which illustrates the totality of his realization, it being equal to the realization of a Buddha.

To symbolize the attainment of the five Transcending Awarenesses, of which Chenrezig is the embodiment, one has the five lights corresponding to the five awarenesses which emanate from Chenrezig's form. So this is what is meant by pure memory.

Next is the reliance on pride. Well, pride means something like, "Oh, I'm a good man." One is very proud of what one is. This kind of pride needs to be set aside for the moment, and one thinks instead, "I am Chenrezig." This total conviction that one actually is Chenrezig during the meditation is very important. One needs to cultivate this kind of pride. Why does one need to think that "I am Chenrezig?" That which is appearance of the form of the deity is mind, and that which clings to the idea of "I" is mind. Mind is the deity; the deity is mind. So one needs to think, "I am Chenrezig" because of the identity of mind and the form of the deity.

Why does one need to meditate on Chenrezig at all? If he really exists and helps sentient beings, why is there a necessity to meditate on him? The attainment of realization rests upon the interaction of the compassion of Chenrezig with the mind of the individual meditator, who is visualizing himself to be Chenrezig. Without the meditator's thinking of Chenrezig in the first place, there is no field for the principle of Chenrezig to affect.

This relationship is best illustrated by example. For instance, one's own form standing in front of a mirror causes another form to appear in the mirror. One's own form by itself cannot cause another form to appear. A mirror by itself cannot create another form. It requires the interaction of a form and a mirror which together create another form. In the same way, oneself, by oneself, is limited in what one can do. Without thinking about Chenrezig, there is no field of activity for Chenrezig, but meditating upon Chenrezig and the innate blessings of Chenrezig, one can come to realize totally Chenrezig.

This is the profound and quick path of the Vajrayana which makes and uses the inspiration and blessings of Chenrezig to reach enlightenment very quickly. For example,

Let's take a person who has a car. He can get into this car and drive quickly wherever he wants to go. The car by itself is almost useless if there is no one to drive it; the car is not going anywhere. And in the same way, the person by himself is limited to walking and will take a long time to travel any great distance. But with the car and the person to drive it, of course he can go quickly. In the same way, if there were no Chenrezig, we would be limited to our own capabilities. Our situation would be difficult. On the other hand if we don't think of Chenrezig and make use of it, then we are just relying on our own initiative. But if we meditate on Chenrezig, then with the interaction of Chenrezig's blessing and one's own faith and meditation, one quickly reaches enlightenment.

In the beginning, this meditation is characterized by polarity. There is Chenrezig and there is oneself. Through the process of meditation and the concentration of Chenrezig's form, mind and the form of the deity are joined together. Mind becomes the form of the deity; deity becomes the mind; they become identical. With this union of mind and deity, one becomes Chenrezig. Just as one takes a pot of black tea and a pot of milk. By pouring these two together, one gets white liquid again. So, once oneself, as a sentient being, and Chenrezig are joined through the process of meditation, one becomes Chenrezig.

In the Vajrayana, it is very important to practice without any doubt or hesitation. When you are doing the Meditation of Chenrezig, be convinced that this can actually come about. Be convinced that reciting the mantra is beneficial. If one practices it with this total conviction, free from any doubt, it will be very, very beneficial. This is something that is described again and again in the scriptures: wondering, "Well, really, is this beneficial or not, I don't know" or "Is this possible or not, I'm not sure" This kind of attitude is not very beneficial. One will get very little out of the meditation.

The three principal obstacles to the achievement of enlightenment are ignorance, wrong views and doubt. Ignorance means simple lack of knowledge about the principles of Dharma practice and how one is to meditate to reach enlightenment. Wrong views means to think of what the Lama says, the instructions he gives, as being untrue, ineffective or strewn with errors. Doubt is to wonder whether what the Lama is saying is true or not, helpful or not, and not to believe it totally. These are the three principle obstacles to the achievement of Buddhahood.

Belief in the Vajrayana is most important, crucial. In India, there was a husband and wife. The husband was very dull witted, very simple. His wife was a dakini or goddess. Simple as he was, he had complete faith and believed everything his wife told him and would do it with complete conviction and

certainty. His wife tried to think of some way in which to help him because he really was dull witted. So she said to him, "You must pray to Manjusri and repeat Manjusri's mantra over and over again. Every day he would pray to Manjusri and repeat Manjusri's mantra, "OM AH RA PA TSA NA DHI," over and over again. Finally his wife said, "Tomorrow you must go into the shrine and prostrate yourself before Manjusri, pray for initiation, and hold out your hand. You must keep your eyes closed and take whatever he puts in your hand and eat it. He will give you the blessing here; with this blessing you will become tremendously wise, knowledgable, and intelligent. Her husband had no doubt of this. The next morning she hid behind the statue of Manjusri and waited while her husband came in, prostrated himself before the statue and prayed very, very devotedly to Manjusri and held out his hand. She took out a piece of fruit that she had been chewing in her mouth, put it in his hand. He took it and ate it and immediately received all the blessings of Manjusri, and soon after this became a great scholar and Mahapandita, famed throughout India. In the same way, it is very important for all of you to practice without doubt or lack of conviction.

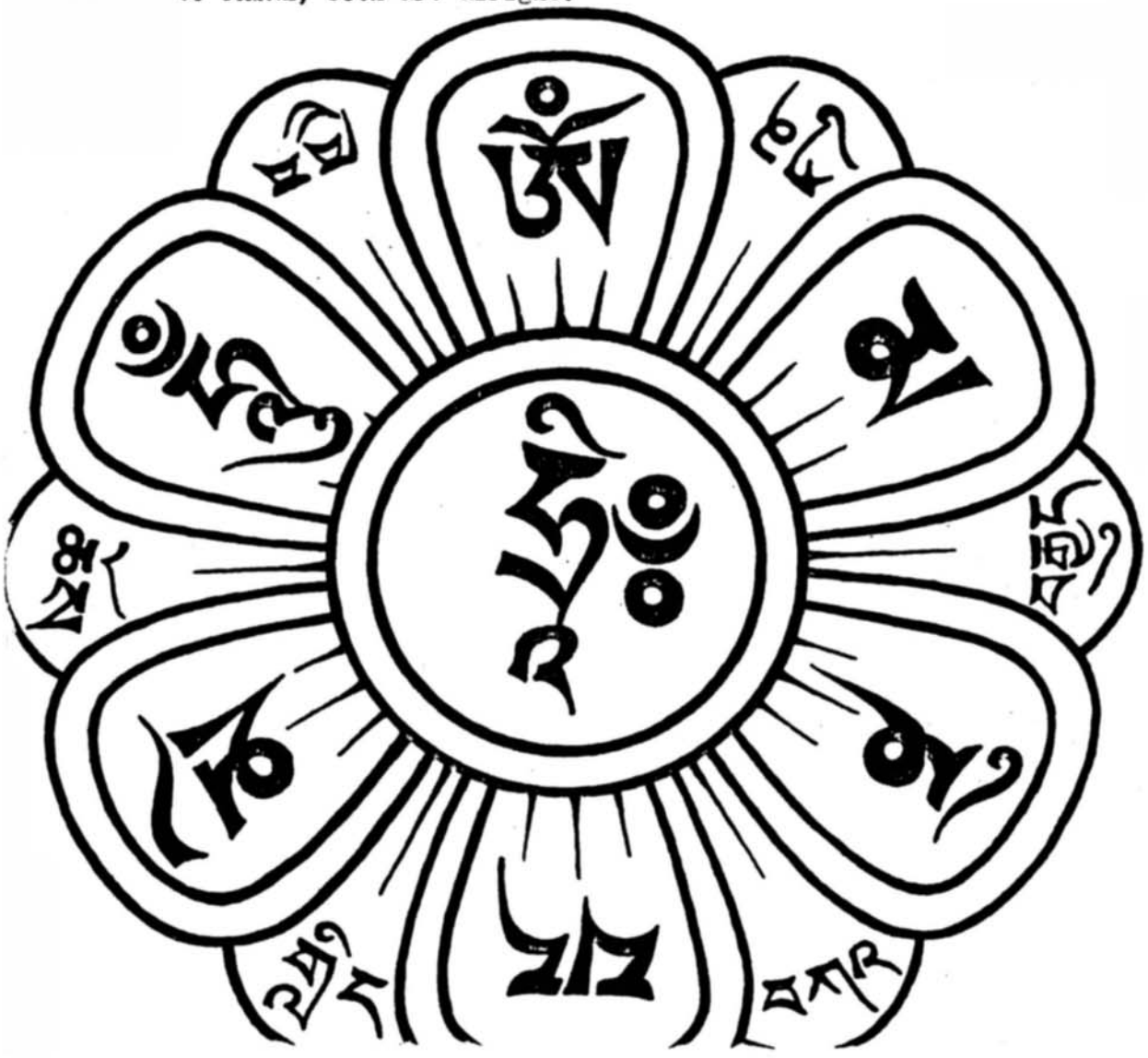
At the end of the meditation session, one meditates that light goes out from the heart of oneself as Chenrezig and the whole world, all sentient beings as Chenrezig, dissolve into light and is absorbed into one's own form as Chenrezig. One's own form as Chenrezig dissolves into light, is absorbed into the HRI and mantra at the heart. The lotus and the mantra dissolve into the HRI and the HRI dissolves stage by stage. The two dots first dissolve into the middle "r" at the bottom. This "r" dissolves into the horizontal stroke. The horizontal stroke dissolves into the main body of the letter. The main body of the letter dissolves into the hook at the top, the hook dissolves into itself down to a tiny point of light which gets smaller and smaller, then finally disappears. In this way one lets the mind come completely to rest without any contrivance, in its own natural state. So one rests in this state for as long as one can. After an hour, or after a day, one imagines that instantly Chenrezig's form appears and the whole world is a paradise. The world hums with the reverberation of the mantra, OM MANI PADME HUNG. The mind is absorbed in deep samadhi. The lines in the prayer at this point are: "Myself and others are the Holy Form (that is, Chenrezig's form). The mantra sings and hums in every sound as deep and vast awareness thoughts arise."

So these two parts of the meditation are called Contractic and Clear Manifestation. Contraction is the melting of everything into the HRI in one's heart and this melting into itself. Clear Manifestation is the rainbow-like appearance of the whole thing again. One concludes the meditation practice with the dedication of virtue praying, "Through virtue of this practice may I now quickly achieve All-Seeing One's great state, and to this same state may I come to lead

every being, not one left behind." And one also prays after this a short prayer for birth in Amitabha's Pureland.

Q: When one is imagining Chenrezig on one's head, should one imagine him saying the mantra?
A: No, one repeats the mantra; it is not necessary to imagine Chenrezig saying the mantra.

Q: Is it better to say HUNG or HUM, PADME or PAYME, or are both alright?
A: The actual sound you say is not important if it's PADME or PAYME, both are alright.



THE SIX PERFECTIONS

As all of us now have what we term the precious human existence, we have the best, the most powerful of all possible forms of existence which are encompassed by Samsara. This human existence is a better existence to obtain than even that of a celestial being or god. And it is only appropriate that we should take this very rare, very precious opprotunity and make the fullest use of it, make it as meaningful and useful as possible. You may ask what kind of thing makes the human existence meaningful? What kind of activity should we persue to make the best use of it?

Well, the human existence is unique in that it affords the possibility of religious practice, specifically the practice of Dharma. Through the practice of the Dharma, we can come to achieve not only an improved existence within the realm of Samsara, but we can use it as a basis to begin treading the path to enlightenment. Through cultivation of Dharma practice in this life, we can, over the series of lives which follow, constantly strive at Dharma practice and so stage by stage not only come to freedom but eventually to full and complete enlightenment.

Of all the teachings of the Dharma, among the most important are the group which come under the heading of the Six Perfections. These are important in all Dharma practice but especially the Dharma practice which is based on the Mahayana and Vajrayana traditions. The Six Perfections, when they are applied, constitute a complete and total practice of the Dharma.

The first of the Six Perfections is the perfection of Generosity. There are three kinds of Generosity here: There is the generosity of material wealth, the generosity of refuge or shelter, and the generosity of the Dharma itself. These are the three principal kinds of generosity. And of these the generosity of material wealth is the particular practice for lay people; for the householder, his wife and children. The reason for this is that generosity of material wealth means simply what one would think it would mean: That is, to give things, material objects to those who need them. It can be directed to people who are practising the Dharma or to people who are in need , who are poor, whatever the case may be.

The reason why this is a very good and appropriate practice for a householder is that a householder is someone who is engaged in worldly activity and because he is working, he is earning money. Because he is earning money, he will usually have quite a number of possessions and if he is to make the best use of these possessions , then to give them generously to gather accumulations of merit and awareness is a very good use toward which to direct material wealth. Ordained people, on the other hand, supposedly

have abandoned the world and have very few possessions. So it is the lay person who is in the particular situation to practice generosity of material wealth best. With regards to material generosity, it can be directed in two ways: either to the Buddha and the Three Jewels, or to sentient beings. Now, to offer things to the Three Jewels means simply to prepare on the shrine offerings of incense, lighted candles, flowers, part of the food that one eats or drinks; all of these are material offerings to the Three Jewels and one thinks, when one places them on the shrine, that one is giving them to the Three Jewels for the welfare of all sentient beings. One can also give generously to sentient beings. This means simply to give food to those who are hungry, to give clothes to those who need them, to give money to those who need money, to give whatever is needed to any particular person. This kind of practice is called giving.

There are various stages to giving. There is great giving, which refers to the gift of one's spouse or children; and there is extremely great giving, which refers to the generosity of one's own physical body, speech and mind. Now, without having some kind of realization, without being a Bodhisattva who understands something very definitely about the nature of emptiness, it is very difficult to give one's body, speech and mind properly. These are not things that we practice at this point, but there are these kinds of generosity as well.

One may be curious as to how one is to give away one's spouse or children or how one gives away one's own body. Buddha, before he reached full enlightenment in India, lived a series of existences which became known as the five hundred pure existences and the five hundred impure existences. Over these one thousand existences, on many different occasions, he demonstrated the practice of generosity through the gift of wealth and material objects, through the gift of his spouse and children, and through the gift of his own body or parts of his body on various occasions.

There are many, many such stories in the Kanjur, which is the collection of scriptures which records the Buddha's actions and words. While these have not yet been translated into English, the translation of this body of work is currently going on; so it should be within the relatively near future that you will have access to such stories and understand how generosity is practiced at this level.

The second kind of generosity is the generosity of refuge or shelter or freedom from fear. It refers to such action as giving medecine and nursing the sick, because sickness and illness not only bring great suffering, but also bring great fear in the anxiety of death. To provide help and medicine to enable a person to get better is an example of generosity, of refuge or shelter. Again, if any animal or being is in danger of losing its life, to create the situation in which

that life is preserved, that life is saved, is again the generosity of refuge, because death is something that is terrifying, and to save somebody or some animal from death is again an example of generosity.

In Darjeeling, there is a Nyingma Lama called Chatral Rimpoche. In that part of India there is a festival on the 15th of every month in which many many fish and eels are eaten. And every year, Chatral Rimpoche rides down from Darjeeling to the base of the mountain, Silagurie, and buys many fish and eels while they are still alive and takes them to the nearest river and pours them in. This is an example of the generosity of refuge.

The third kind of generosity is the generosity of Dharma. To practice this kind of generosity, one explains the Dharma to the best of one's ability to those who are interested, to those who want to hear about Dharma. It means simply to explain how virtuous actions are practiced, what constitutes unwholesome action and how unwholesome action is committed and how Dharma and all the facets of Dharma are practiced. One explains all of these things to the limit of one's knowledge and understanding. That's one kind of generosity of Dharma.

The second kind is practiced with reference to those who either can't understand Dharma or don't want to listen to it. This primarily refers to animals who really can't comprehend abstract ideas; one says aloud in their presence, so that they can hear it, such things as the names of various Buddhas or mantras, such as OM MANI PADME HUNG.

Of the three kinds of generosity, the generosity of Dharma is the most beneficial. It is the most beneficial because the act of the generosity of Dharma plants a seed or brings a person or being into contact with Dharma, which is the seed which will eventually blossom into full freedom. This is a very beneficial result. Generosity of material things and generosity of refuge are very beneficial for the immediate present. When they are accompanied by a deep enlightening attitude, and a sincere dedication of the merit of such an act, they are even more beneficial than when practiced ordinarily, because they are renewing and deepening these kinds of attitudes in the giver. But the most beneficial kind of generosity is the generosity of Dharma which gradually will lead many, many beings to freedom.

There are many aspects to the benefits of the generosity of Dharma. All of you are people who are practicing Dharma, and you are familiar with the names of many Buddhas and several mantras. It is very beneficial for you to be saying these things over and over to yourself, to be repeating the mantra OM MANI PADME HUNG over and over again. This is not only beneficial for yourself, but when people hear you saying this, even if they are not interested in Dharma, it is some contact with Dharma which will over the course of time ripen into a fuller contact and eventually place these individuals

on the path to freedom. If one is living with people who are not interested in Dharma or even who do not like Dharma the same effect will come about. They will hear all of these things, and gradually their mind will change. So there are many aspects to generosity of Dharma. OM MANI PADME HUNG itself is a very special mantra, because it can help liberate beings who come into contact with it in any of four ways: the sight of the mantra will lead to liberation; the sound of the mantra leads to liberation; the thought of the mantra, and also contact, physical contact with the mantra, all of these things will help an individual come to liberation. Practice of these three kinds of generosity--material things, refuge, and Dharma--will not only help you to reach enlightenment, but will simultaneously benefit many, many beings while you are engaged in the practice of reaching enlightenment.

The second perfection is the perfection of morality. There are three kinds of morality: there is the morality of vowing not to do any moral faults; there is the morality of gathering virtue; and there is the morality which works for the benefit of others, of sentient beings.

The first kind of morality, morality of vows concerning unwholesome action, refers to practicing the abandonment of such as the ten unvirtuous acts, not engaging in such actions, of cultivating the ten virtuous acts to the best of one's ability. On a more formal level, it refers to lay ordination, in which one takes some or all of the four root vows of not to kill, not to steal, not to lie, not to commit sexual misconduct, and the fifth vow not to take intoxicants; this is the vow, the resolution not to do these things. Again, it can refer to the taking and preservation of ordination either as a novice monk or nun or as a fully ordained monk or nun; or again, it can refer to the Bodhisattva vow, particularly in its commitment not to engage in the four black dharmas, not to commit any of the failings or omissions of the cultivation of Bodhicitta; or, in the Vajrayana context, it refers to keeping the Vajrayana vows of the fourteen root precepts and eighteen branch precepts. All such observance of ordination, of the abandonment of unwholesome action, constitutes the first aspect of the perfection of morality.

