

Errata and Addendum for  
*Naturally Liberating Whatever You Meet:  
Instructions to Guide You on The Profound Path*  
June 2009

*Page and line numbers are noted in the left margin. "Up" refers to lines counted from the bottom of the page (not counting page numbers or footnotes). Entries marked with an asterisk may be of some greater interest than most.*

- \*v, 5-6 . . . trekchö. In the summer of 1957, the Vidyādhara, Thrangu Rinpoche, and Khenpo Karthar Rinpoche received teachings on the text from Khenpo Gangshar at Surmang. Changling Rinpoche . . . six talks. In addition, the transcript of a tāntrika audience he gave in Halifax is included in this publication. Audio and . . .
- v, 19 latter's parinirvāṇa . . .
- v, 25 Lauchlan . . .
- v, 11 up . . . Repetitions . . .
- vi, 10 up . . . or Blissful Zombie, who later became known
- \*vi, ftn. 1 For stories of the earliest ati masters, see also Dudjom Rinpoche's *The Nyingma School of Tibetan Buddhism* (vol. I, pp. 490-501) and Tulku Thondup's *Masters of Meditation and Miracles* (pp. 54-73).
- vi, ftn. 2 . . . men-ngagde
- vii, 7 . . . men-ngagde . . .
- vii, 13 . . . men-ngagde . . .
- vii, 22 University." After Vairochana . . .
- \*viii, 17 . . . Then, together with Yeshe Tsogyal and an assembly of visible and invisible dākinīs, he gave . . .
- viii, 23 preceding incarnation of Longchen Rabjam (1308-63). . . .
- viii, 29 . . . the "Profound") . . .
- \*viii, 30-31 . . . collection of these texts . . . Essence"). [add footnote:]  
This collection includes five texts (not four, as the title suggests): *Vima Nyingthik*, *Khandro Nyingthik*, *Lama Yangtik*, *Khandro Yangtik*, and *Sabmo Yangtik*.
- 1, 6 vajrayāna . . .

- 1, 21 The maṇḍala . . .
- 2, 17 up . . . datura,
- 10, 2-3 It is important for teachers . . . so that they do not . . .
- 10, 8 . . . ones. The words I am going to use are not
- 10, 10 Those words, that speech, is enlightened speech.
- 10, 12-13 . . . I am not saying this . . . failed, and then it would be difficult for
- 10, 19 . . . check yourself and . . .
- 10, 13 up He emphasized . . .
- 10, 9-11 up Vasubhandu describes ten different dharmic activities: listening, teaching, reading, writing down dharma books, and so on. As I see it, as long as we are performing dharmic activity, it does not matter whether we are listening to teachings, reading dharma books, or practicing.
- 10, 6-7 up . . . become the path . . . engage in to become the path.
- 11, 13 . . . spoiled. Even if the teacher is teaching correctly, if the student
- 11, 21 The Five Auspicious Ones
- 11, 26-28 . . . kinds of Akaniṣṭha: dharmakāya Akaniṣṭha, sambhogakāya Akaniṣṭha, and nirmāṇakāya Akaniṣṭha. In listening . . . as the sambhogakāya Akaniṣṭha.
- \*11, ftn. . . perfections”; also referred to as the “five certainties” (Tib. *ngepa nga*).
- 12, 8-9 up . . . and lotus, that is reality, free from fixation. But we think . . .
- 12, 6 up . . . visualize it and sit on it to make . . .
- \*12, last . . . truth, of the dharma. Therefore, I
- 13, 2 vajrayāna, especially the inner tantra.
- 13, 16 . . . training in *nāḍī* . . .
- 13, 15 up inner tantras have no description of . . .
- \*13, 6 up . . . completely enlightened and inseparable from the fruition. Since it is enlightened, it can achieve enlightenment. That is the simple . . .
- 13, 4 up . . . fruitional vehicles,

- 14, 1 . . . mind. Based on that, they belong . . .
- 14, 3 . . . mind is enlightened, but one is required to take
- 14, 7-9 of outer tantra. In outer tantra, you recognize yourself as a deity, but you still do not see yourself as a completely qualified deity. It is only through the blessings of the wisdom deity that you can become a completely qualified deity.
- 14, 18 . . . understanding and recognition of the view. . . .
- 14, 19 . . . words. The job . . .
- 14, 23 . . . outer tantra still . . .
- 15, 12 . . . according to the understanding and view of the enlightened . . .
- 15, 17 qualified enlightenment. The . . .
- 15, 9 up . . . there are many . . .
- 15, 6 up . . . impossible to teach . . .
- 15, ftn. . . . commentary of the section on sūtrayāna, translated . . .
- 16, 3 into three categories: . . .
- 16, 6 the father tantra, mother tantra, and nondual tantra of the Early Translation School are three divisions of mahāyoga.
- 16, 9 . . . the conduct. We say:
- 16, 19-21 manifestation (Tib. chotrül) of . . . expression (tsal) of . . . self-appearance (rang nang) of . . .
- 16, 6 up . . . ösel . . .
- 16, ftn. Tib. ösel . . .ösel . . .
- 17, 21 . . . deity with the same method. If you are
- 17, 2-3 up . . . the other is without causes and conditions. The term . . .
- \*17, ftn. . . . translated as the “five ways of purifying and developing.” These are . . . the deity, usually explained as (1) emptiness, (2) seat, (3) seed syllable, (4) scepter, and (5) deity.
- 18, 5 . . . in the
- 18, 8 Lingpa’s explanation. In his “notes” on the . . .

18, 11 kyewa mepa) . . .

18, 8 up . . . because it is unborn, . . .

\*18, 5 up . . . kündzop gyi denpa). Why

18, ftn. 7 . . . They also appear in our Exorcism Chant.

19, 7 . . . object of the view, sūtrayāna . . .

19, 9 object. That you see . . .

