

Rest in
Natural Great Peace
Songs of Experience

by
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RIGPA

The Mirror of Essential Points

A Letter in Praise of Emptiness From Jamyang Dorje to his Mother

I pay homage at the lotus feet of Tenpé Nyima,
 Who is inseparable from lord Longchen Rabjam,
 And perceives the natural state of emptiness
 Of the ocean-like infinity of things.

A letter of advice I offer to you, my noble mother Paldzom;
 listen for a while without distraction.

Staying here without discomfort,
 I am at ease and free from worries
 In a state of joyful mind.
 Are you well yourself, my mother?

Here, in a country in the West,
 There are many red and white skinned people.
 They have all kinds of magic and sights,
 like flying through the skies
 And moving like fish in the waters.
 Having mastery over the four elements,
 They compete in displaying miracles
 With thousands of beautiful colours.

There is an endless amount of spectacles,
 Like designs of rainbow colours,
 But like a mere dream, when examined,
 They are the mistaken perceptions of mind.

All activities are like the games children play;
 If done, they can never be finished.
 They are only completed once you let be,
 like castles made of sand.

But that is not the whole story;
 All the dharmas of Samsara and Nirvana,
 Though thought to be permanent, they do not last.
 When examined, they are but empty forms,
 That appear without existence.
 Although unreal, they are thought to be real,
 And when examined, they are unreal like an illusion.

Look outward at the appearing objects,
 And like the water in a mirage,
 They are more delusive than delusion.
 Unreal like dreams and illusions,
 They resemble reflected moon and rainbows.

Look inward at your own mind!
 It seems quite exciting, when not examined
 But when examined, there is nothing to it.
 Appearing without being, it is nothing but empty.
 It cannot be identified saying "that's it!"
 But is evanescent and elusive like mist.

Look at whatever may appear
 In any of the ten directions.
 No matter how it may appear,
 The thing in itself, its very nature,
 Is the sky-like nature of mind,
 Beyond the projection and dissolution of thought and concept.

Everything has the nature of being empty.
 When the empty looks at the empty,
 Who is there to look at something empty?
 What is the use of many classifications,
 Such as 'being empty' and 'not empty'
 As it is illusion looking at illusion,
 And delusion watching delusion?

“The effortless and sky-like nature of the mind,
 The vast expanse of insight,
 Is the natural state of all things.
 In it, whatever you do is all right,
 However you rest, you are at ease.”
 This was said by Jetsün Padmasambhava
 And the great siddha Saraha.

All the conceptual designs,
 Such as “it's two!” or “its not two!”
 Leave them like the waves on a river,
 To be spontaneously freed in themselves.

The great demon of ignorant and discursive thought
 Causes one to sink in the ocean of samsara.
 But when freed from this discursive thought,
 There is the indescribable state, beyond conceptual mind.

Besides mere discursive thoughts,
 There is not even the words of 'samsara' and 'nirvana'.
 The total calming down of discursive thought
 Is the suchness of Dharmadhatu.

Not made complex by complex statements,
 This unfabricated single bindu
 Is emptiness, the natural state of mind.
 So it was said by the Sugata.

The essence of whatever may appear,
 When simply left to itself,
 Is the unfabricated and uncorrupted view,
 The Dharmakaya, emptiness mother.

All discursive thought is emptiness,
 And the seer of the emptiness is discursive thought.
 Emptiness does not destroy discursive thought,
 And discursive thought does not block emptiness.

The fourfold emptiness of the mind itself
 Is the ultimate of everything.
 Profound and tranquil, free from complexity,
 Uncompounded luminous clarity,
 Beyond the mind of conceptual ideas:
 This is the depth of the mind of the Victorious Ones.

In this there is not a thing to be removed,
 Nor anything that needs to be added.
 It is merely the immaculate
 Looking naturally at itself.

In short, when the mind has fully severed
 The fetters of clinging to something,
 All the points are condensed therein.
 This is the tradition of the supreme being Tilopa
 And of the great pandita Naropa.

Such a profound natural state as this,
 Is among all the kinds of bliss,
 The Wisdom of Great Bliss.
 Among all kinds of delight
 It is the King of Supreme Delight
 It is the supreme fourth empowerment
 Of all the Tantric sections of the Secret Mantras.
 It is the ultimate pointing out instruction.

The view of 'Samsara and Nirvana Inseparable',
 And that of Mahamudra, of Dzogchen, the Middle Path, and others,
 Have many various titles
 But only one essential meaning.
 This is the view of Jamgön Mipham.

As an aid to this King of Views
 One should begin with Bodhicitta,
 And conclude with dedication.

In order to cut off through skilful means
 The fixation on an ego, the root of Samsara,
 The King of All Great Methods
 Is the unsurpassable Bodhicitta.

The King of Perfect Dedication
 Is the means for increasing the roots of virtue.
 This is the special teaching of Shakyamuni
 Which is not found with other teachers.

To accomplish complete enlightenment
 More than this is not necessary
 But less than this will be incomplete.
 This swift path of the three excellences,
 Called the Heart, Eye and Lifeforce,
 Is the approach of Longchen Rabjam.

Emptiness, the wish-fulfilling jewel,
 Is unattached generosity.
 It is uncorrupted discipline.
 It is angerless patience.
 It is undeluded exertion.
 It is undistracted meditation.
 It is the essence of prajna.
 It is the meaning in the three yantras.

Emptiness is the natural state of mind.
 Emptiness is the non-conceptual refuge.
 Emptiness is the Absolute Bodhicitta.
 Emptiness is the Vajrasattva of absolving evils.
 Emptiness is the Mandala of perfecting accumulations.
 Emptiness is the Guru Yoga of Dharmakaya.

To abide in the natural state of emptiness
 Is the 'calm abiding' of shamatha,
 And to perceive it vividly clear
 Is the 'clear seeing' of vipasyana.

The view of the perfected Development Stage,
 The wisdom of bliss and emptiness in the Completion Stage,
 The non-dual Great Perfection,
 And the single bindu of Dharmakaya,
 All these are included within it.

Emptiness purifies the karmas.
 Emptiness dispels the obstructing forces.
 Emptiness tames the demons.
 Emptiness accomplishes the deities.

The profound natural state of emptiness
 Dries up the ocean of passion.
 It crumples the mountain of anger.
 It illuminates the darkness of stupidity.
 It calms down the gale of jealousy.
 It defeats the illness of the kleshas.
 It is a friend in sorrow.
 It destroys conceit in joy.
 It conquers in the battle with Samsara
 It annihilates the four Maras.
 It turns the eight worldly dharmas into same taste.
 It subdues the demon of ego-fixation.
 It turns negative conditions into aids.
 It turns bad omens into good luck.
 It causes to manifest complete enlightenment.
 It gives birth to the Buddhas of the three times.
 Emptiness is the Dharmakaya mother.

There is no teaching higher than emptiness.
 There is no teaching swifter than emptiness.
 There is no teaching more excellent than emptiness.
 There is no teaching more profound than emptiness.

Emptiness is the 'knowing of one that frees all.'
 Emptiness is the supreme king of medicines.
 Emptiness is the nectar of immortality.
 Emptiness is spontaneous accomplishment beyond effort.
 Emptiness is enlightenment without exertion.

By meditating emptiness
 One feels tremendous compassion
 Towards the beings obscured, like ourselves, by the belief in a self,
 And Bodhicitta arises without effort.

All qualities of the path and bhūmis
 Will appear naturally without any effort,
 And one will feel a heartfelt conviction
 Regarding the law of the infallible effect of actions.

If one has but one moment of certainty
 In this kind of emptiness,
 The tight chains of ego-clinging
 Will shatter into pieces.
 This was said by Aryadeva.

More supreme than offering to the Sugatas and their sons
 All the infinite Buddha fields
 Filled with the offering of gods and men;
 Is to meditate on emptiness.

If the merit of resting evenly
 Just for an instant in this natural state
 Would take on concrete form,
 Space could not contain it.

The peerless Lord of the Munis, Shakyamuni,
 For the sake of this profound emptiness,
 Threw his body into the pyres of fire,
 Gave away his head and limbs,
 And performed hundreds of other austerities.

Although you fill the world with huge mounds
 Of presents of gold and jewels,
 This profound teaching on emptiness,
 Even when searched for, is hard to find.
 This is said in the Hundred Thousand Verses of Prajnaparamita.