Very briefly, the first aspect of the perfection of morality means to abandon, as much as one possibly can, unwholesome action or that which brings on unwholesome action. If one can abandon all such actions, this is the very best practice of morality. If one can abandon half of the things that are unwholesome and bring on moral faults, or even some of them, this is very, very good. For instance, in respect to the ten non-virtuous acts: if one can abandon all of these, this is the fullest practice of the perfection of morality. If one can abandon only some of them, to resolve and commit oneself to abandoning some of them or particular ones is to practice morality.

The second aspect of morality is morality which gathers virtue. This operates on many levels. It refers initially to the study of Dharma: learning what is virtuous and what is to be practiced. It refers to the contemplation of Dharma, understanding for instance the twelve links of existence, so that one knows why one is practicing Dharma and how Dharma is practiced. It refers to understanding what is virtuous action and to bringing this into one's personality. It also refers to the cultivation of Bodhicitta, working for the benefit of others, the cultivation of this attitude and the execution of this attitude. Generally, it refers to all those actions and aspects of Dharma which bring one into a virtuous frame of mind, into the realm of virtuous action.

The third aspect of morality, morality which works for the benefit of others, refers particularly to the development of compassion, of love for all sentient beings, and the cultivation of the enlightening attitude, the enlightening frame of mind, so that one is undertaking all Dharma practice for the benefit of others. Through this motivation for Dharma practice, the welfare of others is accomplished.

There are three aspects to the perfection of forbearance or patience. The first is not to retaliate or react to harm inflicted by others. Now, all people who are practicing Dharma need to cultivate an understanding and a realization of the nature of emptiness, a direct realization of the fundamental nature of all phenomena. And while one is pursuing meditation, one can be interrupted by other people; or, during the course of Dharma practice, inevitably one is going to be frustrated, people are going to create difficulties for one, perhaps injure or inflict harm in some way or other. Not to retaliate, not to react to these misfortunes is the first aspect of the perfection of patience.

The second aspect of patience is the patience or the forbearance which overrides the difficulties one encounters in Dharma practice. While one is meditating, one gets hungry, thirsty, cold, or uncomfortable; many unpleasant things arise. One patiently forbears all of these unpleasant things, persevering in the meditation with the attitude that one is engaged in meditation to reach enlightenment for the benefit of all sentient beings.

The third kind of patience is the patience which does not fear the deep meanings of Dharma. The fundamental teaching of Dharma that all phenomena lack any kind of intrinsic reality, are empty, can be to certain individuals a terrifying concept, terrifying idea, completely removing all ground for existence. Some people lose all their courage when faced with this idea. But to accept it and to be brave in the face of such an idea is the practice of this kind of patience.

Or again, in the Vajrayana context, one studies the stages of transformation and of perfection. And again, these things, the transformation of the impure into the pure, can be very

foreign and alarming to some people, and they will feel that there is no possible way that they can do such a meditation; and even if they could do such a meditation, it would be very difficult for them to achieve enlightenment through it. It is very important not to fear the deep teachings and the deep meanings of Dharma practice, but to persevere in the meditation without alarm or disheartenment with regard to these very deep ideas.

Now we come to the perfection of diligence. The first kind of diligence is the armour of diligence, and essentially this is the armour of resolution. One literally arms oneself with the idea that one is going to persevere at Dharma practice until one finally reaches enlightenment and never sheds this idea, never releases oneself from that resolution, so that it acts like an armour to enable one to persevere through all situations. For instance, with respect to the Foundational Practices, the Nondro practices, at the beginning of these one arms oneself with the resolve that one is not going to give these up until they are finally finished, that no matter how tired or difficult these practices may turn out to be, one will do all of the prostrations and all of the hundred-syllable mantra and keep at the practice until all of the five hundred thousand are finally completed. With such an armour of resolution, one practices diligence.

The second aspect of diligence is the diligence of fixation. In reference to say prostrations, one starts a session of prostrations and after about one hundred one is totally exhausted. One just feels, "I can't do anything. Well, I've just got to take a rest; this is too much; this is too hard." Then one thinks, "Now just a second; I've already resolved that I'm going to do one hundred thousand of these prostrations. And, well, tiredness is tiredness; everybody becomes tired. My objective here is nothing trivial: it is ultimately not only for my own welfare that I do these, but also for the welfare of all sentient beings." To renew oneself with resolution and then to think, "Well, even though I'm tired, I must do more," and to stick to the prostrations and do another one hundred or another two hundred, perhaps even work up to a thousand in a session and just keep doing these, overriding tiredness and lack of motivation time and time again--this is what is meant by the diligence of fixation.

The third kind of diligence is diligence which never turns back. And this, again in the context of the foundational practices, means that when one has completed the hundred thousand prostrations one doesn't think, "Boy, were they difficult; I've finally finished them. Now I think I'll go out and get a job and have a nice time. I've done that much; that's good." Instead of thinking in this way, one thinks, "Right, I've done one hundred thousand prostrations. That's good; that's extracted some benefit from this human existence; now I should do the hundred thousand Vajrasattva mantras."

And without turning back from the whole objective that one has embarked upon, one does the hundred thousand mantras, even though they are very difficult and one is tired and fraught with much frustration. One just keeps going, and after the mantras are finished, then one does mandala offerings, and after mandala offerings, one does Lama Naljor, and after Lama Naljor one keeps going with all the Dharma practice, never turning back, striving until one finally reaches enlightenment. This is the practice of diligence which never turns back.

Now we come to the perfection of meditative stability. The first kind is meditative stability which is the procurement of amusement, let's say. This means that one has had some kind of instruction perhaps on tranquillity meditation; and one has played with this instruction, and perhaps gotten to the point that mind can rest for a while without too many thoughts, but it is neither rich nor clear. Or one has just practiced meditation on oneself; this is meditation which is essentially the procurement of some amusement.

The next kind of meditation is meditation which differentiates excellent meaning. This means that through the cultivation of tranquillity meditation and insight, one comes to know, comes to let the mind rest in its natural state: clear, empty and unimpeded. The mind is brilliantly clear, lustrous; its clarity is extremely sharp, vivid. So one knows exactly what the Dharma is talking about through one's own meditative experience. And this is the meditative stability which best differentiates all meanings.

The next kind of meditation is the virtuous meditative stability "which goes like that," if one were to translate it literally. The One-Gone-Like-That is an epithet for Buddha; in Sanskrit it is Tathagata. Not only is mind realized to be clear, empty and unimpeded, but in this meditation, the meditator and the meditation are no longer different, they become identical; they become one. There is a complete absence of any kind of conceptual thought of discrimination, discriminative conciousness; this is completely terminated. And this is "going like that" or, in other words, full enlightenment. Since this kind of meditation is the highest possible form of virtue, it is called the Virtuous Meditation of the Tathagata.

Next is the perfection of wisdom. The first kind of wisdom is the wisdom of hearing, of listening, which means that one listens to the instructions in the Buddhist Dharma from a spiritual teacher, from a Lama. When one listens attentively and understands what one is hearing, one is practicing the wisdom of listening.

However, listening by itself is not effective; it is not sufficient. Having heard the Dharma, one must think about it, contemplate it. This means to think about it over and over

again, looking at it from various points of view, until one clearly understands exactly what was being said, without any doubt, without any confusion. When one has thought about the Dharma to this point, one has practiced the wisdom of contemplation. But merely hearing and thinking by themselves are not sufficient. One needs to meditate upon it; to apply oneself through meditation. And this means not only to understand and comprehend what is being said, but to focus one's attention on it undistractedly so that it becomes part of one. With the practice of these three kinds of wisdom--hearing, thinking, and meditating--one will reach Buddhahood.

These, then are the Six Perfections which you should try to practice in everything you do. They constitute a most important part of Dharma practice, and should not be neglected but practiced in every way possible. I have explained them individually, the various aspects of these Six Perfections. It is possible to give much more commentary on what is meant by these Six Perfections, but I wish to illustrate how they can be practiced simultaneously.

For instance, with respect to listening to the Dharma: when one is taking Dharma teaching, one's mind is concentrated on the words of the Lama. One has no thought about worldly matters, about what's happening, about possessions, about one's home situation, one's wealth or anything like that, and this complete dismissal of all worldly thoughts and concern about possessions and everything like that is the perfection of generosity. When one is listening to the Dharma, one is sitting still, focusing the attention on what is being said, and all sorts of unwholesomeness and all of these things are absent, and this is the perfection of morality. While one is listening to the Dharma, one's legs get sore, one's back gets sore, one becomes tired, but to bear all of this difficulty patiently is the perfection of patience. While one is listening to the Dharma, one endeavors to hear every word and to understand everything that the Lama is saying, and this focusing of one's attention, or this not giving up but staying at the teaching of the Dharma and listening to it very carefully, is the perfection of diligence. To focus one's attention exclusively on what is being said, not to be distracted by any thought or other things that happen in the room, is the perfection of meditation. And while one is listening, to understand exactly what is being said, to comprehend the words of the Lama, is the perfection of wisdom.

So, in just listening to the Dharma, one can practice all of the Six Perfections together. This is what one should try to do in everything that one does.

GENERAL PRACTICE

In the course of beginningless existence in Samsara, all of us as sentient beings have been subject to bewilderment. This subjection has enabled us to become subject to the power of the manifestations of bewilderment that arise from mind. All of this bewilderment and these manifestations arise simply from mind not knowing its own nature. Not knowing its own nature, not recognizing how it can be controlled, mind is like the child which doesn't follow advice and discipline of its mother and just does everything wrong. So what we need to do is to regain some control over our mental being, over our mind, to come to understand the nature of our mind; and through this understanding, gain control and full knowledge of the nature of our own existence.

Because of this fundamental lack of control or limitation of our mental abilities many, many different forms of bewilderment and confusion arise, and this confusion and bewilderment is the basis for our emotionality, reacting with attachment, aversion and passivity to everything that appears before us. This basic emotionality within us is the ground for conceptual thinking, for discursive, conceptual frame of thought. All of this serves only to reinforce our subjection to the manifestations of our own bewilderment, and to increase these manifestations and to increase the bewilderment itself. So we need very definitely a straightforward method by which we can release ourselves from the subjection to bewilderment.

Because of the proliferation of bewilderment and the proliferation of such manifestations which embrace our whole way of living and existence, it is very difficult indeed to terminate all of these manifestations at one time, very, very difficult to just stop them from arising, but all of these manifestations of bewilderment which are rooted in discursive thinking and emotionality are not the real definite substantial things that we take them to be. All of these impure manifestations, impure because of the basic ignorance of mind, could be turned into pure manifestations, manifestations without the taint of emotionality and discursive thinking.

This is a very easy method. It requires that one understands that external phenomenal reality is not reality as such, it has not the assuredness or permanence that we ordinarily associate with the idea of reality; that those things which we take to be real have in fact no intrinsic existence, they are no things in themselves, they are empty; that discursive thinking and emotionality are also no things in themselves; they are not real things and are in essence empty; and that all that which seems to be so real is, in fact, misleading and in a sense, unreal.

To understand well the idea of emptiness and the way in which emptiness is related to phenomenal reality is very beneficial. To effect this transformation, we can begin with a conceptual frame of thinking. You know that when one is trying to think about the non-self of the individual, one has to make use of conceptual thinking to investigate the nature of existence of a mind or a self, to look to see if mind exhibits any determinate characteristics such as form or color. In the same way, one uses essentially a conceptual frame to question and think about the idea that all external objects which are perceived through the senses have only a real existence as perceived objects, as appearances which arise to mind, but other than this there is no intrinsic reality to them.

Such thinking and analysis and understanding which comes through these analyses is, granted, conceptual thinking, but it is not unwholesome conceptual thinking; it is a very wholesome form of conceptual thinking, because through it one is learning to understand the ideas which make up what is called the Perfection of Wisdom. Also, these kinds of concepts and ideas are helping one to eliminate clinging to reality, clinging to substantial existence either of phenomenal reality or of individual reality. So all of these kinds of thoughts are being broken down and removed while one is replacing them with fine thoughts about non-substantial reality, phenomenal existence which arises and appears to be like a dream, or like a mirage, or like an echo.

And again, to develop compassion, one has to rely on conceptual thoughts. One thinks, "All sentient beings have been my mother one time or another through the course of beginningless Samsara. All of these beings are suffering so much because they do not understand mind in itself is no thing. This basic ignorance is the cause of all the suffering and frustration which they experience. And this is a very, very terrible situation, a situation in which suffering and frustration arise simply from a lack of knowledge." This being the case, one fosters a tremendous feeling of affection and love for sentient beings. Out of this affection and love develops compassionate concern. All of this is framed in conceptual ideas, conceptual thoughts, but again, one is using these conceptual thoughts for a noble end, to achieve Bodhicitta or the Enlightening Attitude, and they are being directed to help sentient beings. So these kinds of thoughts are not unwholesome; they are not negative in their effect. They are thoughts which accumulate a great deal of merit; they are thoughts which clear away many obscurations and much unwholesomeness.

A third example is in one's approach to the Three Jewels: the Buddha, the Dharma, and the Sangha. One thinks of the great qualities of Buddha and thinks about them with conceptual thought; thinks about the Dharma and how the Dharma helps, and

what the Sangha is like and the way the Sangha guides one in the practice of Dharma. All of these, again, while conceptual thoughts, help to deepen one's faith, one's respect, one's devotion, one's confidence in the practice of Dharma and in the possibility of achieving enlightenment. And again, these conceptual thoughts clear away many obscurations and gather great merit and through such thoughts as these, one is able to transform the conceptual frame of existence from what is unwholesome to what is very fine and noble. The person who is really going to practice Dharma must give rise to such thoughts and such a frame of reference; for without this, he will not be able to proceed effectively with his practice.

We have a very deeply ingrained sense of self and we consider ourself to be some thing, always calling this which we construe ourselves, "I," "I am," "I am doing this." This concept of "I" is the basis of emotionality. It is in reference to this "I" that emotionality arises, that aversion arises, and that stupidity or indifference arises. All of this leads us further into the depths of Samsaric existence because it gives rise to unwholesome kinds of thought and unwholesome reactions to the world around us.

In the Vajrayana we make use of conceptual thought to transform the frame of our existence, so that, for instance in Chenrezig meditation, one considers oneself to be a deity, to be Chenrezig, and to have the imagined form of Chenrezig. This form of Chenrezig is no corporeal, substantial, flesh-and-blood body like the one we have now. It is a form which is simultaneously appearance and emptiness. It is no thing in itself, yet appears with the brilliance of a rainbow. When one is imagining one has this form, well, one is using a conceptual frame; one is thinking, "I have this form." In speech, one is repeating a mantra but with the understanding that the sound of the mantra is indivisible from emptiness. One lets the mind rest in samadhi, which is the arising of awareness or perception and emptiness together, absolutely indivisible. All of this is done in a conceptual way, but the whole frame of concept has changed so that no longer is it an unwholesome frame, but one of pure manifestations, pure concepts. As one practices this through the concentrative ability of mind, through reliance on this pure conceptual frame, what is being thought of actually comes into being, so that one becomes Chenrezig and through this one reaches Full Enlightenment.

It is very important that you should understand there is a distinction to be made with regard to conceptual thought. There are good conceptual thoughts, wholesome thoughts, and there are unwholesome conceptual thoughts. The unwholesome ones, the ones which are rooted in emotionality and ignorance, serve to create karma which binds us deeper to Samsaric existence while wholesome or fine conceptual thoughts serve to loosen the bonds of Samsaric existence and to set us on

the path of freedom. A lot of people think, "Well, this is all very nice to do these kinds of meditations but the object is to get rid of all thoughts." They don't make such a distinction. So they are concerned with getting rid of all thoughts and they won't do such meditations as Chenrezig because it does rely on such a conceptual frame in the beginning. This failure to practice is due to a failure to make a distinction between the kind of thought. There are thoughts which bind us deeper into Samsara, which do us a lot of harm. There are thoughts which help to remove obscurations, to gather merit and set us on the path to freedom. It is such liberating thoughts we need to rely on.

It has only been for a short time that Buddhism has spread to Europe and to North America. Buddhist ideas, Buddhist practice is something that is relatively new to the West. So most people who are practicing Dharma in the West, who are interested in Buddhism, have not had many opportunities to meet teachers, not had many opportunities to have teachings and to learn a lot about Buddhism. Because of this there are many doubts, many uncertainties in the minds of a lot of westerners. Some of these doubts are principly lack of certainty about the power of karma, for instance; whether karma is such a powerful agent, a relationship which really does affect the nature of our own existence; whether actions really do develop into the kind of results that appear. People often take the point of view that, "Well, I can't see this relationship; I can't see how it works," feeling that to see something with their eyes is to reveal that it is a real thing, is actually taking place, and not to see it, not to perceive it directly through some sense means that that idea does not exist. And, again, the same type of problem centers on Buddha and the Yidams. People say, "I can't see Buddha; I've never seen a Buddha, and I've never seen a Yidam, so I don't think these things exist." If you take this point of view, one is going to have very serious doubts and problems.

This kind of problem, this kind of doubt is something that is very prevalent amoung Westerners who are interested in Dharma. But as I described before, our inability to see such things only indicates the extent of our ignorance, because I described how the Dharmakaya is never seen, one never sees one's existentiality. It is realized when one reaches Full Enlightenment, becomes a Buddha oneself. It is only through the tremendous merit and wholesomeness and the tremendously deep faith and awareness and the interaction of this faith with the blessing of Enlightenment that makes it possible for very high level Bodhisattvas to come into contact with the communicative aspect of Enlightenment, the Sambhogakaya. As for coming into contact with a Nirmanakaya Buddha, such as Buddha Shakyamuni, this is something that requires tremendous wholesomeness, tremendous merit accumulated over many many lives and the connection through which this meeting can take place.

We are simply without this merit, without this wholesomeness within us. We have many, many obscurations and have a very deep fundamental ignorance. When we think about things in the west, some of our own expertise, if we were to apply the same criteria -- that is, if one didn't actually see it happening, then it wasn't really the case -- we would have to negate many of the things which we take for granted.

