

The Two Stages of the Vajrayana Path - Generation Stage and Completion Stage, by Sangye Nyenpa Rinpoche

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Part One

Good afternoon. Welcome back to our Dharma discussion. Now, as I do usually, I remind you to generate, or regenerate bodhicitta in order to benefit all sentient beings. Because of this, we are conducting the Buddhadharma with listening, reflecting and meditation.

My mind is dull and unclear, so I hope I can carry on now what the topic today is, kye-rim and dzog-rim.

Now, in Tibetan, we use the word *kye-rim* for the process of generating or creation, and for the other, {we} use *dzog-rim*, which means the process of accomplishment.

The practice of Vajrayana is very much related to these two processes, but for those who are lack knowledge of these two, then one should have knowledge of the general framework, or the basic idea of the Vajrayana Buddhism. So therefore, I need to explain a little bit what Vajrayana means.

Now, in order to practice or enter into the circle or the mandala of Vajrayana, one should know what Tantra means.

In Sanskrit, {we have what is} is a called Tantrayana or the Mantrayana.

In the teaching of Sutrayana, there are, as you know, the teachings of the Mahayana view, teachings of Mahayana meditation and teachings of Mahayana conduct, and these three are very much based on two truths, the relative truth and the absolute truth.

Many masters in the past have said that with the knowledge of or the practice of the Sutrayana, those who are able to bring these two truths together into their practice, eventually as a result of these two practices, the relative truth or knowledge of these two truths help us to get rid of the gross level of our afflictions.

And it is quite clear and obvious that just simply practicing the Sutrayana may not be able to lead to final enlightenment, which means one should enter into the practice of the Tantrayana and combine these two, the practice of Sutrayana and the practice of Tantrayana together, then {these} can lead to the ultimate enlightenment.

Those subtle confusions or subtle afflictions can {only be gotten} rid of by very subtle and very fine, deep, concentrated meditation from the Vajrayana practice. That is why without applying these, the powerful, subtle and very precise concentrated meditation, one cannot get rid of those subtle and tiny confusions and afflictions.

That is why it is called Tantrayana and it is called Mantrayana.

Why Mantrayana? *Man* means *mind* and *Tra* means *protection*, or *protect*. Tibetan call this mantra, but in Sanskrit also this means *to protect your mind*.

In Sutrayana, there is no such term they use, so called - to protect your mind.

In Sutrayana, they emphasise how to get rid of these, on the gross and the subtle {levels} the negativities, the emotions or afflictions, whatever you like to call them, there are so many different names...

Mainly {with} the practice of Madhyamaka view, meditation and conduct, they emphasize how to fight those subtle and the gross levels of confusion directly, but there is no such explanation or teaching exists in the Madhyamaka tradition saying, to protect your mind, {or that} there is a continuity in your mind, the quality is continuing until you are fully enlightened. No such verses exist there.

Therefore, {though this} is called mantra, does not mean just to protect your mind, but it has its own talent, with very skillful ideas and skillful methods {that enable you} to protect your mind, and how to overcome without abandoning these confusions, without giving up these disturbing emotions;

{this is a teaching of,} instead of giving up, bringing confusions into the practice to mingle it with your meditation, and then there is a way to overcome,

{it's} not directly saying - you give up this, you abandon this, you combat this, so you are enlightened. No such practice exists in the Vajrayana.

So therefore, the Tantrayana or Mantrayana practice is called *the skillful yana*.

In Tibetan, we call Sutrayana *Mtshan nyid theg pa*.

What does the *Mtshan nyid theg pa* mean?

Mtshan nyid is *characteristic*, so it explains, I give you one simple example,

When our Lord Buddha turned the Wheel of the Dharma or {taught the} Four Noble Truths, and he started {at} the point of the characteristics of suffering,

What is suffering?,

Do you recognize your suffering?,

Do you recognize your pain? -

All these characteristics he defines very precisely, to let you understand, to let you digest it, not only with intellectual understanding, but with experiential understanding;

And then he moves to the cause of suffering, all about these confusions, as well as these disturbing emotions, and he goes into {much} detail, in the explanation of this.

So you see, from Theravada, and Mahayana as well, they explain very precisely the gross and the subtle level of everything, but there is no method, subtle method, how *to deal* with the emotion, how *to deal* with our ignorance, but instead of that, he said, 'get rid of {them}', 'finish them', and then you are enlightened.

So therefore, the precisely defined path to the enlightenment is called, the mtshan nyid theg pa, the {path of} characteristics, {and this is} the way {it is} explained, {in} the Sutrayana.

Because of this, the practice of Sutrayana takes a long time.

Of course there is still an argument among the scholars, some of them saying that, this practice with Sutrayana *can lead to enlightenment*, and some great scholars say, {There is} No way, without the practice of Vajrayana.

{They say that} because Sutrayana just makes you a nice person {or a good person}, but {in comparison} Vajrayana is going to bring you to the right direction.

Simply being a nice person is not enough. Being a nice person, and then you have to act a nice action, {in a good way}, and you have to go to a nice place.

So this whole complete {way} is established in the practice of Vajrayana.

So therefore, {although} there is some argument among the scholars, we don't need to listen {to it}. We don't need to hear about that.

Whereas {in comparison} Vajrayana or Tantrayana does not go that much into detail, or that much into the state of a precise {description of characteristics and so on}, Vajrayana makes an overall transformation. They emphasize a transformation, in Tibetan it is called *Gyurwa Lamdu Chepa*.

Gyurwa Lamdu Chepa means, they bring transformation into the path.

So, there are two different types, the impurity of external world, and the impurity of the inner world.

{On the} one hand this is simple, because everything you see, you have *to create*;

Once you see something impure, then you have *to force*, or you have to make yourself, or tell yourself,

Oh, this is pure, this is pure... but because of {my} illusion I see as {this as} impurity...

And if you hear some unpleasant sound, then as a Vajrayana practitioner, you have to create yourself, saying that,

Oh, what I hear is unpleasant sound, but actually this is the sound of my Guru, the sound of Om Mani Padme Hum, the sound of Om Ah Hung Bendzra Guru Pema Siddhi Hung -

even though you don't perceive this mantra at all, but you have *to create*,
you have *to act*, you have *to pretend*.

So, from the state of the pretense, you have *to pretend* I am -

{This Divinity, this Divine Form, the Body Speech and Mind of *this* Celestial
Buddha or Bodhisattva, *this* Perfect Manifestation, or Expression of
Divinity};

{when 'yidam-deity' is used here, I translate it in this way. See *On the translation of one word* for an explanation.}

You have *to pretend*

I hear sound of Om Mani Padme Hum,

and you have *to pretend*,

Oh, my mind is the Dharmadhatu,

- but you are not there, actually. You are lying {to yourself}, actually, but
you have to do {this}. In Vajrayana, {there is} no choice.

That's why in the past, those great yogis called the Vajrayana, enlightened
by force, *zhentab*.

btsan thabs su 'tshang rgya ba

btsan thabs is a force, so, *enlightened by force*, it means we have to {use} force. So that's why, what I am trying to tell you here is, I am generalising, {when} we talk about the first, kye-rim;

Khy-rim is like a creation. A creation means something {that is not} there is truly, which {has} not really come from within, but mentally you prepare some creation,

so that my body is Yidam, my voice is the voice of Yidam, my mind is not ordinary mind, {but it is} the mind of Yidam.

So that sort of {thing};

And then the external world, like there is a tree, and a mountain, and a water, house, are not really like what I see {ordinarily},

the solid tree, solid mountain, solid water, {self existing},

but instead of that, this is a pure palace {and so on}...

So, there are a lot of creations in your mind that you can have a beautiful decoration around,

There is the water, and there is a flower, something that not solidly existed, but from your mind reflected,

This is what we call a Pure Land;

{This} external world is a Pure Land...

{our} inner world is a deity, guru, or Yidam, {Divinity} or Dharma protector...

So with that sort of training, or exercising in your mind, there is very much a sense of forcefully transforming, because initially, you are never separate from this state, which is very true, but then, due to the power of ignorance, you fail to perceive this, or to realize it as such;

But now, through these two processes, then, as a practice, the transformation can be adopted,

So in the sense of mantra, in Sanskrit, the protection of your mind, so you protect your mind, through the training of these two processes, the process of the generating, and the process of the accomplishment.

So therefore, *Yi-Chok*, the Tibetan word, *Yi-Chok*, is a *mantra*,

Yi is the sixth consciousness, there are six consciousness, the consciousness of I, and then L, until the consciousness of mind,

and the crucial point here, is the sixth consciousness, *Yi*, that which we need to protect,

Why we need to protect this consciousness, or the mind, {is} because, if you fail to see through to the actual consciousness, or actual mind, or the realistic mind, then there is no opportunity, available to you, to be enlightened, or to realize your own true nature.

So, by logic, by spiritual investigation, or the spiritual training of your mind, by the logical training of your mind, intellectually, the training of your mind {alone} is not sufficient.

This is a part of the practice of the Sutrayana, whereas in the Vajrayana, they don't emphasize these three, literal, or philosophy, or intellectual, or spiritual, or anything. These parts, they totally ignore.

* Here, {instead, it is} direct, a kind of a mind to mind, the mind of guru, the mind of a Vajra master, to the mind of the disciple, and from there, then the strength, or power of transformation, is transferred.

In Tibetan {they have the} words, *Ju, Lan Ju, Divi Ju,*

When we talk about the *Ju*, *Ju* is the Tantra. It is not Mantra, in Sanskrit {it} is called Tantra. Tantra is a *Ju*;

{Then} Mantra is *Yi Chok*,

and Vajrayana, is *Dorje Dekpa*.

So now, scholars, precisely presented us {with this}.

What difference among these three?

Number one is the Tantrayana, as a base, or the foundation.

Why?

Because, the quality of our mind, which is the inseparability of bliss, and emptiness, is something of a very innate, or very natural quality of your mind;

Regardless whether you recognize it or not, or identify it or not, but, in general, our innate quality, the co-emergent, *Rang Shin Chi*, co-emergent quality, is existing there always,

and it continues, whether your mind is temporarily deluded or not, regardless, whatever the situation;

This quality is there whether you see {it} or not, realize it or not. This quality is existing, and it continues until you are fully enlightened,

So therefore, they use, the name of, *Jit, Ji, Jit*, that is the Tantrayana.
{continuity}

Because of this, if we, when we hear, Tantra, or *Jit*, I am very happy, and you will be very happy, because, you, or myself, know {that} innately, *I am Buddha*.

{And}, by practicing Vajrayana Buddhism, particularly as a path, a practice of Mantrayana, *Sangha, Gitaewa*, so, {we think and believe}

I need to follow, the profound instruction of Guru, and if I apply, each and every single, teachings that I receive, then I can be enlightened in this single life.

That is how, you can establish a joy, an inner most joy, and confidence.
This is the power of *Jit*.

Jit means continuity, or continuation, the true nature, your true nature, inner true nature, has never ceased, is never changed, has never been deluded, has never been disturbed, has never been obscured by any one of the so called negative emotions.

It is innately pure, never deluded, never defiled.

So with that framework, with the overall understanding of this basic framework, of what *Jit* means, or what Tantra means, from there you can convince yourself,

Oh, since I am innately Buddha, now I will work, with it, without any doubts...

And because this potentiality of the Buddha exists within us, it gives us strength, or confidence in our minds, saying that,

Now, I know myself, as a Buddha.

There is no doubt, if I work properly, with my practice, then I will become, a real Buddha.

Temporarily, you are artificial Buddha.

Why?

