

Talk given by Dzongsar Khyentse Rinpoche on Friday, July 26, 2013

So, perhaps due to the lack of merit of sentient beings, somehow, the Dudjom Lineage followers seem to be losing some of the strong men of the Dudjom tradition.

But in Tibetan, the term is *Lame Tse Pa*, I guess we can loosely translate this as the action of the guru. So the action of the guru can never be measured or judged. There is a sutra even in the Mahayana tradition when Bodhisattva Maitreya was asked about Bodhisattva Manjushri. Maitreya said that even the billions of bodhisattvas of the highest stages, even a bodhisattva on the 10th bhumi, even if they pondered around for eons, the reason and the way and the purpose of Manjushri, when he walks, the way he walks and why he walks, even if tens of thousands of buddhas pondered for eons, they will never understand. So likewise, an action of the guru, whether it is a birth, dwelling or in this case, seemingly some sort of a cessation, comes to an end from the ordinary point of view, all this cannot be judged, cannot be fathomed. The only thing that we could do is, no matter what, it must have unimaginable reason and the benefit, even as we talk, even as we hear, this action alone must benefit sentient beings. I know many of you are students of the late Lama Tharchin Rinpoche. In the tantras it says [...] that it is only through the kindness and compassion of the guru that the great bliss can be actualized within the short period of time, without much hardship. Remember this. This is one of the most important times for us who had received teachings from the lama. Remember his presence, his actions, his name and to do so, use the most profound technique of the Vajrayana, which is to dissolve one's body, speech and mind again and again with the body, speech and mind of the guru. This is something that I like to recommend to all of you to do it but especially those who have a connection with Rinpoche.

I think to continue uphold the blessing, the blessing of the innate guru, the blessings of the lineage guru and therefore also the teaching, now it is us, the followers, it's our task or duty to practice what has been taught, and even though we may not necessarily be good at practice in a more spiritual materialistic way, the essential is to really have our mind turn or enter into the dharma again and again, and really try not to have or try to reduce this sort of hidden belief that this life that we have is fixable. This much we must try to really get used to. The life that we have, this samsaric life that we have, cannot be fixed. It is from the time that we were born as a sentient being as by-product of defilement, karma, no matter how hard we try, probably we can mend some of the problems we have temporarily but to really fix it permanently it's just not there, it's just not a reality. We must consider ourselves as someone who has been caught by a fatal disease, something that guarantees that no matter what, it cannot be cured permanently. This much we must try to remember. And, by doing so, one will then cherish and value the dharma probably better, and I am emphasizing this because to actually quit job, quit your family, go to the mountain, becoming a sannyasin, or a renunciate like yogis, yoginis, at this day and age is very difficult. If you can, of course, there is nothing better. But the chances of us doing that, in this day and age, even so-called practitioners, lamas, rinpoches like myself, even we can't do this. But while we dwell in this, while we go on with our life, if there is that lingering feeling that this so-called life that we have, the problems that we have, ultimately cannot be fixed, the only thing that we can do with this life is use it as a vehicle so that we don't

have to be reborn and dwell, and go in circles in this cyclic existence. That is probably the only thing that this life can be used, so this is subtle. Probably many of these lamas must be indicating the impermanence of this life, uncertainty of this life, the futility of plans and schedules and visions, and this [...] of human endeavor. I hope we all learn to get this message at the least.

On a more profound level, the guru, the innate guru, has no boundaries such as birth, old age, sickness and death. This is a fundamental paramount importance. It's because of this innate guru, guru yoga works. Because of the innate guru, the profound method of receiving the blessing and the *abhishekas* from the guru also is possible. So we must try not to get bogged down by this dualistic habit of thinking the guru was here a week ago and now guru is no more, guru was here a year ago, guru is no more. We must try not to get bogged down by this kind of dualistic concept. We must try to get used to the idea of and the actuality of guru never being apart, even for a moment. And this is something that some of us who's accustomed to some of the higher teachings and practices, maybe we can take the opportunity to do that.

Personally, Lama Tharchin Rinpoche is very close to me. Even though his health was not in the best condition recently, just a few days ago actually he came all the way from here to Los Angeles and we had lunch together. He sat through all those teachings and my blabbering for a few days. Even though I had asked him that he probably should just sit there symbolically for like five minutes and leave. And of course little have I realized that many of the conversations we had has a lot to do with how he has accomplished everything what he really wanted to accomplish and now he has to look forward to many other activities. So yes, from the relative level, this is such a loss, as I said right at the beginning, especially for the Dudjom lineage practitioners but let us try to take this opportunity to establish ourselves and for their example so that we can benefit oneself and others for the years to come.