Let's take for instance television. In a television studio, the camera focuses on a person and everybody in the whole country sees the same person in a little box in their room; but no one at any time, at any place saw a person flying through the air, going from the television studio into the box. We never give this any thought, any doubt that one is actually seeing that person on the screen. We know that it is through the coming together of many different components, and conditions and events that it is possible for a television image to be projected and received by a television set and be projected onto the screen.

One's contact with enlightenment, with Buddha, with Yidams is also dependent upon many different conditions. If these conditions do come together, are held together, then one comes into direct contact. One will see the Yidams, come into contact with Full Enlightenment. These types of conditions are very different from our worldly conditions, of course. They are faith, devotion and practice of the individual interacting with the blessings and the power of Full Enlightenment, of the Yidams. Through this interaction, one can receive all of the blessings and know with certainty the nature and being of such Yidams and Buddhas.

So there is no need whatsoever to entertain doubt simply because these things are not seen. The limits of our visual ability do not define the limits of what exists, of what is possible. The limits of our visual ability are defined by our own ignorance. This ignorance pervades our existence; it pervades our mental being and because of this ignorance, no matter how much we wish to investigate and analyze, and think about karma, we are never going to see directly a relationship between a certain action and a certain result. Nor are we going to see directly a Buddha standing in front of us or anything like that. This is because of the ignorance that is so prevalent in our being.

Take a much more limited example: we have, each of us, a mind. Yet we cannot see this mind at all and we know nothing about it. This is our problem. Or, take another example with two people: I look at a person, he has a mind, and I have a mind, but I cannot see whether he is thinking a good thought or a bad thought. Likewise, he cannot look at me and see directly whether I am thinking a good thought or a bad thought. Each of us knows nothing about the other person's mind at all. Only the complete removal of all ignorance, or Full Enlightenment, Buddhahood can see directly what is happening. It is out of this total clarity of

understanding and awareness that Buddha taught the Dharma, describing the relationship between action and result and the way that Dharma can be practiced. By approaching the Dharma and the teachings of Buddha and the idea of enlightenment with an attitude of belief and confidence, one will understand what is being said, and through this understanding be able to practice what is virtuous, to abandon what is unwholesome. Thus, accomplish something that is truly meaningful.

In the Buddhist scriptures that have come down to us to the present day, there are many, many stories of some events of Buddha's life which reveal very clearly the extent of his knowledge and understanding, the fact that he had no ignorance whatsoever. One time, there was a very wealthy patron of Buddha named Gompo who invited Buddha and his attendant monks to his home and wished to serve him a meal. Buddha willingly accepted this invitation; he with many of his monks came to Gompo's home. They were sat down at their places and were served very, very fine food, almost as fine as the preparations and food that were served to his Holiness Karmapa here in Vancouver. After this, Gompo asked the Buddha to teach the Dharma. Buddha gave a discourse on the Dharma at the end of which he sat with a smile on his face. Some of his close disciples such as Shariputra, Maudgalyayana, and Ananda bent towards Buddha and asked, "Why are you smiling?" and Buddha said, "I've been looking into the past of our worthy patron here to see what merit he has accumulated in previous lives, and what unwholesome action he has accumulated in previous lives, and how he came to have this existence. I have also been looking a bit into the future of our worthy patron here to see what is going to happen." After that, Buddha with his monks left.

Now, Gompo's neighbor had absolutely no faith whatsoever in Buddha or the Dharma. In fact, he took quite a dislike to Buddha and the teachings of the Dharma. He was much more attracted to another religious tradition and the teacher of that tradition. So Gompo undertook to invite this teacher to his own home together with some of his own monks and followers to serve them a similar meal and to test his power of knowledge and understanding to see if he had any preknowledge or miraculous knowledge of any kind. So he invited all of the attendents of the Lama and the Lama, himself, and put him on the throne. He served all of the monks a large bowl in which there was rice with some vegetables poured on top of it. But to the Lama, he poured vegetables into the bowl first, and then put rice on top of that. He presented this to everybody. The Lama gave his blessing and everyone started eating. But the Lama thought to himself, "I haven't received any vegetables. I'll wait; I'm sure they'll come." All of his monks finished eating and still no vegetables had come. So, rather embarrassed, this religious teacher prepared to take his leave, and as he was stepping out the door, there

had been a little bit of rice water spilled on the floor. He slipped on this, and as he slipped on this, he had to jump to keep his balance and hit his head on a nail which was sticking out of the roof. So his exit was rather embarrassing. Everybody thought it was quite amusing, because not only did he not know about the vegetables in the bottom of his bowl, but he did not know about the rice water on the floor nor the nail on the roof. They thought that this was quite sufficient evidence to show that he did not have any miraculous knowledge.

Gompo's neighbor did not much like the event, and he thought of how to have revenge. He thought he'd do a similar thing with Buddha. So he prepared a feast for Buddha and invited Buddha. Now in this patron's home, the one who had no faith in Buddha whatsoever, there were two ways of going out. He closed one off and just outside the other one he dug a large trench and filled it with water and covered the whole thing with a bamboo mat. He contemplated that with a certain amount of glee. Then he invited Buddha and all of his monks, seated Buddha on the throne. He served them all food, but food that had been liberally dosed with certain poisons. Buddha sat down and gave his blessing and all the poison was turned into elixir. So Buddha and the monks without any concern whatsoever just quietly ate the food that had been offered to them. The patron rubbed his hands and said, "Ah, they've taken the poison." And then he invited Buddha to teach the Dharma; Buddha taught the Dharma. After that he showed Buddha out the way that he had especially prepared for his exit. He thought, "They didn't know anything about the poison, they won't know anything about this trench," and he opened the door. As Buddha came up to it, he placed his hand upon the mat which turned into lotus plants and he just quietly walked across them.

This is the kind of knowledge and awareness that Buddha had, his ability to see exactly what was the case all the time without any confusion. It is based on this kind of example of Buddha's knowledge and clarity of awareness that we can have complete confidence in what Buddha taught. This patron later came to have great faith in Buddha and became one of the great disciples of Buddha.

When it comes to Dharma practice and considering Buddha, the Dharma, and the Sangha, the Lamas, the Yidams and the Protectors, the idea of karma, we need have no doubt that these are important principles, very important ideas, and there is no reason for there to be any deception in these ideas, and there is no deception whatsoever. These concepts and formulations came through the direct, clear and total awareness of Full Enlightenment. One can have complete confidence, free from any doubt or hesitation in the efficacy and import of karma, the Three Jewels, the Three Roots, etc.

We can try to examine these things; we can subject them to intellectual investigation but because of the very deeply

ingrained ignorance or lack of knowledge, it is going to be very difficult if not impossible for this intellectual examination to be at all fruitful. It's not going to be convincing. There is no need for such examination if one can approach these teachings with confidence and belief, free from doubt; then one will be able to study and learn and really come to understand them truly. If there are any of you who still say, "Well, I am not going to believe in Buddha, I'm not going to believe in karma until I can see Buddha and I can see karma," well, I'll ask you, you have had a full education from the time that you were very young, five or six, to the present. You have learned many many things; is this learning in your stomach, in your heart, or in your head? If you can see it, then you can see karma. In the same way, even though you can't see it and there is nothing to be seen, you can still believe it.

In Buddhism it is particularly important to develop what we call Tranquillity or the meditation of tranquillity, letting the mind come to rest, focused exclusively on a single object. To develop this kind of meditative ability, one focuses the mind on some particular object. It could be on a physical sensation such as the coming and going of breath, or it could be on the form of a deity such as Chenrezig, or on the HRI in the heart, the sound of mantra. The principal idea is to pick a particular reference object, to focus the mind, let the mind rest on it exclusively, without entertaining any thoughts about that particular object or any thoughts of any kind. If one practices this, one will develop the stability of tranquillity.

In the practice of this meditation, it is very important that one's awareness be brilliant and clear, that the object on which one is focusing is brilliant and clear, that awareness, perception itself is extremely brilliant and clear. If one is just resting in a dull stupor in which there is no mental activity, no clarity, just stillness, this is not proper and will not be very effective for meditation and for the attainment of enlightenment.

The attitude and idea with which such meditation is undertaken is extremely important. A person who is extremely aware and conscious of the concomitance of Samsaric existence and frustration, feels that there is nothing desirable to be gained from Samsaric existence, and that it should be transcended as quickly as possible, that it must be transcended not only for one's own welfare, but also in order to help all sentient beings to the same realization. Because of this tremendous drive and motivation such a person feels, he puts aside all form of worldly activity, spends his time devoted to meditation, to the development of tranquillity meditation and to Dharma practice. Such a person is to be extremely respected. This is a very difficult thing to do; it is a very wonderful thing for a person to do. It is inspiring and the one who can do it is one who has great internal qualities and strength. On the other hand, the person who cannot do

any physical work, does not like physical work, and just wants to sit and do nothing, finds that he can't meditate, or can't bring the energy or discipline to meditation, and just sits there in a sort of stupor and does nothing, with no real physical activity and no real spiritual practice to rely on, just sitting in a dull stupor. There is nothing very wonderful about this; there is nothing to be respected in this; this is just a form of laziness.

It is very, very important to understand how Buddhahood is to be reached and how to make the Dharma serviceable, how to make it useful to ourselves individually, how we are to apply it.

IMPORTANCE OF FOUNDATIONS

In many ways when someone teaches the Dharma and students listen to the Dharma, most people probably prefer that every day new aspects of the teaching should be explained, with ever increasing profundity and with ever increasing wonder and splendor. But if we think of learning about Dharma as being like climbing a staircase, it is difficult to take one step and arrive right at the top. It's very, very difficult to understand Dharma the first time round, so to speak. This being the case, we have no alternative really but to discuss and repeat the most basic and important aspects of Dharma again and again, so that one proceeds in one's understanding of Dharma step by step. This is a procedure which will insure that one indeed does come to the fullest and deepest realization. But, one might think that here is something that could be explained briefly and very quickly. Why is there so much to learn? Why is there so much that needs to be taught?

Well, in the past I have talked about the four ordinary foundations, the four thoughts which turn the mind. These are four contemplations. Each of these is a contemplation in its own right. Impermanence covers a vast range of topics, dealing both with impermanence in the outer phenomenal world, impermanence within the individual, impermanence in the interaction between the irdividual and his environment. There are many, many aspects to impermanence and all of these need to be understood and used as bases for meditation themselves.

When one turns to the precious human existence, so difficult to obtain, there are even more ramifications to that contemplation. For example, the eight freedoms from difficulty, the ten blessings which make Dharma practice possible, and all the ideas and aspects of the human existence which help to make one appreciate what a rare opportunity it is. This forms a very extensive field of meditation and thought in itself.

When we turn to Karma, there is much more to learn there. For instance, one has to learn what meritorious karma is, what non-meritorious karma is, what indifferent karma is, what the various actions are, what the various results are, all the ramifications of the results. There is a great deal to learn about karma and a great deal to come to understand very, very clearly, very well.

Again, as regards the faults of Samsara, one needs to learn first about each of the six realms of existence and the conditions that pertain in all of the six realms, and the particular aspects of suffering which are predominant in each of these realms. So there is, even within the four thoughts that turn the mind, a great deal to be learned, a

great deal which needs to be explained, and a great deal which needs to be thought about very carefully.

There are many people who think that there is not much to be learned from contemplating these four thoughts which turn the mind; that meditating upon them is not very purposeful, not very useful; that to come to understand clearly what these teachings mean, what they mean to us, is not very helpful; that there is no great result, no great benefit to be obtained in spending time and energy in learning about these things and in meditating upon them. This is very definitely not the case.

Let's start with the precious human existence, which is a contemplation upon the factors which make up the human existence and enable it to be used as a framework for spiritual practice. The contemplation also illustrates and points out in a number of ways exactly how difficult and how rare it is to obtain a human existence, let alone one through which one can practice Dharma. When one studies this, thinks about it, analyzes it, through the course of one's meditation and thought, one can come to understand really that one does have a unique opportunity, an opportunity that is not going to present itself again all that quickly, an opportunity through which one can accomplish tremendous things, both for one's own welfare and for the welfare of others. It's a single chance. It's not something that is often repeated. So within one's self one increasingly feels, "Well, I must make this opportunity meaningful. I must extract the greatest benefit from what I have now, cultivate and make use of this attitude as a great aid and stimulus in directing one's energy and ability to the practice of Dharma."

After this, one should contemplate impermanence, the transitory nature of existence, the fact that everything that comes into existence passes out of existence eventually. The effect of contemplating impermanence until one has a feeling for impermanence and an awareness of impermanence in one's own stream of being is to make one aware of the passing of time, so much so that one resolves not to waste a single instant, but to make use of whatever time remains in one's life, however long or short, to achieve Buddhahood, not only for oneself, but in order to help others. Only in the short time that we are in the human existence can we do something that will really help others.

When one contemplates the faults of Samsaric existence and comes to acquaint oneself with the possibilities of existence and the pervasiveness of suffering in all forms of existence, one begins to feel that there is an incredible amount of suffering in Samsara. This is suffering, which, when you really think about it, no one, no single individual could possibly tolerate. It is an incredibly painful and frustrating form of existence. With this feeling and understanding of the pervasiveness of suffering, the depths of suffering, the inescapability of frustration and misery, one resolves or will resolve to transcend the limits of Samsaric existence, to reach enlightenment, and to reach

enlightenment not only for one's own sake, but also to enable others to be free from what is an ocean of suffering.

Through applying oneself to the contemplation of karma: through coming to understand what the effects of unwholesome action are, what the effects of wholesome action are, what constitutes unwholesome action, what constitutes wholesome action; through all this one gradually comes to understand how Samsaric existence works. One can make use of this knowledge not only to improve one's position within the realm of Samsara but gradually to make use of karma through the abandonment of unwholesome action and the cultivation of wholesome action, to reach freedom from Samsara, and eventually to reach full enlightenment.

When one has these kinds of determination and motivation and direction to one's Dharma practice, one has extracted a great deal of benefit from these contemplations. These contemplations are especially beneficial in providing one with the impetus and the drive to persevere in Dharma practice. Until one realizes the stage of one-flavor in Mahamudra, one needs to contemplate these every day.

After these contemplations, the next step is to go for Refuge. The first thing to enable one to go for Refuge is to understand very clearly what is meant by the Fully Awakened and Enlightened Mind or Buddhahood, what is meant by the Dharma, and by the Sangha, the Lama, the Yidams or meditational deities, the Dharma protectors. Through studying what these things mean, what they are, through studying what qualities they possess, what power and capability, dynamism and energy, what love and compassion, what blessing and inspiration -- through learning these things well, there is no possibility that you will not be filled with faith and confidence in the possibility of achieving enlightenment, and in the possibility of receiving refuge and shelter.

The next step is to use this basis of faith -- faith which comes through clear and simple understanding, through belief, and through the desire to reach enlightenment -- to use these three kinds of faith as a basis for prayer, praying for refuge, for the blessings of the Three Jewels, and the Three Roots, for realization, for the clearing away of obstacles to Dharma practice, for the inspiration through the blessings of the Three Jewels, and for suitable facilities and circumstances to reach enlightenment. When you come right down to it, the main method, the most important aspect for clearing away obstacles, for orienting oneself towards Full Enlightenment, and for creating conditions through which one can come to practice Dharma is prayer to faith in the Three Jewels, which over the course of time will mean that one receives their blessings and inspiration, and perseveres until one does achieve enlightenment.

Then the understanding of the lack of self of an individual and the lack of self in phenomenal reality, the basic understanding that all phenomena are empty, devoid of any intrinsic being, is the very basis for the possibility of achieving enlightenment. If one regards oneself and reality

as being substantial entities, there is no possibility of achieving enlightenment or Buddhahood. It is through understanding that phenomena are empty, that these things which appear to us arise just as appearances do in a dream, are like magic, like an echo, that one is able to achieve Buddhahood. With the realization of the emptiness of all phenomena, what becomes the activity of Buddha, of enlightenment, working for the benefit of sentient beings until all beings are liberated from the Samsaric existence, is the contemplation and cultivation of love and compassion now.

Love and compassion for all sentient beings and the development of a compassionate concern and the enlightening attitude are the seeds which develop into Buddha activity and enable the welfare of all sentient beings to be accomplished with the achievement of enlightenment. So in Buddhism, especially in Mahayana Buddhism, compassion and emptiness working together, not apart from each other, are the keystones, are the very basis of this tradition of Buddhism. Without an understanding of emptiness, without the cultivation of compassion, one cannot even consider such a tradition to be the Mahayana or the Great Vehicle. It is because of the extreme importance, crucial importance, of both emptiness and compassion in the Mahayana tradition that we discuss these topics over and over again.

All Buddhas that have in previous times achieved Full Enlightenment through realization of emptiness, spent countless aeons gathering accumulations of merit and awareness, and clearing away mental obscurations. So we who are embarking upon the achievement of Full Enlightenment, need to clear away obscurations and to accumulate merit. This we do through taking refuge, prostrations, mandala offerings, confession of unwholesome karma and various meditations. In order to reach Full Enlightenment, it is necessary to clear away obscurations, gather accumulation and to receive the blessings through faith and prayer. We have the most concise and powerful means of doing these practices in what we call the foundational practices. It is just to provide this preparation which is so necessary for the achievement of enlightenment, that we need to do these practices now. We should work as hard as we can at doing them. One could achieve Full Enlightenment through the clearing away of obscurations and the gathering of accumulations, but it takes rather a long time. To achieve enlightenment more quickly, one makes use of the special, powerful techniques of the secret path of the Vajrayana.

Principally, one makes use of the techniques of transformation and perfection which constitute the principle practices of the Vajrayana. It is through the transformation of all impure manifestations into pure manifestations of enlightenment through the techniques called Transformation and Perfection which enables one to reach full enlightenment so quickly. These techniques are used in the Chenrezig meditation, and all of you will have received the initiation

for Chenrezig which ripens one's stream of being, the scriptural authority for the text on Chenrezig meditation which provides the support for meditation, and the instructions for this meditation which enable one to achieve liberation.

In order to make meditation truly effective, it is very important that some control be gained over our mental faculties. This kind of control is best cultivated through the development of tranquillity meditation, the meditation through which the mind comes to rest peacefully, one-pointedly without distracting thoughts. There are many teachings and many techniques through which one can establish the mind in tranquillity. In the path of the sutras, one makes use of focusing the mind on the empty nature of all phenomena or on the form of a Buddha or on a particular thing, whatever it may be, on the coming and going of the breath, for instance. Any of these that people find conducive can be practiced as a means for bringing the mind to rest, enabling one to gain control over the direction and concentration of one's attention.