20, 9 . . . three turnings of the wheel . . .

21, 6-7 up . . . all come from . . . in the most

22, 19 we have . . .

22, 26 established through the four . . .

22, 28 . . . over”) establish . . .

23, 5 . . . another’s body . . .

23, 6 . . . *chag-gya* in Tibetan.

23, 16 up (Tib. thap lam) . . . liberation (dröl lam). . . .

24, 16 . . . tradition, so I am half Kagyü

24, ftn. However, in the . . .

25, 22 up . . . men-ngagde . . .

\*25, 17 up empowerment is at the level of the fourth empowerment.

26, 11 up . . . men-ngagde . . .

26, 9 up . . . men-ngagde. . . .

27, 1 being a . . .

28, 2 is being said. Both the words . . .

28, 8 up . . . the vinaya tradition of Shechen.

29, 10 up the leader . . .

29, 6 up . . . life is similar . . .

- 29, 4 up . . . and he
- 30, 13 . . . Suddenly, in 1959 only His Holiness
- 30, 16 reborn as his grandson . . .
- 31, 12 . . . text by Mipham Rinpoche.” [Add as footnote:]  
 The Tibetan text of this commentary is included in *The Collected Works of Khenchen Gangshar Rangdrol Wangpo* (Kathmandu: Dharma Kosha Press, 2008), pp. 157-258.
- 31, 8 up . . . those two.
- 31, 6 up . . . arising from itself, but . . .
- 31, ftn. The name for the current incarnation (Tib. yangsi) of . . .
- 32, 15-16up not been properly trained. We are still sentient beings and have lots of complaints. If we had trained properly, we would be buddhas by now. So we must . . .
- 33, 7-8 . . . “cutting.” What does . . .
- 33, 20 . . . emotions. I believe it is
- 33, 9 up . . . realize freedom from . . .
- \*33, 7 up In the *Wish-Fulfilling Treasury* [add footnote:]  
 Tib. *Yi-shin Dzö*. The first chapter of this work has been translated by Kennard Lipman in *Crystal Mirror*, Volume V (Emeryville, CA: Dharma Publishing, 1977), pp. 344-364.
- \*33, 5 up Similarly, from conceptual mind you cannot get attainment free from thoughts.
- \*33, 2-3 up . . . no. From conceptual mind we cannot achieve realization free from thoughts. But we can achieve such realization through devotion:
- 34, 16 up mind, or emptiness, the freedom from . . .
- 34, 12 up . . . some of my monks and my
- 34, 7-8 up . . . stages.” That is what I thought, and that is what I did.
- 35, 18-19 up understanding of what a deity is; what the development stage is; and what the completion stage of *nāḍī*, *prāṇa*, and *bindu* is.
- 36, 4 up . . . “Here—this is an elephant,” showing it directly.
- \*37, 21 up fixation. And *yāna* is the method. Therefore . . .

- 37, 3 up . . . path of secret. But . . .
- 38, 4 . . . path that is practiced . . .
- 38, 1 up . . . mind. When we take refuge . . . [no paragraph break]
- 39, 3 up We sometimes believe . . .
- \*40, 12 Within the accumulation of wisdom is the accumulation of merit and the accumulation of wisdom itself, which is both trekchö and thögal.
- 40, 20 . . . to explain it
- 40, 12-13 up . . . who sees appearances as enlightened but not as completely perfect enlightenment.
- 40, 11 up . . . looking from the point of view of the ground and . . .
- 40, 6 up . . . looking from the point of view of the fruition at the ground and seeing
- 41, 5 . . . and purity free from the suddenly appearing
- 41, 8 . . . and purity free from the suddenly
- 43, 7 up the first path, the path of accumulation. . . .
- 44, 18-19 or not you have emotion, you still have devotion. I see devotion as trust—the unshakeable, unbreakable, unchangeable trust, belief, and faith from which emotion arises.
- 44, 27 of recognition, which is talked about later in the text?
- 45, 11-12 . . . an answer? [Laughter]
- S: Is the subtle mind you talked about rikpa?
- CR: Yes.
- S: Okay. So devotion is usually . . .
- 45, 3 up . . . To recognize that is to recognize
- 47, 17 up . . . *Treasury* . . .
- \*47, 5-6 up . . . we are asking for. What we are asking for is enlightenment, so we need to pay for it with devotion. When teaching . . .
- 48, 4 . . . blessings. In his commentary on the *Longchen Nyingthik*
- 48, 22 . . . mind and the guru's wisdom mind together. Finally . . .

- 48, 11 up . . . Padmasambhava, who is inwardly your guru, . . .
- 48, 5 up . . . into you. Having dissolved your teacher's wisdom mind and your mind together, you remain . . .
- 49, 5 . . . analyze. Get the answer . . .
- \*49, 20-21 "Evil" is negative karma. First, we have to investigate what is virtuous and what is unvirtuous. We can only . . .
- 50, 1 . . . actions and ten unvirtuous actions. . . .
- \*50, 18 After this line, insert the Addendum (see below).
- 50, 8 up . . . first teaching after attaining enlightenment, because it is so
- 50, last . . . before they arise.
- 52, 10 primary factor is your mind or the enemy. Similarly, when you feel attached to a friend, examine whether your mind or the friend is the primary factor. Examining in this way, you must acknowledge that although the friend and enemy are the circumstances in which attachment and anger arise, the real cause originates in your own mind. Thus, your mind is most important.
- 52, 14-15 up . . . happiness do depend on others. Forgetting about enlightenment for a moment, let's just look at worldly happiness. For example, . . .
- 52, 4 up or the enemy. It is not . . .
- 53, 7-10 Delete.
- 53, 16 . . . datura,
- 53, 24 . . . Datura . . .
- 53, 25 . . . visions and see different kinds of appearances. Longchenpa . . .
- 53, 26 . . . datura . . .
- 53, 27 . . . exist. In the same way, the "six classes of beings," or six realms, appear but do not exist.
- 54, 6 We need to to establish whether . . . important, since the point . . .
- \*55, 1-3 In the first chapter of the *Wish-Fulfilling Treasury*, Longchenpa describes the "three types of appearances" (Tib. nangwa sum) or habitual patterns: the object, the subject, and the body. How and . . .