Because, you are just imitating, as when you say,

Oh, like Buddhas, Bodhisattvas, the way they, they committed Bodhicitta, oh, I will do the same thing, you know...

I don't know whether you will really do or not, but at least you are imitating.

And,

The Buddha never committed any negativities, so, therefore, I will never commit any either,

but you do.

So, that is a very artificial way of following the Buddha, but, still, * it comes from the very, potential, like, the power of, or the quality of the Buddhas, which is exists within us.

So, therefore, I think, I should tell myself, *I am Buddha*.

I am happy about that, because, when I know myself, I am Buddha, I am not realized, as I am Buddha, but, logically, I know Buddha, and the textbook says, I am Buddha, this scholar says, I am Buddha, my guru says, you are Buddha, so, I think, I am quite okay...

So, {then thinking in} that way, what helps you?

Oh, since I am Buddha, I shouldn't do bad things,

and,

Buddha never committed negative actions, so {like that} I should keep away from negative ways

and,

I should really do the positive things, the virtuous actions...

So, you see, from the very artificial way, you are correcting yourself. We need correction, don't we?

Nobody will tell you, oh, you are Buddha, don't do this. Nobody will do that, nobody will say, that yeah?

So, I should say, myself, I should make myself happy,

Oh, {since} I am Buddha, I'd better not do this....

and,

I am Buddha, I should do this...

So, in this artificial way, you are correcting yourself, and, you are making up {or composing} yourself {in} a beautiful way, you are beautifying yourself.

So, this is how, the, kye-rim, the sense of kye-rim, comes from this understanding.

So, because of the potentiality of Buddha, which is, in Tibetan, *zhi-jju, jiju*, but then, simply knowing, this is not enough.

So next we move to the Mantrayana, where we have to work with our mind, because you have a basic understanding that you are Buddha, you have the potentiality of a Buddha, and innately you are never separate from the Buddha;

All these - the beautiful, imagination, or beautiful, understanding is still there, yet if you do not work, or if you do not deal with your emotions, your temporary negativities, your temporary confusions, then there is no way to reach the state of the Vajrayana,

So, *Vajra* is {in Tibetan} *Dorje* which means the quality of {being} unborn, the quality of not abiding somewhere, and the quality of {being} unceasing.

The Tibetan words are *Kyewa Mepa*, *Nepa Meva*, and, *Gakpa Mepa*.

And these three extraordinary qualities of the mind are represented by the symbol of a Vajra, {and that} which we play, usually the bell.

The bell and the Vajra, right?

So, you should not think of these as just ordinary instruments.

They have a very dynamic symbolism, in the sense of {being} like a Vajra, {for example}. When you hold a Vajra, and you should understand, always reflect in your mind that,

My mind, is never born, never abides {anywhere}, and it never ceases...

So this symbolism of a Vajra is reminding you of the way your innate, mind, is;

and the bell is the sound of emptiness, so when someone plays the bell, {that is something that can wake a person up from sleep} and in the same way the bell symbolizes the sound of emptiness -

{and the meaning is that} once you realize emptiness, at the moment you realize emptiness, you are free from ignorance {you have awakened from ignorance that was there a moment before}.

So, these are all symbolic - the damaru, the bell, the vajra, {the drum, the conch} {everything that produces sound} these are not {just} instruments, They are great symbols of your innermost, profound practice.

Now, *zhi*, {as in *kun-zhi*} the basic potentiality we understand, we realize, that *we do* have this potentiality.

The Second {point here} is regarding Mantrayana as a path.

Why, we do call {this} a path? {a yana}? -

Because then have to work. We have to work with the two processes, of kye-rim and the dzog-rim.

These two practices, come from the Mantrayana, and, once you have completed these two processes, well, then...

as a Vajrayana {practitioner}, as the *Divu Thekwa*,

Divu Thekwa, means *the yana of fruition*, {and this is} where you reach after you are well trained with these two processes.

You reach the Vajrayana.

So, when you say Vajrayana, or when you hear the sound of {the word} Vajrayana, don't think this {of it} just as a yana or tradition.

When we talk about Vajrayana, {a few things come to mind}, a few images of deities, or the wrathful protectors, or the chanting some mantra, a powerful mantra, or visualizing some powerful dharma protectors, or, doing some pujas, or rituals...

It's not this.

This is not sufficient. This is just the external aspect, not the real Vajrayana aspect.

** The real Vajrayana aspect is the something, {where} you have to transform, fully, your impure body, impure speech, and impure mind, into the ultimate purity of, body, speech, and mind.*

If you are able to do that, then the sense of Vajrayana is very much, that {of being} enlightened in single life, not expecting {something in the future}.

If you expect to be enlightened next year, next, in in your next life, then there's no true concept of Vajrayana,

So, talking about Vajrayana, you have to get ready, and you have to bring it into your practice, and make sure that you're enlightened in this life,

Then you can say,

I am practicing Vajrayana Buddhism,

That's why, when you chant, or practice a sadhana, like the sadhana, of White Tara, Green Tara, or, Avalokiteshvara, whatsoever, you can examine, or, you can observe.

You see, first that your practice, starts with, Dakje, self visualizing, visualizing {oneself} as a deity, {as a Celestial Buddha or Bodhisattva, as a Divine Form}

{and} this, symbolizes, your true nature, and, your potentiality.

You are, innately, this Yidam, or that Yidam,

You are, innately, Chenrezig,

You are, innately, Tara, or, whatever,

and this shows, that we have the potentiality of a Buddha.

Now, number two, in the, practice, of the three sattvas, {there are}

the *Samadhi Sattva*, the *Samaya Sattva*, and the *Jnana Sattva* -

So, invite all the Buddhas, Bodhisattvas, in the form of, the Jnana Sattva,
{the Wisdom Being, the Actual Buddha or Bodhisattva from the Pure Land}

and, {these} dissolve into you, {and} your body, speech, mind, become the
body, speech, mind of that Jnana Sattva;

And, then receiving the four empowerments from them -

So, that all exercise, you see, it is all there, {and} this is the Mantrayana.

You are exercising, you are working, with your mind, and your emotion.
You are cleaning yourself;

And then, towards the end of the sadhana, it explains the process of
accomplishment;

That all the Mandala dissolves into me, and all the lineage, or all the deities
male and the female, dissolve into light, and this light dissolves into me,

{and} from there, I realize my true nature of mind...

You rest your mind...

So, that is the Vajrayana, *Dorje Thegpa*, *Divya Dorje Thegpa*.

So, *one sadhana*, carries all these three practices very precisely, and openly.

And you should know what these three practices carry on, and why they are so important.

These are all symbols {or symbolic}.

So, for one individual, when you approach the path, {you know} what to practice, what we supposed to do with the Sadhana;

And there, if you seriously practice according to that sadhana, then one can enlighten, like, let's say, {with} one practice, White Tara, or Green Tara, whatever -

That Sadhana, if you apply {it} accordingly, without a mistake, then one can enlighten in this single life;

With the practice of White Tara, alone, there is no need to rely on all different kinds of sadhanas, of Deities, or Protectors.

This is the brief, introduction, or, overall understanding of the basic framework, of where this kye-rim and dzog-rim come from, and {how they are} related to the practice of Vajrayana.

Now, since we have a little bit of time, you can ask a question, if you have a question.

Question: As far as, I understood, one should continuously imagine, all the qualities of the Enlightened Mind, like being spacious, luminous, and so on. Is it right?

{He just asked for confirmation, that he should, imagine, the qualities, of the Enlightened Mind, to be there all the time, there.}

So, this, *forcefully*, should be understood like this, that continuously one should imagine, that mind is spacious, luminous...

Well, *forcefully* imagine.

Rinpoche: That's quite interesting, actually, talking about luminous mind, or clarity, clear mind.

Yes, the people should remind {themselves}, because, actually, the mind is never separate from the, from the state of clarity, or the luminosity.

But then, because of this deluded mind, and obstacles, and all these emotions, so we are, unable to see through.

So, keep reminding yourself, let's say, when anger arises, then anger is the object of your meditation this time. So, then you should see the clarity of anger.

So, through this, then eventually you can go into the depth of mind, the clarity of mind, because for the time being, it is difficult {to be} without the particular emotion.

So, therefore, in Dzogchen teaching, Maha Ati teaching, and sometimes, Mahamudra, of course, but Mahamudra is not that easy {to} convince you to do this and that;

By the way, Dzogchen is very direct, and sometimes, too much, so therefore it is very easy for individuals to misuse the Dzogchen practice.

They think that, 'Oh, whatever I like, I will do that' - {but} it is not that way. {They have} their own technique. There is their own method, and talent which you have to go {through}, according to the oral transmission, or, oral explanation, and not just go to the book shop, and buy the book, and read it. It is not that way, {when} you practice for Maha Ati.

Anyhow, what I am trying to summarize here, is that, yes, the gentleman's question is good, that you keep reminding {yourself of} the luminosity, and the clarity, and the brilliance of the mind.

But, with the object, the particular object, so, with mindfulness, when anger arises, or when a particular emotion arises, then you should *see through*, to the clarity, and the luminosity, or brilliance, of that particular emotion,

Then, slowly, you can go into the basic mind, the clarity of the basic mind.

Okay.

Question? Yes.

Question: Since the mind, and the body are so strongly related in this life, then when we pass away, when we die, which aspect of consciousness, is dissolving?

I wanted to make sure, if he speaks about the *namshe*. Which stops when the body stops, and which continues?...

Rinpoche: ... always, there is a connection. Basically, there is always, in Vajrayana Buddhism, the external factors, and your body, and your mind - these three are integrated very deeply, and very profoundly.

So this is the whole perspective, of Vajrayana Buddhism, that's why we are practicing the two processes, to transform, eventually, everything into one.

So your question is based on? What is dying? Okay.

Okay, I'll brief you, {in a} simple way.

My knowledge, my understanding, {is that} when person dies, {it} is the sensory levels {that are} dying actually. Clear, right?

Scientifically {we can} prove it, right? And also the yogis, the practitioners, they prove {it} also.

The physical sensory levels, the gross {levels} - when we talk about the sensory level, in the Vajrayana practice they {refer to} two consciousnesses. {One} is the gross and the other one is the subtle.

When we talk about the gross part, that is {on the} the sensory levels, like a physical sensation, so there are many different kinds {of these}.

So, this is dying, but mind goes into a deeper level.

This is the gross consciousness, the gross mind, where you can perceive all the gross negative emotions;

But as a practitioner, when they do the meditation deeply, or they familiarize {themselves} with the technique of meditation,

{when you} control your mind through the meditation, then towards the end of your life, when you die, your mind becomes more stable.

And mind never dies. Mind never dies.

In fact, if you are a great meditator, because of the power of meditation, the power of recognition of your true nature of mind, at the stage of your death or your dying, the luminosity and the clarity of mind become much, much clearer.

So therefore, in Tibetan word, we call this

Chiva Chuku lamchir. Chiva Chuku lamchir.

Chiva, death.

Chukul is the luminous mind.

Lamchir, at the stage, at the state of your death, from there - you realize the essence of your true nature of mind at the time of your death.

So the mind never dies.

Only the physical, the gross sensory level dies. Is it clear?

{response: Just a blessing... Thank you...}

And don't forget, those yogis who train their mind well, with a high skillfulness of the meditation, at the time of death, what they can realize is the inseparability of the {the undying} and the unborn.

There is no {one or no thing that is} born, so there is no dying, isn't it?

The death comes from the birth.

If there is no birth, there is no death.

So these two levels, {are} levelled {created} by your dualistic mind.

You realize such, {that} birth and death are not there.

{It is} without realizing this, that individuals have failed.