To meet this supreme teaching
 Is the splendid power of merit
 Of many aeons beyond count.

In short, by means of emptiness,
 One is, for the benefit of oneself,
 Liberated into the expanse of the unborn Dharmakaya,
 The manifest complete enlightenment
 Of the four Kayas and the five Wisdoms.
 The unobstructed display of the Rupakaya
 Will then ceaselessly arise to teach whoever is in need,
 By stirring the depths of Samsara for the benefit of others
 Through constant, all-pervading spontaneous activity.
 In all the Sutras and Tantras this is said
 To be the ultimate fruition.

How can someone like me put into words
 All the benefits and virtues hereof,
 When the Victorious One with his vajra tongue
 Cannot exhaust them, even if he speaks for an aeon?

The glorious Lord, the supreme teacher,
 Who gives the teachings on emptiness,
 Appears in the form of a human being,
 But his mind is truly a Buddha.

Without deceit and hypocrisy
 Supplicate him from your very heart,
 And without needing any other expedient,
 You will attain enlightenment in this very life.
 This is the manner of the All-Embodying Jewel
 Which is taught in the Tantras of the Great Perfection.
 When you have this jewel in the palm of your hand,
 Do not let it meaninglessly go to waste.

Learning, like the stars in the sky,
 Will never come to an end through studies.
 What is the use of all the various kinds
 Of the many teachings requested and received?
 What is the use of any practice which is higher than emptiness?

Do not aim at having many ascetic costumes,
 Such as carrying a staff and wearing braids and animal skins.
 Leaving the elephant back in your house,
 Do not go searching for its footprints in the mountains.

Mother, meditate the essence of mind,
 As it is taught by the guru, the Vajra Holder,
 And you will have the essence of the essence
 Of all the eighty-four thousand teachings.
 It is the heart nectar of a billion
 Learned and accomplished ones.
 It is the ultimate practice.

This advice from the core of the heart
 Of the fallen monk Jamyang Dorje,
 Is the purest of the pure essence
 From the bindu of my life blood.
 Therefore keep it in your heart, mother.

These few words of heart advice
 Were written in a beautiful country-side,
 The city of the spacious blue sky,
 Rivaling the splendour of divine realms.

To the devoted Chökyi Nödzom,
 My dear and loving mother,
 And to my own devoted students,
 I offer this letter of advice.

This letter to my students was composed by one who goes by the name 'Khenpo', the Tibetan Jamyang Dorje, in the Dordogne Herbal Valley of Great Bliss, in the country of France beyond the great ocean in the western direction.

May virtue and auspiciousness ensue!

This was put into English with the help of Khen Rinpoche, by Erik and Lodrö. 1983

The Song of Illusion

Khenpo Jamyang Dorje's Letter of Instructions to his Disciples

Homage to the Guru!
 Illusory wisdom reflection of Drime Özer,
 Inseparable from Jampel Pawo, only father of all the Buddhas,
 Who manifested in this decadent age to guide beings to liberation,
 O, my root teacher, Tenpé Nyima, you know all things!
 Self-arisen Dharma Lord, show the undeluded nature of the mind
 To those who through delusion are deceived by false appearances.

Kyeho! Listen carefully, fortunate friends,
 Swans dwelling on the glorious summer lake of the Buddha's doctrine!
 To my disciples and vajra brothers and sisters long known to me
 I offer a spontaneous letter to tell you how I am, a song of illusion.
 Do not think it is wrong of me to express myself openly,
 But listen well to it, the playful friend of your golden lotus ears.

Although in this life I possess no great qualities,
 Through the perfect merit of pure actions previously accumulated
 I met the incomparable Lama, Jewel of the Sky.
 With faith like a lake of stainless milk, white on the surface and
 below,
 I exerted myself in serving my spiritual friend, the root of all Dharma.
 And just as, at the foot of a mountain of precious gold,
 Even ordinary pebbles are tinted with its radiance
 So too my mind, trapped in the net of discursive thoughts, fettered
 by common delusion,
 The spiked iron chains of intense duality and clinging to solidity,
 found rest.
 A beggar, free from activity, relaxed in a happy, open state of mind,
 I destroyed the web of the eight worldly concerns of illusory hopes
 and fears.

The King of Dharma, Longchen Rabjam, said:
 “Activities are endless, like ripples on a stream,
 They end when we leave them: such is their nature.”
 So too, through the kindness of the Lama who taught me non-activity
 and self-appearance,
 The thought arose in me that without doing anything, everything is
 accomplished.

In front there is no one I need to protect: a yogin, I am happy!
 Behind, no one to sustain: alone, I am joyful!
 I have no work to put off: with no time lost, I am happy!
 I have no use for long term plans: relaxed, I am joyful!
 I am content with whatever happens: utterly simple, I am happy!
 If praised I have no use for pride: without pretence, I am joyful!
 Criticized, I am not depressed: undismayed, I am happy!

Through the kindness of the Lama who showed me the great
 Middle Path,
 As Buddha taught, not swayed by either extreme of life's necessities,
 Though I sleep in a lovely mansion of the finest gold,
 Overflowing with heaps of various jewels,
 I have no need to be haughty or seek admiration.
 Though I dwell in cool shady gardens of fruit trees, the excellent
 refuge of the lower man,
 Or huts of latticed grass,
 I have no need for lament; my mind is not seized by hopes and fears.

Through the kindness of the teacher who taught me the pre-eminence
 of the supreme Bodhi Mind,
 I remain loving and kind to whoever I meet, high or low,
 Man or woman, my parents from long ago.
 I treat them all as close brothers and sisters, with love in my heart.
 For this the stupid and jealous may mock me,
 But they cannot change my natural kind thoughts.

To the man in the street I am careless and childish, whatever happens:
 “He is an aimless wanderer; he gives no importance to wealth.”
 But distracted by accumulating and protecting this ground of all
 suffering, destruction and quarrel,
 One cuts the vital vein of the virtuous mind,
 And one's human life is carried away like paper in the wind:
 So I do not cherish much this weapon to kill myself!

Through the kindness of the Lama who taught me that there is no
 need for anything,
 I do not hope to quench my thirst with the mirage-waters of the eight
 worldly concerns.
 Since prejudiced praise and blame are like the sound of an echo
 And the human mind like the sun's rays on a snow-capped mountain,
 Expecting nothing from superiors, I do not need to flatter;
 Expecting nothing from inferiors, I am not tied to a retinue.
 I do not try to catch the colours of the rainbow through not
 understanding its nature,
 And even if others do not like me, my mind is happy.

Through the kindness of the Lama who introduced me to appearances
 as deities,
 Forms, sound and thought were revealed as deity, mantra and Wisdom
 By the five perfect qualities and the three concentrations:
 All places are Buddhafields, heavenly abodes,
 All beings I meet have the nature of gods and goddesses.
 Happy am I, a yogin purified into the divine body in the Development
 phase!

Through the kindness of the Lama who introduced me to the Wisdom
 Bliss of the Fulfillment stage,
 I took the support of the Wisdom consort, the messenger of skillful
 means:
 The taste of Great Bliss, milked from the Cow of the Sky,
 Sealed the aggregates, elements, sense consciousnesses, and all things,
 the universe and beings,
 And all appearances arose as the Symbol of Great Bliss.
 Happy am I, a yogin enjoying the Four Joys of Great Bliss!

Through the kindness of the Lama who introduced me to all things as illusions,
 Appearance was revealed as unobstructed and evanescent in the endless wheel of illusion,
 Sound as the clear and unborn notes of an echo,
 And aimless discursive thoughts arising of themselves, and dispersing and vanishing like clouds.

Kyeho! Friends! Look at this wonderful show!
 In the plain of the Absolute Nature, from the first beyond bondage and freedom
 The son of a barren woman riding the Elephant of Illusion,
 His head adorned with a sky-flower, comes dancing and singing!
 Who imposed the pattern of the theories of discursive thought
 On phenomenal existence, the manifest dance of the kingly Dharmakaya?
 How wonderful is this illusory show of Samsara and Nirvana!

As the kind teacher who introduced me to the Absolute Nature as illusion, declared:
 “In the primordial Wisdom-space, free from dust, pure and all-pervading,
 The realisation of the unbiased Absolute Body is free from falling into extremes.
 What use is meditation that clings to concrete reality and its hopes and fears?”