In the Vajrayana there are again many different techniques. One can focus the mind on the form of a deity, on the sound of a mantra, on the mind in Samadhi or aspects of the form of a deity, on particular letters -- all of these also will serve as a basis for establishing the mind in peace without distraction. One needs to practice this and achieve this ability until the mind will rest of its own accord and just come to rest and sit completely still. When one has achieved this ability, it is very easy for penetrating insight directly into the nature of mind to be demonstrated.

The Dharma that has been taught for the past month or so, the Dharma which many of you listened to and learned is not shallow. It has a tremendous meaning; it is very deep and profound. It is not brief, it is not just a little. These teachings have many ramifications, many aspects which need to be learned and studied more and used for objects of contemplation until they are instilled within one. So in the past, one has heard, in reality, a vast body of very profound teaching; particularly the teachings concerning emptiness and compassion which need to be practiced and developed every day to the best of one's ability.

If one learns all about these things, and meditates upon them, studies them, this will be very beneficial to you. Don't just do Dharma when you feel like it and then forget about it when you want to do something else, but work on learning about Dharma and meditating every day regularly, as hard as one possibly can. If one always brings one's energy and discipline to Dharma practice, gradually one will cross the various paths, reach the various stages of spiritual realization. People like us who practice the Dharma feel that because we don't achieve enlightenment quickly, because no indications that we are traveling the five paths and ten stages to spiritual enlightenment arise soon, that the teachings we have been given are not very deep, not very profound. This

is not the case at all. The failure here rests with ourselves as individuals. We are not very diligent, we do not apply ourselves to Dharma very hard.

It is possible to achieve Full Enlightenment in one lifetime. It is possible. It has been shown by Milarepa, who went off into the mountains and without any concern for worldly affairs, devoted himself day and night to the practice of meditation and the practice of Dharma. Through tremendous diligence and strenuousness, he did achieve enlightenment in one lifetime. He meditated day and night without any kind of distraction whatsoever. But we take the point of view: a day and a night constitute 24 hours and if, out of those 24 hours, we spend more than an hour or two on Dharma practice, we're very pleased and we think we've done something; and very few of us are capable of spending more than an hour or two out of a day without distraction. That is the problem right there. It is not the fault of the teachings, not the fault of what we know, but just our own lack of drive or lack of diligence which prevents us from reaching enlightenment very quickly. If you come to understand very clearly what these foundational teachings mean, what their significance is, and apply them and work hard at Chenrezig meditation, so that when you sit down to do it you know exactly why you are doing this meditation, how this meditation is done; if you bring your mind to bear on the meditation without distraction, and understand well all of the facets to Chenrezig meditation so that you become very familiar with Dharma practice; or if you do the four foundational practices -- in doing these things, one trains the mind in focusing on a single object and does all of the practices properly without any confusion.

Once you have established this foundation of Dharma practice, this basis for Dharma practice, and understand transformation and perfection, then you can be given initiation for the six Yogas of Naropa: heat yoga, clear light yoga, bardo yoga, transference, dream, and phantom body. If you have been able to train your mind so that it can rest completely in tranquillity without any distraction whatsoever then you can study Mahamudra and come to realization in the three stages of one-pointedness, the three stages of away-from-play-words, the three stages of one-flavor, and the three stages of no meditation; or study the nine yanas in the Dzok Chen tradition arriving eventually at the realization of Ati-Yoga and Maha-Ati. All of these teachings I can give to you with a solid and definite understanding of the foundations of Dharma practice.

The Dzok Chen tradition is essentially a Nyingma tradition and has traditionally nine stages or nine vehicles. It is not actually so different from the new teachings which are those of the Kagyu, Gelu, and Sakya Schools. They are called new and old because of the time that they came to Tibet, the Nyingmapa tradition being the first tradition to come. In both traditions, the first three are the Vehicle of the Shravakas, the Vehicle of the Pratyekabuddhas, and the Vehicle

of the Bodhisattvas. In the new teachings, the next three are the three lower tantras: the tantra of action, the tantra of knowledge and the tantra of yoga. The Nyingmapa tradition has three different names for these, but the teachings at these three stages are essentially the same. In the new schools, the last three stages are the father tantra, mother tantra, and the non-dual tantra. In the Nyingmapa, these three stages were called Maha, Ani and Ati, so that these are different names for essentially the same system of teaching. The father tantra concentrates on developing the stage of transformation; the mother tantra concentrates on developing the stage of perfection; and the non-dual tantra concentrates on integrating perfection and transformation together. That is for the new schools. In the old school, the Nyingma school, Maha concentrates on the stage of transformation, Ani on the stage of perfection, and Ati on the integration of these two into the same practice.

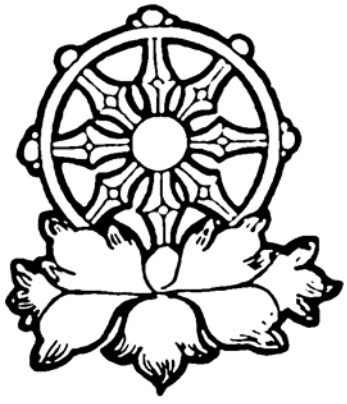
When one builds a house, one first builds a very solid foundation to it and then one can build as many stories to the house as one wants to. There's no point in building a house which doesn't have a solid foundation. In the same way, when one has a very solid foundation in Dharma practice and understands really what one is doing, then one can learn all of the various practices and techniques, and make use of them and apply them. But there is very little point in having this knowledge and teaching until one does have a very solid foundation. So when all of you have a very solid foundation in Dharma practice, know the foundations of Dharma, of meditation, and understand the Chenrezig meditation, then you can receive further teaching in all of these things and in all the aspects of Dharma.

The teachings of the Kargyüa tradition come through Tilopa, Naropa, Marpa, Milarepa and many other very highly attained individuals. The special teachings of the Kagyupa order are: the Six Yogas of Naropa and Mahamudra. The tremendously powerful blessings of the Kargyupa order and the extreme potency of the techniques and teachings of the Kagyu school have resulted in many individuals coming to Full Enlightenment in the course of this tradition, so much so that all other schools of Buddhism in Tibet, had great respect for the Kagyupa system, especially the Six Yogas of Naropa and Mahamudra, and called the Kagyu system "the ocean of attainment" because of the tremendous numbers of individuals who have made use of these teachings to reach Full Enlightenment. All of the schools of Buddhism in Tibet have their particular strong points. The Gelukpa school are completely unrivaled in their practice of the perfection of morality; the Sakyapa school are unrivaled in their scholastic learning and their understanding of the sutras and tantras; the Nyingmapas are completely unrivaled in their practice of meditation and their application of Dharma; and the Kagyupas are completely unrivaled in their attainment. We are very, very fortunate individuals indeed. So really, if one has the

diligence and has the patience and forebearance, one can really and truly reach Full Enlightenment.

Q: A person was going to see his Lama to take lay ordination and to do this he had to cross a border. There, they asked him questions, which if he had answered truly would have prevented him from being able to go see his Lama to take ordination. So he lied in order to take the vow not to lie. If a person has vows, in order to further the Dharma, is it alright to lie?
A: In this kind of situation, there is unwholesome karma in not keeping the vow strictly, but the motivation behind it alters the karmic picture. In reference particularly to lying, such a lie would not constitute destroying the ordination of a lay practitioner of upasaka ordination. The act which destroys the ordination completely is to lie about one's spiritual attainment or to lie to one's Lama. This destroys the ordination; it is the root commitment. The next worst form of lying is to lie to deceive and cause injury to other beings. These are the worst forms of lying. In the final analysis, it depends upon one's attitude and motivation. If one is standing on a street corner and one sees a person running past one and another person coming after him with a knife, and the person says "Where did he go?", and you're pretty sure that the person is going to do injury to the person who's fleeing, then to say, "I'm not sure; I really didn't see who went by," is helping someone, although strictly speaking, it is a lie. This is quite a different situation.

Q: Can Rinpoche describe the stages of transformation and perfection in Chenrezig meditation?
A: In Chenrezig meditation, the stage of transformation is practiced through conceptually imagining that oneself and all others are Chenrezig and have Chenrezig's physical form; that all sound is mantra; and that mind, awareness are inseparable from emptiness. Meditating in the conceptual framework in this way is the practice of the stage of transformation. Letting the mind rest in its natural state, empty at the end of meditation is the practice of the stage of perfection.



SHENPEN ÖSEL

The Clear Light of the Buddha's Teachings Which Benefits All Beings

VOLUME 3, NUMBER 1 APRIL 1999



The teachings of buddhadharma, which can enable the practitioner to discover the state of total enlightenment, still exist. They are still accessible. So we have a choice. We can choose to follow the path and to attain the state of enlightenment, or we can choose to wander about in confusion, which will lead one into various states of rebirth [replete with suffering]. Certainly we have this choice.

HIS HOLINESS KYABJE KALU RINPOCHE

Mind, Karma, Ego-formation, and Liberation in Tibetan Buddhism

By His Holiness Kyabje Kalu Rinpoche



His Holiness Kyabje Kalu Rinpoche

On September 11, 1982, at the Blaisdale Institute for Advanced Study in World Cultures and Religions in Claremont, California, His Holiness Kyabje Kalu Rinpoche gave a teaching on mahamudra. The following is an edited transcript of that teaching, which Rinpoche gave in Tibetan and which was translated orally by Lama Chökyi Nyima.

Let me say that I am delighted to be able to come to this gathering today and to be with the sponsors of this event and those of you who have come to hear more about the teachings of the buddhadharma and to imbibe the nectar of the teachings and understand for yourselves more of what these teachings have to offer.

The kind of search that begins to take place when someone begins to understand or at least begins to think about the nature of their existence is an indication that there have been certain positive karmic actions and tendencies in previous lifetimes which have established and reinforced positive tendencies in this life which have caused that search to begin.

In this particular instance, when one begins to examine one's mind or one's experience, one begins to question: What is going on here? Who am I and why am I

here? This is the kind of questioning that begins to arise in this kind of positive search.

What this means is that one's latent potential emerges at a certain point in one's life due to circumstances in one's situation, or perhaps in relation to the world situation. Then one begins to question, one begins to use one's intelligence, and one begins to seek answers to such fundamental issues. The fact that this kind of questioning—this kind of very noble endeavor—can arise in the mind at all indicates a considerable consolidation of positive merit in previous existences. It is quite an incredible development, brought about through an accumulation of merit, of positive thought and action in the past. It points to a receptive part of our consciousness that something in us has risen beyond a mere animal state of existence or mentality. An animal mentality is only concerned with enough to eat, enough to drink, a place to sleep for the night, and so on—just a moment-to-moment existence.

Now comes a period of gestation, an attempt to formulate the questions: What is the relationship between me and the universe about me? Is there greater meaning behind what we are experiencing? What is it that I want this relationship between me and universe around me to be?

The very fact that this kind of search or questioning can arise in the mind at all—what is the nature of mind or what are the spiritual teachings, such as Buddhism, that can lead one to a correct understanding of the nature of mind—is not only amazing but very hopeful. This kind of thought arising in the mind is an indication of a very meritorious and positive tendency which is arising or emerging in this situation.

It is in response to that kind of noble motivation on the part of you all that I have been moved personally to return to the West, and to try to explain what I understand and experience of the teachings of Buddhism in order to help people in their search for deeper understanding. I am now seventy-eight years old, so this journey has posed some difficulty to me, but I refuse to let that daunt me, because I feel that there is real need for people to have further information and further understanding. This is what has brought me on this present tour through the centers of Southeast Asia, beginning in Calcutta, and traveling on to North America. This is what brings me here for the fourth time to the United States. Particularly, I feel that to discuss these ideas in a country like America—which is so wealthy and prosperous and which offers its people such a high degree of personal freedom, and which offers as well, such a high level of education—is very beneficial, because people here have the freedom and intelligence to meet and to understand these kinds of concepts and to understand them to a great degree. So I feel that presenting the dharma here in America creates a great degree of benefit to the people who live here.

All of us have a vague or naive understanding of the mind

All of us have a vague or naive understanding of the mind. We all know that we have a mind, and we think in terms of "my mind." We have the idea that "I have a mind" and so we say "my mind." But how much do we understand about the nature of our minds and the nature of our experience? Actually there is a great deal of ignorance and a great deal of misunderstanding and confusion as to what exactly is going on. What exactly do we experience? What exactly do we mean when we use the word, "mind"? When we look at our mind, rather than finding control, precise understanding, and insight, we find that there is emotional confusion in the mind. There are all kinds of passions which arise in the mind, such as attachment, aversion, stupidity, anger, jealousy, pride, and so on. All of these things are continually boiling up in the mind as a result of this emotional confusion and thus we experience a great deal of frustration, suffering, and pain.

Understanding the nature of the mind is something that has a great calming and cooling effect on all of that boiling turmoil in the mind. It is as if we had a pot of boiling water and into it we threw a cup of cold water. The boiling ceases immediately. The activity immediately calms to a certain extent. Even mere intellectual understanding of the na-

ture of the mind can be very beneficial in helping one to sort out the emotional confusion and eliminate the suffering that it causes.

To begin with, let us take, for example, the eyes we see with. The eyes are situated in the face and with these eyes we can see anything in the outside world. That is the function of the eyes—to see clearly. But the one thing that the eye cannot see clearly is the face itself, even though it is so close to the face. It simply does not work that way. There is a fundamental lack of recognition, a fundamental inability of the eye to see the face in which it is situated. In the same way, what we, as sentient beings or unenlightened beings, now experience is this fundamental lack of recognition. The mind simply does not directly experience its own true nature. So this fundamental ignorance or this fundamental unknowing of the mind is the root of all problems—the mere fact that there is this lack of direct experience.

Perhaps we should define terms. What do we mean by mind? When we speak of mind we mean that which is aware. That which gives rise to thoughts, emotions, feelings, such as "I'm happy or I'm sad." That which experiences all the thoughts, states, and emotions that arise is what we mean when we speak of the mind. Not the contents but that which experiences the contents.

The nature of mind itself is what we term "emptiness" in Buddhism. Mind itself has no color, form, shape, or size. Mind has no limiting characteristics that one can ascribe to it. So, in speaking about the mind, one is speaking about that which is intangible. Mind is completely empty or devoid of these kinds of limiting characteristics. We might use the example of open space, such as the space in this room, when talking about the nature of the mind. Because mind is as intangible as the space in this room, you cannot describe it. The space in this room has no color, shape, nor size. There is simply space in the room.

The mind simply does not directly experience its own true nature. This fundamental ignorance or this fundamental unknowing of the mind is the root of all problems

If the space in this room represents mind, then we need to take into account that in this particular space there is also a kind of illumination. This is not a dark room. We can see perfectly clearly. If all the sources of illumination were shut off or blocked at this point we would be in total darkness. We could not see a thing. There would be space, but no clarity. But the fact is that we have illumination from electric light and natural sources which makes the room very bright and clear and we can see everything perfectly clearly in the room.

Mind has its own kind of illumination, although not in a visual sense. It is not as though there were a kind of lighting up of the mind or that the mind would light up or that the kind of illumination we are speaking of is any kind of visual perception. But rather it is the inherent ability of the mind to experience. The fact is that mind can experience. Mind, being no thing in and of itself, nevertheless experiences everything. That potential to experience is the illuminating potential of mind—the illuminating nature of mind. So in speaking about the mind, we can make reference to the fundamental intangibility of the mind and the illuminating potential which it demonstrates.

On a practical level, this illuminating potential of mind, this ability to experience, is something we encounter when we sit quietly by ourselves and think of a place very far away like New York or San Francisco. We can call that place to mind immediately. There is the possibility of thinking of, remembering, or recalling that place. This is an example of this illuminating potential of mind.

The space in this room and the illumination in this room are not two things that we can separate. They are two different aspects of a unitary experience. In the same way, when we refer to the intangible nature of mind, the essential emptiness, and the clarity or illuminating nature of the mind, we are not speaking of two separate things, but two aspects of one experience.

We have not yet completed our description of mind itself. We have space in this room which we use as an analogy for emptiness, and we have illumination. But we do not have an effective consciousness. We do not have anything other than empty and illuminated space. With mind we have something more. We have the actual awareness that can decide—"this is form," "this is sound," "this is such and such a shape." We can make judgments and we are conscious of the particular details of a situation. That is the unimpeded manifestation of mind, which is also the dynamic intelligence or awareness of mind as well. So by describing mind in and of itself rather than the contents of mind, we are speaking of something which is essentially intangible. By this we also mean the illuminating potential and the dynamic unimpeded manifestation of awareness.

Perhaps at this point we could use a kind of approach to allow oneself to experience this fundamental nature of mind rather than the particular content of mind. We must consider that most of us have the idea that the mind is located in the brain or in the heart region or some other fixation of where the mind is. This is not particularly helpful at this point: Mind has no particular location; it is not in any particular part of the body. This state of bare awareness or fundamental awareness is prior to a state of any attachment to any particular state. It is not a particular place in the body nor a particular locality or object in the environment. It is simply intangible, clear, unimpeded nature of mind itself.

This fundamental nature of mind as intangible emptiness, illuminating clarity, and dynamic unimpeded awareness is what we term, in the Buddhist tradition, *tathagatagharba,* buddha nature, the seed or potential for enlightenment. It is that inherent nature of mind which emerges as the fully enlightened experience. It is that which allows the fully enlightened experience to take place in the first place. This is something that is shared by each and every living being, human or otherwise. Anything that is sentient—anything that has consciousness—inherently has this fundamental purity or nature of mind in its make-up.

This fundamental nature of mind as intangible emptiness, illuminating clarity, and dynamic unimpeded awareness is what we term tathagatagharba, the seed or potential for enlightenment

We find in the Buddhist teachings that Buddha Shakyamuni said, "This tathagatagharba—this seed for potential enlightenment—pervades all forms of life. There is not a single being that does not have this as part of its make-up." To give this experience a name for reference, or simply to label it for practical purposes, in the Buddhist tradition we refer to this fundamental nature of mind as tathagatagharba—the seed or essence of enlightenment. It is the potential for enlightenment.