So there is a suffering of birth, there is suffering of death, and this is what we call cyclic existence, or *korwa*.

Because the birth leads to death, and the death leads to another rebirth.

This is the very general idea also in the Madhyamaka tradition. Nagarjuna precisely explained {this};

but in Vajrayana, they explain {it in a} more detailed and more precise way,

talking about the luminosity, our basic luminosity, and the luminosity of the path, and the luminosity of the fruition.

{It} doesn't mean these three luminosities are completely different, {that these are all the same.

There is only one luminosity, but why {mention} these {as} three?

{It is} because {there is} when you have not recognized, when you recognize half, and when you recognize fully,

So this is what we call the basic path and the fruition.

So at the time of your death, {when you have} completely completed your realization, sometimes there is no birth, and you are totally free.

If you are not completed, then {you will} come back again. That's another problem. I'm sorry,... but it's okay, it's still enjoyable.

Okay.

I think, I think, if you have intellectual understanding only, so then this kind of a problem comes.

But once you truly realized your own true nature of mind, or whatsoever, then from there you can have all kinds of activities, and I'm quite sure that these activities no longer will disturb you at all.

And at the same time, what I'm trying to tell you is, because once you realized the trueness of mind, or awakened your mind, then there is no chance to re-collapse {or to fall back} at all.

So there is no story that says that someone is realized, but now he came back, or she came back with a feel of anger and all these things.

Because of the realization, the power of realization, freedom is there.

So from there, then all kinds of Dzogchen teachings always say that,

there is no anger, truly, but for the purpose of benefiting sentient beings, you can be angry also; but that anger is not deluded anger. It's a skillful means, that anger, so anger benefits sentient beings.

Like pride, in the Sutrayana, {they} always instruct you, 'Oh you should give up, pride is not good, pride is a disturbance', but Bodhisattvas, they always think that *I'm a Bodhisattva* - that's good pride.

And in the Vajrayana practice, we say, *Oh I'm Tara* - that's good pride.

You can't say, Oh I'm not Tara at all.

If you think this way, then you cannot achieve the ultimate Tara.

The ultimate Tara achieved from the practice of relative Tara.

So therefore you have to define or distinguish between what is based on the samsaric characteristic, which is very much related to our own ignorance,

{and that which is based on wisdom}

and the certain practice that you have made, and from there you obtained or adopted freedom, this particular person will never relapse.

So there is no contradiction... I think so, but we have to see...

Part Two

Good morning.

I here would like to remind you of bodhicitta, in order to benefit all sentient beings with the attitude of the bodhicitta, compassion, love, and kindness.

Based on these attitudes then we cultivate the wisdom of listening, the wisdom of contemplating, and the wisdom of meditation.

Yesterday we have discussed the general Vajrayana practice, and then I remember that we have clarified certain aspects of importance of the visualization or the practice;

And then I did explain three different aspects, which are the Tantra as the basis, the Mantra as a path with the training or the practice of it, then the Vajrayana as a fruition.

So today the topic of kye-rim. In Tibetan, kye-rim is the process of generation or creation.

Now in the word kye-rim in Tibetan: *kye* means creation or generating or cultivating or adopting;

but with this concept of kye-rim, what we know is to train our mind;

{but} to train our mind in what?

and,

What kind of a mind?

Because the mind always distracted,

and we believe objects {to be} solid, truly existent, whatever we see.

Beauty is also {seen as} truly existent and the hearing of a sound, a pleasant sound or unpleasant sound, all are labelled as a sound {that is} truly existent.

{And} in order to, *dzong*, in Tibetan, dzong means to purify, or subdue, or {to bring to an} end,

through this process of generation,

{with the} mind turning into visualization of peaceful, wrathful deities, as well as a syllable letter, as well as a mandala -

there are many kinds of visualizations we adopt -

{and all this is} for the purpose of turning our mind, gradually, slowly into the state of the perfect purity.

{in the sense of being completely free of ignorance and the afflictive emotions}

{free from delusions, and traces of ignorance, as the Praise to Manjushri says,

*Homage to my Guru and Protector, Manjushri,
whose intelligence shines forth like the sun,
unclouded by delusions or traces of ignorance...}*

So with this perspective, and in the practice of Vajrayana, there is a very strong and a very profound belief in this training of mind with the means of the generating process because it connects our mind to the external appearances -

how *we believe* the objects we see,

the objects we hear,

the objects we smell -

all kinds of objects we deceptively label as {having} a true solidity and {having} an inherent existence;

But now try to transform {this} through the means of the kye- rim, the generating process, artificially of course, artificially;

To us is {this is} artificial, but in the reality {it} is *not* artificial because every object or every phenomena *is* the ultimate phenomena, it *is not* the phenomena that what we see in the state of illusion or delusive mind.

So therefore kye-rim is a very extensive and a very profound method,

{and} if you continue with this visualization, with the mandala, with the {meditation upon the Divinity, one's Chosen Ideal}, eventually that mind gets closer, {it moves} towards, {and} into the highly realized state.

So therefore transformation is not fruition, the transformation is the basis, that which we need to carry on from day to day life.

Therefore this is a very crucial, an important training with the practice of the kye-rim or generating process.

{Question: I'm sorry, last sentence I didn't get, transformation is not the process or is it?}

Rinpoche: It's a process. Transformation is a base {or a basis}.

Transformation is our daily practice. It's not that we expect one day to transform everything.

In the text of the Mahakala ritual, it says, *chi ni*.

Chi ni means *the external appearances*,

nangi chalung, {means *the*} *inner exercise of the bindus and the nerve systems, and as well as the circulation of air*,

{the channels, winds, and drops}

chi ni, nangi chalung,

{and}

sangwa ranggisem,

the secret part is our true nature of mind.

So these three externally, or relatively {are} three separate elements.

In the practice of visualization or kye-rim, we work with these three and try to bring these three into one.

Of course, not in the reality, because we still lack of experience of that or the lack of actualization,

but *as a process*, we are going through the training of kye-rim, and then eventually what we expect is to mingle these three into one and experience that, then *this* kye-rim leads you to the state of accomplishment.

Without these three bringing into one, no matter how much you put effort into the kye-rim practice, then the great failure is there and {one is} unable to reach the state of accomplishment.

So, in general, our meditation of kye-rim, or the process of generation has a tremendous relationship with external appearances and internal appearances.

And kye-rim helps to undermine the power of negative emotions and
undermine the negative thoughts,

and undermine the sense of believing this solidity of external appearances,

and undermine the sense of believing {that what appears has} the solidity
of the true existence of our body.

{existing as it appears to ordinary consciousness, 'truth to the all obscuring
mind', as Lama Zopa expressed it}

And through this training, one can realize, or understand that our body,
and our inner elements, like the bindus and the channels and the gross and
the subtle elements of our body is arising from the Dhammadhatu.

So, this is the process.

Although it is an artificial way of proceeding, an artificial way of training
our mind, but still, in order to achieve the great realization of
transformation in everyday life, we have to carry on this artificial
transforming, thinking,

*My body is deity, {the Bodhisattva-Divinity} my speech is the voice, or the speech of
the deity, {and} my mind is the mind of the deity... {the Celestial Buddha or
Bodhisattva...}*

Of course, still we do not experience it, but in order to undermine our
negative thoughts, and the negative duality, the dualistic attitude, we need

to force, or to put our effort to undermine {these}, through the training of this kye-rim.

So, it is a tremendous benefit if you are able to keep this kye-rim practice along with every practice you do with the body, speech, and mind.

Therefore, we have a deep respect to every single image of deities, {Divinity}, isn't it? Yes, we do have.

Even a very ordinary individual who does not have much idea of White Tara, who does not have much idea of Mahakala, who does not have much idea or information of Chenrezig, yet this individual as a Vajrayana practitioner does have a strong connection or devotion, says that,

Oh, this is a Mahakala image... This is a Tara image, we should respect, we should not be disrespectful.

So, still {although there is a} lack of understanding the reality of a Tara, or the reality of a Chenrezig, but {there is} a sense of devotion, a sense of feeling that {one} should not be disrespectful.

So, with that perspective, then you bring the sense of Tara into your sense that.

My body is Tara, my voice is Tara's voice, my mind is the mind of Tara...

So, you respect yourself.

So, what helps this?

{The way} this generation or the process we are generating helps you, is to *undermine* our negativities, the mind of negativity, the mind of illusion, the mind of the anything that is impure.

So, therefore, {it's} not because of what we are doing with kye-rim, {or that we say} with stupid pride that,

'I am Tara, you should respect me'

- not like that, right?

'You shouldn't be disrespectful to me because I am Tara',

or

'I am Mahakala'.

{Rather it is} in the sense of that *you should respect yourself*, to train your mind, to train your attitude, that's how we apply the kye-rim.

Mistakenly translated into English, some books that I have seen, even in Tibetan commentaries on certain aspect of kye-rim, they say *Kye-rim Gompa*, but those great scholars say we must not say *Kye-rim Gompa*, we must say *Kye-rim Dzongwa*.

In English it says that.

But of course, dzongwa is a very profound word in Tibetan, and in English you translate it in a different way in explanation, 'to train, to study, to purify,

but here *dzongwa* refers to the process of generation, it's much more {in the sense of *becoming*} *accustomed*...

We have to do this, because from beginningless of a time, we are very much accustomed to the negative emotions, very much accustomed to anger, accustomed to pride and jealousy, we are very much accustomed to all these negative emotions.

Now, to transform these into something else, we need to be accustomed {or become used to} the practice of kye-rim.

{For example, when you see Tara,

the white color of white Tara, what does white indicate?

And what does holding the lotus or utpala indicate?

And what does wearing jewel ornaments indicate?

So that sort of training or that sort of practice, we call *kye-rim dzongwa*.

The great scholars never use kye-rim gompa. It doesn't mean that you are not allowed to say {it that way} or {that} it's unworthy to say, but practically,

in the sense of understanding a deeper level of kye-rim, then those great scholars use *kye-rim dzongwa*.

In Vajrayana teachings, they don't use the word *gompa* much. Gompa is very much a part of the practice of Sutrayana, or in general, a subject of meditation, like Samatha, or Vipashyana.

Gompa is a very characteristic word or term that you use {when} doing something with effort.

But kye-rim and dzogirim, these two processes are something that are very much your life in the Vajrayana practice,

{and your identity}.

You eat with these two processes. You talk with these two processes.

You walk with these two processes. You sleep with these two processes.

You get up with these two processes. You sit down with these two processes.

Every aspect of your movement, with the body, speech, mind, are inseparable from these two processes.

So there is no need to purposely use {a term like} gompa for the meditation of kye-rim, or the meditation of dzog-rim.

It is improper if you really talk about the realistic point of view.

This is something that you are everyday {becoming} accustomed to,
{performing or engaging in} {the} transformation of everything.

So that is why those scholars do not use meditation, or gom with these two processes.

Next, this process of generation has four aspects of the purification, which means now we need to talk about the function of the process of generation.

It is not simply that we are visualizing as a deity, {a Divine Form}, or as a mandala, but the profound, *the ultimate function* of this process of generation has four aspects.

Now, in our concept, we must know,

Oh, this kye-rim practice is very profound...

{In what way is there a} sense of a profundity?

{This is}

The profundity that helps you to disconnect from the unnecessary illusion, right?

There is a good illusion and a bad illusion.

Of course good illusion, we need it, but bad illusion, {is that} which causes unnecessary misery and suffering and pain.

So this negative, or unnecessary or needless illusion, kye-rim helps you to disconnect {from that}.

Without the idea of any deity, {Divinity, where are are }simply imaging or you visualize that you are such and such, Tara, so this will not help you to disconnect from the illusion at all, right?