Even if one remains ordinary, not meditating, who is deluded?
 How wonderful is the sky-like yoga of the non-activity of the Absolute Nature!
 The childish, clinging to concrete reality, boast about doing things where there is nothing to do;
 They are like deer reaching the water of a mirage.
 Poor ignorant creatures, tormented by pointless fatigue!

Through the kindness of the teacher who showed me appearance
and activity as illusion,
When the myriad coloured lights of Samsara and Nirvana,
The self-radiant and unobstructed play of the Wisdom of the
Absolute Space,
Arose in the land of illusion as the play of illusion,
The illusory yogin reached the self-domain of illusion.
What use to him are these illusory dream-like appearances,
Empty, hollow and without essence, like bamboo,
Insubstantial forms like a moon in water, like visions in the air?

Through the kindness of the teacher who revealed all appearance
as illusion,
The mist of the discursive judgements of intellectual analysis
And intense attraction to illusory things dissolved in self-liberation
In the Absolute Space which is birthless, beyond thought and expression.
No more bondage of hope and fear!
No more bondage of acceptance and rejection!

Ema! Listen well , dear friends!
Although I am neither shrewd nor clever, this is what I think:
In essence, when the illusory yogin has exhausted acceptance
and rejection,
Samsara and Nirvana arise as an illusory play -
This indeed is the illusory fruit itself, free from all obscurations.
Apart from this, what use is great knowledge and understanding?

Through the kindness of the teacher, the incomparable glorious
protector, who spoke all this,
I received this legacy of Longchen Rabjam's instructions,
Which is impossible to evaluate in gold and jewels.
Although I think I might, in this mere intellectual way, point towards
The realisation of the Heart Essence of Luminous Absolute Space,
I have not gained the slightest experience of it, not to mention any
realisation;
If I have made mistakes, I confess them to the Yidams and Teachers.

As the Lord of the World, Drime Özer, said:
 "Disciples and vajra brothers and sisters long known to me,
 Now, when you have the support of the wish-fulfilling jewel endowed
 with freedom and riches
 And the Buddha's doctrine is radiating like a snow mountain in its
 youthful splendour,
 All of you, like lion cubs in the prime of youth,
 Follow the Buddha, the Lion among men!
 After bringing experiences and realisation to perfection, like the
 snow-lion's abundant turquoise mane,
 You will soon reach the kingdom of the blissful Absolute Expanse!"

Even if I, an evil doer, go to hell one day,
 I am sure to have the fortune of being freed by the gracious Lama,
 And I wish and pray that at that time all beings who had a connection
 with me
 May enjoy unsurpassable Enlightenment
 In the beautiful Blue Lotus Buddhafield of the Tathagata.
 Until then I pray that by the power of relative karma
 We vajra brothers and sisters may meet again and again
 And enjoy the secret teaching of the omniscient Teacher, Longchenpa,
 The ambrosia of the heart-treasure Luminosity.
 Moreover, to you the Sangha, worthy of worship by gods and men,
 I offer a white pundarika flower, and a prayer:
 May your lotus feet remain for oceans of kalpas,
 And may the myriad light rays of the teaching and practice of Dharma
 radiate in a hundred directions.

Though Self-Awareness, the kingly doer of all, is beyond movement
 and effort,
 These words, sincere bearers of my news, are its self-manifestation,
 the dancing song of the mind's child:
 They came from the palace of the deep red tent within the breast, ⁽¹⁾
 In the great mountain citadel of the body,
 Through the secret way of the sixteen-petalled Enjoyment Chakra, ⁽²⁾
 Sent on a path of white paper as dazzling as a snowy mountain,
 To the monastery of Namling Shedrub in the Sandalwood Forest. ⁽³⁾

Notes

⁽¹⁾ the heart ⁽²⁾ the Speech Centre ⁽³⁾ Mysore

The Revealing Mirror

A Letter Urging Renunciation

Lord Longchen Rabjam - King of Dharma,
 Gracious Tenpé Nyima - inseparable from him.
 And the two peerless tertöns,⁽¹⁾ I bow at your feet.
 Please turn this bad beggar's mind to Dharma,
 Bless me with renunciation from the heart!

Alas! Listen vajra brothers and sisters:

At this fortunate time when for once you have obtained a human
 body,
 Having performed, again and again, the never-ending activities
 of this life,
 What's the use of continuing with what is never finished?
 If you end up without anything now, it's a miserable waste;
 Would you return empty-handed from an island of jewels?

"Although it's explained, we don't understand it,
 Although it's demonstrated, we don't see it.
 Are these hearts of ours senseless,
 Like lumps of iron or stone?"

Since the time of death is uncertain and all is impermanent,
 Recognise the need for the divine holy Dharma.
 This life is like the sun sinking toward the Western mountains,
 The devil of death, like the shadow, will surely come.

Dharma friends long known to me,
 Quick! Quick! Attend to the divine and holy Dharma.

As for the teachings to practise - Sutras, Tantras, Shastras and so on,
 There is an enormous number of sacred scriptures,
 But if you extract their essence, it is the Lama's pith instruction.
 This is what the great siddhas of the past have declared.

If you do not cherish the advice of the Guru,
 Are you not deceiving yourselves?
 "When the words of the Lama enter the heart,
 It's like finding a treasure in the palm of your hand."

You may have received, heard and heard again a profusion of
 teachings,
 But if you do not drink the nectar of the Lama's pith instructions
 To quench and cool and assuage your torment,
 Then, anguished by thirst, you will die
 In the fearsome desert of many treatises.

If you do not know the pith instructions of the lineage Gurus,
 You will never find the way with the empty bubbles of ordinary talk.
 What's the use of meditating on voidness if it's like throwing a
 stone in total darkness?

As for the pith instructions, the victorious Longchenpa declared
 The life-force of the path is threefold: preliminaries, main ground
 and conclusion.
 Among the teachings of the Conquerors without exception,
 This is the elixir condensing their deep truths in one.

As the Teacher of gods and men has declared:

Like illusions created by a magician,
 Elephants, horses, chariots, and so forth,
 There has never been anything to them -
 Know all things to be as this.

Like an image cast on the lake
 By the moon risen in the clear sky,
 You can never catch hold of that water moon -
 Know all things to be as this.

Like an echo from men on a rocky cliff,
 Singing, laughing, talking, weeping,
 Although it is heard there is nothing there -
 Know all things to be as this.

Like objects of pleasure held to in dreams,
 Which on awakening are no longer found,
 Yet the childish cling longingly to dreamtime fancies -
 Know all things to be as this.

Like mirages appearing as pools of water
 In the heat of the midday summer sun
 To travellers tormented by thirst -
 Know all things to be as this.

Like the form of a face reflected in a mirror,
 Which the foolish take to be actually there,
 But no form was ever transferred to it -
 Know all things to be as this.

Like a stalk of fresh bamboo,
 Though split open by those who seek its heart,
 It has no essence inside or out -
 Know all things to be as this.

In brief, beyond all elaborations and characteristics,
 Unsubstantial and all-pervasive like the vast expanse of space,
 Uncompounded luminosity is profound and immense.

Meditate on the Lama's pith instruction - the one thing to know
 which liberates everything.
 It is the heart-treasure of the Vidyadharas of the three lineages.
 It is the realisation of the Great Seal and Great Perfection joined
 in one stream.

Moreover, though there are numerous esoteric and profound teachings
 Among the various Tantras, transmissions and deep instructions,
 They are all gathered and concentrated in this single vital point.

So don't be overpowered by knowing hundreds yet not mastering
 one.
 Connect the three supreme means⁽²⁾ to the vital point of the path,
 And endeavour in the yoga of four sessions of practice.

From beginningless time up to the present
 Our mouths have been like birds and nestlings,
 Chattering chel! chel! chok! chok! nya! nya! nyok! nyok!
 Continuously yakking such meaningless, mixed-up, demented babble
 Would even wear out mouths of iron and copper.

Alas! We cannot see ourselves.
 Are our staring eyes blind?
 Our mouths run on, like automatic machines.
 Three years will be quickly over;
 What will we do then, senseless walking corpses
 Who still don't know their own minds?

Through deep renunciation, being inspired to solitude,
 Finding the essence of accomplishment, the jewel of the mind,
 Turning the innermost mind to the Lama, deity and practice -
 This is the way of all Dharma practitioners of the past.