Referring to the causal factor for enlightenment, we find reference in one of the tantric scriptures of Buddhism to the effect that all beings are born enlightened, but incidental obscurations are blocking the experience of enlightenment. Once those obscurations have been removed that experience simply emerges and becomes actualized and we can experience the original clarity of our minds. We might think of this tathagatagharba potential as a seed just like a living seed that can grow into a flower. If one takes a seed and nurtures it, cares for it, and goes about things the right way, one can produce a flower from that seed. In the same way, if we recognize the inherent nature of mind and its potential and learn how to cultivate it—learn how to cause it to emerge through spiritual practice—then we ourselves can actualize that experience. We can become a buddha. We can become completely enlightened.

Another label which we give to this state or this experience in Buddhism is *jnana* or transcending awareness, primordial awareness, to which we sometimes add the word *alaya*, which means

fundamental or original awareness. We could perhaps think of this in terms of a practical example. If we think of clear, transparent, pure water before any pollutants or sediments have been added, we note that the water is pristine in its clarity and transparency. Or perhaps you might think of a sky totally free of any clouds and the sun shining brilliantly in the sky. There is again no obscuration and nothing in the way—nothing obscuring or limiting the experience at all. Now given that there is this naturally pure, positive nature of mind, then where has all this negative conditioning come from? Where have the negative aspects of confusion and suffering arisen from? How has the clear, pure, transparent water been polluted by sediment?

First and foremost there is the lack of direct experience that we mentioned previously—the fundamental ignorance or unknowing, which we call the *obscuration of knowledge,* the fact that the mind does not see itself, is not directly aware of its own nature. In Buddhism this is not something to which we ascribe an origin. We do not say that at a certain point it happened that mind could not see itself, that mind lost this direct experience; but rather, when we speak of the beginningless cycle of existence, we say that mind has always been obscured by this ignorance. It is co-emergent with or co-existent with consciousness itself.

Another example which is often used in the text is gold. Since there is gold there is tarnish forming on the surface of the gold. In the same way as long as there is unenlightened mind there is and always has been this fundamental ignorance. This fundamental lack of the direct experience and understanding of the nature of mind is the basis of all the other problems and levels of confusion and obscuration which we now experience. The technical term which we use for this basic level of ignorance or basic unknowing in Buddhism is *co-emergent ignorance,* which indicates that it is co-emergent or simultaneous with consciousness itself. As mind arises, so does this ignorance. Practically speaking, it is impossible to speak of the mind separate from this ignorance in our present state, and so it is co-emergent with mind itself.

This co-emergent ignorance has always been there in the same way that the eyes have always been unable to see the face. From the moment that we are born and begin using our eyes up to the present time, we have never yet seen our face directly. It simply does not work that way. It has always been the case that mind can experience anything but its own nature. This fundamental ignorance is built in, so to speak.

Given that this is the case, a further distortion takes place. The essential intangibility or emptiness of the nature of mind in and of itself, is distorted into what we experience as the self or subject—something solid, real, or existent in and of itself, something tangible which we experience as the self or the subjective pole in our experience. Then the illuminating potential of the mind, which can and does give rise to all of these appearances and experiences that mind undergoes, is distorted into the objective pole of our experience, into the phenomenal world and the sensory objects that we experience as separate from the self. At this point a dualistic split has already taken place. We experience the distortion of the essential intangibility and illuminating potential of mind itself in a subject/object frame of reference that we think of as the basis of our on-going experience. Again we are going to label this and give it the name, *obscuration of habitual tendencies.* From beginningless time, just as there has been ignorance of mind, there has also been this habit of experiencing in terms of subject and object.

It has always been the case that mind can experience anything but its own nature. This fundamental ignorance is built in

This is a state or condition that will continue if we do not attain enlightenment. If one does not transcend the ignorance and obscuration which lead to this distortion, then this state is permanent. One cannot expect such a fundamental

habitual tendency to simply wear itself out and disappear. Instead, it continues to reinforce itself and will do so as long as the individual does not attain enlightenment.

Even in the dream state, when we go to sleep and have a dream, we can see this fundamental dualism as part of our experience, as an on-going experience of something which carries over from waking consciousness. Even though one goes to sleep and dreams and experiences an entirely different realm than the physical waking state of existence—with all sorts of projections of mind playing themselves out in the dream—there is still the fundamental perception of "I" and "other." It is still that basic dualistic split that permits all the other more complex aspects of the dream state—such as pleasure, happiness, pain, and so on, to take place, because there is that underlying on-going dualistic element in our experience.

In the future when each and every one of us comes to die, that is, when the physical body dies and is disposed of, the mind goes on to experience a totally formless non-physical state of experience, a totally disembodied state, in that there is no physical basis for the consciousness at that point. There is, however, a continued impression in the mind of some kind of embodiment, some kind of mental body. There is still a fundamental split, in that the appearances that arise in the mind are projected into the environment and experienced as something other than mind itself. So even in the bardo state, the after-death state between physical death and physical rebirth, there is the on-going habitual tendency of mind to experiences self and other.

We have the distortion of this essential, intangible nature of mind into something solid and tangible—the ego or subject. The illuminating potential of mind is distorted into something other, which is projected as separate from the self. Now based upon that, and given that there is this dualistic framework, emotional reactions develop between subject and object. So an emotional complexity of mind, which we call the *obscuration of afflictive emotions,* or the *obscuration of kleshas,* develops based upon this dualism.

Initially, there are the patterns of either attraction, or aversion and repulsion. In other words, there is a love-hate relationship between subject and object that mind perceives in the world around it. That is the beginning of the most basic level of emotional confusion in the mind. And so given that there is this fundamental split in the first place—the subject/object split of self and other—then the situation arises where the subject or the object is pleasing to the self, and also there arises the situation where the object is threatening or repulsive. As well, there is an element of stupidity, mental dullness or apathy in the situation, in that one is simply not aware of what is really taking place. Instead, one is caught up in the superficial appearance of the emotional situation.

We have the distortion of this essential, intangible nature of the mind into something solid and tangible—the ego or subject. The illuminating potential of mind is distorted into something other

In seeking the basis of emotional confusion in the mind, we first distinguish three patterns: attraction or attachment, aversion, and stupidity or dullness. These are the three basic emotional patterns in the mind. The question then is: What experiences this dualism? What is experiencing self and other and all the emotional reactions between self and other? Mind itself, due to its inherently intangible, illuminating, dynamic, and unimpeded nature, is experiencing dualistic mind.

It is good to pause for a moment to reflect on this and to attempt to experience for ourselves whether this is the case or not, whether what has been described is what is taking place.

The unenlightened being we have examined so far has a fundamental lack of direct experience. Mind does not experience its own essential intangibility, its illuminating potential, or its dynamic and unimpeded awareness. Because of this fundamen-

tal lack of direct experience, our experience has been distorted into a subject/object frame of reference. And a certain level of emotional confusion has set in based upon this dualistic frame of reference. We are caught up in emotional reactions due to the syndrome of subjects being attracted to or repelled by objects which is based on the basic misunderstanding of what exactly is taking place.

Further development of emotional complexity takes place in the following way: From the attachment syndrome, an emotion of greed (avarice or grasping) develops. Based upon aversion, anger and jealousy develop. Based upon stupidity, pride develops.

We find reference in the Buddhist tradition to six basic emotions: three primary emotions and their three secondary developments. In fact, the complexity does not stop there, because from any one of these primary emotions, thousands of secondary ramifications, variations and permutations can develop. There would seem to be an almost infinite number of different emotional situations, if one wished to analyze them and assign a particular primary emotion as the dominant factor. We find described in the tradition that there are 21,000 emotional states based upon attachment, 21,000 based upon aversion, 21,000 based upon stupidity, and 21,000 in which these forces appear in combination. In an attempt to describe this emotional complexity the tradition describes it as the 84,000 different emotional states, 84,000 types of emotional afflictions.

Because of this emotional complexity based upon fundamental confusion, we behave in certain ways: physically, verbally, and mentally. We react to emotional confusion through these three gates. These actions, be they physical, verbal, or mental, by repetition become tendencies and these tendencies become reactive habits. These reactive habit-tendencies, once they are established, lead to specific results in our experience later on. There is a causality between one's reactions and one's experiences. This is the level of obscuration that we call the *obscuration of karma.* The karmic level of these tendencies reinforced by physical, verbal, and mental actions or thought patterns is based upon this confusion. Therefore, this confusion itself is directly or indirectly harmful both to oneself and to others, because it perpetuates the confusion.

We are caught up in emotional reactions due to the syndrome of subjects being attracted to or repelled by objects, which is based on the basic misunderstanding of what exactly is taking place

These four levels of confusion or obscuration are dependent one upon the other. Not that one is arising after the other, but simply that one is based upon the other. The confusion in the mind is first and foremost the lack of direct experience of mind's essential purity, the inherent transcending awareness which is the nature of mind itself. Due to this fundamental ignorance in the mind, the dualistic frame of reference—the fixation of self and other as separate and independent entities—develops. This is the second level of confusion which is based upon this primary lack of direct experience of the true nature of mind.

Based upon this dualistic clinging to self and other, a mass of complex emotional confusion, the 84,000 afflictive emotional states, has developed, which is the third level of obscuration.

Finally, the fourth or the gross level of obscuration is the karmic level of all of these unskillful and negative tendencies, reinforced through physical, verbal, and mental actions and thought processes based upon emotional confusion.

In our present confusion then, as unenlightened beings, we experience the totality of these four levels of obscuration all at the same time. The inherent purity of mind has not been lost in us and cannot be lost, but it is obscured to the point that what one experiences is one big state of obscuration. The impurity, which is the confusion, covers the pure nature of the mind as clouds obscure the

sun.

The single most important element in our experience, which binds all of that confusion together, is egocentricity, the clinging to the reality of self or ego, the thought, "I am." We might say that it is the glue or the binding that holds the obscurations together.

Until there is illumination of all of those levels of confusion and obscuration in the mind, then there can not be a true state of enlightenment or realization. Given that the water has already been polluted by sediment, then the idea is to recover its original purity and transparency. Given that the sky has become obscured by clouds and fog to the point where the sun cannot be seen, then the idea is to clear away the clouds and fog banks so that one can see and be warmed by the sun without hindrance. Once we understand and experience this essential intangibility and this illuminating quality, then the dynamic and unimpeded awareness of the manifestation of mind can begin to loosen the bond of ego-clinging. At that point, this almost incredible binding stricture, which the clinging to self and to the appearances of reality produces, can dissolve.

To use these physical, verbal, and mental faculties in skillful spiritual practice is to eliminate the karmic level of obscuration

Once this initial loosening takes place, then one can begin to use one's physical, verbal and mental capacities in a skillful and productive manner. This is why there are physical spiritual practices such as prostrations. This is why there are verbal spiritual practices such as recitation of mantra and prayers. This is why there are mental spiritual practices such as meditation and various states of mind generated through meditation. To use these physical, verbal, and mental faculties in skillful spiritual practice is to eliminate the karmic level of obscuration, is to counterbalance negative karmic tendencies and eventually to remove them as factors of, or leading to, confusion.

More specifically, through the practice of meditation, one develops the experience of shamatha, which is the experience of stability or calmness of mind, the ability of mind to rest in a given state without emotional confusion and distractions. At that point, one begins to eliminate the third level of obscuration, the level of emotional confusion.

The next phase of meditation experience is one we term the vipashyana experience, which is insight into the nature of mind. This is often technically termed egolessness or the experience of egolessness, the egolessness of the individual self or ego and the egolessness of all phenomena as independent entities in and of themselves. In the experience of vipashyana one begins to realize that both the ego and the objects and situations we perceive in the external world lack any ultimate reality. With the vipashyana experience—insight into the nature of the mind—the second level of obscuration, dualistic clinging, is eliminated. [While the third and fourth levels of obscuration are regarded as *gross, emotional obscurations,* the second and first levels are regarded as *subtle, cognitive obscurations.*]

Then finally, developing beyond this experience of insight, there is a fundamental transformation of unknowing to a state of knowing, changing a state of unawareness to a state of awareness, from ignorance to a state of direct perception and direct experience of mind. Then mind can see or experience its own nature. This is what we term the mahamudra experience. Mahamudra means "great symbol," which is a code word for the direct experience of the fundamental nature of mind. At this point the most subtle level of obscuration or level of confusion in the mind has been removed. Ignorance has been transformed into intelligent awareness.

This is how we define buddhahood, the attainment of complete enlightenment. The word "buddha" is a Sanskrit term which was translated into Tibetan as *sangye. Sang* means to eliminate, in the sense that all of these levels of obscuration and confusion in the mind have been eliminated. *Gye* means simply to manifest or unfold, which refers to the unlimited expression of the inherent

awareness and nature of mind that ensues upon enlightenment. That is the definition of buddhahood, the illumination which allows this manifestation.

The nectar, the elixir which allows one to effect that transformation, the illumination which makes such unfolding take place, is contained within the teachings of dharma. It is the function of the spiritual teacher to give these teachings and that in fact is what this process requires. Having received these teachings then one absorbs them. One actually takes them in and experiences them through one's own practice. Then one can become enlightened. One can effect that transformation, become a buddha, and become completely enlightened. So when we speak of a sentient being, an unenlightened being, and when we speak about a buddha, an enlightened being, we are not speaking about something here and something else over there. The transformation seems to be this simple: There is a state of unenlightenment or there is a state of enlightenment, and all that is necessary for one to become the other is for that transformation to be effected.

It is only in the human state of rebirth that we have the intelligence necessary to perceive the situation we are in and to effect the transformation necessary to become enlightened

There are many lower states of existence that we cannot directly perceive—the hell states, the ghost realms, and the animal realms that we cannot directly perceive in our present limited circumstances. We can, however, see a great deal of other kinds of animal life around us. We can directly perceive the life in the ocean, on the land, and in the air, including insects. All of these forms of life, all life that is sentient, have inherent in their make-up, this potential for enlightenment. And we can see quite plainly that in the vast majority of these animal states of existence there can be no appreciation of mental states and that there can be no steps made towards actualization of mental awareness. The mind is so obscured by ignorance—there is such a fundamental lack of intelligence in animal life—that the kinds of concepts we are discussing today are completely closed to their kind of mentality. It is only in the human state of rebirth that we have the intelligence necessary to perceive the situation we are in and to effect the transformation necessary to become enlightened. So, while these other forms of life have this potential, it is temporarily blocked and unavailable to them because of the limitations of that state of rebirth.

This is not to say that any one of these beings could not at some future point attain enlightenment in some other state of rebirth, because the situation is a very complex one due to the backlog of karma which is quite literally infinite. There have been infinite cycles of rebirth up to the present time. In every sentient being there has been an infinite reinforcing of positive and negative tendencies. In the case of confusion, only negative karma has been reinforced. However, it is possible that positive or virtuous tendencies can be established. And because these tendencies play themselves out, one after the other according to their relative strengths, it is possible from the point of view of spiritual awareness that at a certain point in the future any one of those non-human forms of life could pass from that form of life and attain a much higher form of life in its next rebirth. At that point, connections with spiritual teachings and teachers could then be established and such beings could attain enlightenment. They could discover their own buddha potential and effect the transformation to enlightenment. So we cannot rule out the possibility that in particular states of rebirth this path will be open to them.

In presenting his teachings, the Buddha Shakyamuni spoke of karmic causality as the most crucial concept for understanding the spiritual path and the transformation that the teachings of the buddhadharma can effect. The Buddha talked

very extensively about causality, the infallible interdependence of cause and effect on a karmic level, the states of happiness produced by positive and virtuous physical, verbal, and mental actions, and the negative and harmful results and states of suffering and pain caused by negative and unwholesome actions.

The way in which the enlightened mind expresses itself through manifesting and being active in the world to lead beings to enlightenment is quite incredible. So it should come as no surprise to us that we see parallels in the various religious and spiritual philosophies that develop. For example, if we take a look at the Christian teachings on karma we can see that while it is not labeled in that way—it is not perceived of as a karmic process—there is nevertheless an emphasis on one's actions and the effects of one's actions. There is definitely some causality recognized between the actions that one commits and the experience that the mind and body undergo in the future. In this way Christianity and Buddhism are similar. They may not speak of the process in the same way, or use exactly the same labels, but many parallels can be seen. For example, in the Christian tradition the attitude may be one of acting in accordance with or in opposition to the will of God. And so there is the idea that certain kinds of actions are acceptable in the eyes of God and are in accordance with the will of God, which lead to positive results that will benefit the person performing the actions, while, on the other hand, there are actions which are contrary to the will of God, which produce suffering and pain for the person committing the action.

In the Buddhist tradition we speak of one's own karma, those tendencies of mind, speech, and body which one has established, the results of which one will have to personally experience. In this way the karmic process is more self-contained, and it is expressed as one's own actions coming back upon one. But the end result is the same. In either case there is a basis for a moral choice. This is based upon the understanding that certain actions produce positive results and certain actions produce negative results. In reference to the different ways of expressing the inevitable interdependence of cause and effect, we have a saying in Tibet: "Whether you beat someone or strike someone the result is the same—a negative action with a negative effect." In both cases you are hitting the person. On this level the two doctrines present the same concept in a different way, but the end result is the same. There is a basis for moral choice in both the doctrine of karma in Buddhism and the doctrine of divine punishment and reward in Christianity in accordance with whether or not actions are in accord with the will of God.

There is a basis for moral choice in both the doctrine of karma in Buddhism and the doctrine of divine punishment and reward in Christianity

The way this karmic process is explained in the buddhadharma is that the impure aspect or mind, the fundamental ignorance of mind and the many attendant states of cognitive and emotional confusion and obscuration of mind act as a basis upon which the karmic tendencies can form or develop. For example, the fundamental state of unawareness is like the earth upon which seeds can be planted. These seeds represent the karmic tendencies which are reinforced by our physical, verbal, and mental actions. Once a seed has been planted, for it to come to fruition there needs to be the support from the earth and soil, nourishment of the soil, water, light, heat, and so forth. Without these circumstances the seed will simply remain inert. When all the circumstances that the seed requires are present, then it germinates, grows, flowers, and multiplies. It comes to fruition. In the same way, any karmic tendency which is established and reinforced through a particular action is stored in some sense in that fundamental state of confused awareness. It is a *latent* tendency until such time as the circumstances in the environment within the mind itself provide an avenue by which that tendency can

emerge and become an active part of one's experience and mature as an aspect of one's experience.