So that is why those great masters in the past, or those great scholars in the past, convinced the Vajrayana practitioners to make sure that you should have a basic understanding of what deity is, what mandala is.

{the Divine Name and Form, a Celestial Buddha or Bodhisattva, a Perfect manifestation or expression of the Divine}

With that understanding or with that knowledge, *then you perform* the visualization of the {Divinity}, the visualisation of a mandala, the recitation of a mantra, and that helps you to disconnect from those needless illusions.

Now, I will explain these four different aspects.

Number one, in Tibetan we call *jang si*.

Number two, *jang cha*.

Number three, *jong che*.

And number four, *jang re*.

In English, *jang si* is *the basis*, or *the ground of purification*.

Number two, *that which needs purifying*, or *{that which needs} removing*,

Number three, *that which does the purifying*,

And number four, *the result*, or *the fruition of a purification*.

1.

Okay, now, *jang si*, or the basis or ground of purification, is very simple.

{In} both Sutrayana and Vajrayana, we talk about Buddha nature. Buddha nature is our essential mind, the mind where all the qualities arises,

the {one} mind where the samsaric aspects arise, the mind where the nirvanic appearances arise.

And the essential mind is the mind that is *inseparable*, or the inseparability of the clarity and its emptiness.

{selfless interdependence}

So this is our ground, or the basis of purification.

When we clean gold or glass, we clean only the surface, {when} there is a stain, or dirt on them. We don't clean gold itself, and we don't clean the glass itself.

Similarly, we clean the surface, the surface of the clarity mind, where {there are} the temporary stains, the temporary defilements that cover our true natural mind,

{the stains, or obscurations} which are the duality and all the negativities of the mind,

{and when} we clean, we can remove them, we can diminish them.

Of course, the process {here} is different.

In the Sutrayana, it says we are diminishing, we are making them end, or we make them finish,

whereas in the Vajrayana,

of course, within the Vajrayana context, there are different levels of the training, according to the individual's capacity -

but the overall idea of Vajrayana Buddhism, they always talk about *transformation*,

because all these stains and the dirt and the defilements arise from our own true nature.

And once we recognize them, {they} go nowhere.

{ha! wonderful...}

They go back to their own nature.

So that is what we call {their dissolving}

That is why we call {this} recognizing.

and that's why we call {this} actualizing.

We are not pushing the defilements away.

Instead of that, *we bring them into their own nature.*

So that's why the *jangsi*,

* to recognise the *jangsi*, or the basis or the ground of a purification, is as important as the kye-rim itself.

The *power of pride*, to be a great practitioner of kye-rim, is very much based on this state {This is the basis of Vajra Pride, or Vajra Dignity}.

Why I'm saying {this} here is because if you believe yourself, or you understand yourself as being always pure, never touched by any negative sense, or negative factors, then you believe to yourself, innately,

Naturally, I'm pure.

I'm never deluded.

My mind is never deluded.

My mind is always pure, as pure as space, as pure as {the purest} gold...

The stains and the dirt are temporary.

Likewise, my emotion, my duality, and my negativities are just temporary...

So with that, you convince yourself, and say that,

Oh, I can be Buddha one day.

I can be a Bodhisattva.

I can practice like the Buddhas and Bodhisattvas practiced in the past, because I'm totally equal to them...

So that sort of confidence or *determination* arises merely from the understanding that your state of being is always pure, innately pure, never touched by any negative sense.

So that's why * understanding the purity of your basis or your ground is very important to begin your dharma practice.

Then the second, *jang-cha*, right?

Jang-cha, {refers to} that which needs the purifying or removing, {which} are the conceptual, temporary conceptual or temporary emotional obscurations.

When we remove or purify, then we must know, *purify to where?*

So this is also another important issue that we need {to understand}, because simply we always say, oh, purify, purify and purify, but then, *purify to where?*

So this we need to know - purifying or removing temporary conceptual and emotional obscurations *to their very nature*

This is a very special talent {in the} practice of Vajrayana training, because you are purify or removing, because you know these are temporary.

Why are they temporary?

These are not inherently existent, or, these are not your own nature.

By power of recognition of these as temporarily there, then by the power of wisdom, {we} cut through these conceptual and emotional obscurations, and then they go back to {their} own nature.

So this is this sense or the real framework for understanding of what purification means in the practice of kye-rim, or Vajrayana.

And our emotional and conceptual obscurations, {they are seen as} nothing negative in the Vajrayana practice,

because in the Sutrayana we keep {putting the} blame on them, right?

'Anger is no good, jealousy is no good, these are the disturbances, these are disturbing my practice and my mental stability...' -

So you keep blaming them with all kinds of harsh words, until you are fully satisfied -

but you never gain, and you are not victorious.

There is no victory from the negativities, just putting the blame on them.

So the idea in Vajrayana practice {is} telling you - {that} is not wise.

This way you cannot be gain your realization.

And Vajrayana practice {is to} convince you to bring them into your own path, into your own true nature,

because these {mistaken} concepts or {afflictive} emotions just are merely incidental, they are not intrinsic to it.

Because of this, in the *chod* practice they mentioned

we supplicate the hell realm,

we supplicate the hungry ghost realm,

we supplicate the animal realm,

we supplicate anger,

we supplicate stupidity,

we supplicate jealousy.

Why do they say, {this}? Are they crazy?

Yes, they are {the} ultimate {of} crazy. So that's why they supplicate to all {these}, because they have seen the reality of these emotions, the reality of these conceptualities.

So in this perspective, the highly realized beings truly realize the inseparability of this so-called impurity and purity.

Samsara and Nirvana are totally equal.

There is no differentiation between these notions.

Because of that, you can improve tremendously the practice of kye-rim or the process of generation.

Those highly realized beings, especially in the practice of chod, when they supplicate or make a prayer to anger, to jealousy or to these afflictions, from their depths of heart, from the depths of their highly realization, high realization,

{it's} not from conceptually or philosophically or intellectually -

If you are intellectually supplicating the confusion, the affliction, then you are most stupid. Yes, it's very true.

And don't do that.

I {want to} convince you, don't do that. It is not going to help you at all.

And I highly recommend you not to do that.

If somebody does that, don't imitate them.

So everything {should be} based on realization, everything should {be} performed in our practice, including kye-rim, based on a certain state of realization. {That} needs to be gained.

Now, next is *Jongche*.

We have completed *jong-shi* and *jong-cha*, which is the basis of purification and that which needs purifying. Those} we have completed.

Now number three is *jong-che*, which means

that which does the purifying is the deity yoga.

{the practice of the Bodhisattva-Divinity, or a Celestial Buddha or Bodhisattva}.

That time, when we talk about the jongche, that which does the purifying, then we must not use the word kye-rim.

If you say, by kye-rim does the purifying, then it's wrong.

{At} that time, kye-rim - the word {should be} changed to *hyenanjo*, that means the deity yoga.

Kye-rim is the basis, the basis of the visualization, which refers to the Mandala, or the form of deity,

but here, when we talk about *{that} which does the purifying*, then it's *the action* of kye-rim...

So at that time, very much, that individual remains in the state of the deity yoga.

Kye-rim is a path.

Every day with the Sadhana

Sadhana is a Sanskrit term, right? Tibetan was *drupthap*.

So Drupthap, in Sanskrit we call it the Sadhana, that which is we are chanting, the rituals and the visualization,

to do visualization, recite mantra, means

in simple way, what does Sadhana means? or drupthap -

It means that you are bringing yourself closer to the state of a deity.

You are pushing yourself towards the state of the deity. That is the whole meaning of drubthap.

It's simple.

Just simply having practice of kye-rim or the process of generation does not have enough power to purify these negative emotions and the negative incidents.

So therefore, you have to transform into the deity yoga through the rituals, through the drupthap, through the Sadhana.

Then with the actual action that arises as a result from the drupthap, from the Sadhana, then one can really fight directly with the emotional obscurations and the conceptual obscurations to purify {them} into their own true nature.

So that's why we call {this} *Hayananjur* {Divinity} or deity yoga.

With this perspective, then if you really realize that Hayananjur yourself as a deity yoga,

then when you make an offering before eating food or before drinking water or having tea,

so you make an offering, * not to them, *{but} to yourself*.

Then you don't need to perform the prayers of *Chopa Bu, Chopa Bu...*

because you yourself, {are} being into the state of the Buddha and the Bodhisattvas and the Mandala,

therefore you just enjoy you eating and drinking.

No need to chant, especially the prayers.

{If you} fold your hands and imagine Buddha is {out} there, {and that only} then you are really making offerings,

- that is the obstacle to your practice {when} at that state.

So realizing yourself as a Buddha, realizing yourself as the deity, realizing yourself as the Dharma protector, then slowly you reduce the number of recitations,

then slowly you reduce the number of sessions of doing sadhana, and slowly then you become free from the sadhana.

Yes, but not now.

At all.

Don't think...

of course some of you maybe, how do I know?, but it looks like unlikely now. Unlikely.

And when we talk about yoga, there are all kinds of yoga.

Eating yoga, sleeping yoga, walking yoga, talking yoga, playing yoga, all kinds of - everything is yoga.

So yoga is *Nanjo*.

I have explained already, I don't need to repeat again and again. It's no point to repeat again. How much do you have to repeat?

So Nanjo yoga - offer everything.

So you eat in the sense of yoga, you walk in the sense of yoga, so they are all related to the kye-rim practice, yoga of deity.

From the state of the deity yoga, then appears or arises every single yoga of your movement, of your body, speech, mind.

So with that deity yoga, one can purify those, the emotional and the conceptual, all the obscurations.

Now the last is the *Jangde*, right? *Jangen Dibu*.

The fruition of purification is full recognition, the full recognition of our basic true mind.

So this is *jangen dibu*, the fruition of this deity yoga is coming tomorrow, which is the process of accomplishment.

Dzog-rim, the Tibetan word, is the fruition of the process of generation.

So the drubthap is very important, daily sadhana.

When you do Green Tara practice in the morning, or Chenresig sadhana in the afternoon, or the sadhana of Mahakala, every single sadhana you do or you perform, then perform these sadhanas along with these understandings.

It is very important, because why {else} are you doing sadhana?

Why you are you doing dhubthap?

In English simply dhubthap means - the means {the way, or the method} of accomplishment, right?

So it is a method, or *the means* to be able to accomplish your realization.

So every sadhana brings you to the state of that ultimate reality.

So without associating along with these profound understandings, you are just wasting your time.

Just reading, making a recitation, just reading sadhanas, and just simply visualizing someone who you do not know, and you are just visualizing someone with four arms there, like Chenresig, four-armed Chenresig in Potala, where he is not moving, always sitting like this - it is very tiring.

If there is some movement, so you will be enjoying, isn't it?

Sometimes smiling, sometimes showing a long face, sometimes showing a smiling face, sometimes he is walking around with four or two arms, that really doesn't matter.

But if you {solidify}, {if you have} the concept of the solidity of Chenresig somewhere in Potala, unmoving, sitting on the lotus flower, not moving, not eating, not drinking, and even {if} you chant and make a prayer, he never smiles at you,

you smile at him, but he never smiles at you -

that sort of a very complicated visualization does not work for you.

The whole idea here, what we are doing in drupthap, or the sadhana, *is to bring you closer to the ultimate Chenresig, which is your own true nature of mind.*

But you have to rely on the drupthab, the sadhana.

You have to carry or you have to regard this drupthap or sadhana as a very serious practice, which makes sure that you don't waste your time,

Even half an hour or ten minutes with this sadhana, make sure every day you have to sense some improvement at a certain stage.