- 55, 4-5 . . . three appearances. Longchenpa further explains: “Appearance (nangwa) is mind, but the object of appearance (or “perceived object”; nang-yül) is not mind.” (See *Crystal Mirror V*, pp. 353-355.) He also says . . .
- 55, 7-8 . . . when you die. Similarly, if the object of appearance is mind, it follows that your mind will be destroyed when the object is destroyed. But Longchenpa says that this is not the case. When the object is . . .
- 55, 15 up have any education. Stupid or ignorant. [Student: Dummies.] Okay, “dummies.” “Buddhism for Dummies”
- \*55, ftn. Here, Changling Rinpoche seems to use “appearances” (Tib. nangwa) and “habitual patterns” (bakchak) interchangeably. He lists in Tibetan the three habitual patterns of the object (ne), the mind (dön), and the body (lü). According to Longchenpa (see *Crystal Mirror V*, p. 349), these three habitual patterns in the ālaya consciousness are the basis for the three types of appearances. The *Rangjung Yeshe Glossary* lists the three appearances as the apprehended object (sungwe yül), the apprehending consciousness (dzinpe dön), and the body of beings (drowe lü).
- 56, 8 . . . claim that everything . . .
- 56, 12 up “dull”: the “dull feeling towards something neutral.”
- 57, 4 . . . categories, such as yes and no. We need . . .
- 57, 10 . . . it. This training . . .
- 57, 12 establishes all appearances to be . . .
- 57, 21 . . . to grasp emptiness—dharmadhātu, dharmakāya, or whatever you call it—
- 57, 27-28 As we saw yesterday in the preliminaries, “you shouldn’t take understanding from books or stories heard from others,” but we should understand for ourselves. Usually . . .
- 58, 6 . . . need to reflect again and again to
- 58, 20 and accept, then all things are equal.
- 58, 24 . . . vision. Therefore, “you must understand that such appearances are the functions of your own mind.”
- \*60, 12 . . . has not elaborated on this point. If you do not . . .
- 60, ftn. . . . [www.shambhala.org/ntc/pdf/Mahamudra-Aspiration.pdf](http://www.shambhala.org/ntc/pdf/Mahamudra-Aspiration.pdf).
- \*61, 1 . . . ever-aware nature, from which both rikpa and mind arise. Dzokchen . . .
- \*61, 2 . . . and labeling



- \*61, 5 . . . that labeling ignorance is fixation . . .
- \*61, 6-7 . . . the ālaya ground, whereas labeling ignorance . . .
- \*61, 8-9 . . . that duality is labeling ignorance . . . is the ālaya ground.
- 61, 13-14 . . . the ālaya ground and rikpa.” Both rikpa and the ālaya ground are . . . the ālaya ground, the basis of all
- \*61, 17 . . . called “labeling
- 61, 19-21 Where did this dull, blank mind come from? It came from the state of primordial purity, when spontaneously unobstructed appearance arose. Saṃsāra arose from that dull and blank state. All-knowing and ever-aware rikpa also arose from spontaneously unobstructed appearance. What is spontaneously unobstructed
- 61, 24 . . . primordial ground and the ground
- 61, 9 up . . . *Treasury of Precious Qualities* . . .
- \*61, 2-6 up . . . In dzokchen we say *shi-le phak*, “jump from the ground” where delusion and liberation arise. Jump from that ground and dissolve into the ground of primordial purity. This is a special explanation of dzokchen: *shi-le phakne ngönpar sang-gyewa*, “by jumping from the ground, one is fully awakened.”
- When we speak of the “youthful vase body,” it refers to primordial purity. This is a specialty of dzokchen. Other . . .
- \*61, ftn. . . . *Sangthal*, mentioned in the Introduction. A translation of this text, as well as commentary by the Dzogchen Ponlop Rinpoche, is found in *Penetrating Wisdom: The Aspiration of Samantabhadra* (Ithaca, NY: Snow Lion, 2006).
- 62, 3 wisdom of inner space . . .
- 62, 10-11 dharmakāya, and within that space trekchö will establish rikpa, or the subtle wisdom of inner space. Chapters . . . *Treasury of Precious Qualities* . . .
- 62, 17 . . . mind, free from extremes.” All . . .
- 62, 24 in *resolving* (Tib. ladawa; la bzla ba).
- 62, 26 instruction in *distinguishing* (Tib. shenje; shan ’byed).
- 63, 12-13 . . . like a mountain . . . up and down. I will . . .
- 63, 18 First, . . .