Tomorrow, as you may have already known, we are going to practice the Lama Dorje Sempa Vajrasattva. As you know, Vajrasattva is the embodiment of all the Buddha families. It is also one of the most important *deva* or deity in the Nyingma tradition. We are going to arise ourself as Vajrasattva first and then we will also generate the front mandala, we will visualize the complete mandala of Vajrasattva. And there, we will make offerings. The outer fire offering and at that time we will do the cremation and then, after that, we will do the inner fire offerings which is the feast offering and this is just briefly to give you the idea of what we will do tomorrow. So please continue to remember the guru.

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Part of the manifestations of the lama, which for deluded beings like us seems to appear as ending of one chapter, but no doubt the compassion of the buddhas and the bodhisattvas are infinite. Therefore, as the time gets more degenerated, I am very sure that the manifestation of the Buddha will also tirelessly manifest. As long as we know how to tap into this inexhaustible merit and the ability of the buddhas and bodhisattvas, I am quite certain that there will always be gurus with us, devas, dakas, dakinis, they're present and they will always turn the wheel of

the dharma. Now, in ordinary people situation there are sort of a custom like doing good deeds for the next 21 days, 49 days, so on and so forth, but as we all know, this is not an ordinary situation. Lama Tharchin Rinpoche not only a great yogi, just the fact that he is a disciple of some of the most important Guru Rinpoche in flesh, many of them, and the fact that Lama Tharchin Rinpoche is a disciple of these great master alone, makes that lama very special. So from the ordinary sense of pujas, purifications, accumulation of merit for the late Rinpoche maybe not absolutely necessary, but for the disciples, those who are still struggling on the path, for us we still need to purify defilements, accumulate merit and for us we always seems to need a lot reminder and this is one of the biggest reminder, especially for those who are connected with Rinpoche. So taking advantage of this reminder, so please pay attention especially for the next few days, preferably 49 days, if not 21 days, but even 21 hours! Try to do whatever you can and whatever you know. We are all assuming or pretending that we are kind of dharma practitioners. Dharma practice is very difficult. Even the seemingly simple ones are very difficult -- thinking of impermanence is difficult, revulsion towards the samsara is difficult. Of course, the profound teachings such as *ati yoga* most of us, we don't even know what we are talking about, or what we are thinking about. Of course, I am not discouraging you to not even attempt, by all means we must attempt, but it is important to remember that these are very difficult. The great Longchenpa said bodhichitta is the heart of the buddhadharma and bodhichitta is sort of made out of two ingredients, so to speak, which is wisdom and compassion. Now the ultimate bodhichitta, as I've been saying, is really..., probably intellectually we might have a vague idea, that's about all we can manage. So for beings like you and me, although I can't really judge, more likely we will be able to sort of practice relative bodhichitta and within the relative bodhichitta there is also application and aspiration bodhichitta. Application bodhichitta again is very difficult, to give a few coins here and there, maybe some shelter or some charity work once in a blue moon, maybe it's possible, but to tirelessly engage in application bodhichitta again and again is very difficult. So all this leaves us with one thing, its called aspiration bodhichitta. This is what Longchen Rabjam said again and again. For us aspiration is the most important. So the next few days, especially during these special days, please pay attention and energy towards aspiration. Have aspiration so that we will all be practicing dharma, have aspiration so that we will think of enlightenment, think about impermanence, think about futility of samsara, and actually even have aspiration so that we will aspire, even that we need to aspire! And come to think of it, aspiration is the most quintessential thing that we can do and we should do and actually there is nothing better to do. It's very hands-on, it's very economical, doesn't really require much, yet it humbles you, it digs the root of defilement from its hideout. This is something that I actually remind not just to you but for myself.

And lastly, I believe that most of you are connected to Dudjom Lingpa and his teachings. All the lamas have different ways to benefit sentient beings and from the very limited experience and the knowledge I have with Kyabje Rinpoche and also with Thinley Norbu Rinpoche and also then their disciples, such as Lama Tharchin Rinpoche, there is something quite unique which is there is a simplicity, there is outrageousness, there is elegance, and these three seems to be sort of trademark of Blood Drinker Dudjom Rinpoche. This is something that I suggest, if you want to even have a smell of Dudjom these three are the ingredients. So as my father used to

say, I am the, what do you call it, the ultimate spiritual materialist, since I have...You know there's a Bhutanese master named Pema Ngakpa Namdrol [?]. He even has a prayer never to reborn as a tulku. The state of the tulku is really like a – in Tibetan we call it *makpa*, *makpa* is like a sort of – you bring husband, sort of arranged marriage, you go around and look for a rich, able man and bring him home so that you give them your daughter. So that this expectation that this *makpa* will bring money and prosperity and even fight with enemy and so on and so forth. In a way, the tulku in many ways is a *makpa* and with this I have to end so I can go do my *makpa* duty!