And of course, there are differences in the practice of generating processes, in the sense of, depending on what level of Tantra, and what tradition or what lineage they belong to,

the differences, the relationship you make with the deity,

because you accept the deity as a Lord, in the sense of a Lord,

In Tibetan, *Jiwo*, *Jiwo* means the deity is like a Lord, you rely on him or her to save {you from} problems of mind, from this and that.

That's another way of {engaging in the} practice of a deity.

{See *A useful map of four stages*}

And then {there are} certain practices in the process of generation, when you practice with the deity, there is a way you regard this deity as your friend, this is my friend, this deity is my friend.

So {there is a} different sense.

And sometimes you, in the practice of this process of generating, where you believe or you regard this deity as my sister, like Tara is my sister, or generate as my brother, sibling, right?...

Then there are many different way of approaching the deity, but then that should go along with your inner power of realization, and in that way you can judge - she or he is my friend, or she or he is my lord, or my brother or sister. It depends on you.

It doesn't mean that you can choose whatever you like...

Anyhow, *the whole purpose* of doing this is to make a strong connection with the deity, where you can adopt or arise the deity yoga from that understanding.

So that's the whole purpose of doing all these different ideas, or not ideas, *approaches*.

This is not an idea, it's real, it's a reality, but *how you approach* towards them, it depends on your practice.

You should rely on the Master's instruction, and his or her guidelines.

There, I still need to go further in explanation or clarification regarding this practice, and I will do this tomorrow, with the teaching of dzog-rim, the state of accomplishment...

Part Three

Good morning. I would like to remind you of bodhicitta.

In order to benefit limitless sentient beings, we must cultivate compassion, loving-kindness, and bodhicitta. Based on these qualities, then we adopt the wisdom of listening, the wisdom of contemplation, and the wisdom of meditation.

Here, we continue the topic of two processes.

Yesterday, and the day before yesterday, we talked about the process of generation or creation, and which we haven't finished yet, so we are continuing.

In order to sustain the visualization of a deity {a Divine Form} and the visualization of a mandala, what we need to understand or to adopt {are the} three aspects of the creation stage.

In Tibetan,

The first is called *nember sawla*;

The second we call hai *namdak tenpa*, or *hai takpa tenpa*;

And third is *hai ngayal*.

These three aspects are very important to maintain your practice of visualization at a gross level, and eventually your visualization turns into a very subtle level of meditation.

These three are the most key issues to increase or to strengthen the power of your visualization.

Now, first is *selwa*, which means *clarity* -

Clarity in the visualization.

You have to associate your visualization with the clarity, {or} the state of clarity.

Number two, *hai takpa tenpa*, is recollecting the purity of a deity.

{A Divinity, a Celestial Buddha or Bodhisattva, a Perfect Expression, or Manifestation of Divinity}

I will explain this later.

And number three is *hai ngayal*, which means *the pride of a deity*.

Now, *nember selwa* is the clarity, which means this clarity is *the art* of visualizing with a steady and a vivid precision.

That means when you visualize, I will give you an example, when you visualize Tara -

First you visualize Tara at a gross level, in the sense of, like,

Oh, Tara is spontaneously arising from this emptiness, from this space...

So there is not much particular sense {there} of visualizing Tara with a very subtle art.

But then, in order to mingle {or to merge} your body with the body of Tara, you need to complete the visualization on a very subtle level, with the art of visualizing Tara.

So, therefore, your visualization should be {clear} in the sense of {being} *very vivid*, and *very steady*, and very clear, and *very precise*.

That is the aspect of the clarity in the visualization.

It is very important because some of our practitioners, when they visualize the deities or guru, the mandala, or syllables, they visualize these with a very gross kind of a form.

You do not have much idea of how it really looks, of how a mandala is, whether it is a peaceful mandala, or a wrathful mandala, or the deities' form {as being} peaceful {or} wrathful.

{for example} when you talk about wrathful Mahakala, as well as like Vajrakilaya.

So, in order to complete the next {phase}, our topic {now} is the process of accomplishment or the completion stage, then this means that {in the creation stage} you have totally or fully completed every single one of the Divine One's aspects.

Without this, you cannot complete the process of accomplishment.

So, therefore, when you visualize the Divine Forms or mandalas, {with} Divinities held in your mind, {with the} mandala held in our mind, yet free from inherent existence, free from the solid reality -

it is something like the rainbow, or the reflection of a moon in the water -

it appears, yet {with} the absence of the inherent existence, {or the} absence of the truly existence or solidly existence, and yet it appears.

{it is in truth without fixed, independent, and a nature that is one throughout, as commonly conceived}

So, that is the very special characteristic, how you improve the practice of kye-rim.

When you perform the rituals, the drupada, as we said yesterday in the Sanskrit, it's called Sadhana, which means in English simply, like a means of accomplishment,

it explains or it indicates and it tells us every single {one} of the Divinity's aspects,

the arms, legs, as well as the dress, and the gross and the subtle level of everything of the deity.

So, you have to visualize {these} while you are performing these rituals, but then when you visualize the deity as solid, {substantial, rather than unimpeded, then} there is no blessing.

In the teaching of kye-rim, {it is} clearly mentioned, when you visualize Tara or Avalokiteshvara in the space {above us} as a solid as we are, {as fixed, permanent, existing as it appears to ordinary consciousness} with the flesh and the bone, and etc., then there is no benefit.

At the same time, you cannot make a connection with the Divinity.

So, therefore, it's always advisable, the visualization is always like - empty of a solid reality, and like a vivid rainbow.

In the teaching of kye-rim, they always give an example {of it being} like a vivid rainbow, and a reflection of a moon in the water, where you can see, so it appears everywhere vividly, clearly, yet it's empty of solid reality {substantiality} and empty of inherent existence.

That's why the practice of visualization can be increased further and further by daily ritual practices.

15th Kamapa, Khachap Dorje composed the rituals of Mahakala, called *Nguntin Jeva*. *Nguntin Jeva*.

So, in the Nguntin Jeva you can find, when he admired Mahakala and Mahakali, and he said this,

Those who think or imagine Mahakala and Mahakali exist solidly, then this individual will never be able to see Mahakala and Mahakali in reality.

And,

If someone practices Mahakala and Mahakali, with the knowledge or understanding that Mahakala and Mahakali arise from the emptiness,

Mahakala and Mahakali come from nowhere, and they reside nowhere, and they go nowhere -

If these three qualities of Mahakala and Mahakali {are there}, then the individual can achieve the practice of Mahakali and Mahakala swiftly.

So, this indication is very clear to us, how to visualize the correct way and the proper way.

And, at the same time, we know, when Khachap Dorje explains about this,

it means not only Mahakala, Mahakali, every Divine Form, and every Dhamma Protector,

when we do practice of them, we should conduct {the practice} with the proper understanding or proper knowledge of those Divinities or protectors {as} not truly existing.

{in the fixed, independent, unitary way they appear to the conceptual mind, that always has the characteristics itself of fixation and fragmentation}

And, as he said here,

They are always empty of solid reality.

It is just like space,

It is just like a reflection of a moon,

It is just like a vivid rainbow.

So, then your visualization will be perfect and correct. This will lead to the process of accomplishment very swiftly.

In order to adopt or in order to cultivate this clarity of visualization, a relaxed mind is a necessary condition for sustaining or maintaining proper visualization.

This is very important.

When you are in a mood... when you are angry or when you are in the state of anger, your mind is disturbed.

And when your mind is disturbed by anger or emotion, there is no stability.

{With a} lack of stability or the mental stability, then there is no vividness, there is no clarity in your visualization.

So, Jamgon Kongtrul Lodro Thaye, in his teaching of these two processes kye-rim and dzog-rim, said, with this perspective, {for the} practice of clarity, an individual should remain in a relaxed {state of} mind.

{The} more you relax, or the more you calm your mind, then the vividness of the Divinity or the clarity will be increased.

So, that is why - I think what Jamgon Kongtrul Lodro Thaye meant is - don't do this practice when you are unhappy or mentally disturbed, because then there you cannot {do it well}.

There is a lack of ability in this state, {a lack of the} ability to promote, or the ability to strengthen the power of clarity of mind or visualization.

So, therefore, a relaxed mind is a necessary condition to maintain your visualization in a proper way.

Every practice has a purpose and a reason, right?

Without a purpose and a reason, we are not doing practice anyway.

{We do this because} we need a tremendous benefit from the practice.

Now, talking about this clarity, let's say if you are able to focus your mind on the eyes of Tara, or the nose of Tara, or the arms of Tara, what benefit you can gain from this exercise?

The more you focus your mind on each and every aspect of Tara, then eventually,

the mind is always in a state of clarity, but because of the disturbances and the defilements, we are unable to discover this or make this clear.

Now, because of this, {with} the focus or concentration on *each and every aspect* of a Divine Form, then eventually, you are able to strengthen or uncover or discover the clarity or brilliance or the luminosity of your mind.

That's how this is a technique {that} can make your mind clear and brilliant and luminous.

That's the only reason and the purpose {why} we must bring our focus onto each and every aspect of a Divinity very precisely, and very openly, and very carefully.

We move to the next.

Second is *Hai Takpa Themba*.

In Kagyu and the Nyingma, they call this *Hai * Namdak Themba*, but the Geluk side, they call this *Hai Takpa Themba*.

When we say *Namdak* and *Takpa* in Tibetan, they are a bit different.

Takpa Themba means the recollecting the purity, but when you use *Hai*

* *Namdak Themba*, it's the recollecting *the ultimate purity*.

Now, what does it mean, recollecting the purity?

This means *knowing and remembering* - * *knowing or remembering the symbolic meaning of each and every aspect of the visualized deity*.

This is very important in the practice of visualization.

If you are without this practice or this knowledge, then there is no achievement at all from the practice of visualization.

Since we all know Deities, Dharma protectors are not truly existing,

{as they appear to the ordinary conceptual mind}

then what's the benefit if we visualize the Divine Forms and the Dharma Protectors?

{This is} the purpose, the reason for recollecting the purity,

{For example, with} Dorje Chang or Vajradhara, the blue color has been chosen for the indication of space.

{And the meaning is that}

Space means emptiness, and the space means free from the substances, {substantiality}, the solid substances. {It is unobstructed, and this is also referred to as *unimpeded*}

So, the blue color;

Then with two arms, {these represent the} two truths, the truth of the relative truth and the absolute truth;

and holding the Vajra, this is symbolic of methods,

and then the bell indicates wisdom, like this.

I'm just giving you an example, a simple example.

So, all the Divinities

{the Perfect Expressions, or Manifestations of the Divine}

all the Dharma Protectors, their color, their shape, their characteristic, and every symbolic meaning,

every symbol of their outlook, symbol of their gesture, symbol of their position, indicates their actual meaning.

And eventually what we realize {is},

Oh, through the visualization, we can achieve the realization of emptiness, the realization of Shunyata.

{the true nature of all things}.

There is no direct connection that can be made between a beginner and high realization.

So therefore, as a process, the idea of skilfull means, gives you something to adopt, to digest, and bring you closer, closer, closer to the final or absolute realization.

So that's *the means* of the visualization.

The term we use in Tibetan, *lha, lha* means *deity* or *divine*. {Divinity}

Lack of knowledge of a proper visualization or the proper meaning of a deity, to us, we easily misconceived or mistakenly believe that lha is something like the peaceful divine or wrathful divine form, which is solidly {existing} somewhere {out} there {alone}.

We supplicate to the deity, we pray to the deity, we seek their blessings, their protection.

There is something like this - we have a solid kind of expectation, an inherent expectation towards the deity.