The pure nature of mind, the original transcending awareness which is the fundamental nature of mind as we have described it—essentially intangible, empty of limiting characteristics, no thing in and of itself—this essentially intangible experience which also exhibits illuminating potential and dynamic unimpeded awareness, is not something that is subject to birth or death. It is not something that arises at any given point and then disappears at another point. Essentially intangible as it is, mind is not subject to birth or death. It is an infinite process without beginning and without end. On the fundamental level of mind itself we are speaking of something eternal.* Mind is not subject to the process of birth or death because it is no thing in and of itself. This essential intangibility of mind exempts it from being subject to arising from any one point and falling away at any other point. On the other hand, the confused state of awareness which we experience because of all of the four levels of obscuration that we have been describing, gives rise to appearances and experiences which are not marked by this eternality. They are subject to change. They arise and they fade. There is a continual coming and going of projections, appearances, experiences, thoughts, emotions, and so forth in the mind. There is this continual instability which is the basis of frustration and pain in one's individual consciousness. This has been the case up to the present time and will continue to be so as long as the individual does not attain enlightenment. As long as there is no transcending of the confusion which produces these impermanent and unstable experiences there will continue to be the suffering and pain as well as the merely temporary attractive states of pleasure and happiness that occur on the mundane level. There will continue to be an on-going flux in the mind of unstable states of pleasure and pain, of happiness and unhappiness, without any end in sight. For true and permanent happiness and benefit to occur it is necessary to transcend the whole process which gives rise to those unstable appearances.

*Editor's note: Rinpoche is speaking here from the point of view of Shentong Madhyamaka.

We experience a physical body now. The physical body is a result of the maturation of various karmic tendencies, and whatever the mind experiences it experiences through this physical body. The maturation of these various karmic tendencies brings about a particular state of physical existence. Even if that physical body is totally destroyed—perhaps it is bombed to smithereens to the point where there is not a single trace of that physical body left—at that point the mind continues and, due to the trauma produced by death, enters into a state of unconsciousness. This state of unconsciousness lasts for only a few days at the most, whereupon there is a re-awakening of the mind. At this point, the mind begins to experience what we term the bardo state—the after-death state or the intermediate state between death and rebirth. During this time, the world is as real to the individual consciousness as the world we now experience is to us in our waking state. The mind ascribes to its own impressions and experiences in the after-death state the same amount of reality as we ascribe now to our own world. So the physical death of the body does not constitute the death of the mind.

The physical death of the body does not constitute the death of the mind

When the Buddha Shakyamuni described this karmic process he spoke in terms of previous existences. Not only had there been previous existences that the mind had undergone, but one could actually look to one's physical body and to one's actual situation in this life to determine, to some extent, what the karmic tendencies in previous existences had been. So he said at one point, "If one wants to understand what the mind has experienced, look at one's present physical body." Is the body a strong, healthy, long-lived body? Does the person enjoy health or fame or influence? These are results of meritorious and positive karmic tendencies which have led to such states and experiences. The Buddha also said that if a person is wealthy, this is a sign that they were generous in

previous lives in which they shared their wealth, and that through the merit gained thereby, karmic causation has led to the experience of wealth for them in this life. If, on the other hand, a person is subject to poverty and want and deprivation, then this is a sign that there has been theft and taking from others and harming and depriving others in a previous lifetime.

If the mind and the body of the person are happy, the person is healthy, and that person has lived for a long time, then this is a sign that the person has nourished and cherished life in previous lifetimes. On the other hand, if a person experiences a great deal of pain, suffering, illness, and disease and dies very young, then this is a sign that the karmic tendencies from previous lives were produced by the taking of life, killing, and causing physical or mental injuries to other beings. The Buddha spoke of this direct correlation between karmic tendencies established in previous existences and the actual physical body and station and situation in life one experiences now.

The Buddha Shakyamuni said, 'If you want to see where the mind has been, look at your body; and if you want to see where the mind is going, look at your present actions'

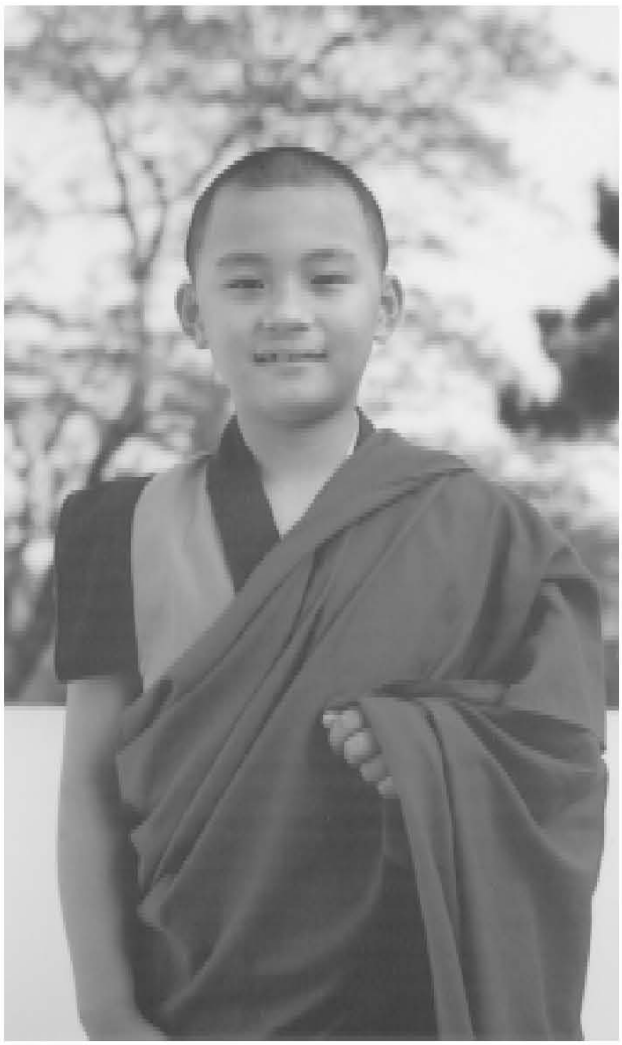
But this process also takes into account future states of existence, without which, in fact, spiritual teaching would be of no use at all. If it were not true that the mind goes on to experience other states of existence, then there would be no need for spiritual teachings. If the mind died with the body then the only benefit available to us, even on a very temporary level, would be to work in the world as much as possible to develop the greatest extent of happiness and fulfillment in this life alone, and that would be it. But all spiritual teachings recognize that mind goes on to other states of experience. If that were not the case, then there would be no need for any spiritual teachings, and they would not have arisen in the first place. But there is this understanding of a causal relationship between our mental continuum and future states of existence that is fundamental and crucial to all spiritual traditions.

The Buddha also said that not only can one go to one's physical body and experiences in this life to determine previous karmic tendencies, but one can also look at one's actions in this life to determine one's future experience.

The Buddha Shakyamuni said, "If you want to see where the mind has been look at your body; and if you want to see where the mind is going look at your present actions." If one's actions are motivated to a great extent by anger and malevolence, if one takes pleasure in stealing from and hurting other beings—and this includes killing and hurting animals for pleasure as well—and if the tendencies in one's mind are continually strengthened and reinforced by thoughts of such things, then these are the patterns that can lead the mind to a rebirth in hell. And even if a mind with such tendencies is not reborn in a hell realm and is somehow able to attain human rebirth, one will undergo sickness, suffering, and a short life that is miserable because of the karmic result of that kind of malevolent activity. On the other hand, if one's actions are those of cherishing life and are motivated by benevolence and altruistic concerns for others, then karmic tendencies are established which can lead to rebirth in a god realm. This is still in the cycle of rebirth, but in an extremely evolved, comfortable, pleasant, and happy state of existence. If the mind does not attain to such a high state of rebirth but to a human rebirth, then it would enjoy a productive long life, healthy, happy, and prosperous as a result of the positive karmic effects of the positive tendencies established by such benevolent actions in the past.

We tend to think that the prosperity, wealth, and security that we enjoy in this life are directly dependent upon our immediate efforts of studying and working hard to build up security and stability and so forth. No doubt that is a factor and there is certainly causality on that level as well. But there are situations where we simply cannot justify that

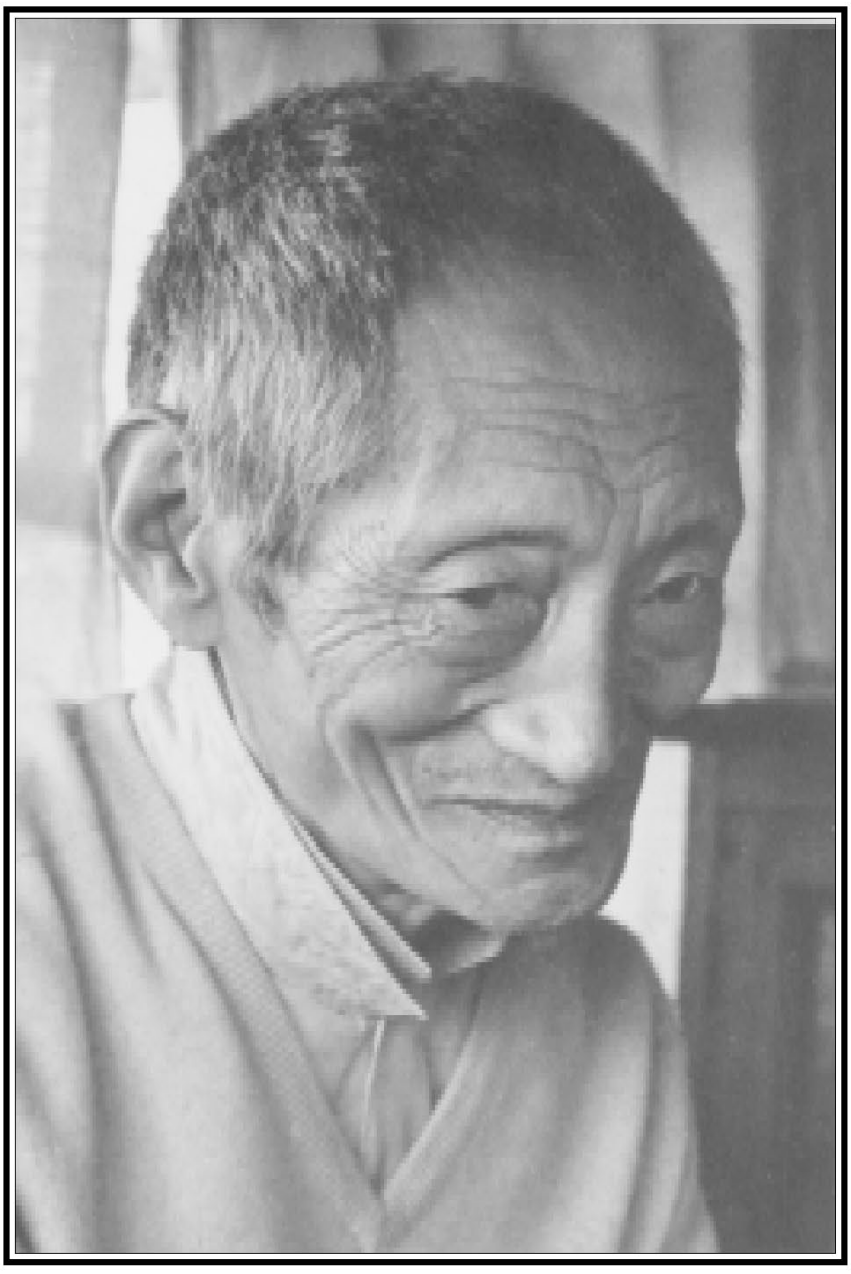
kind of understanding as the only way of explaining things, because when a rich person or a rich family has a child and that child has done no work but is born into wealth and is immediately wealthy, then there is no reference to the child's direct efforts in his or her present life to acquire a high station of wealth. In the same way, we may see a person who is born into a family that is very poor and the child may starve and experience extreme mental and physical suffering from the start, without having done anything in this life to deserve that suffering. What helps to explain this seeming contradiction is the idea that the karmic process is the result of negative karmic tendencies that were generated in and already existent in previous lives and that were reinforced by negative actions in previous lives and that consequently produce an experience of poverty, want, and suffering in this life, though there may be seemingly nothing in the immediate situation to justify such an experience. So it is these kinds of situations that impress upon us the validity of the karmic process of causality as it is described and demonstrated, which is the relationship between actions and their results in our experience.



Yangsi Rinpoche, the reincarnate Kalu Rinpoche

In experiencing human rebirth we have a very fortunate opportunity, because only the human experience affords one the opportunity to exercise a certain degree of free will, and thereby affords one the opportunity to establish the kind of karmic habits that will direct one toward enlightenment or at least to higher states of rebirth. However, one can also quite easily establish negative karma that will ensure the mind a lower state of rebirth. One is, in a certain sense, at a pivotal point between an upward or a downward direction. One has the choice to go to a higher state of rebirth or to a lower state of rebirth. In an animal rebirth the mind is far more limited because of the limitations of this lower realm. The mind there has very little choice. An animal is driven by its own instincts and impulses to commit actions which in many ways reinforce negative karmic tendencies leading to lower states of rebirth. The qualities of faith, compassion, benevolence, and altruism, which are conducive to spiritual development—and on a mundane level to positive karmic tendencies being established and reinforced—these avenues are closed to animal life.

During this morning's session we have been concerned for the most part with the state of things as they are now, the different levels of obscurations that we all experience as unenlightened beings in the cycle of rebirth and the various states of experience in the cycle of rebirth and so forth. We have been speaking about things from the point of view of samsara. Later on today we hope to go more into the concept of nirvana.



His Holiness Kyabje Kalu Rinpoche

Mahamudra: the Essence of All the Buddha's Teachings

The following edited transcript is a continuation of Rinpoche's September 11, 1982, teaching on mahamudra. Rinpoche gave the teaching in Tibetan; it was orally translated by Lama Chökyi Nyima.

By His Holiness Kyabje Kalu Rinpoche

This nature of mind that we have been discussing—the essential emptiness of mind or intangibility of mind, its being "no thing" in and of itself, but nevertheless, exhibiting an illuminating potential, and a dynamic unimpeded awareness—are terms that one has probably never heard before.* But through the grace and blessing of the Buddha Shakyamuni, we have teachings which can expose us to this truth. They not only confirm for us that we have this true nature of mind inherently in our make-up, but also that, through the skillful application of the techniques and methods of buddhadharma, we can experience and actualize that pure nature in attaining enlightenment.

It is mind, on the one hand, that experiences all of the confusion and all the illusions and obscurations which give rise to the experience of samsara [the cycle of conditioned rebirth and all of the states of experience within that cycle of rebirth]. It is mind which gives rise to and experiences all of these situations. On the other hand, it is the same mind which is inherently unimpeded and gives rise to and experiences all of the qualities and potentials of the enlightened state of mind. So, whether we are speaking of the unenlightened state of being or the enlightened state of being, everything happens within the mind itself; nothing falls outside of it. It is mind which experiences both of these states.

In our particular case, being human and enjoying this human state of rebirth indicates to us that there has been a considerable development and establishment of merit and virtuous, positive karmic tendencies in our previous lifetimes. Furthermore, it would seem we have had a connection with the three jewels and the tradition of dharma—all of which is coming into maturity in this life. We have this physical body as quite a fortunate state of rebirth and we are able to make contact or re-establish contact with these teachings and understand and apply them.

The embodiment that we now experience is a physical one, which is nevertheless mental in origin; it arises from the mind. Its origin, ultimately speaking, is the mind. When we go to sleep and dream we experience the dream state, which is a different kind of embodiment. The mind does not experience through the physical body at that point, but it experiences a purely mental body, which is another kind of embodiment based upon habitual tendencies in the mind. These tendencies can be subtle ones of dualistic clinging and obvious ones based on our experiences during this life, which form patterns that arise in the dream state. Furthermore, in the future, when each and every one of us dies, the physical body disintegrates and the mind goes on to experience another state of being. This is a disembodied state, in that there is no physical basis for the consciousness. Nevertheless, there is a sense of embodiment in the mind which we term the mental body. In that situation there is still an impression of "I." I exist. And so the three states—the physical body which is the maturation of karmic tendencies, the dream body of habitual tendencies, and the mental body of the after-death state—constitute different elements of rebirth, which follow one after the other in a continual procession.

The essence or quintessence of all of the Buddha's teachings are those teachings which describe and point out the mahamudra experience. This term mahamudra in Sanskrit means "supreme symbol" or "supreme seal," like a seal on a document, and is translated into Tibetan quite literally as *chak gya chenpo,* [phyag-rgya-chenpo]. *Chak gya* in Tibetan means "seal" and *chenpo* means "great" or "supreme." The term *mudra* in Sanskrit or *chakgya* in Tibetan can be broken down further into two syllables. The first, *chak,* is an honorific word in Tibetan for "mind," which literally is a code word for sunyata or the empti-

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***Editor's note:** The Tibetan terms being translated here are *tong, sal, magakpa,* which literally mean empty, clear, and unimpeded or emptiness, clarity (lucidity, luminosity), and unimpededness.

ness of mind and all phenomena. This is the essential intangibility and the ultimate non-reality of mind and all phenomena. The second syllable, *gya,* refers to the all-embracing nature of this experience, outside of which no aspect of one's experience falls. It refers to the all-embracing awareness of the essential emptiness of mind and its experiences, and the all-embracing emptiness of all phenomena. *Chenpo* in Tibetan, or *maha* in Sanskrit, means great or supreme. It indicates that this is the ultimate experience and there is nothing greater. So the term mahamudra refers to the all-embracing awareness of the emptiness of mind and of each and every aspect of one's experiences.

The term mahamudra refers to the all-embracing awareness of the emptiness of mind and of each and every aspect of one's experiences

On the one hand we find this term *mudra* or "seal" or "symbol" which can be explained as a cipher or code word for this condition, emptiness, outside of which no aspect of one's experience exists or happens. We also find reference in Buddhism to the *maha ati* teachings, in Tibetan *dzogchen,* which means the "supreme perfection" or the "supreme completion." This term refers to a state of being which is all-inclusive, which is complete and embraces all of one's experiences in their entirety. So again, there is nothing that falls outside of this experience or this state of mind. There is nothing that is not included in this experience; it is complete in and of itself. It is supreme perfection and supreme completion. This is the term *dzogchen.*

In the dzogchen tradition we find that the teachings which expose one to this concept are so profound that, according to the tradition, if one meditates upon them by night, one will attain enlightenment that same night, and if one meditates upon them by day, one will attain enlightenment that day. In some cases, if a person is fortunate enough and has the proper karmic background, it will not be necessary to meditate at all. If that person simply hears these teachings then they will bring about that state of realization. It is also possible that if one encounters or hears the mahamudra teachings, in a single instant one can become enlightened. In this case, one is dealing with a very direct path to enlightenment.