Shutting the body in prison but letting the mind roam everywhere,
 Opening the door to the treasury of unvirtuous thoughts,
 Accumulating masses of faeces and urine in the place of solitude,
 Practising laziness and distraction in the retreat centre,
 Accomplishing neither Dharma nor worldly goals -
 This is to become the most wretched person on earth.

Look at the life stories of the realised saints, and you will clearly
 see if this is true or false.
 Therefore, be kind to yourselves;
 Unless insane or possessed by a demon,
 Is there anyone who does not wish himself well?

Endeavour from the heart, Dharma friends!

If the practice is not experienced in the correct way,
 What will be the use of staying even nine years in retreat?

Look into the jewel of the mind, Dharma friends!

If you do not make every effort while you have it in your hand,
 When death's hour comes, who will be able to strive?
 If you do not see the Lama while he is present before you,
 When you pray to him from afar, it is already too late.
 If you do not grasp it while it is in front of your eyes,
 When you hear about it from afar, it is already gone.

Alas! Listening to the Dharma with devotion,
 Meeting the holy Lama and receiving the pith instructions,
 Such things are very difficult to find even in a hundred kalpas.

Make the utmost effort, heart sons!

From childhood until now, most of your activities
 Have been spent in distraction as servants to this life,
 And still you are not weary of it - how can this be?
 Heartless ones, what are you going to do?
 Have your minds been carried off by spirits?

Boasting to others that you will go to the mountains,
 You fool yourselves with laziness and distraction.
 Has disease destroyed you from within? Are you dead?

Woe! Alas! O compassionate protector,
 Do you not hear the cries of those tormented by evil karma?
 Turn this beggar's thoughts toward Dharma!

Ho! Listen well, Dharma friends:

Elaborate arrangements are not needed to practice the divine Dharma;
 Although eighty thousand doors of the Dharma were taught, the way
 to tame the mind
 Is just to be decisive about its true nature.

Seize just the naked awareness itself;
 Cut doubts about practice in front of the teachers;
 Persevere in the essence, the Lama's pith instruction.

At this time of having the Buddha within,
 With fierce endeavour day and night,
 Meditate without mistake on the profound Great Seal and
 Great Perfection.
 And in this life, not kalpas hence,
 You will certainly achieve unsurpassable Enlightenment.

At that time, for your own sakes, you will become perfect Buddhas,
 And for the sake of others, you will guide them by infinite bodies
 of form.
 Likewise, in the meantime, by the power of the practice,
 You will fulfill the heart-intention of the venerable Lama.

Thus the marvellous doctrine of the indestructible Essence will
 pervade the whole world,
 The lineage of the siddhas will fill the mountain solitudes,
 The holders of the doctrine will cover the face of the earth,
 And beings will reap benefit, happiness and virtue!

This is my prayer - the prayer of a wandering, Dharma-less beggar.
 By the power of the Conquerors and Bodhisattvas dwelling in
 Absolute Space,
 And the ocean of the Three Roots and loyal Protectors,
 May all aspirations and wishes, without effort, be spontaneously
 accomplished!

*This exhortation to practice called "The Revealing Mirror" was written
 by Jamyang Dorje, a lawless bad monk from the Land of Snows,
 prompted by sadness for himself and others as he was sitting relaxed in
 natural ease amidst a clearing in the net of fine ivy-laced trees at
 Tekchok Ösal Chöling in Dordogne, a medicine valley of great bliss,
 a naturally supreme place ornamented with all the qualities of solitude
 without exception, when the lovely face of that enchantress, sky,
 clear vast blue and shining like the radiance of liquid lapis lazuli,
 gave rest to his mind.*

This is a letter to my nephew Jikmé Kunzang; It is not meant to generate anger or attachment, or to speak harshly exposing the faults of others, but is a mirror in which to see if one's mind is pure. Therefore correct your own mind. Raise the victory banner of practice In the place of solitude; follow in the footsteps of former holy beings; practise until the end of your life! This is the prayer of your bad uncle.

Mangalam! Happiness! Good Fortune!

Notes

- (1) HH Dudjom Rinpoche & HH Dilgo Khyentse Rinpoche.
- (2) Preliminaries, main ground and conclusion.

Sacred Heart-Essence of the Pith-Instructions

Advice in the Form of a Song to my Wife Damchö

Homage to the Guru!

To the embodiment of the King of Dharma, Longchen Rabjam;
 To the Lord of Buddha Families, Shedrub Tenpé Nyima; ⁽¹⁾
 To the two incomparable great Tertöns ⁽²⁾, other Lamas, and my
 twenty-five supreme spiritual guides,
 I respectfully bow!

This advice is to my heart-friend Damchö Zangmo and others,
 and the disciples who rely upon me:

I

In this life we have obtained a splendid, free and well-endowed
 human body,
 Met with a supreme authentic teacher,
 And received the ambrosial instructions of the aural transmission;
 At this time, without leaving our three doors ⁽³⁾ in indifference,
 Practise to achieve perfect enlightenment in the following way:

First, with the five perceptions ⁽⁴⁾ of the teacher as the Buddha and
 so forth,
 Upon the crown of your head or in your heart
 Visualize the incomparable, kind Lord of Dharma, the Lama,
 With devotion intense enough to make your hairs quiver,
 Praying with a melodious, yearning call,
 And then take the four empowerments, mingling your mind with his.

All the numberless sadhanas of the Victorious Buddhas, without exception,
 If condensed, are the Guru Yoga, it is said
 In all the great secret, definitive Sutras and Tantras,
 And especially the Dzogchen Tantras,
 This "Method of the All-embodying Jewel" is superlatively praised.
 Therefore, we should rely as if on our own heart on a loving Teacher
 Who is composed, disciplined and perfectly peaceful,
 Endowed with superior virtuous qualities, and enriched by scriptural knowledge.

If we don't rely upon this precious embodiment of all refuges,
 It will be impossible to attain enlightenment;
 How can a blind man travel without a guide?
 Therefore, continuously pray to the great guide to liberation, my heart-friends!

Refuge is the foundation of the Dharma;
 Without it, it is impossible to enter the mansion of Liberation.
 Considering the teacher as our companion on the Way,
 By possessing the three faiths⁽⁵⁾, one should always cry for refuge.
 Heart-friends, don't mistake the basis of the sacred Dharma!

If we lack mindfulness, we will be destroyed
 By thieving demons;
 All the countless positive actions in this and future lives
 Are accomplished through mindfulness,
 So always remember alert presence of mind, my heart-friends!

The way out of this cyclic existence,
 The great entrance to the path of liberation
 And the initial step for all Dharma practices
 Is genuine renunciation alone, it is said -
 So reflect deeply on renunciation, my heart-friends!

During childhood, distracted by play;
 In the prime of life, youthful body distracted by desire;
 White-haired and full of wrinkles, close to death -
 This human life passes futilely, my heart-friends!

In this world each minute of time,
 Day and night, each instant is fleeting.
 Some are being born, some are dying;
 Some are happy, and some are miserable;
 Some are crying, some laugh, and so on ...
 Seeing all things are as impermanent as a flash of lightning.
 It's so sad to stay lax and unconcerned,
 Assuming that you have obtained the power of adamantite life
 And will live until Lord Maitreya's coming.
 So don't remain indifferent, my heart-friends!

The nature of everything is illusory and ephemeral.
 Those with dualistic perception regard suffering as happiness,
 Like they who lick honey from the edge of a razor blade -
 How pitiful, they who cling strongly to concrete reality!
 Turn your attention within, my heart-friends!

When you are happy, everything seems very pleasant;
 When you're not, all is threatening and oppressive;
 Human moods are like the highlights and shadows on a sunlit
 mountain range.
 There is no one to depend upon in this time,
 So point your finger to yourselves, my heart-friends!

This free and well-endowed human life is like a wish-granting jewel;
 Don't return empty-handed from this island of jewels, my
 heart-friends!

Here in this great city of the six realms of being,
 Comparable to an island of demonesses, a nest of vipers,
 Or an excruciating fire-pit,
 Consider how suffering continually oppresses, my heart-friends!

The three realms of Samsara are like an inescapable prison,
 So don't be overly attached to cyclic existence, my heart-friends!

All goodness and evil depend on the karmic law of cause and effect,
 So don't be mistaken about abandoning the negative actions
 And adopting positives ones, my heart-friends!