- 63, 20-23 . . . the eyes must be open, looking straight ahead [i.e., not to the left or right] and upward. Padmasambhava says, “Look straight ahead with eyes wide open. In that way . . . meditate.”
- 63, 6 up trying to correct or “re-place” . . .
- 63, 4 up . . . sure you
- 64, 2-3 ālaya ground. Nonthought that is a dull, blank state—without the qualities of being all-knowing and ever-aware—is the ālaya ground. . . .
- 64, 8 . . . remains as if . . .
- 64, 9 . . . find something and
- 64, 12 . . . Before, the . . .
- 64, 13-15 . . . at it, it is free from definite qualities and faults. Obviously . . . there are no specific qualities or . . .
- 64, 7 up . . . basis and essence of . . .
- 66, 13 up S: Is there a difference . . .
- 66, 11 up . . . they are called . . . ālaya [eighth] consciousness
- \*66, 5-7 up labeling ignorance is the ālaya consciousness, from which the duality of you and me arises. The klesha [seventh] consciousness and the mind [sixth] consciousness arise from the ālaya consciousness. The other . . .
- 67, 3-5 . . . the ālaya ground, the . . . or labeling ignorance . . . labeling ignorance, not . . .
- 67, 17 up labeling ignorance . . . labeling ignorance. Why do
- 67, 15 up . . . The ālaya ground and ignorance . . .
- 67, 9 up . . . [laughter] in this one.
- 67, 6-7 up . . . the ālaya ground and dharmakāya . . .
- \*68, 1 . . . mind has fixation. That is how . . .
- 68, 8-9 . . . dullness is the ālaya ground. Rikpa . . . cannot find something and say . . .
- 68, 15 the ālaya ground, . . .
- 68, 16-17 . . . nonvirtuous. The ālaya itself is completely neutral. But it is totally dull, totally blank, which is the basis of delusion.

- 68, 3 up . . . *ngönshe*, nonconceptual knowing? . . .
- 69, 10-11 . . . of rikpa itself. . . . understand it, but you cannot explain it.
- 69, 17-18 with words by saying “limitless . . . heart.” But I think you are saying that we cannot describe . . . know, when . . .
- \*70, 3 is the meaning of Milarepa saying, “You will see this old man as a perfectly enlightened one.” At that point . . .
- \*70, 4 . . . Samantabhadra:  
     Never having been bound, nothing to be liberated from beginningless time,  
     All the qualities spontaneously complete, the perfectly enlightened one.  
 Does that answer your question?
- 71, 2 . . . distinguishing (Tib. *shenje*). Distinguishing . . .
- 71, 16 up . . . have to start . . .
- 72, 17 . . . *Treasury*:
- \* 73, 11 . . . three kinds of thoughts: . . .
- 73, 14 neutral thoughts. Therefore, being free from positive, negative, and neutral thoughts, rikpa is called “nonthought.”
- 73, 15 Rikpa is clarity. Being free from thoughts, . . .
- 73, 16 . . . types of clarity: self-clarity, beginningless clarity, and natural clarity. Rikpa . . .
- 74, 3-4 . . . purify mind or bring it to an end. According . . .
- 75, 18-20 up . . . [laughter]. As is said, “When you have . . . practitioner, but . . . true face.”
- 75, 13 up . . . more from this body. . . .
- 76, 2 my mind relaxes and is not disturbed. When . . .
- 78, 14 . . . The bardo teachings say that . . .
- 78, 25 . . . the special preliminaries. If you . . .
- 79, 19 up . . . roof, under which everything we have been discussing falls.
- 79, last After p. 79, add the *tāntrika* audience entitled “Pointing Out Weaknesses in Practice” (see below).

## *Addendum*

[Insert the following section after line 18 of p. 50.]

We discover that we only know it intellectually when it comes time to act. By our actions we see that we do not have confidence in what we have understood. If we really had confidence, why would we lose control of our body and speech? The teaching itself sounds simple, but when we look carefully, we discover that we have not understood it properly. We may know the answer intellectually, but we still need to sit and look and check it out carefully for ourselves.

This kind of analysis is easy. Just take a cup of coffee, sit on a chair on your veranda, look at the view, and analyze. It is so relaxing. Just try it and see. You need to find the answer for yourself. When you find the right answer, you will experience an inner enjoyment and happiness. The real answer is the one you discover by yourself.

As I myself discovered, it is important not to stop looking when you have an experience of inner happiness. When you find an answer through analysis or meditation, there is a danger that you will stop investigating because you are carried away by inner happiness. In that way, happiness can become a distraction and an obstacle. Therefore, enjoy the happiness as it occurs, but continue your investigation. We need to continue investigating until we become completely like Shākyamuni Buddha. When we become Shākyamuni, we can completely relax—and still go to Starbuck’s [laughter]. So we must understand for ourselves what body, speech, and mind are.

The “body” is your physical body that serves as the support for benefit and for harm. The “speech” is the making of sounds and talking. The “mind” is that which can think of and recollect anything at all—that which feels like or dislike and every moment shows different expressions of joy and sorrow. This briefly explains the body, speech and mind.

This is the final answer you should come to when you analyze body, speech, and mind. So sit down and investigate body, speech, and mind. Then, to make sure that your answer is correct, see how it compares with the answer given here. In that way, you make sure that you are on the right track. But do not give yourself the answer immediately. First look for the answer by yourself. Then see how closely it matches the answer given in the text. Through repeated efforts, try to get closer and closer to this answer.

Jigme Gyalwe Nyugu (1765-1843) was the root teacher of both Patrül Rinpoche and Jamgön Khyentse Wangpo. He was one of the four heart sons of Jigme Lingpa (1730-1798), known as the “four Jigmes.” In Patrül Rinpoche’s *The Words of My Perfect Teacher*, the “perfect teacher” is none other than Jigme Gyalwe Nyugu. His Holiness Khyentse Rinpoche used to go to his bedroom every evening after 7:00 P.M. and tell us stories about such great masters.

STUDENTS: Tell us a story. It’s after 7:00 [laughter; Rinpoche laughs].

CHANGLING RINPOCHE: Jigme Gyalwe Nyugu lived in a place called Dzachuka in Dege, East Tibet. He lived in a cave on the side of a small hill covered with bushes, surrounded by his students. One day when he was meditating in front of the cave, he cried out, “Patrül!” Patrül

Rinpoche went to his master and answered, “Yes, master.” Jigme Gyalwe Nyugu said to him, “The human body is very precious.” After he said this, both master and student cried for a while. That was the end of the teaching for the first day.