So we might wonder—is this really true? Well yes, it is true. This transformation can be effected. If the fundamental ignorance or the lack of the direct experience of the nature of mind is transformed into awareness, then in an instant that transformation can be effected. It is only necessary for that fundamental transformation to take place. But practically speaking, of course, these four levels of obscuration seem very solid at this point. We experience them as being very solid impediments or barriers to direct experience. Until those levels of obscuration have been thinned out, that kind of transformation is going to be very difficult.

What needs to happen in order to develop this experience of mahamudra—this direct experience of the nature of mind? There are two fundamental elements in one's spiritual transformation: one's own efforts in the purification of one's negativity and mental and emotional obscurations and one's own efforts to develop positive qualities such as merit and awareness, and one's devotion to one's guru, one's spiritual teacher, which also plays an essential part in bringing about this transformation. These two fundamental elements will bring one to the attainment of the mahamudra experience.

In the Buddhist tradition we sometimes, technically, call this pure, fundamental nature of mind, before any distorting element of confusion or obscuration sets in, "co-emergent transcending awareness,"* which is co-emergent with consciousness itself in that it is the inherent nature of mind without all of these obscuring factors. Referring to this attainment of enlightenment termed the mahamudra experience—the state of co-emergent

*__Editor's note:__ The term *yeshe* is more frequently translated as "wisdom" or "primordial awareness" these days, which would then give one "co-emergent wisdom" or "co-emergent primordial awareness" in this case.

awareness—we find a reference in one text which states that in order to bring about the emergence of transcending co-emergent awareness, the only effective means are one's own efforts in the purification of obscurations and the development of merit and awareness and one's devotion to and reliance upon a qualified guru. One should understand that any other approach would be stupid. One would be wasting one's time with any other approach than these two methods.

This is not to say that it is in every case necessary to work extraordinarily hard to attain enlightenment and experience mahamudra. It depends on the circumstances. If the person is a very spiritually sensitive and mature individual as a result of lifetimes of spiritual development and purification and the development of merit and awareness, and so forth, then a more or less instantaneous transformation could take place. If that kind of person with those qualifications meets a skillful, enlightened teacher in the proper circumstances, then they could attain the experience of mahamudra immediately. It is possible, but it depends upon the circumstance.

What kind of qualities would that kind of person have? That kind of spiritually sensitive person would have faith and conviction in the teachings they were receiving. When they heard discussions on the nature of the mind and the sunyata experience, the emptiness of mind, there would be the kind of conviction that said: "Yes, this is true, this is the way it is." They would have unswerving confidence in the information they were receiving. They would also have an unswerving faith in their guru as a fully qualified and realized being. There would be no doubts on that level, in terms either of the teachings or of the teacher. They would also have an intense compassion for all other beings and the understanding that, while each and every being has this potential to become enlightened, all the confusion and obscurations which block that direct experience create endless suffering and frustration for all beings. That would be the source of their compassion. Such a person would have intense dedication and diligence in their spiritual practice so that any particular task that was required, any particular practice that needed to be worked through, would be met and carried through with complete diligence and commitment. If all of these qualities come together, then one has an extremely spiritually sensitive person with acute capabilities which allow this very rare transformation to take place instantaneously.*

Given that one is not perhaps such a person with extremely acute capabilities, who is spiritually mature, but is, in fact, on a lesser level of attainment, at a level of preparation, how does one go about attaining this state of ultimate awareness? The situation that unenlightened beings find themselves in is similar to what we described earlier with the sun shining in the sky. The sun may be there in the sky but it is obscured from our view because clouds cover it. If one is going to see the sun one is going to have to clear the clouds out of the way first. If one has sufficiently thick levels of obscuration and confusion in one's mind then one cannot have that direct experience immediately. It simply cannot be an aspect of one's experience now. When that is the case, then one must work at clearing away those obscurations to the point where direct experience can take place. That is the function of one's practice. One must eliminate the various levels of obscuration and confusion in the mind in order to permit the inherently pure nature

The only effective means are one's own effort in the purification of obscurations and the development of merit and awareness and one's devotion to and reliance upon a qualified guru

*__Editor's note:__ In this regard, the editor once asked Lama Wangchen Rinpoche, who was the previous Kalu Rinpoche's nephew and who spent a great deal of time as a boy and young adult traveling with and serving Kalu Rinpoche, if he had ever asked Rinpoche when and under what conditions he had attained enlightenment. Lama Wangchen said, yes, he had asked that question, and that Rinpoche's answer was that his mind had always been the same all of his life, even in earliest childhood.

of mind to manifest itself directly.

Again, one does not need to give up in despair and think, well, since I am obviously not a very sensitive person with extremely acute capabilities, then it is hopeless for me. I have so many obscurations, so thick and so solid, that it is going to take me many lifetimes before I can work it all off. We are not meant to feel that way. The purpose of all the truly incredible teachings of both the sutras and the tantric teachings of the Buddha is to bring that transformation into effect very rapidly. One does not have to let these levels of cognitive and emotional confusion and obscuration play themselves out, so to speak, as one gradually chips away at them, attempting to come to the point where a significant experience can take place. One can actually take control over one's situation and effect this transformation through the skillful practice of these precious teachings. Skillful methods give one the means for a greatly disproportionate result in a very short term of practice. If one practices regularly, even for a few minutes or a few hours daily, one can eliminate the confusion and obscuration that took eons to accumulate. That is the particular blessing and efficacy of spiritual practice. It provides one with skillful and effective means of clearing away these obscurations so that in a relatively small amount of time, one can experience a great effect in one's total make-up.

If one practices regularly, even for a few minutes or a few hours daily, one can eliminate the confusion and obscurations that took eons to accumulate

We say there are many people who are interested in Buddhist teachings and many people who are practicing the Buddhist teachings, but how is it that they are not already enlightened? What is missing is the kind of commitment that is necessary, the kind of total involvement which can be seen in the life of Milarepa. This total involvement permits total absorption in spiritual practice; and it is only because we lack this kind of intensity of commitment that we do not effect the transformation to enlightenment more quickly. This can be demonstrated if we look at all of the activities that we engage in day and night, which simply involve us in the world and leave us very little time and energy for spiritual practice. If we totaled up our activity day and night, perhaps only one or two percent is really being directed to the dharma. Because there is a lack of intensity in one's commitment to one's practice, there is a commensurate lack of intensity in the results of one's practice. If we increased the time committed to spiritual practice to equal more nearly the time that we now devote to mundane activities, and involved ourselves at the same level of intensity, then we could effect this transformation. The transformation might not come about in this lifetime, as one might lack the intensity necessary, but certainly the transformation could happen in the bardo or after-death state, or within a significantly small number of lifetimes. In two or three lifetimes, one could effect the total transformation from a state of unenlightened awareness to a state of totally enlightened awareness.

Today we are discussing the question of mahamudra, the ultimate experience of the nature of mind that we have described as being empty and essentially intangible, mind as being "no thing" in and of itself, but nevertheless, exhibiting qualities which are an illuminating potential [cognitive clarity or cognitive lucidity] and the ability to experience the unimpeded and dynamic manifestation of awareness.

A way to confirm this empty, clear, and unimpeded nature of mind is simply to let the mind rest in its own natural state without any distraction or any dullness. This is a way of confirming the way or path one takes to attain the state of mahamudra. The point is that the mind does not look at anything—does not try to experience anything, but simply *is*. One lets the mind be in its own natural state without any distraction, but also with this bare spark of awareness, the dynamic quality of awareness not being blocked or impeded. The mind is neither dull nor is it agitated or dis-

tracted, but is simply resting in the state of bare, uncontrived awareness.

At this point, while the mind is resting in this empty state of non-discursive awareness, we could introduce an element of conscious thought and simply watch what happens. This could be a thought or an emotion, an experience of faith or compassion, or whatever. One could simply allow it to arise. One could stimulate the mind to give rise to a certain thought, emotion, or feeling tone. Or, if thoughts and emotions already exist, one could simply be aware of what happens. Is the thought that arises of the mind, is it separate from the mind, or is it identical with the mind? What exactly is happening when a thought arises in the mind? What exactly is going on? This is something one can confirm for oneself through this kind of approach. One can deliberately bring up the thought or emotion or feeling—either positive or negative. The point is simply to confirm for oneself what is happening.

No doubt each and every one of us has someone or something to which we are very attached. It may be a husband, wife, lover, or a particular possession or accomplishment to which we are very attached. If we have great pride in it, we are, therefore, very attached to it. We have a great deal of attachment and desire for that thing or that person. Using this particular approach in meditation—letting the mind rest in this state of intangible awareness—one can call the thought of that person or that thing or that accomplishment to mind. As that attachment to that person, situation, thing, or whatever arises then one can observe: Does it arise from mind itself, or is there something that exists in and of itself? If it does arise from mind, what does this mind look like? What is the mind like when giving rise to the desire or attachment? What does the desire or attachment look like? What kind of shape or color or form or tangibility does it have? It is useful to investigate the mind in this way.

At present, we have a vague or naive understanding of "I exist" or "I am, I have a mind." We are also very aware of the physical body. We think, my body, this body of mine, and we tend to regard the two as one. I am my mind and body together as one lump. And so we tend to feel or experience emotions arising on a physical and mental level at the same time, as though they were somehow inherent in the body and the mind. But actually, the origin of all these feelings, thoughts, and emotions is mental in nature. Ultimately speaking, the way these emotions arise in the mind has nothing to do with the body. We have simply conditioned the mind to experience them as if there was some physical origin for any given emotion, which is actually not the case. The mind is like a stern king and the body is like a humble servant. And it is the body's function to follow the orders of the mind. Mind directs the body in various activities and the body simply follows the mind without being an entity itself, having no identity in and of itself. Which means that without there being desire in the mind there would be no desire in the body. Without there being anger in the mind there would be no anger in the body. The body can only express itself in these ways because of what is in the mind to begin with.

Without there being desire in the mind, there would be no desire in the body. Without there being anger in the mind, there would be no anger in the body

So right now we have quite a problem because we experience our mind and body as a unit and we feel that whatever comes up in the mind must be immediately translated into physical or verbal action. We feel that there is no choice in the matter. Thus, when desire or anger arises in the mind we will go to any lengths to express it on a physical or verbal level. We will go through any hardship to make sure the anger or desire gets expressed on a physical or verbal level. This is our understanding, so we think it must happen that way: The emotions arise in the mind and body seemingly together, and there can be no other way of experiencing them. If this were really the case, then when we die, and mind and body separate, it would seem that the corpse would continue to feel desire and

anger and act accordingly. Even though consciousness would be absent, there would still be a capacity of the body to manifest these emotions and to play them out.

It is necessary here to understand how emotions arise in the mind and how the physical body is based upon the projections of the mind. We must understand more about the nature of mind itself, particularly the essential intangibility of the mind that gives rise to all of these emotions. Having understood the intangibility of mind and having understood that thoughts and emotions arise from the mind, then one needs to extend this understanding to see the intangibility of thoughts and emotions, given that they arise from an intangible and essentially empty state of mind. They themselves are a state of that intangible nature. They are not solid things in and of themselves.

If in fact, these thoughts and emotions—such as attachment, aversion, envy, anger, pride, and so forth—are not solid things, if they are intangible, then we do not have to go through all the trouble of playing them out physically, verbally, or mentally. All of that becomes meaningless, if they are, in fact, nothing in and of themselves. Even if one understands this concept only intellectually—this concept of the emptiness of mind and the emptiness of thoughts and emotions which arise from the mind—and even if one does not develop this understanding further by experiencing it directly in meditation, one should know that a great deal of the trouble can still be eliminated simply by understanding that this is the case, that the projections of the mind are as intangible and empty as mind itself. It is for this reason that the Indian mahasiddha Nagarjuna said in one of his texts: "Wherever emptiness is appropriate, everything is appropriate. Wherever emptiness is not appropriate, nothing is." The point he was making is that when approaching meditation, if one has this basic understanding of the emptiness of mind and all that is projected and experienced by mind, then whatever particular method or technique is used in meditation will be very effective. But without this basic understanding of emptiness, no technique is going to be very effective. It all hinges on this fundamental understanding.

If in fact, these thoughts and emotions . . . are not solid things, if they are intangible, then we do not have to go through all the trouble of playing them out physically, verbally, or mentally

Emptiness should be defined at this point. Emptiness is not what we mean when we say that a house is empty or a container is empty—that there is an absence of something. That is not the case at all. The term here is used to indicate that the mind in and of itself is empty of, or devoid of, limiting characteristics. It cannot be pinned down as being such and such a color or such and such a shape or size or in such and such a location. Those kinds of tangible limiting characteristics are totally inapplicable to mind. And so we say that mind is empty.

The emptiness of mind is something that can actually be demonstrated empirically. It might not be demonstrated in a way that we are willing to accept right away, but we could indicate the emptiness of mind just as we can indicate any object and say, "That is what it is like." If we consider all the years we spent at home and going to school getting an education and continually accumulating knowledge, then we might see that all of that knowledge does not go anywhere. It does not go somewhere in America or in this town or in this body. In fact, it is doubtful that the body could hold it all, there is so much of it. Where does it go? It does not go anywhere because mind does not behave according to such parameters. Learning is not a thing that has to be put somewhere. It is an expression of mind as essentially intangible or empty of limiting characteristics. Because mind is inherently empty, no thing in and of itself, it should not surprise us that a projection or manifestation of the mind is equally empty.

The same kind of process that we described earlier for karmic tendencies which are established and reinforced in the mind, applies here as well, because the learning that one does is a kind of potential—a causal factor which is stored in a certain sense. It is a latent tendency. The fundamental confused consciousness* is a storing ground for these tendencies. This is not meant in the physical sense of storing, as something that you put somewhere, but in the sense of that latent tendency being stored until such time as circumstances cause it to emerge.

In the case of learning, we establish a tendency which is then put on hold until such time as we require that knowledge. When one comes into a situation where all the circumstances require that knowledge to come forth, it does, because one has already learned it and one knows what to do and so one goes ahead. The cause and effect relationship is perfectly valid. One can use this example as the basis for understanding the karmic process—the validity of the cause and effect relationship of an action and an experience, one leading to the other. In this way there is a connection to the latent tendency, which is not lost but remains latent until such time as the circumstances impel it to mature. This is what is known as emptiness arising as cause and condition. The fundamental intangible experiences manifest or behave in certain ways according to causality.**

When one is engaged in the practice of mahamudra, there is a particular advanced level of realization which is termed *ro chik*, which in Tibetan means one flavor or one taste. At this point, the identical nature of subject and object becomes apparent. There is no longer a split between subject and object. Causality becomes empirically obvious. One can see the connections, not in a visual way, but in a way so that one can see a particular cause leading to a particular effect. It becomes extremely evident, though it may not be evident at our current level of understanding.

If we were to take all of the thoughts and ideas that we have in a single day or night and tried to contain them in this whole room, it is doubtful that the room could hold them all—if they had any tangibility or form. But these thoughts and ideas do not. This again exhibits the essential intangibility and essential emptiness of mind and its experiences.

Let us take another example that is perhaps closer to home. If all of the forms and objects which

*__Editor's note:__ Here the translator is referring to the *alaya vijnana*, which is fundamental dualistic consciousness, which is the root of samsara.

**__Editor's note:__ There are a number of important ideas that are being expressed here. The first is the emptiness, the insubstantiality of the cause, which we refer to as a latency, but which we could never find as any sort of substantial entity. If we were able, in an instant just before the ripening of any particular cause, to search all the infinite universes omnisciently, we would not be able to find that cause as a tangible, substantial entity. If we searched in the same way for the exact conditions which give rise to the ripening of that cause, we wouldn't be able to find them either. The cause—what we sometimes call the root cause or the karmic cause—we can never find as a substantial entity not only because it is an action, therefore intangible, and therefore not an entity, but also because it is always gone by the time the result ripens. For example, you might ask what is the cause of a child, and you might say a gestating woman in labor. But by the time the child is born and we can rightly say there is a child, the gestating woman in labor no longer exists, and while she does exist, there is no child. In this way cause and effect—gestating woman in labor and child—do not exist at the same time, and if they do not exist at the same time, how could one be the cause of the other? But at the same time we do know that there is a logic to the way things occur, and this logic is called interdependence. We know that in dependence upon the activity of copulation at the time of ovulation and in the proximity of a consciousness in the bardo and a bit of microscopic swimming around, an embryo is conceived. We know that in dependence on such conception, the process of gestation begins. We know that in dependence on gestation and a lot of good eating and many other factors the embryo will grow in size and the woman will swell and change shape. We know that in dependence on that, at some point the unborn child will find the womb uncomfortable and the woman will have pains and contractions and sooner or later the baby will be born. There is a logic to these interdependences which we describe in terms of karmic causes, conditions, and results, and in terms of the twelve links of interdependent arising. And we say that from the standpoint of relative truth—the way things *appear* to us—that this whole process arises in accordance with causes and conditions. But if we take the time to examine any of myriad causes and conditions involved, we will see that they do not exist inherently from their own side independent of other causes and conditions. And so therefore we say that they are empty of inherent existence. In the ultimate analysis—from the standpoint of ultimate truth—they do not exist. They are empty. This is called emptiness arising as causes and conditions. It is also called the union of emptiness and interdependence. It is also called the union of the two truths—the union of absolute truth and relative truth. And it is by virtue of a buddha's understanding all of this that it is said that a buddha understands both how things are, and how they appear.

one saw on television in the course of a single day had any tangibility they would probably fill the whole of Los Angeles. But they do not. They do not have that kind of tangibility at all.

We find this concept of emptiness a very fundamental one in the Buddhist teachings. In the *Prajnaparamita* sutras, the literature dealing with the perfection of wisdom and the experience of sunyata or emptiness, one finds very lengthy analyses of the experience of emptiness, which determine and explain it from different points of view. We sometimes find reference to the eighteen different aspects of sunyata, and to the very involved details of the analyses of this experience, which develops an understanding of the essential emptiness of that experience and of mind itself.