Happiness and suffering are momentary,
 Like the sun appearing through the clouds,
 So don't grasp everything as permanent, my heart-friends!

Relying on fickle friends is like chasing after rainbows:
 When you need them, they are no help, my heart-friends!

All compounded phenomena are like flashes in the sky,
 So don't rely on anything, my heart-friends!

One's family are like visitors at a market-place,
 So don't squabble and bear ill-will towards them, my heart-friends!

Possessions are ephemeral, like dew on the grass,
 So give generously to spiritual causes, my heart-friends!

The only beneficial thing is the sublime, divine Dharma,
 So don't fool yourselves, my heart-friends!

The perpetual refuge is an authentic teacher,
 So don't be hypocritical regarding your Samaya, my heart-friends!

If you cut off the head, the body can accomplish nothing;
 If you damage your Samaya, you will not accomplish the purpose
 of the Dharma -
 Therefore, by constantly maintaining alertness, awareness and
 vigilance,
 Protect your Samaya, my heart-friends!

If one is pure within, all will be pure without,
 So have pure vision regarding all things, my heart-friends!

The supreme field of merit is the guiding Sangha,
 So don't fall into wrong views and criticism, my heart-friends!

However imperfect a disciple of the Buddha may become,
 One hundred ordinary beings will not match him,
 So always serve and respect them, my heart-friends!

Since you do not know which beings are spiritually exalted,
Don't grab in the dark like a blind man, my heart-friends!

As you don't know where the hidden yogins abide,
You ought to revere all, my heart-friends!

From a small positive action, a great benefit will arise,
So don't scorn actions which are simple, my heart-friends!

Whoever, merely hearing the name of the Buddha,
Just raises one hand in respect
Will have planted the seed of perfect enlightenment, it is said,
So never be mistaken, my heart-friends!

If we fail to acknowledge the teacher in his presence
And then pray to him from afar, it is too late.
When we have a Lama but don't meditate on his pith-instruction,
Don't have too many futile thoughts afterwards, my heart-friends!

If you don't accomplish the divine Dharma in this life,
In future lives it will be difficult, my heart-friends!

Oh, all the ignorant beings of the three realms wander
In transmigration between the fangs of the impermanence-demoness
of three-fold existence,
But alas - they don't realize this!
Tomorrow or this evening, who knows when death will come?
Still, no one worries about it,
But remains careless and complacent ..
Oh, how pitiful the way beings deceive themselves!

Tomorrow or your next existence,
Who knows which will come first?
If you don't keep the Lama's pith-instructions in mind,
You will only deceive yourselves, my heart-friends!

Turn your attention within and examine,
And undertake what is meaningful, you who are called my
'heart-friends'!

Quickly, quickly, practice the transcendent Dharma.
 And don't look to the future;
 Immediately practise the sublime Dharma. my heart-friends!

II

The door of the Dharma is renunciation
 So. karmically-connected Damchö Zangmo.
 Listen once again. my heart-friend:

The lordly Buddha Longchen Rabjam said.
 “All the teaching of the Buddhas are condensed in
 The pith-instructions on the practical application
 of the three ‘excellences’”, -
 The preparatory, main and concluding practices,
 Which are the life force of the Path.
 So the way to practise these is as follows:

If they are present. it is sufficient for the accomplishment of
 Buddhahood;
 If they're absent, there will be no way to accomplish enlightenment.
 They are the infallible seed for accomplishing Buddhahood.

The pure and supreme precious Bodhicitta.
 Which is uncontrived. should arise in your being;
 Without this, there is no way to attain Buddhahood.
 So firstly, the excellent preparation of generating the altruistic mind
 of enlightenment is important.

Of all beings in the Universe,
 None have not been our parents.
 Through their great kindness they formed our body.
 Gave life and material goods.
 And showed us the ways of the world.

Although they desire only happiness.
 They are like a blind person without a guiding friend.
 In order that all beings tormented in unbearable cyclic existence
 Accomplish everlasting peace. unsurpassable enlightenment,
 Motivated by the altruistic objective of the two-fold benefit with both
 their aspects ⁽⁶⁾,
 You should generate the supreme mind intent upon attaining perfect
 enlightenment.

This Bodhicitta is the all-sufficient wish-fulfilling jewel;
 This is the foundation of all the vast and profound teachings;
 This is the central point of all the paths of Sutra and Tantra.

One aspect of the nature of the Two Truths
 Is the relative level, the principal theme of all practice,
 The king of all supreme methods;
 Without this, there is no other means to accomplish Buddhahood
 If you lack either Method or Wisdom
 How will the path be accomplished?

Of the two supreme paths, first
 The path of Skilful Means is praised.
 For the preparation on the path. generate the Bodhicitta:
 “This has immeasurable benefits”, the all-knowing Lord Maitreya
 said to Norzang.

The Bodhicitta is like the moon which eliminates darkness;
 Bodhicitta is like the all-illuminating sun.
 Bodhicitta expels the chronic disease of obscuring emotions;
 Bodhicitta protects from the terrors of Samsara.

Bodhicitta repels the obstacles of the four demons. ⁽⁷⁾
 Bodhicitta eliminates the fever of the five poisons.
 Bodhicitta acts as the stallion of endeavour.
 Bodhicitta is the sturdy armour of patience.

Bodhicitta discards all moral downfalls.
 Bodhicitta supports the accomplishment of meditative concentration.
 Bodhicitta gives birth to excellent tranquility.
 Bodhicitta causes supreme wisdom to arise in the mind.

Bodhicitta perfects the great accumulation of merit.
 Bodhicitta brings forth the view of Emptiness.
 When Bodhicitta is present, the moon of Skilful Means rises.
 If you meditate on Bodhicitta, the sun of Penetrating Insight
 is evident.

If you meditate on Bodhicitta, Pristine Awareness fully unfolds.
 By Bodhicitta, the benefit of others effortlessly arises.
 Through Bodhicitta, the qualities of the ten Bodhisattva levels
 are perfected.

All the relative qualities and the one hundred and twelve freedoms
 Of the great Bodhisattvas dwelling on the first level
 Up to the innumerable, ineffable, immeasurable
 Wisdom-eyes, clairvoyances, miraculous powers and so forth,
 As well as the thirty-two major and eighty minor signs
 Of the countless Sugatas' golden bodies and so on.
 All these enlightenment qualities, arising from the accumulation of
 merit,
 Stem from the power of supreme, unsurpassable Bodhicitta.

Bodhicitta subdues the demon of ego-clinging.
 Bodhicitta frees from the prison of Samsara.
 Bodhicitta evaporates the ocean of suffering.
 Bodhicitta equalizes suffering and happiness.

Bodhicitta is like a brave escort.
 Bodhicitta is like the great fire at the end of an aeon.
 Bodhicitta is like the first fruit of a tree.
 Bodhicitta opens the door to the treasury of altruism.

Lacking such profound and supreme Bodhicitta,
 Like powerful Ram, who dwelt twelve years in the forest
 But was driven by the goad of attachment to fight his enemies;
 Or like Gelong Thangpa, who, although he could fly freely in the sky
 Through having mastered energy and mind, started a battle ...
 The fault was the absence of unsurpassing Bodhicitta.

Brahma himself, even after attaining desireless bliss,
 Will become blazing firewood in Avici Hell;
 And Indra, although venerated by the entire world,
 By the power of karma will fall back to the ground -
 Lacking the kingly mountain of Bodhicitta is the fault.

In this world, so many of those glorified by the highest rank,
 like great kings, generals, prime ministers and presidents,
 Finally destroyed themselves and others;
 The fault lay with the rotten root of Bodhicitta.

Innumerable Sravakas, Pratyekabuddhas, and hosts of other superior
 beings,
 Possessed the two hundred and fifty vows of pure ethical discipline,
 But although beautified by the three trainings⁽⁸⁾, related practices,
 experience and realization,
 Without Bodhicitta, the root of all Dharma,
 Sometimes, liberating only themselves, they remained in great Peace.

From among the vast divisions of the Buddha's teaching,
 Bodhicitta is the very quintessence.
 Bodhicitta repels the harm of the lower realms;
 Bodhicitta reveals the supreme path of liberation.

“If the yogin possesses Bodhicitta,
 Even if he doesn't accomplish any virtue through body and speech,
 He will not stray from the path of liberation.”
 Thus said Chökyi Wangpo⁽⁹⁾, who had mastered the Five Sciences.