On the second day, Jigme Gyalwe Nyugu again called out, “Patrül!” Patrül Rinpoche went to him and said, “The human body is very precious, but it is impermanent.” Then both master and student cried together. In that way, Jigme Gyalwe Nyugu gave the complete teachings to Patrül Rinpoche. Patrül Rinpoche later said that it was the best teaching he ever received from his master.

Patrül Rinpoche received teachings from Jigme Gyalwe Nyugu more than a hundred times on the preliminary practices of the *Longchen Nyingthik*, and each time he took notes. He finally compiled the notes into *The Words of My Perfect Teacher* (Tib. Künsang La-me Shal-lung), which is a very famous book. His Holiness said that we need to do all of these practices until we attain experience.

When teaching on guru yoga, His Holiness told us the story of a student of Jigme Gyalwe Nyugu who was a hunter. The hunter had very strong devotion to his master. No matter what he was doing, he would supplicate his master twenty-four hours a day by saying, “Jigme Gyalwe Nyugu khyen-no.” In Tibet, ordinary people supplicate their masters by saying “lama khyen-no,” or simply “lama khyen.” When the hunter died, he remained in meditation for three days as a result of his devotion to his master.

When you commit a virtuous or evil action, you must ask yourself, “Is the body the main thing? Is the speech the primary aspect? Or is the mind most important?”

It is very important for us to analyze in this way again and again. Even if we are practicing the development and completion stages or have finished a three-year retreat, we need to analyze. Until ordinary mind is present, we have to analyze again and again in order to become more aware.

Some people will reply that it is the body, some that it is the speech and some will say that the mind is the primary aspect. In any case, whoever claims that the body or speech is most important has not really penetrated to the core with their examination.

It is the mind that is the most important. . . .

I did this analysis in a simple way. I asked myself, “Does the mind move according to the body and speech, or do the body and speech move according to the mind?” That is how I found an answer. Whichever is most important, the others will follow it. If body is most important, speech and mind will follow the body. If speech is most important, body and mind will follow the speech. If mind is most important, body and speech will follow the mind. So just sit and analyze and see which follows which. I am one hundred percent sure that you will not have to ask anyone else for the answer. If you simply ask yourself, you will see which is more important, the body or the mind. That is how I found an answer.

Of course, the answer is that mind is most important, but I cannot explain how I found this answer. You have to find it by yourself. For example, I can tell you that the taste of chocolate

is sweet, but I cannot explain how that really tastes. You have to experience it for yourself. The text says that mind is most important, but analyze for yourself and see if this is correct.

The reason is that unless your mind intends to do so, your body cannot possibly do anything good or bad. Nor can your voice express anything good or evil. Your mind is therefore the primary factor. As is said,

The mind rules over everything like a king,  
The body is a servant for all good or evil deeds.

Here, the Tibetan word *dikpa* is translated as “evil deeds.”

In that way your mind is like a king, and both your body and speech are its servants.

In this case, I did some extra analysis of mind. I distinguished between myself, my emotions, and my mind. Whenever I have an emotion, two kinds of thoughts always arise: the emotion and myself. Then myself believes that I have to listen to that emotion and follow it. So I analyzed which is more important: the emotion or myself?

I also analyzed how an emotion is produced. Who produces an emotion? When I investigated, I saw that emotion is something produced by myself. Whatever emotion arises, whether happiness or sorrow, comes from my own wish. If we do not analyze an emotion, it takes us over; we become a total slave to it. We project the emotion, but then it takes us over. We become slaves of the very emotion that we have projected.

[Insert the following talk after p. 79.]

## Pointing Out Weaknesses in Practice

*The following transcript is a t antrika audience with the Venerable Changling Rinpoche held in Halifax, Nova Scotia, on March 31, 2008.*

Since you are expecting me to give pointing-out instruction, I have to do it. So, let me point out the weaknesses of vajray ana practitioners [laughter] and vajray ana practice. When I was in Paris in 2005, I was asked, “What is the best way to recognize the art of happiness?” I answered that the best way is to recognize its opposite, the art of sorrow. Also, the best way to overcome weaknesses is to recognize them.

### Weakness in Samaya

One very weak point of vajray ana practitioners is not paying attention to samaya. That weakness applies not only to the western world, but also to the eastern world—in fact, to any part of the world. It does not matter whether we are practicing the generation stage, the completion stage, or dzokchen. Without paying attention to samaya, there will be no result. Based on my study of tantra, I can state that with one hundred percent confidence.

The Buddha introduced three types of training: training in discipline (San. *shīla*), training in meditation (*samādhi*), and training in wisdom (*prajñā*). We usually forget about the first training and only talk about the last two. The purpose of practice is to overcome the two obscurations: the fixation on self and the fixation on phenomena. For that, all three trainings are necessary. First, the purpose of training in discipline is to protect us from downfalls, or unharmonious conditions, on the path. Second, the purpose of training in *samādhi* is to subdue fixations. Third, the purpose of training in wisdom is to uproot, completely purify, and destroy fixations.

From the vajrayāna point of view, training in discipline is maintaining the *samayas*. There are fourteen root *samayas* and eighteen branch *samayas*. However, all of them can be summarized in three categories: the *samaya* of the guru's wisdom body, the *samaya* of the guru's wisdom speech, and the *samaya* of the guru's wisdom mind.

The vajra master has a very important role in vajrayāna, which is called the swift path. From the dzokchen point of view, recognition is called *rikpa*; from the mahāmudrā point of view, recognition is called *thamal gyi shepa*. To recognize and realize those depends one hundred percent on the blessings of the vajra master. It is impossible to enter the vajrayāna solely through one's knowledge. You can study the hīnayāna by reading the words of a master in a book. But you cannot open the door of vajrayāna without receiving *abhiṣheka* from a vajra master.