{This is thinking of ourselves and our surroundings, and the Divine in an ordinary way}

So that's the wrong idea in the practice of visualization at {overall}.

Now, what does *lha* mean actually?

Lha is something very pure, a sense of a purity is the *lha*.

{elevated}

As long as our mind is disturbed by *anything*, any factors, external factors or internal factors, as long as our mind is in the state of the restlessness or impurity, then there is no *lha*.

{This is reflecting on the lack of anything that brings peace, clarity, or comfort}

Regardless of how much you put your effort in the visualization or in the imagination, in the making a connection with the Divinity, there is no benefit.

So you have to an overall understanding or a basic framework of what *lha* means.

Lha is complete purity, completely free from {substantiality}.

That's why when you go into the deeper level of jkye-rim or the creation stage, then it's called in Tibetan, *nangcha harusha*.

Nangcha means *the aspect of external appearances turned into the divine*.

So this means the object of seeing, the object of hearing, the object of smell -

all these objects are there, but they don't disturb your mind.

You can enjoy them without attachment, without true grasping them,

{as true as they appear, to ordinary conceptual mind},

yet you can enjoy them.

So that is the final statement of the real characteristic of kye-rim, or lha.

When we talk *nangcha harusha*, *nangcha*, *cha* is aspect, *nang* means appearances.

The aspect of appearances arise as divine or as a Divinity.

It does not mean outside there is a tree, and tree appears as a deity.

No.

How could a tree can be like Tara? This is really illusion, stupid illusion.

And the water cannot arise as a form of Tara.

And a house cannot arise as a Mahakala.

But {this} means as long as those external factors do not disturb your mind, you enjoy them

{These can} be seen, heard, or smelled, and yet there is no defilement.

Those objects do not defile your mind, the mind of clarity.

{And so} you have joy, you have bliss, and you have a feeling of freedom.

That state or that characteristic is the real divine, the real lha and real Divinity.

So you see what I am trying to tell you now is you have to have a complete knowledge of this kye-rim practice. That is why I am a little bit precise in the explanation.

This is not my explanation. It is the explanation of Jamgon Kongtrul Lodro Thaye, and Mipham Rinpoche, as well as many great masters, including the previous His Holiness Dilgo Khyentse Rinpoche.

So therefore, one must not make a single mistake in practice, because otherwise you can practice kye-rim for years and years and years with no benefit.

And then, what's worse, you will blame the kye-rim practice, saying that,

Ah, they are lying, they are not true, they say this and that, I did this and that, but there is no achievement, there is no benefit.

So this becomes worse.

So therefore {to do} everything in a meaningful way, and a practical way, one should be very knowledgeable with the practice of kye-rim, then you can get rid of all these unnecessary mistakes in your practice,

and a healthy practice leads to a healthy fruition.

So therefore those details and the precise instructions of kye-rim, we need to apply.

Then in a short period of time, you can {gain} a tremendous benefit and achievement from the practice.

And I know many of us expect to communicate with your deity, and you do practice Tara, you do practice Manjushri, and your expectation is quite obvious. After some months or years, you would like to see them in reality.

And you expect them to come to you, and say,

Hello, I am here,

What do you want?

What can I do for you?

Oh, it's not that easy.

It doesn't mean they are not so kind. They are *too kind*, that is why it is not so easy to catch them.

So, because they are so valuable,

Why? We need to train our mind to catch them.

It doesn't mean that they are so easy to come to you.

Kindness doesn't mean that you can ask them, and that they come to you whenever you want and whenever you like.

So it doesn't mean this is kind.

{Other Power would have us engage in Self Power practice. Ultimately they are one. How kind...}

Kind means, the *great kindness* means, like the Marpa and Milarepa, and the Gampopa and Milarepa.

You see how much they put effort into their own diligence, into the practice.

So that is why you need to complete your facility to catch them, or to see them, right?

So therefore, in the past, those many great masters, they communicated with Manjushri, they communicated with Tara, they communicated with the Medicine Buddha. Yes, they do, and they did.

In fact, they did, really. It is not like just someone made up a story. It is a real story. They could, and *we can* also. It doesn't mean they could, but we cannot. We can, we can.

If we do practice properly, if we do practice, along {these lines, according to} with these instructions, then yes, we can communicate, and we can see them, and we can see them in day, we can see them in reality, or we can see them in dream also. And there you can get instructions, the profound teachings.

So these all come from the proper training of your creation stage.

Those Indian great masters, they play with the deities.

I'll tell you a story, a beautiful story.

Chandragomin was Indian, a great master, and Chandrakirti was also a great Mahasiddha.

And the two of them debated. Everyday they debated.

And Chandrakirti, Dawa Thakpa, always won, and Chandragomin lost.

But Chandragomin {then} secretly walked away, and the next morning, he came back with a solid answer to the question of Chandrakirti.

Then after some days, Chandrakirti {was suspicious}.

Why does this guy always go back secretly, and {get} lost somewhere, but then the next morning he comes back with a perfect answer to my question? He must have someone who can tell him or teach him in a secret way.

Tonight, to make sure, I will follow him secretly and silently.

So he followed Chandragomin, and hid somewhere outside of a temple. {And he saw} Chandragomin go into the temple he could communicate directly with Avalokiteshvara.

Avalokiteshvara was teaching him,

'You must give answer this way... You must give answer that way.'

So Chandrakirti outside was very upset.

Then he suddenly jumped into the temple, and said to Avalokiteshvara,

How come your compassion is so partial?

You teach him, but not me!

Then Avalokiteshvara couldn't move, because this was a secret communication.

All of a sudden Chandrakirti appeared in the temple, so Avalokiteshvara went back to his own state, that of being a statue... he was teaching, but all of a sudden he became motionless.

So there was no communication, of course.

This upset Chandrakirti, and he went back.

But in his dream that night, Avalokiteshvara appeared, said that,

Don't worry, don't worry, I am not partial,

My compassion has no partiality, but you have your own master who is Manjushri.

Please go to him, talk to him.

You are the obvious winner, he is the obvious loser, so I help him... you have no problem.

You have Manjushri.

Manjushri also has no partiality, so you can go back to him, and he will help you...

So those sorts of things {happen}.

It's not a movie, it's not something like a creation, {made up}, *it's a reality*, and it indicates there are great Mahasiddhas who achieved the practice of visualization of Avalokiteshvara, and Manjushri completely.

And you can be the same way. You can talk to the Buddha here. Who knows, maybe one day this Buddha will talk to you this {same} way.

Right? Yeah, the possibility is there, but we need to really go into the deeper level of the practice of visualization.

Now we move to the third aspect, which is the *Haya Ngajal*, *the pride of deity*, right?

Now, talking about *Ngajal*, there are two different aspects of *Ngajal*, or pride, the negative side and the positive side.

In Tibetan we call this *Matakpe Ngajal*, and *Tape Ngajal*, *impure pride* and *pure pride*.

Now, what does the pride of the deity {Divine Pride} mean?

It means *maintaining the deep sense of the actual deity*,

{The Divinity within and without}

which is never separate from the purity, clarity, and as well as

{complete with the attributes or qualities of the Divinity}

{The meaning is} that *innately* or *originally*, our body, our speech, our mind is never separate from this purity.

Our body has never been deluded, our speech has never been deluded, and our mind has never been deluded.

Who is deluded? {It is} we ourselves, because of our lack of knowledge, our lack of wisdom, and our lack of practice.

So that is why we make ourselves deluded.

Every state of our existing is very pure.

But why {is anything at all} impure then?

There is no impurity at all, but we lack {knowledge} of all this, {that comes} thorough training in shinay and the lhaktong {calm and insight} practice.

Here Jamgon Kongtrul says,

{By a} lack of shinay and a lack of lhaktong practice, one always fails to achieve this Tape Ngajal. {Pure Pride, or Divine Pride}

So, I have to be in the state of pride, of being the Divinity, {Divine Form and identity}.

{the bodhisattva Divinity, The Celestial Buddha or Bodhisattva, the Perfect Manifestation of Expression of Divinity},

as pure, as perfect, as complete.

So I have to be very proud of being the {Divinity} deity.

It doesn't mean that, Oh, I am real Tara, in the sense of like a form of Tara, the solidly existing or with inherent existence, but it is beyond that.

{It is recognizing on a} much deeper level of Tara or the Divine, {and for that reason} you are proud *of the reality, or of the ultimate Tara.*

So that means

I have to be proud that innately I have never been deluded by any means or any circumstances.

I am always pure. I am always perfect.

I am always innocent. I am always clear.

I am always untouched by any illusions or negativities {or sufferings}.

So being the Divine Nature, you keep pride in the sense of the purity of yourself, and the perfection of yourself, and the completion of yourself.

So that means,

I am pure, and I am perfect, and I am the Buddha, I am Tara, in the sense of my ultimate existence is never deluded, never touched by illusion or any temporary contaminations.

So don't make mistakes with the sense of the pride of the deity.

Sometimes we may make mistakes, thinking that like when we talk about {High Vajra}, {lha'i nga rgyal} then immediately you think it is something like a feeling of dressing up in the costume of the wrathful and the peaceful {Divine Forms}, as well as dressing up with a mask, and then sometimes you act,

When you visualize Mahakala, then you really or solidly believe that you are Mahakala, {fixed, independent, unitary} then you do the gestures like exactly what Mahakala does, and then you show your face like a really wrathful face -

So this kind of thing is unnecessary practice. It doesn't make sense.

So {lha'i nga rgyal}, the pride of deity, has a very profound meaning, in the sense of that you are very much on the deep level of the Divinity, which is, I always say, clarity, brilliance, and the luminous, and as well as the freedom from any the solid substances {free from substantiality or any sense of solidity}.

You feel comfortable in that sense, and the physical joy and the blissful {feeling} arises from there, the blissfulness,

and as well, great joyfulness and great blissfulness arise from the heart and from the mind.

So that time we call {someone} the great yogi.

So *great yogi* remains in the state of the pride of Divinity, then his activities, walking, talking, eating, everything transforms into the yogi's practice.

To these yogis, there is no ordinary activity. Every activity is really benefiting all sentient beings.

That's why we call {such a one} *yogi*, from the practice of the pride of Divinity.

And what benefit you can gain from this is, then you feel, or you understand, or you {have} the sense of being proud of {being the} deity, {and that} one can be free from all kinds of limitations, of a mundane sense of self.

There's a lot of confusions in the mundane sense of self, right?

And freedom from the mundane sense of self, the limitations, and freedom from believing in myself as being very ordinary -

you have to give that up.

{Then} You are free from the sense of the ordinariness.

In Guru Yoga practice, in order to practice Guru Yoga, it says you transform your body, speech, mind into the body, speech, mind of the Vajrayogini. Then from there you can start the Guru Yoga practice.

If you regard yourself as a very ordinary being, and individual, your body, speech, mind, as very deluded, who you are, that you always regard yourself as being very negative, and very bad, and a very deluded person, and at this stage, there's no way to practice Guru Yoga, right?

That's why they convince you, they say, 'Oh, you are Vajrayogini, you are Vajravarahi, you are Chakrasambava...'

Then you start this practice. You are allowed to practice.

So what does this mean?

What indication is this? What is this indication?

And you will realize all this sense of,

I am a very limited individual. I am very limited.

and with this practice, I have to be free from the limitation.

I have to be free from the sense of confusion.

I have to be free from the sense of a mundane self.

And I have to be away from or keep distance from the being an ordinary individual.

So with that, then you can practice this profound practice of Guru Yoga, right?

So this is the sense of the pride of the Great Divinity.