We can extend our experience of dreams to understand that all phenomena and all states of experience are fundamentally the same. They partake of the same illusory nature

In both the Tibetan and the Japanese traditions of Buddhism great emphasis is placed on this principle of sunyata and on the experience of sunyata during the course of meditation and spiritual practice. As well, *The Sutra of the Heart of Transcendent Knowledge,* the *Heart Sutra* as it is commonly called, is recited by practitioners of both these traditions. The language differs, but the essential concepts which are presented in that sutra remain the same. Both Tibetans and Japanese recite at one point in this text: "There is no eye, there is no ear, there is no nose, there is no tongue, there is no body, there is no mind," thereby denying the ultimate reality of all of these aspects of our experience as things in and of themselves.

But if one does not have an understanding of what is meant by these assertions, if one takes them at face value, it seems quite absurd. Someone is saying that there is no eye, no ear, no nose, and in fact, they do have eyes, ears, a nose, and so on, so what are we talking about? There seems to be a denial of what is quite obvious.

We can demonstrate the truth of these assertions by using the example of a dream. When one dreams one hears, sees, tastes, smells, touches, and thinks, yet none of the sense organs are being used during the dream. The mind is experiencing its dream as if the sense organs were being used, but there is no ultimate validity to that experience when one wakes up and the dream is gone. We regard the dream as something that the mind came up with—it was just a dream. We can extend our experience of dreams to understand that all phenomena and all states of experience are fundamentally the same. They partake of the same illusory nature—they are not real in and of themselves. There is no ultimate validity to phenomena in any case. It is on that basis that this teaching was given and is spoken or recited. If one does not have this basic understanding of emptiness and the appreciation of the intangibility of thoughts and emotions which arise in the mind, then, even if one concerns oneself with the practice of dharma and meditation, one is going to run into a lot of difficulty.

If one is practicing a meditation such as the meditation of Avalokitesvara, the bodhisattva of compassion, one meditates oneself in the form of Avalokitesvara. Then when one lies down to go to sleep, does the bodhisattva also lie down and go to sleep? We can run into problems like this, which bring about a certain logical gap in what one is doing if one is treating this meditation as too solid.

Once one has appreciated the emptiness of mind, it does not pose any problem. Emptiness does not get up or lie down. It is not subject to limitations. That kind of framework simply does not apply. So there is a greater freedom in the way one can use the mind when one understands that it is essentially empty.

Referring to the *Heart Sutra* again—no ear, eye, and so on—one also finds reference to a particular mantra, *Om Gate Gate Paragate Parasamgate Bodhi Svaha,* which is the mantra of the prajnaparamita doctrine. It condenses or encapsulates the sunyata experience into a verbal

mantra and this is described as the mantra which pacifies all suffering. The idea is that the mantra stands for the experience of emptiness, in which all suffering loses all ground to stand on and therefore there is no basis for the arising of suffering. This is the case once one has seen the essential emptiness of mind and all its experiences.

The point of all this is that when a person experiences extreme pain or suffering, the ideal approach to such a situation would be for them to understand that the experience arises from the mind. The mind is essentially intangible, essentially empty, and therefore, so is the experience. With that understanding and with the experience of the truth of that understanding, the ability of the experience of suffering to take hold of one dissolves. That is the ultimate answer to suffering—the ability to see through the illusory nature of the experience itself.

Understanding the fundamental nature of mind is crucial to one's future spiritual development and the ability to deal effectively with pain and suffering. It is like the cure-all medicine that can be applied in the case of any affliction. To one's worst disease one could apply this medicine and it would be effective. Then through cultivating that understanding of the nature of mind, one approaches the mahamudra experience—the direct absorption into the direct experience of mind on an on-going level. Moreover, as one comes to a correct understanding of the nature of mind, one begins to appreciate more and more the state of buddhahood, the realizations of bodhisattvas, and enlightenment. The more one has faith in these concepts and faith in those who have attained these realizations, the more one develops. And the more one develops spiritually, the more one has faith in these concepts and in the beings who have realized them, because one can see far more clearly just what is entailed. This understanding in and of itself boosts one's faith. Again, a correct understanding of the nature of mind develops one's compassion and empathy for other beings, because one can see the reason why all beings suffer so much. One can see that beings suffer so much because of this naive clinging to the situation of "I am real," "this is real," "there is nothing other than this right here." When our minds are conditioned by such dualistic ego-clinging, we are forced to suffer accordingly and to pay a penalty for that naive assumption. As one's personal understanding of the nature of mind develops through experience, one's compassion develops automatically. It simply arises as a matter of course.

This is the ultimate answer to suffering—the ability to see through the illusory nature of the experience

To speak for a moment in a formal Buddhist context—the first step in Buddhist practice is what is known as taking refuge—taking the vow of refuge. The context in which we take the vow of refuge is the appreciation of one's own limitations vis-à-vis the incredible potential and qualities and freedom from suffering that are inherent in the state of enlightenment that one will experience as one attains enlightenment.

First, in the Buddhist tradition, we take refuge in the buddha and in buddhahood itself, which is the state of being of total enlightenment: the manifestation of the infinite potential and the incredible qualities of mind inherent in the true nature of mind, and the transcendence of all suffering and pain.

Second, we take refuge in the dharma. These are the teachings which were presented by enlightened beings in order to allow all sentient beings in our situation to find our way out of our confusion.

Third, we take refuge in the sangha. This is the assembly of those who realize the truth of these teachings and in turn transmit them to others and act as spiritual guides and advisers to others.

In the Buddhist context the first step in spiritual practice is formally to take refuge in these spiritual principles—in the Buddha, dharma, and sangha—as one's source of blessing and inspiration. They represent the embodiment of all the

potential and incredible benefits that one does not experience right now, but which one could achieve through one's own practice. Without that initial faith in them, however, there would be no commitment and there would be no point to even begin the path, let alone to try to carry it through to fruition. That initial faith or confidence is what allows one or causes one to make the first step along the spiritual path.

Someone who has taken refuge, at least in the formal sense, is someone we might say is a Buddhist. The point of all this—the giving and taking of the vows of refuge—is not to make Buddhism the biggest group and to get lots of followers for Buddhism and to try to make everyone a Buddhist. This is not the case. The point is that this is the first step that someone who wishes to follow this path of enlightenment goes through in order to set themselves on that path. Having taken that step, that person can find sufficient inspiration, faith, and confidence to allow them to carry through with the personal attainment of enlightenment. This is the context in which the vow is given.

The vows of refuge are open to anyone regardless of their religious preferences, regardless of their race, regardless of any worldly aspect of their conditioning

If what we were trying to do here is to establish a Buddhist army to go in and invade some country, then we would have to recruit as many people as we could. That is not the point here. The point is to give the opportunity to as many beings as may wish to seek enlightenment. That is the reason for giving the vow of refuge, so that everyone who wishes to take that first step along the spiritual path may have the opportunity to do so. This is why the vows of refuge are open to anyone regardless of their religious preference, regardless of their race, regardless of any worldly aspect of their conditioning. The vows of refuge are open to any being who wishes to make this first step along the path.

With this first virtuous impulse that causes someone to take this first positive step of taking refuge, that person enters into what we term the path of accumulation, the initial phase of one's spiritual development. The first step is to take refuge. As one's practice develops and one begins to gather the means to effect one's own spiritual transformation, one develops along this path of accumulation. In the traditional literature this is described as taking the initial step on the path to enlightenment. Later there is an intermediate and an intensive or concluding phase on this path of accumulation.

With this understanding then, one engages in purification techniques to develop one's merit and awareness, and also in meditation techniques, such as stabilizing and calming the mind and developing insight, and so on. In this way one develops a working basis, a particular framework of practice, that one can apply and that one can make a commitment to carrying through with vigor, effort, and perseverance. When one makes this kind of commitment to one's practice, regardless of the obstacles presented by the situation one is in, and one begins to make something of one's spiritual path, then one is said to have reached and to be on the path of application. When, having gathered all the necessary prerequisites,* one begins to apply them, then at that point, one has entered the second stage on the path, the phase of application. Then, with forbearance in the face of obstacles, with vigor, perseverance, and commitment to practice, one carries on.

There are four stages which are recognized traditionally in the path of application. The first of these is technically termed warmth, the second is termed climax or peak. The third is termed patience—patience in a transcendental sense, that is, not in the ordinary sense of being patient. The fourth is termed the most excellent of worldly

*__Editor's note:__ i.e. when one has listened to and studied the dharma adequately to understand the basis of what one is doing, when one has thoroughly contemplated it, thought about it, and discussed it in order to clear up any of one's doubts or lack of understanding, and when one has received the requisite empowerments, spiritual authorizations through reading (*lung*), and meditation instructions.

dharmas.* Once one passes through these successive stages on the path of application, this takes one to the next path, termed the path of vision or the path of seeing. When one speaks of this path of vision, the first thing that is asked is, "What is seen with this vision that takes place?"

What is seen or experienced is the fundamental nature of mind. The emptiness of mind that we have been discussing begins to present the first glimmer of a stable on-going element in one's experience. At that point it is as if one were flying in an airplane and had already taken off. Any mountains, rivers, or valleys that would have been an obstacle if one were on foot, no longer present any problem. This first stable element of the realization of the emptiness of mind constitutes the first moment on the path of vision. It is like taking off, and what had been an obstacle previously, no longer constitutes an obstacle.

At this point, the connection between the blessings of the three jewels, of one's spiritual teachers, and of one's own efforts in purification bring about a situation where there is this realization of emptiness of mind and an increased freedom of mind. At that point, the emotions and thoughts that normally the mind is subject to have lost a great deal of impact. They are not totally absent, but they are far more weak, much less influential than they were, and mind itself—as opposed to emotionally afflicted mind and reactive mind—becomes able to take the dominant role. This state gives the mind greater freedom to express itself and to control its own experiences.

People are fascinated with the idea of the first, second, third, all the way up to the tenth level of bodhisattva realization. They are always saying, "What are the signs? What kind of signs are there that this is taking place? Do you see rainbows, or does this happen or does that happen?" No, what is happening is that this freedom of mind through realization increases—that is all. That is really all that takes place. There are ways in which this freedom does express itself. For example, suppose there were 100 different images of the Buddha, showing different colors, different postures and so on, in 100 different places around the world—in India, in China, in America, Canada, and in France—and one were required to meditate on these 100 different images of Buddha at one time. We would be doing pretty well if we could get one of them to stay in our minds, because our minds are limited at this point. But the mind at the first level of bodhisattva realization can encompass all of those 100 states of mind in a single instant with no contradiction, with nothing left out and no sense of conflict at all. The mind can simply embrace those 100 different images of Buddha in different colors and different locations and different postures in a single instant without any kind of problem.** There is such freedom of mind.

There is this limited freedom of mind that is beginning to express itself. It still has limitations but it is far greater than what we experience now. A story that might illustrate this concerns a tantric saint named Jomdara who had a particular transmission of a tantric cycle known as Hevajra. Having transmitted this empowerment and the teachings concerned with this meditation on the form of the deity Hevajra, Jomdara sent a student into retreat. The form of the deity Hevajra has sixteen arms and is quite a complex figure. The student meditated on this form and identified with this

*__Editor's note__: For further elaboration of the meaning of these terms and the stages themselves, see Chapter 18: The Aspects of the Five Paths, in *The Jewel Ornament of Liberation,* by Gampopa as translated by Khenpo Konchog Gyaltsen, Rinpoche, or in *Gems of Dharma, Jewels of Freedom,* which is a different translation of the same text.

**__Editor's note:__ Here and in subsequent passages, Kalu Rinpoche is referring to bodhisattvas who have attained their realization of the true nature of mind through the extremely long and arduous period of time required if one is only practicing the mahayana sutra tradition. Because this process takes so long, these kinds of qualities are said to be fully present at the time that they attain the path of seeing, which is the first moment at which, when meditating, they always have stable realization of emptiness or the true nature of mind. For those bodhisattvas who attain their realization through the practice of the mahayana tantra trandition, the vajrayana—through the practice of which one can attain enlightenment very quickly, even in one lifetime if one is extremely diligent—these kinds of qualities generally do not appear in that same lifetime. Such a bodhisattva, it is said, will attain the realization of dharmakaya at the time of reaching the path of seeing, but will attain the samboghakaya only after death. And it is said that if such a bodhisattva practices secretly and diligently in their following lifetime that all of these vast qualities will likely arise. For more on the nature of these qualities see note on page 30.

form in meditation. He attained quite a significant degree of success in his practice to the point that he felt as though he could actually manifest those sixteen arms. He felt as though he actually was the deity. At that point, the teacher, Jomdara, came to visit him to see how his student was doing as he had heard of the particular state that his student had reached. When he came to see him Jomdara said, "You should wash my feet." Now in India, of course, it is very hot and dusty and when someone comes to visit from a long journey and their feet are hot and dusty it is a mark of respect and courtesy to wash the visitor's feet in cold water. When the guru came to visit the student, he said he was quite hot and tired and dusty from the trip and so the student brought the water in a basin to wash the guru's feet. The guru said, "Wash one of my feet with each of your hands." So, with his left hand he began to wash the guru's right foot and with the right hand the guru's left foot. All of a sudden he looked down and the guru had four feet. That posed no problem. He simply emanated two more hands and washed the four feet. Suddenly there were eight feet. Fine, no problem, he emanated eight hands. Then there were sixteen feet, so he emanated sixteen hands. Then he found himself looking a thirty-two feet and he was stuck. He had treated his meditation of sixteen hands as so real and substantial that he could not get beyond that set number.

This is what we are talking about when referring to the limited ability of mind to express itself when it is without total mastery. Another story that can illustrate this limited or incomplete mastery over one's experience and the mind is illustrated in the context of miracles that took place between Milarepa, the great Tibetan yogi, and another Tibetan master, who was also quite accomplished, named Naro Bönchung. Naro Bönchung's particular miraculous power, however, still had some limits. When he and Milarepa were engaged in a contest of miracles, at one point they were beside a lake named Manosarowar, which is quite large. Naro Bönchung placed one foot on one shore and one foot on the other side and straddled the lake and became enormous in size and dared Milarepa to better him.

The mind that reaches the first level of bodhisattvahood can manifest 100 emanations in a single instant

Milarepa then completely covered the lake without the lake becoming any smaller and without his becoming any bigger. He was able to completely cover the lake, because he had reached the state of mastery where those kinds of dualistic limitations no longer played any part. He was beyond that kind of limited framework.

At the first level of bodhisattva realization there is this limited freedom of mind which permits the mind to express itself with greater freedom than we now experience. Instead of there being simply one physical body that the mind experiences, the mind that reaches the first level of bodhisattvahood can manifest 100 emanations in a single instant. This poses no conflict or logical problem at that point. In fact, the texts speak of twelve different qualities which are simply an expression of this freedom of mind which is beginning to develop.*

In the following bodhisattva levels—the second, third, fourth, and so on—it is written that these various qualities increase tenfold on each of the successive levels. By the time one is at the tenth level of bodhisattva realization it is said that one can enter 100 million states of mind in a single

*__Editor's note:__ For further elaboration of the various powers of bodhisattvas residing on the ten bodhisattva bhumis or levels, see Chapter 19 of *Gems of Dharma, Jewels of Freedom.* Gampopa describes the twelve particular abilities of a first level bodhisattva in the following way: "At best, in an instant, a short moment, just a fraction of time, they can: (1) attain a hundred profound absorptions and experience their stable fruition, (2) see a hundred buddhas, (3) most properly be aware of those buddhas' blessings [i.e. transmission of realization], (4) shake a hundred world systems [with the truth of their teachings], (5) visit a hundred buddhafields, (6) illuminate a hundred world systems, (7) bring a hundred sentient beings to full maturity, (8) live a hundred eons, (9) be excellently aware of the past and future up to a hundred eons past or hence, (10) open a hundred gates of dharma, (11) manifest a hundred emanations anywhere and (12) manifest each of these physical forms as being accompanied by a hundred other bodhisattvas."

instant, that one can produce 100 million emanations in a single moment.* There is this incredible freedom of mind which has developed.

With the attainment of total enlightenment—buddhahood—beyond this tenth level of bodhisattva realization, even this incredible level of limited freedom of the tenth level cannot compare to the unlimited freedom of full enlightenment, because at that point all limiting factors have been removed completely. There has been a total elimination of the four levels of obscuration that we spoke of earlier; thus, the unlimited potential of mind can express itself entirely, and so we cannot speak at this point in terms of hundreds of thousands, or of billions or trillions. There is simply no limit to what is possible and that is why we speak of the qualities of buddhahood as infinite. That is why we speak of their enlightened activities for the benefit of all beings as unlimited or infinite.

The teachings of buddhadharma, which can enable the practitioner to discover the state of total enlightenment, still exist. They are still accessible. So we have a choice. We can choose to follow the path and to attain the state of enlightenment, or we can choose to wander about in confusion, which will lead one into various states of rebirth [replete with suffering]. Certainly we have this choice.

***Editor's note:** It is likely that the translator got it wrong at this point, for in *Gems of Dharma, Jewels of Freedom,* Gampopa talks of the particular ability of a tenth level bodhisattva: "In one instant, a short moment, a small fraction of time, they can enter as many profound absorptions as there are pure particles in a thousand million, million 'countless' buddhafields etc. etc." Concerning the meaning of "countless," the translators, Ken and Katia Holmes write in a footnote on countless: "In the various systems of counting that were imported to Tibet from India, there are names for each multiple of 10, i.e. the equivalent of our words, 'hundred,' 'thousand,' etc. up to 10 to the 59th power. In some systems there are names for multiples of 100, reaching further than figures 120 numbers long. These figures were used, among other things, in Buddhism, to compare realities experienced by different sorts of beings—their relative lifespans, etc. 'Countless' signifies a figure beyond those having their own name, rather than something which was uncountable." Therefore, it would appear that Kalu Rinpoche's translator's figure of 100 million was a gross underestimation.



Lamas gathered in 1983 for a picture in front of the Main Shrine Hall at Kalu Rinpoche's monastery in Sonada near Darjeeling, India. At the time Rinpoche was bestowing the six-month cycle of empowerments called the Rinchen Terdzöd to a great gathering of Kagyu tulkus, lamas, monks and nuns, and lay people. In the front row, seated left to right are Tai Situ Rinpoche and Kalu Rinpoche. In the back, standing, are Khenchen Tulku Rinpoche, Saljay Rinpoche, Thrangu Rinpoche, Sangye Nyenpa Rinpoche, Tenga Rinpoche, Bokar Rinpoche, and Khenpo Dönyö.