“The Five Heinous Evils, etc., all great negative actions
 Will be overpowered by the unsurpassable Bodhicitta,
 And all lesser sins will also be removed,”
 Said the great Indian pandit Shantideva.

"Whoever abides in the supreme Bodhicitta,
 Their life will be regarded as a pleasant garden;
 Whether successful or even destitute,
 The miseries of the lower realms won't terrify,"
 Lord Maitreya stated in the Sutralamkara.

In brief, the unsurpassable precious Bodhicitta
 Is the heart-essence of all the Buddhas of the three times;
 Since without it there is no way to accomplish enlightenment,
 It is the authentic root of the path
 Of Sutras, Tantras and Pith-instructions.

This excellent preparatory practice of generating Bodhicitta
 Is praised with one voice by all the millions of past holy ones;
 It should not become mere intellectual knowledge,
 But should be reflected upon again and again
 And united with your being, my heart-friends!

It's not said merely for the lack of something to say
 But emphasized because of its great importance,
 So train your mind with Bodhicitta, my heart-friends!

Don't be distracted, don't be distracted -
 Train in Bodhicitta.
 Don't be mistaken, don't be mistaken -
 Train in Bodhicitta.
 Don't err, don't err -
 Train in Bodhicitta.

If the foundation of Bodhicitta is not firm,
 The extremely profound essential Pith-instructions of
 The Creative and Completion phases
 And other practices will be difficult to perfect,
 So the preparatory generation of Bodhicitta is the starting point
 on the Path.

III

Listen again, my heart-friends!

Second is the 'excellence' of the non-conceptualized main practice,
 The profound views of Mahamudra, Dzogchen and Madhyamika;
 Without this, all practices are essenceless, like a mere reflection,
 Like blind people without a guide, it is said.

The complementary aspect of Means is Wisdom; this sublime path
 Is the practice of emptiness, the Absolute Truth.
 Whoever does not strive to practise this,
 How can he fly with only one wing of the pair of Means and Wisdom?
 Therefore, the excellent non-conceptualized main practice is important.
 All concepts about the Ground are cut by Madhyamika;
 The pith-instruction of the Path is Mahamudra;
 The ultimate Result is the Great Perfection -
 My karmically-connected Lady Damchö Zangmo,
 Here is the way to meditate on these practices:

Not like a butterfly fluttering in the sky,
 But through the Pith-instructions 'Like the Great Garuda Soaring
 in Space',
 Powerfully cut all limitations with the Sovereign View.

Not just with the efforts of insistent fools,
 But through the Pith-instructions 'The Cycle of the Dharmata of the
 Three Essential Points',
 Stabilize the Sovereign Meditation, one's intrinsic nature.

Not just through futile, foolish actions
 But through the Pith-instructions of 'Arriving at the Great Equal Taste',
 Equalize the flavours of Samsara and Nirvana with the Sovereign
 of Action.

Not like the light of a firefly,
 But through the Pith-instructions of 'The Uneclipsed and Unobscured
 Sun and Moon'.
 Recognize clearly intrinsic Awareness, the Sovereign Result.

Listen again, my heart-friends!

The heart-essence of the Victorious Buddhas of the Three Times,
 The most secret of the Great Dakinis' Treasure,
 The most refined light of the Seventeen Tantras of Luminosity,
 The essential quintessence of the One Hundred and Nineteen
 Pith-instructions,
 The most vital condensed point among all the vital points,
 Is the perfect Buddha Drimé Özer's ⁽¹⁰⁾ 'Treasury of Aural Lineage
 Pith-instructions' .

The Pith-instruction of Cracking the Shell of Ignorance;
 The Pith-instruction of Cutting the Net of Confusion;
 The Pith-instruction of the Sky-like Equality;
 The Pith-instruction which Demolishes the Hut of Duality;
 The Pith-instruction which Shows the Distinction between
 Samsara & Nirvana;
 The Pith-instruction which Instantaneously Shows Intrinsic Awareness;
 The Pith-instruction which Essentializes One Hundred Vital Points;
 The Pith-instruction which Clarifies the Way to Maintain Meditative
 Experiences;
 The Pith-instruction which Reveals the Single Knowledge which
 Liberates all;
 The Cycle of the Brahmin which Discriminates with Kingly Certainty;
 And the Pith-instruction which Actually Reveals Spontaneous-
 Liberation, and so on.

These should not be just merely theoretical -
 Rather, pierce the heart of the continuing delusion of ignorance
 With the essential meaning of the Three Incisive Words!

Listen again, my heart-friends!

Don't contrive, don't contrive, don't alter your mind;
 Adopting manipulation and modification,
 Mind will be disturbed,
 And this contrived state of mind
 Will obscure the heart of the matter.

Mind itself, free of fabrication, is one's authentic, original countenance;
 Gaze nakedly at this intrinsic nature, without alteration,
 Preserving the flow of meditation
 Free of adulteration by artifice.

All phenomena are contained in the infinity of Samsara and Nirvara;
 One is perfect, two are perfect,
 All are perfect in the mind:
 Remain in the nature of mind, Great Perfection.
 One is liberated, two are liberated,
 All are liberated in their own place:
 Remain in the naturally liberated state, Great Perfection.

Free of distraction, free of clinging, free of meditation, beyond
 intellect:
 Remain in the state beyond intellect, Great Perfection.
 Selfless, unborn, free of extremes, inexpressible:
 Remain in the ineffable state of the Great Perfection.

Primordially present, naturally occurring, all is spontaneously perfect:
 Remain in the spontaneous equality of the Great Perfection.
 Equally true, equally pure, all are equal:
 Remain in the equality of the Great Perfection.

All-pervading, spacious Dharmata, the great sky:
 Remain in the state of Great Perfection, vast as space.
 Free from the cage of change, agent of change, and anything to
 change,
 Remain in the state of uncontrived Great Spontaneity.

Remaining uncontrived, you will meet the self-arisen deity
 Remaining in non-meditation, you will accomplish naturally inherent
 Buddhahood.
 In the non-existing expanse of intrinsic Awareness Wisdom,
 Remain in the state of self-arisen Kuntuzangpo.

The absolute Bodhicitta is pure like the sky;
 The sun of intrinsic Awareness Wisdom is primordially apparent,
 The primordially present self-arisen Kuntuzangpo.
 You may think it's eternal, but it's not;
 You may see it as non-existent, but it's not;
 And the same regarding both and neither, and so on.
 The undifferentiated, unified, sky-like nature of mind
 Childish mentalities doubt whether they are mistaken or not.

Pure from the beginning, the meaning of the great Dharmakaya -
 Analyzing by intellectual processes,
 Even if we search
 Till the end of the aeon, we won't find it.
 Uninformed, childish folk, trying to tie knots in the sky:
 Oh, how pitiable, these ignorant ones! .
 In brief, what's the point of making many elaborations?

Wherever there is a reference point, there's a poisonous View;
 Wherever there is fixation, there's said to be a treacherous path
 of Meditation;
 If there is adopting and rejecting, there is faulty Action;
 Where there is a goal in mind, the Result will be hindered -
 Simply remain in a state of non-distraction, free of clinging and
 grasping.

Whatever the object of meditation, whoever meditates,
 Whatever the method, however we meditate, and so on.
 So beyond all these in the Dharmadhatu,
 The primordially present expanse of Wisdom-mind,
 Samantabhadra's non-action.

Whoever is without clinging
 To the dualistic extremes of meditating
 And not meditating
 Reaches the great non-dual state beyond intellect.

The Dharmata cannot even partially be shown by writing,
 And even by lengthy explanations it is difficult to perceive:
 Homogeneous purity, primordial sameness
 Great equal taste,
 Non-acting primordially occurring space of Kuntuzangpo.

Rest at ease in the infinite vast expanse,
 And don't rely on the hardships of hundreds of paths;
 Then the sun of Drimé Özer Kuntuzangpo's wisdom-mind
 Will certainly dawn in your heart ...
 So essentialize hundreds of crucial points into one, my heart-friends!

The Dharmakaya is ever-unchanging;
 Like a blind bird searching for the limits of the sky,
 Or a blind person examining an elephant's body,
 One will never find the limits of the unelaborate Dharmata.

The Absolute being effortless, don't strive too much;
 Give up the nine actions ⁽¹¹⁾ of contrived practices,
 And remain in the vast, natural primordial flow;
 Without relying on the various contrived paths.