*Abhiṣheka* is not just receiving permission to enter the vajrayāna. What is introduced during *abhiṣheka* is the very basis of vajrayāna practice. During the vase *abhiṣheka*, we are introduced to appearance as purity, which is the basis for the development stage. During the secret *abhiṣheka* and wisdom (*prajñā-jñāna*) *abhiṣheka*, we are introduced to the nature of that purity as the equality of bliss and emptiness, which is the basis for the completion stage with characteristics.

The purpose of practicing the development stage is to enhance understanding. Through the vase *abhiṣheka*, the vajra master points out that all appearances are purity. To enhance that understanding, we have to practice the development stage. To make the view even more profound, we receive the secret and wisdom *abhiṣhekas*, in which the purity of all appearance is established in essence as the equality of bliss and emptiness. Bliss is freedom from the pain of fixation, dualism, and clinging; it is freedom from the pain of the *kleshas*. The secret and wisdom *abhiṣhekas* point out the essence of that purity to be free from the *kleshas* and fixation and to be united with emptiness. To enhance that understanding, we are given the completion stage with characteristics, which employs the skillful means of *nāḍī*, *prāṇa*, and *bindu*.

Using a crystal as an example, the fourth *abhiṣheka* points out the ultimate nature of mind and appearances as the inseparability of awareness and emptiness. Awareness means luminosity. Luminosity, as I understand it, means the unobstructed self-appearance of emptiness. It is called "luminosity" because it has never been obscured, and so the nature of appearance is perfect clarity. When the vajra master points that out during *abhiṣheka*, it is like a seed or a basis. Engaging in the completion stage with characteristics enhances that basis.

Abhiṣheka is not just a ritual giving us permission to enter the door of vajrayāna. It is the very basis of vajrayāna, which is wisdom. Each abhiṣheka plants wisdom in us. Once that wisdom has been planted, we are qualified to engage in the practice and we begin to understand what the teachings are trying to tell us. That wisdom needs to be protected by samaya. As Tibetan texts say, *wang-gi sok tamtsik*, “samaya is the life force of abhiṣheka.”

The seed that is planted through abhiṣheka can be destroyed. Therefore, the vajrayāna tantras have always regarded samaya as extremely important and necessary. Without paying attention to samaya, we will fail in practicing the development stage, not to mention the completion stage. The purpose of the samaya of body is to protect the vase abhiṣheka. The samaya of speech protects the secret and wisdom abhiṣhekas, and the samaya of mind protects the fourth abhiṣheka. The body samaya protects and enhances the development stage, the speech samaya protects and enhances the completion stage with characteristics, and the mind samaya protects and enhances the completion stage without characteristics.

In vajrayāna, we need to practice in three stages. First, we need to build the basic ground. Next, we need to build meditation on that ground. Finally, meditation needs to be improved or enhanced, which in Tibetan we call *poḡdön*. In his instructions on the eight heruka sādhanas, Padmasambhava said, “Through the view, first establish the ground; through meditation, build a house on that ground; and through conduct, build a protective fence around that house.”

Not to fail in conduct is samaya. Without samaya, the seed of abhiṣheka planted in us cannot last long. Without the ground of abhiṣheka, it will be hard to succeed, no matter how much we apply the development stage. I cannot say that there will be no improvement at all. There will be some result, but it will not be the result we are expecting. Since we work so hard to build up our house through meditation, why not pay attention to samaya? Without samaya it is difficult to gain the improvement we want. Therefore, there is a very good reason to pay attention to samaya. Think about this carefully and understand it clearly.

How many of you are familiar with the mamo chant? I would like to comment on one line from that chant: “When the secret mantra has strayed into Pön.” According to H.H. Dilgo Khyentse Rinpoche, this line refers to vajrayāna without samaya, when vajrayāna ends up in the supermarket or in the shopping mall. When we keep samaya, vajrayāna is found in the shrine room, not the shopping mall. Of course, we can try to deny the truth of this. But if we believe it, we can work to prevent vajrayāna from ending up in the shopping mall.

If I asked you about the development stage or about nāḍī, prāṇa, and bindu, I am sure that all of you would have plenty of answers. But if I asked you about the samayas of body, speech, and mind, you would be stuck. I think that is a little mixed up. It is good to read about the dzokchen view, but it is also good to read about the samayas. In the monastic college, the first subject that we teach is about vows and samaya. The second subject is the *Bodhisattvacharyāvatāra*, *The Way of the Bodhisattva*, in order to establish correct motivation and to train body, speech, and mind properly.

I am not presenting something new to you. The great master Trungpa Rinpoche has trained you in this way. He has taught you how the Buddha introduced the three trainings of śīla, samādhi, and prajñā. If you look, you will see that the Shambhala path has been designed in terms of these three trainings. I can tell you this with confidence, because I see how



Trungpa Rinpoche has laid out the path. It begins with the training of discipline, which, in vajrayāna, is keeping the samayas. This is the first pointing out: pointing out the weakness of our samaya.

## Weakness in the Development Stage

Another one of our weaknesses is not properly understanding the development stage. I have heard many complaints about the development stage. Why is the development stage so complicated? Is it necessary to do it? Can we skip it and go straight to the completion stage? Until our experience reaches the level of the second path, the path of joining (Tib. jorlam; sbyor lam; also translated as “path of unification”), the development stage is necessary. But once our experience reaches the path of joining, it does matter much whether or not we practice the development stage.

Why is the development stage so complicated? It is because both the development stage and completion stage are designed according to the experiences of our life. Our life has two periods: the period of being alive and the period of being dead [laughter]. To purify these two periods, vajrayāna introduces the two stages. The period of being alive is purified by the development stage; the period of being dead is purified by the completion stage.

The development stage is designed according to the way we take birth and then live. It progresses in stages. It begins with a state of emptiness. From that arises self-awareness as a seed syllable. The seed syllable rests on a lotus-sun-moon seat and transforms into a hand implement. The hand implement slowly transforms into a ball of light, then the ball of light transforms into the main deity.