Vajrayogini is the form of shunyata, emptiness.

Tara as well is a form of shunyata and emptiness -

{The} Absence of all temporary defilements.

But then myself, if I continue to believe myself as {existing in} a very ordinary way, {as someone} who is a full of negativities and defilements and shortcomings, then this is the great disturbance.

To start my practice, to carry my practice onto the path, and to complete my practice, this is a great obstacle and a disturbance to my practice.

Because of this, I need Divine Pride.

{The Divinity} is the sense of a boundless form of boundless compassion and boundless wisdom.

And I have this.

This quality has existed with me from beginningless time.

But the problem is we are unable to see.

Because my mind is temporarily deluded, and because of my lack of working with it, and the lack of cultivating compassion, loving kindness and wisdom,

so therefore, I'm always {conceiving of myself} as an ordinary person, who is always weak in everything.

Weak compassion, weak diligence, weak in hard work with the practice, and weak in understanding.

Everything is weakened.

So, now {with the} pride of a Divinity, I know that my basic existence is never deluded.

I'm always pure.

The Buddha says, I'm always pure.

And I myself also, I know myself as very pure.

My shortcomings and problems are very temporary.

If I work harder, if I become a very diligent practitioner, if I continue my practice, there is a chance, there is an opportunity to overcome all my problems and all my shortcomings.

Then I can get through and I can be enlightened in this single life.

The possibility is there.

You *can be* enlightened in this single life.

So that sort of energy, {to} convince yourself, or {to} adopt *the confidence, the sense of confidence, or the determination* with the practice is needed.

So that is the whole idea of what the pride of the Divinity means.

{What the pride of the Bodhisattva Divinity, the Celestial Buddha or Bodhisattva, the Perfect Expression or Manifestation of the Divine means}.

Now, the conclusion of the creation stage.

As we are practitioners, Vajrayana practitioners, of course, the kye-rim, the creation stage must carry on - not only during the time of your session...

Let's say we do session in the morning,

I'm doing Tara practice.

In the afternoon you do practice of like maybe Mahakala or Chenrezig.

So {each} session is, of course, a part of the discipline. It is needed.

But *the most important point here*, what I would like to convince you of, {is this} when you walk around, when you are in the state of post meditation, talking, eating, walking around, any activity you perform, you have to carry on with this, the creation stage.

As I explained earlier, your body, speech, mind are never deluded.

Your Self is always pure and perfect.

And this is not just making {something} up.

It is true.

It *is* true that you have never been deluded,

you are *always* free from, you are *always* in the state of the absence of these, the defilements and the shortcomings.

This shows that you are very pure.

You are very pure.

So now you have *to develop* and you have *to increase* this understanding through the effort, {and through} visualization.

You have to be very diligent, visualizing the mandala, visualizing the Divinities.

This is what we call the *kye-rim*, or *Jūmi Jīrim*, *Jūma*, the fabricated,

It's a very fabricated way of the visualization.

From there, then you jump to the next *unfabricated way* of the kye-rim, the creation stage, which is the effortlessly arising Divine Forms, and Mandalas, whenever you want,

There is no effort, but the Divinities arise in your mind effortlessly. The Mandala arises effortlessly. And you can see everywhere the Divine, and you can see everywhere the Mandala. So there is no chance for you to be ordinary.

And you are very comfortable with the sense of yourself being as a Divinity, very free, very joyful, and very happy.

So that is the result of the creation stage. Until that, you have to be very diligent.

Once you experience that everything is effortless, you are free.

Then you are at the stage of the process of accomplishment.

Okay, that's all. And the question and answer we can do tomorrow...

Part Four

Good morning.

I would like to ask you to cultivate bodhicitta in order to benefit limitless sentient beings, to uproot the suffering and the cause of suffering and eventually bring them to the state of omniscience.

Each and every time I remind you of this, because otherwise our Dharma discussion, like my speech and your listening, would not be that meaningful at all.

So as a practice of Mahayana, then it is very much based on our intention and our motivation.

In Tibetan, we call it *kunlong*. Kunlong.

So because of the power of kunlong or motivation, then one can make very meaningful our listening and our contemplation and our meditation.

The Tibetan term *kun-long* -

Kun has different meanings.

The Philosophical way {of understanding it}, the spiritual way, as well as the common sense {meaning of the term}.

In the common sense *kun* means all. All.

So this is a plural. All. Kun.

And spiritually and philosophically, *kun* is the power or the strength or the force.

So what force and what strength is being referred to?

The strength and the power of *hong*.

Hong is something you can bring up.

What you are bringing up is *the power of intention, the power of motivation*. That is the power of motivation of bodhicitta, and compassion, and benefiting others.

It is not necessary for this to be the Mahayana way, but also in the practice of Hinayana, they have perfected kun-long, in the sense of not harming others, not causing trouble to others, and bringing peace and harmony to the others by cultivating a good heart.

That is also the power of bodhicitta, although you don't use {the words} bodhicitta or or compassion, or lovingkindness, but at least benefiting others, not harming others.

That is the whole idea of Buddhism, how you cultivate teaching, and practice, all are based on the perfect kun long or motivation.

Today, the topic of this session is the process of accomplishment. Sometimes you use {the term the} completion stage.

There are many different translations, but I'm not so sure what term accurately explains {this to} you, but Tibetan it is *dzog-rim*.

Dzogrim is the process of accomplishment.

Now, we can talk about dzog-rim as a tradition, or in a practical way also.

I'm not supposed to go into details of this topic, because without completing the kye-rim practice, then there is no way to explain the dzog-rim in detail.

So if I were explain this, it would be very impractical, and not beneficial at all, but I will brief you {on} the meaning of dzog-rim.

You should have an idea or an understanding of the benefit of kye-rim that we have discussed past two days.

Now, kye-rim is the creation stage and that practice, the practice of the creation stage, does not eliminate our attachment and our desire, attachment to solidity and the impure phenomenal world, and as well as {being} attached to my body, the elements of the body.

With the practice of creation stage, it helps us *to undermine*, to weaken that attachment and that desire, or that clinging, or that grasping to that attachment, but it is not really eliminating this solid attachment.

{In contrast} dzog-rim practice, the completion stage, then helps us to get rid of, *to completely eliminate* this strong, I shouldn't say strong, attachment to the solid, attachment to the solid and impure world, the phenomenal world, and our impure body.

* So, now the practice of this completion stage helps you to overcome the problem completely, the gross problem and the subtle problems of our imagination, or visualization.

So, I {will} go a little bit into the detailed explanation.

What does *undermine* mean?

{Here it has the sense of},

With this practice of the process of the generation, {because} we have attachment to the solid and the impure phenomenal world, then the practice of kye-rim undermines this.

So, what we have adopted in this sense, then -

all the external phenomena are pure, as the mandala, as the palace of the Divinities, and as the divine mandala, and as the divine pure land,

right?

And then with the body,

My body is not as solid as I believed, as what I used to believe,

so to undermine that attachment to my body,

My body is like the form of a rainbow; it is a form of clarity, and a form of something very transparent, a form of transparency -

So, with that undermined, this strong attachment to the impure phenomenal world and impure phenomena, my body -

then you can visualize mandalas clearly, and you can imagine or visualize your body as a deity clearly,

but there is still attachment, subtle attachment, isn't it?

Because you are enjoying,

Wow, what a wonderful palace of divine, I'm enjoying all the surroundings...

The males are Chenrezig, the females are Tara,

and you are talking to all the pure individuals, they are the male divine and the female divine,

{And I am seeing} myself also as a form of a deity,

so there is a bliss, the feeling of bliss, or the experience of bliss in the visualization itself somehow,

so therefore you are unable to get rid of these subtle attachments, and the subtle clinging onto it invisibly that you can experience,

That is what we call *a trace, a mark* left behind from the practice of visualization.

And without getting rid of this subtle mark or subtle trace, then you are unable to reach to the stage of accomplishment at all.

That's why we need the practice of the completion stage.

{to remove subtle clinging, or attachment}

Therefore, this attachment is to this new kind of manifestation, manifestation in the sense of the visualization; There is a manifestation, an attachment to this new manifestation that we have recreated and perceived,

So when you move around, so you think that 'I'm like a Tara, and the Tara moving around...'

When you talk to people, you believe that 'I am Tara, and Tara is talking to people', and when you eat, 'I'm Tara, and Tara is eating', so that sense of attachment or clinging is there;

But in the process of accomplishment, this whole new manifestation, you are able to dissolve that into its own nature, because those manifestations arise from nowhere {else}.

It's just your own creation,

but that creation helps you to overcome a certain level of your attachment,

and now you are looking ahead to *uproot completely* this subtle attachment;

So therefore, with dzog-rim, the completion stage, you reach that state, and then you are completely free from the subtle attachment; You have completely dissolved this attachment back into its own basic ground.

So that is the whole idea of the dzog-rim, {or the completion stage.}

That basic ground is never really departed from since beginningless time.

Don't believe this basic ground comes from visualization. That's a wrong conception, and a wrong belief.

This basic ground of all the individuals is innately never separate, and has never departed.

So therefore, if you are able to practice visualization in a correct way, or in a proper way, then automatically this practice of visualization goes into the practice of dzog-rim, effortlessly. Not with effort, *effortlessly*.

You don't need to expect, 'So when am I going to go into the practice of this completion stage?'

You don't need to ask your Master.

Sometimes you are wrongly saying,

I have completed the practice of kye-rim, but now, when is my dzog-rim practice?

That is a very funny dzog-rim, isn't it?

So Dzogrim is spontaneously arising from the perfect practice of visualization.

This happens simultaneously, and effortlessly.

Therefore, it's called the basic ground, {that} is never really separate and has never departed from you.

If you are able to conduct this kye-rim, the process of generation, it helps you to prepare for your death as well, because everybody is so scared of death, but death is very natural, just as our birth is very natural.

Until we are fully enlightened, this circle of birth and death is very natural. {There is} nothing to be scared of at all.

But because of the weakness of our wisdom and practice, there is a kind of attachment {that manifests as being scared about} death.

So with the practice of visualization, eventually this leads to awakening your mind fully, and from there you are free from the feeling of fear of death, and you realize that death is natural,

and being mingled, your body, speech and mind into the body, speech and mind of the dzog-rim, then when death comes, that is not death.

As the yogi says, that is the little enlightenment, a small enlightenment.

So people call this death, but yogis call it a little enlightenment.

So, sounds good. Sounds very good.

Now, I would like to clarify something, because when we use the term, the process of accomplishment, dzog-rim, it has *two different aspects...*

One, that we are talking about is the current topic, this dissolution, or the result of the kye-rim practice.

So this is, *Naljor Dzogrim*, number one.

The other one is the *Njivu Dzogrim*.

Let me explain *Naljor Dzogrim*.

That means the completion stage of a yogi, right?

That has something to do with your practice related to, let's say, *Julu*, practice of *Julu*, in the Naropa's six doctrines, as well as for example *tummo*, and *powa*. These three practices we call also *Naljor Dzogrim*, but, {when done in this context} this is not the final dzog-rim.

This, we consider a completion stage.

Why we call this a completion stage {as well} ?

Because, before the completion stage, this is directly connected to the final completion stage.

Therefore, Tibetan words we use are, *Tablam*, *Drolam*.

So, these Powa, Bardo, and Tummo, these practices are the path of method

They directly lead to the the final completion stage, or the Mahamudra practice.

So that is the *Drolam*, the path of liberation.

And, with the practice of Tummo, and Powa, this helps you to merge the *Lung*, *Sem*, *Yi*, or air, thoughts, the mind.

Lung, Sem, Yi, these three, you bring into the central channel.