One accomplishes Buddhahood in one life-time,
 The ultimate, uncontrived, absolute fruit.
 Thus it's been said by Drimé Özer and others,
 As well as one hundred thousand accomplished Vidyadharas,
 So keep the import of this in mind, my heart-friends!

Hey, if your eyes are open, don't jump off the cliff!
 Don't abandon the sovereign, and expect something elsewhere!
 Don't leave the elephant, and search for its footprints!
 Don't throwaway the kernel and keep the husk!

Similar to the special qualities which distinguish gold from brass,
 The truth of this will be obvious when you apply the practice.
 Intrinsic Awareness, the sovereign wish-granting jewel,
 Is the quintessential advice from the heart, my heart-friends!

IV

The concluding practice is the 'excellence' of dedicating the merits.

Taking whatever merit is accomplished here as an example,
And gathering it together with all the merit accumulated throughout
the three times

By ourselves and all sentient beings -

Both that which is referential and that which is endowed with
the non-referential three-fold purity⁽¹²⁾ -

Just as the hosts of Buddhas and Bodhisattvas perfectly dedicate
their merits

For all beings without exception, limitless like the sky,
To swiftly obtain unsurpassable, perfect enlightenment,
Seal this merit with an excellent prayer of pure dedication.

By this, the roots of merit will not be destroyed by circumstances,
But increase many times over until enlightenment.

This unique mark of distinction, not found with other teachers⁽¹³⁾;
Is praised extensively in the Sutras, Tantras and Shastras,
Such as the Avatamsaka Sutra, the One Hundred Thousand Slokas of
the Prajnaparamita,
The Sutra of the Cycle of Perfect Dedication, and so on.

All infinite teachings of the Buddhas, without exception,
Are condensed in this practice of the three 'excellences':
The excellent generation of Bodhicitta as preparation,
Remaining non-referential in the main practice,
And dedicating the merits as conclusion.

The Lordly Buddha Longchen Rabjam's
Pith-instructions of the Extraordinary Path states:
"The preparatory generation of the enlightened mind,
The unconceptualized main practice,
And concluding with the dedication, all thoroughly applied -
These are three invaluable for traversing the path of liberation."
Thus says 'The Treasury of the Wish-Fulfilling Jewel'.

At the time of the Ground, these are the nature of the Two Truths;
 During the Path, the perfection of the two accumulations, merit
 and wisdom;
 At the time of the Fruit, the accomplishment of Dharmakaya and
 Rupakaya, etc.
 They are the heart-essence of all the Buddha's teachings.

More than this is unnecessary, less is insufficient;
 These three invaluable are the heart and life of the path.
 Thus, place them in your heart, beloved one!

This Pith-instruction, superior to the elixir of the heart,
 Was composed through heartfelt love as a sincere advice
 To the spouse and companion of my heart, Damchö Zangmo;
 May it auspiciously transform into the heart's ambrosia!

This was sung in Dordogne, the Land of Great Bliss,
 In the forest of self-arising Kuntuzangpo,
 In the hut of totally spacious blue sky,
 And offered by the dog among men, a human form among dogs,
 The bad monk, ragged Jamyang Dorje.

By these merits, your heart flowing into the meaning of Dharmata
 May this be the cause of actualizing the Dharmakaya Wisdom-Mind!

Moreover, from now until enlightenment -
 Unlike the virtueless, ignorant, worldly people
 Who behave like dogs and pigs, fighting and quarreling in benighted
 cities,
 Persistently struggling on and on, burdened by suffering -
 Through integrating all pleasures into the path of the Secret
 Mantrayana teaching,
 Mind at ease within the swift protection of the secret path,
 May we enjoy vajra dances and songs,
 Perfect skill in experiencing the wisdom of the emptiness-bliss of the
 Four Joys,
 Actualize the Great Bliss of Awareness-itself,
 And may our body, possessions, and all the assembled merits of the
 three times
 Sustain the practice which accomplishes enlightenment!

May this wish, not mere words
 But my heartfelt prayer,
 Be granted by the hosts of Buddhas and Bodhisattvas!

*So, for now, from the great western kingdom of France,
 This advice is to my beloved wife Damchö Zangmo and others;*

May it be virtuous!

Notes

- (1) Shedrub Tenpé Nyima was Nyoshul Khen Rinpoche's root Guru.
- (2) The two Tertöns are HH Dudjom Rinpoche and HH Dilgo Khyentse Rinpoche.
- (3) The three doors are body, speech and mind.
- (4) According to the author, the five perceptions refer to oral Pith-instructions of the Dzogchen Mengak Nyengyu.
- (5) The three kinds of faith are: longing faith, lucid faith and total conviction.
- (6) According to the author, this refers to: actualizing the wisdom of perfect Buddhahood, and compassion for all beings.
- (7) The four demonic forces (Maras) are: comforts, death, obscuring emotions, and the five bodily aggregates. The five poisons are the five obscuring emotions (Kleshas): attachment, anger, ignorance, pride and jealousy.
- (8) The three trainings are: Moral Discipline, Meditative Concentration and Wisdom, the three divisions of the Noble Eightfold Path.
- (9) Chökyi Wangpo is Patrul Rinpoche, author of the 'Kunzang Lamé Shyalung'.
- (10) Drimé Özer is Longchen Rabjam.

(11) The nine actions are the positive, negative and neutral actions of body, speech and mind; in other words, all actions.

(12) Non-referential three-fold purity refers to perfect nonduality regarding subject, object and action.

(13) 'Other teachers' means teachers besides Lord Buddha.

Mindfulness
Mind's Mirror

Homage to the sovereign: self-arising Mindfulness!
I am the Vajra of Mindfulness.
Look, vajra friends!
When you see me, I hold up Mindfulness.
I am the Mirror of Mindfulness.
I show clearly. careful Mindfulness.
Look undistractedly at the essence of Mind.

Mindfulness is the root of Dharma.
Mindfulness is the body of the path.
Mindfulness is the fortress of the mind.
Mindfulness is the friend of self-awareness wisdom.
Mindfulness is the support of Mahamudra, Dzogchen, and Madyamika.

Without mindfulness, negative forces conquer you.
Without mindfulness, laziness sweeps you away.
Non-mindfulness creates all faults.
Non-mindfulness fails at all purposes.
Non-mindfulness is like a mound of dung.
Non-mindfulness is sleeping in an ocean of urine.
Non-mindfulness is like a corpse without a heart.

Friends - I beseech you to establish Mindfulness.
Through the compassionate thought of the Jetsün Lamas
May the face of Mindfulness be encountered!

This reminder of Mindfulness
Is offered to my friends with eyes of Dharma
By the bad monk Jamyang Dorje,
A buffalo with upper teeth.

Geo! Mangalam!

Rest in Natural Great Peace

Rest in natural great peace
This exhausted mind
Beaten helplessly by karma and neurotic thought
Like the relentless fury of pounding waves
In the infinite ocean of samsara.

Khenpo Jamyang Dorje

I bow at the feet of the peerless gracious Lama!
Listen a moment, gathering of vajra friends:
In this place - the infinite ocean of Samsara
The relentless fury of the pounding waves
Of uncontrollable thinking fatigues and beats down
The exhausted mind. Let it rest itself.
In the great wisdom space of vast unchanging Dharmata -
Primordially reposed basic ground - liberation is self-arising.
In the great space of Kuntuzangpo's Dharmakaya wisdom
Self-awareness is certain to find its kingdom.
Thus spoke the Dharma king, Longchen Rabjam.
Place these words in your heart, dear friends!

*Offered by Jamyang Dorje, a roving dog of the bad men of Tibet
land of snow mountains, on the occasion of the gathering of the
students of Chagdud Tulku Rinpoche for the Dzogchen retreat
In the great western country of America.*

Virtue!