This process corresponds to how the body develops in the mother’s womb. From emptiness arises the seed syllable HŪM, which is like the consciousness of the bardo being arising from the intermediate state. It rests on a lotus seat, which represents the mother’s womb. The sun and moon disks represent the essence of the father and mother. To purify those appearances, the seed syllable drops down onto the lotus, sun, and moon. The embryo develops slowly in stages of various shapes. Similarly, the seed syllable transforms into a vajra, emanates light, then takes the form of the deity. This process represents the gradual development of the embryo into a completed body.

Next, the forehead, throat, and heart centers are blessed by the three seed syllables. After the body is complete, the appearances of the child’s body, speech, and mind become more gross. That period is purified by the symbolic seed syllables. Next comes invoking the deity, which purifies the child’s taking birth from the mother’s womb. After the child is born, it engages with the external world. To purify that, we have invoking, requesting to remain, prostrations, and offerings. Offering purifies the time when the child starts using the five desirable objects. Praising the deity is the antidote to the child’s pride, when the child engages with the world, begins to earn a livelihood, and tries to become popular.

I find that when people complain about the development stage, it is because they do not understand it properly. That is why it is important to understand how the development stage is designed. All of its practices are based on overcoming our fixation on appearances. It

cannot uproot them entirely, but it can soften them. Then, the completion stage is able to purify them completely.

If you want to defeat your enemies, first you have to make them weak. If they have strong arms, you cannot win the battle. To win, you must make them weak. Similarly, the development stage makes our fixation on appearances weak. Then, the completion stage establishes the inseparability of clarity-emptiness, bliss-emptiness, and awareness-emptiness in order to uproot the fixation entirely. That is why the development stage is necessary, because we have strong fixation on appearances.

Vajrayāna is a very skillful path. It gives us a method with which we can work with our fixation on appearances. The methods of hīnayāna and mahāyāna totally go against appearances, and so they are difficult to apply. However, the vajrayāna uses antidotes designed according to the conditions of our lives. First, it applies skillful means to soften our strong fixation on appearances by training in the development stage. Then, it applies the completion stage to gradually uproot all of our fixations, one by one.

If you are not fixated on appearances, then you do not have to bother getting into the development stage. But if you do have fixation, you need to pay attention to the development stage, and you need to know how to apply each of its methods. You need to recognize unharmonious conditions so that you know where to apply the antidote. Now you know the methods, but you do not know where to apply them. You already have the picture, but now you need a frame to put it in. It is important to recognize unharmonious conditions, so that you know what the antidote is used for. If you recognize unharmonious conditions, the antidote becomes a genuine antidote, and you will know where to apply it. Otherwise, it is not an antidote; it is just playing with conceptual thoughts.

When we arise as the deity, we need a place to dwell. Our form becomes the deity, and the external world becomes our palace. When we become more familiar with the maṇḍala, internal and external appearances will become weaker. Our head is already quite heavy. So if we do not understand the purpose of visualizing a maṇḍala, having four heads and twelve arms will only add extra weight to our body. If we do not understand the purpose, standing on a sun disk will burn our feet and sitting on a corpse will be really uncomfortable [laughter]. If we do not know how to apply it as an antidote, standing in the dancing posture for an hour will be really painful.

Visualizations and all other aspects of the practice are methods and antidotes. We already know the methods very well. Now, we must learn the obscurations to which the antidotes apply. Otherwise, an antidote is just another conceptual thought, another fixation—and we already have enough of those.

As I always tell people, vajrayāna is a path based on prajñā. The skillful means of vajrayāna is not just a skill; it is a skill with prajñā. Each symbol of vajrayāna is a specific antidote for each of our fixations. Why does vajrayāna introduce many complicated development-stage practices instead of just one type of meditation? It is because we have many types of fixations. One method may work well for someone who is a trained expert in that method, but it is not for everyone. For a headache we take headache medicine; for a stomach ache, we take stomach medicine. Similarly, we need to use many different methods.

What is the point of visualizing the deity's ornaments? The ornaments can be understood in two ways: relative and absolute. From the relative point of view, when we visualize the deity with ornaments, we understood that the deity has no attachment to them. [Repeats carefully:] At-tach-ment. I have been trained in India, so my pronunciation is more like Indian English than American [laughter]. During practice, the idea of nonattachment is planted in our minds, and then we do not become so attached when we reenter the world. Relatively, it helps us in that way.

From the absolute point of view, the deity's wearing ornaments is understood as *yeshe yeshe-la rölpa*, "wisdom enjoying wisdom." That view helps us to avoid fixation on substantiality. If we focus strongly on the idea of wisdom enjoying itself during practice, the idea later sticks in our mind and so we are able to have enjoyment without desire. It softens fixation in that way. When we further apply the completion stage, it uproots fixation from even subtle thoughts.

Just because our study of the development stage is weak, it does not mean that the development stage is useless. At Dorje Denma Ling, I told the story of the fox and the grapes, a story I heard when I was studying at the Christian missionary school. I find this story very interesting. A hungry fox was looking for food and found some grapes, but they were too high for it to reach. The fox jumped again and again but could not reach the grapes. Finally, the fox said, "The grapes are sour." [Laughter] Similarly, because of our weakness in study, we find that the development stage is useless [laughter]. That is the second weakness of vajrayāna practitioners.

## Weakness of the Completion Stage

The third weakness of practitioners is in practicing the completion stage. I find a strange difference between people in the East and West. In the East, when practitioners are criticized for their mistakes, they feel encouraged and brighten up. In the West, when practitioners are criticized, sometimes it destroys their confidence. That is totally the wrong way of taking criticism. Pointing out people's mistakes is the best method of helping them improve. At Dorje Denma Ling, I pointed out the weaknesses of our mind, because those weaknesses prevent us from seeing emptiness. Our weakness in practicing the completion stage is that we are strongly attached to it, whereas the weakness of development stage is that we hate it [laughter]. So, we need to decrease our attachment to the completion stage.