From there, you can connect directly to the realization of the final completion stage.

Lung, Sem, Yi, merge into *Deva*, the blissfulness, *Tongpa*, emptiness, and *Irmepa*, *Deva*, *Tongpa*, *Irmepa*

When you talk about *Irmepa*, sometimes you make mistakes, because many scholars, they explain it this way,

They say Deva, Tongpa, and then when you talk about *Irmepa*, which means Deva, Tongpa, inseparable, but no, this is a wrong explanation.

Deva, Tongpa.

When you talk about *Irmepa*, it means the primordial wisdom,

Linjik Jebe Yeshe. *Linjik Jebe Yeshe*, in Tibetan it is called *Linjye Yeshe*, the co-emergent wisdom, that is in many tantras or Vajrayana practices, especially high tantric, like Tujikolo, Kala Chakra, and also Chakra Sambara, they use this Detong Yeme, which means the recognition of our primordial wisdom, *Linjik Jebe Yeshe*.

Because you don't need to say the Deva and the Tongpa, the blissfulness and emptiness are inseparable, because *it is* inseparable anyway, and it inseparably exists in each and every individual, and all sentient beings.

But now what we talk about is, we talk about exercise, the yoga exercise, like Tukor, right? Tukor.

So, the physical exercise with the high technique from the Narottu Duk, the Six Naropa's Doctrine, {this is} what helps to open your channel fully, and open your air fully, and open your mind fully,

So, lung, the air, transforms into Lungthapa, great bliss, Lungthapa.

Then Sem, the mind, transforms into emptiness, Lung, Sim.

Yid, that is Yid, is the Sixth Consciousness, as a basis, as a foundation, so this transforms into then the primordial wisdom in Tibetan, Lengjik Jebe Yeshe.

So that's how we use the term completion stage for this exercise, like Tumu, and Julu, and Powa, all these.

Milam also, like Dream Yoga.

So these four practices are a part of the Nanjur, the Yogi creation stage.

This leads directly to the final creation stage.

Therefore, after being completed, after being practiced in the completion stage, then {they} become {an} inseparability, of these two processes, kye-rim and dzog-rim, an inseparability.

You should make inseparable these two processes, and this Yogi, the particular Yogi, who has totally, or fully, or completely accomplished these two processes well, these two processes, then you see from the practice of the completion stage, the *hi yen nanjur*, the deity yoga practice is very comfortable, effortless.

And when you walk, or when you work, or walk, or eat, everything is in the practice of deity yoga.

So there are two aspects of deity yoga.

One, relative deity yoga, and the other one is the ultimate deity yoga.

When we talk about relative deity yoga, so your practice of kye-rim, they dissociate it from the completion stage.

That is the Kunzok hi yen Nanjur.

When we talk about ultimate deity yoga, Tibetans call this Dantambet high end Nanjur -

when you are able to make an inseparability of the process of generation, and the process of the accomplishment, then that individual, or that Yogi, practice is called the ultimate deity yoga, *Dantambet hi yen Nanjur*.

So with that perspective, then in Tibetan we pray, we chant,

Nang, Tra, Rik, Sung, Ha, Ha, Chu, Gu.

All the appearances arise as the ultimate deity,

and Nang, Tra,

All the sounds you hear arise as a sound of the ultimate deity,

and Nang, Tra, Rik,

seeing or recognizing the true nature arises as the Dhammadhatu.

This is the result or fruition of the final completion stage, where you are able to make the inseparability of these two processes, or two, the kye-rim and the dzog-rim...

Rik is seeing. Seeing means *realize, to realize* your own mind, regardless of {whether} the thoughts arise or not, {whether} emotions arise or not, because eventually in this practice, thoughts and the emotions are part of the Dhammadhatu.

So you realize that, although emotion is there, thoughts are there, but {they} no longer disturb you. Then you are fine with the emotions and the thoughts, isn't it? There is no complaint.

Alright, so that's the brief introduction of what dzog-rim is.

Now, question and answer session.

Question: I just want to make sure, because sometimes I heard from some sources that he's supposed or he's doing practice of kye-rim - dzog-rim.

I want to make sure this is not separate practice, but this is the description of the two processes of some deity practice.

There's nothing like kye-rim - dzog-rim by itself, not related with some kind of yidam.

{Which means it's not related to Sirim Dzogrim.}

He heard from some sources, that Sirim Dzogrim could be something separate, another kind of practice, and some practice of some deity, some yidam, this is another.

He wants to make sure this is just a description of two processes for the deity practice.

Rinpoche: As a path, it is very much based on the yidam practice, the mandala practice.

But once you have achieved fully, or completed these two processes, then it's not necessary to have a particular session of deity practice or whatever.

So it has to arise or depend on the yidam practice, of course.

Yesterday I have explained there are three different aspects in the deity practice.

Number two is recollecting, right? *Recollecting the purity.*

Purity. Purity.

So in this perspective, when you do the visualization, of course the form of Tara, if you visualize a white Tara, so you imagine yourself really as a form of the white Tara.

This is not a disturbance. Because in the teaching itself it says very clearly that you visualize Tara yourself in the sense of a vivid form, a vivid rainbow form, not really a form of, like flesh, or solid reality.

So this indicates that, of course, you should have understanding that *I am Tara*, yet not solid.

With the practice or with the understanding of purity, recollecting of the purity helps you to overcome the attachment or misunderstanding of the solid form, or the inherent existence of the form.

So I don't think there is some contradiction.

There is no contradiction between visualizing yourself as a form of deity, yet it is the form of a vivid rainbow.

{Translator: If I understood the question, it's rather {about} if it is possibly like kre-rim would be going directly to the dzog-rim without the tablam, without the yogas in between.

Tablam, like this.

{Because she understands in this way there is a khe-rim, then we have to practice this like six dharms, which leads us to the ultimate.

But I understand the question, if kye-rim can go directly into the dzog-rim, right?}

Rinpoche: Without the practice of yoga, in the sense of - what yoga? Like the exercise of like Tummo and Milam and Bardo...

I think it is very much related, this tablam to the trolam.

And without the tablam, there is no chance to gain the liberation, the path of liberation.

So it is not that process, something that I have to complete first, the stage of regeneration, then I have to go to the path of means, and then to the path of liberation.

It is not like some steps that you have to go effortlessly.

Once you have done in a very accurate way of your practice of kye-rim, then the next two come simultaneously. It leads {to the completion stage, dzog-rim}, spontaneously.

So there is no need to be worried so much about that.

It is the starting point that is very important.

So in this matter, the kye-rim is very important.

So complete this, and make sure that without it is missing {anything}, and complete perfectly the kye-rim practice.

Then it leads to the next two spontaneously and effortlessly.

And you can observe, you can understand that like when you do the Naropa's Six Doctrines, it is very much based on the practice of Vajrayogini.

Without the practice of Vajrayogini, there is no way to practice the Six Doctrines of Naropa.

That means that something very necessarily needs to be done, the practice of the kye-rim, based on Vajrayogini.

From there, then these yogas, or the exercise arises.

So innately, or naturally, they are all linked to each other.

{So without the Yidam, one cannot bring the other two.}

Right?

They are all interdependent, linked to each other, to be completed, the practice of two processes.

If you have a deep, a profound understanding {that} your guru is inseparable from Yidam, from Dharma protectors, then yes.

In particular, our Kagyupa tradition, the Guru Yoga is the essential approach to the final realization.

Therefore, in many texts of Guru Yoga, it says that, *Chönyi Lama*, *Chönyi Yidam*, *Chönyi Chojong*, it means

You are guru, You are deity, You are Dharma protector, You are Daka, You are Dakini, and all in one.

So with that, in this perspective, it has very much something to do with your profound and deeper level of understanding or realization that your guru *is really*, the only one, {that there are} no other than the deities, no other deities or Dharma protectors than my guru.

And with that ultimate, profound understanding, yes, you can achieve as your wish, or as your expectation, yes.

Question: So generally, how important it is to visualize, to be concentrated on the details of the deity, because her experience is that when concentrating on some details, then somehow she loses the whole idea, the feeling of deity is there, and it's becoming more like solid concentrating on just one detail...

Rinpoche: The same thing yesterday, I explained *nemba selwa*, right? the clarity.

When we talk about clarity, the sense of clarity, you focus your mind on each and every detail and aspect of a deity. Her or his eye, eyebrow, and there's also the nose, ears, and even the, like all kinds of the clothes and the ornaments. So that is important.

In the future, when you are enlightened in the form of Tara, let's say, you will be enlightened in the form of Tara.

If you are really very much in the sense of practice of Tara, then you will be enlightened in the form of Tara.

So, if you are not able to go through the details of the visualization of Tara, or if something is missing, then when you are enlightened in the future, in the form of something will be missing, right? The danger is there.

Therefore, make sure that next time when you are enlightened, make sure that you are in the *fully complete* form of Tara or whatever that deity... yeah, I'm not joking.

Actually, okay, half fun maybe for you, but mostly really serious. Because if you if you imagine the nose of Tara a little bit crooked, then in the future when you are enlightened, your nose will be crooked, right?, in the form of Tara. It's not so nice, is it? So, that is possible.

Therefore, in order to avoid such a complication, then do everything very precisely, very correctly, and accurately.

And I agree you.

Question: So, like, for example, the Sangye Menla, this is supposed to be also this Anuttara Yoga Tantra, but there is no no tabla, no Narotchedruk, no tummo.

So, in this case, does it mean it is kind of inferior compared to Dorje Pamo and all this Narotchedruk?

Rinpoche: Okay. Sangye Menla, the medicine, the Buddha of medicine, is very much a practice of Sutrayana. Actually, it is Sutrayana.

And the way or method or the path when you practice, you are doing practice in the way of Vajrayana, but it is very much based on the Sutrayana.

So, therefore, I don't mean with the practice of the Medicine Buddha you are not going to be enlightened, of course, you will be enlightened.

But, anyhow, as I said earlier, with the complete practice, even with the Medicine Buddha, there are the natural power of emerging into these, the path of means and the path of liberation, There will be there this kind of connection.

So, each and every visualization and your practice will lead to all this together.

So, therefore, there is no separation between all these practices.

But, we are talking about the Medicine Buddha being very much Sutrayana, so it doesn't really explain or it is not based on the way they meditate or practice in the high tantric practices.

And, actually, if you can if you read the commentary of this, then you will realize it's a very simple commentary there.

{So, the question is If we speak about like trying to imagine the deity to visualize in the most precise and proper perfect way, now we have different images like different tankas, different statues. So, somehow, this may be difficult to choose which one is the most perfect and we have to judge maybe this one has a little bit too big of a head or this one like this.

How to find the ideal image? or how it comes to us that we know how exactly Tara should look?

It's confusing because there are different kind of tankas. One is a little bit like this, one like that.

Rinpoche: That means you are very much in the particular shape and form of the deity. Is it? That's very difficult.

Because every statue maker, they make different statues of Tara. So, nobody has an idea how Tara really looks like.

So, that's why I'm saying this is very confusing.

Rinpoche: Tara is free from form and characteristic.

If you are very much particular about these surfaces {appearances}, how does it look? The eye? The nose? You can imagine {these} as beautiful as you can.

Yes. You can beautify Tara. Yes. Because Tara does not have a fixed beauty. Her beauty is free from any concepts and duality.

So, in this manner, you can visualize that Tara is so beautiful that your mind can be attracted {to Her}.

From there, make sure you can get a blessing, not only attraction, but from there, you can achieve the realization of ultimate Tara, and not only that you enjoy looking at Tara.. {That wouldn't} make sense...

{Dedication}