Wonderful is the Dharma Arising from Within

On the vast mountain of space
Is the self-born garden of Kuntuzangmo,
The pure place, Omin of Great Bliss;
All things are the field of Dharmakaya.
In the blissful ground of the nature of mind,
The blissful mind dwells without cease.
The supreme, natural state of the Great Perfection
Is the great blessing of the lineage of Vidyadharas.
Father, Kind Guru, I remember you again and again;
With a yearning heart I call you, Dharma Lord!
How joyful if all men could have the happiness
Which arises when the deluded thoughts of the mind are purified
in the ground,
Without hoping in external objects of knowledge.
Wonderful is the Dharma arising from within!
Now, do not follow after conventional words,
Look for the meaning from inside, heart-friends!

by Khenpo

The Essential Meaning

I bow to the Bhagavan King of the Sky!
 Kyé Ho! Listen, my best heart-friend,
 Intelligent and learned Excellent Sun:

Give up all distractions, all the many spreading delusions,
 And for an instant look at absolute reality, as it is.
 Today, in front, behind, and so on,
 In the ten directions, above and below,
 All three: outer, inner and intermediate perceptions, etc. -
 However they appear all these
 Are absolute reality as it is and its natural expression,
 None other than creative display.

Inwardly, watch the nature of your mind,
 Sky-like effortless natural mind,
 Nature-as-it-is spontaneously pure from the very beginning.
 Absolute Truth, beyond accomplishment through effort with cause
 and conditions,
 Great gnosis of self-luminosity, one's own awareness,
 Transcending all the inhibitions, dwelling upon, coming and going,
 The natural state free from concepts, mental projections and
 absorptions.

Everything is the natural flow, great spontaneous immanence,
 Gnosis beyond thought, expression and example,
 Buddha's mind, nature of the great vast expanse,
 Wisdom-mind of self-born Kuntuzangpo,
 The ultimate reach of all the Dharmas,
 Sutras, Tantras, Transmissions and Pith-Instructions
 Praised by the millions of past learned and accomplished ones,
 Not only once but again and again.
 This I request you to make the heart of all practices.

Regarding the correct meditation on this meaning:
 The Starting Point of the practice is faith and the desire to be free
 from Samsara;
 The Ground of the practice is the four mind changes;
 The Foundation of the practice is refuge and Bodhicitta;
 The Guardian of the practice is the perfectly pure dedication prayer.
 These are the profound vital points of all the paths of the Sutras and
 Tantras;
 As they make us reach the ultimate point of the path of practice,
 They are its root and should not be lost.
 Therefore, my heart son, I request you to keep it in your heart-mind!

If one goes to the essence, all this will be included;
 If not, then all the knowledge and studies,
 Even though one perseveres in them for kalpas, will only be a cause
 of weariness.

This brief essential instruction is spoken
 By me, the evil lawless man Jamyang Dorje.
 I offer this advice which is like my heart
 To you, my best, beloved heart-friend -
 Do not relinquish it, but treasure it in your heart.
 By this merit, may your mind enjoy practising
 Continuously, without separation, the essential meaning!

*This is advice to the American Dharma practitioner called Surya,
 who is learned in Buddhist and non-Buddhist scriptural traditions.*

*Geo!
 Mangalam!*

The Essence of the Paths & Bhumis

Ema! Vajra Assembly!

The Jewel Staircase of the Ten Bhumis
 Does not reside outside, but within.
 The own-awareness, the Trikaya-essence -
 From the moment it is first seen, and until the ultimate,
 According to the perfection of the qualities of the stages,
 Being classified into a division of ten:
 There is what is known as the Ten Bhumis, but they are not
 somewhere else.

Likewise, what is renowned as the Five Paths,
 Which is just a division into five stages
 Does not reside at a distance.
 In brief, the wisdom of own-awareness:
 Seeing the essence-nature is what should be decided upon.
 This is the sole meaning of Mahamudra, Dzogchen and Madhyamika.

Besides that, going far away,
 Travelling for kalpas, we won't get there.
 If we expect anything from the external, we're mistaken.
 So, regarding all the Five Paths and Ten Bhumis,
 Please traverse them having decided on just this.

*This is just briefly on the Bhumis and Paths. It is offered by the evil
 monk Jamyang Dorje, to the Vajra Assembly which is very dear to his
 heart.*

May It be meritorious!

Thegchok Ösel Ling, February 1st, 1982

Coming, Staying and Going

Kind Lama, embodying all the Buddhas, you know!

Unobstructed appearances are destroyed, destroyed as illusions.
 Unborn sounds sound clear, clear, like echoes.
 Aimless thoughts appear of themselves and vanish, vanish, like mist.

First what appears, then where it stays,
 Finally what goes: all this is an illusory magical process.

Until outside, inside and between become one inseparably,
 I exhort you to come to a clear conclusion from your heart,
 Without simply repeating the words of clever people.
 To cling as real and solid to illusory objects,
 Which are all without self-existence, is the way of fools.
 Don't consider optical illusions as heaps of jewels!
 You must absolutely make up your mind about the three points! ⁽¹⁾

*These words were written from the top of the vast mountain of space,
 The self-manifested garden of Kuntuzangpo,
 By the evil, lawless man called Jamyang Dorje .
 May they bring good!*

October 1983

Notes

⁽¹⁾ the three points are: “First what appears, then where it stays,
 Finally what goes:.....”

The Mark of Realization

When you have realized, from the depth of your mind,
The primordially unborn nature,
Naturally compassion will be born
For all those wandering in unbearable Samsara.
Measureless faith and devotion will arise
In the Yidam Lama who revealed that nature, and
Unshakeable confidence in his instructions.
That is the mark of having realized emptiness.

*This is offered to my English heart-friend Charles.
May it be meritorious!*

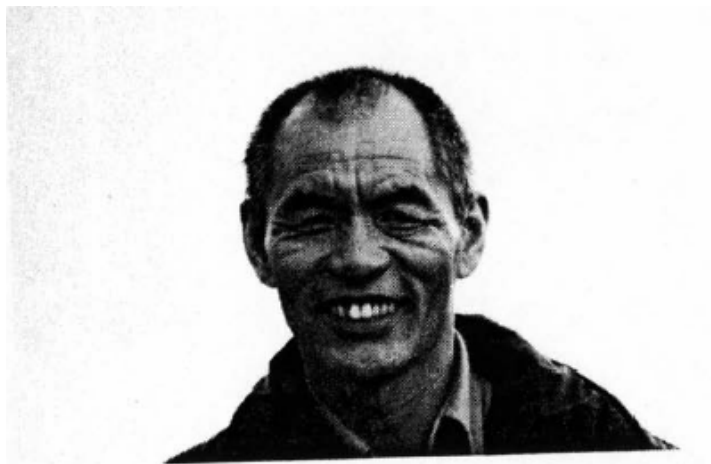
Dec. 1983

The Effortless Sky Yoga

All thoughts, the mass of mental clouds,
Having vanished into absolute space,
Practise relaxed in the outer and inner stainless sky,
The effortless sky-yoga, (called) settling or resting in the natural state.

*By the old monk Jamyang Dorje,
November 1983.*

Ven. Nyoshul Khen Rinpoche



Ven. Nyoshul Khen Rinpoche, Jamyang Dorje, is one of the most eminent Khenpos (professors) of the Nyingma school of Tibetan Buddhism. He was born in 1926 in Derge, East Tibet, and as a child he tended animals, before entering a Sakyapa monastery. Later he became a student of the Dzogchen master Shedrup Tenpé Nyima, the incarnation of the great Nyoshul Lungtok Tenpé Nyima, who held Patrul Rinpoche's special "Nyong tri" experiential instruction of Dzogchen Nyingtik. Under his guidance he completed the training of a khenpo at Nyoshul Monastery, and underwent extensive Dzogchen training and retreats. In all he studied under twenty-five masters of all traditions, amongst them HH Dudjom Rinpoche and HH Dilgo Khyentse Rinpoche. He became a refugee in 1960, and gave teachings to thousands of monks in India.

Renowned for his mastery over the writings of Longchenpa, Khen Rinpoche has on numerous occasions been requested to take up the position of khenpo at the monasteries and colleges of HH Karmapa, HH Dudjom Rinpoche, HE Situ Rinpoche, HH Penor Rinpoche and others. Since 1980, he has visited Europe and the US a number of times, and has been a frequent visitor at Rigpa's retreats, at the invitation of Sogyal Rinpoche. He has written a history of the Dzogchen Nyingtik, with the life-stories of its great masters. He has many students in Bhutan, Nepal and India, as well as in the West. Khen Rinpoche is widely acknowledged as a leading exponent of Dzogchen practice, and he is known for the depth of his understanding and the ease with which he communicates the spirit of Dzogchen, - both through the radiant simplicity of his presence and his remarkable inspirational poetry.