These are the three pointing-out instructions: pointing out weakness in samaya, pointing out weakness in the development stage, and pointing out weakness in the completion stage. Actually, there are many weaknesses, but the main one is strong attachment to completion stage—especially to *nāḍī*, *prāṇa*, and *bindu*. Why do people like *nāḍī*, *prāṇa*, and *bindu* so much? Because they totally misunderstand it. They try to relate the experience of physical bliss with the bliss of *nāḍī*, *prāṇa*, and *bindu*, believing that they will be able to experience more physical and mental bliss.

The bliss of *nāḍī*, *prāṇa*, and *bindu* is neither physical nor mental. Why it is called "bliss"? Because it is free from physical and mental bliss [laughter]. That is the truth. The bliss of *nāḍī*, *prāṇa*, and *bindu* is free from physical and mental bliss; therefore, it is called "bliss." I am serious. Physical and mental bliss are pain, because they still involve fixation, clinging,

and attachment. They are a pain that later brings us regret. To be free of that painful kind of bliss is called “bliss.”

We misunderstand *nāḍī*, *prāṇa*, and *bindu*. When we say “bliss,” we try to relate it with physical and mental bliss. It should not really be surprising when we experience bliss, clarity, and nonthought. No one is surprised that we leave footprints when we walk in the snow. That is just what happens. We do not need any special attainment to leave footprints in the snow. Whatever we do is an experience. Even if we wave our hand in the air for a second, that is an experience. So, experience is not something to get excited about.

When experiences arise, poorly educated practitioners fail. How? By getting overexcited, by misunderstanding the experience and thinking, “Now I am great!” Some other practitioners do the exact opposite. When an experience arises, they think, “I should not become proud of this,” then they stop practicing and go for a break. That is a very big obstacle. When experiences arise, there will naturally be some kind of excitement, but we should not stop at that point. We need to continue practicing.

This a general weakness of human beings. When we have difficulties, we work hard to overcome them. But as soon as we get a little relief, we do not continue. We immediately go back to the situation that originally created the problem. We work hard at practicing, but when we get a little experience, we become overexcited and take a break. We go back to where we began, which is a waste of the practice session. Walking on snow always leaves footprints, but when we see our footprints we do not think, “Now I will stop walking.” We need to continue until we attain realization.

How do we know when we have attained realization? I say that it is the day we stop complaining [laughter]. It sounds like a joke, but it is true. Look at how much you are complaining. If you are complaining less and trying to make things workable, you are doing well. That is a sign of practice.

We cannot stop appearances from arising. But when we can relate to them as equality, there is no longer a problem. When the Buddha became enlightened, he could not stop appearances. So what did he do? He was able to relate to each and every appearance as equality and so made everything comfortable. That is what we call happiness: finding everything to be equality. How did the Buddha find everything to be equality? He was able to understand and properly recognize things for what they are, and so was able to accept them with equanimity, without highs and lows. That is what we call equality. Then we are always happy. For example, no matter how much H.H. Dilgo Khyentse Rinpoche worked, he was always smiling. He would teach the whole day long, but in the evening he would still be smiling. That is what we are really looking for: how to be able to smile in every situation.

Milarepa said, “Clarity, nonthought, and bliss are like a husk; they are not the actual rice.” H.H. Khyentse Rinpoche said that while we are practicing on the path, experiences will arise like rainbows, but we should not get carried away by them. For example, when a rainbow appears, if we get carried away and chase it, we will not find anything; the rainbow will vanish. His Holiness literally said, “All these experiences will shine, but do not get carried away like a child chasing a rainbow.”

In *The Praise of Dharmadhātu*, a commentary on the third turning of the wheel of dharma, Nāgārjuna gives another sign of realization. He says, “When you have realization, compassion will spontaneously arise for deluded sentient beings.” In vajrayāna, there is not a single prajñā that does not also include effortless compassion. Wherever there is realization, there is also spontaneously arising effortless compassion. Therefore, developing a kind heart is a sign that prajñā is improving.

How will we know when we have realized equality? As I said before, when we stop complaining. In Victoria, a student asked how we will know when we recognize everything as one taste. I answered, “It is very simple. Go to India. If you can drink the tap water there, you have understood one taste.” That was a joke [laughter]. Even if I had realization, I would be careful in using that water, because I still have a physical body to consider.

Do not get excited about signs. You would not get excited about seeing an unusual flower in your house. But if you suddenly see an unusual flower during retreat, you think, “Wow!” and stop practicing. If you see a vulture or an eagle flying around your house, do not get excited. It is only natural: there are vultures in the world, and they fly in the sky. If one happens to land on your roof, do not think it is a sign of your achievement and stop practicing. Where there is earth, there naturally will be flowers. Where there is sky, there naturally will be weather—and it will keep changing. Changing weather is usual, birds landing on the roof is usual, flowers growing in the earth is usual, and having dreams is usual. They are not unusual; they are completely usual. Therefore, there is nothing to get excited about, and there is no reason to stop practicing and start rebuilding ego.

Sometimes when we ask a master for advice, we keep pushing and pushing until we get the answer we want to hear. If we have already decided what we want to do, why ask for advice? If we have two options and do not know which to choose, then it is fine to ask for advice. But if we have already made a decision, why ask for advice? That is not just a weakness of vajrayāna practitioners; it is a general human weakness [laughter].

Today, I have not only pointed out weaknesses. I have pointed out the reason why samaya is important, the reason why we need to practice the development stage, and the reason why it is a mistake to be attached to the completion stage. It is a mistake to believe that the bliss of the completion stage is related to physical or mental bliss, since the bliss of the completion stage is free from both.

If I have said something today that has made sense to you, you are welcome to accept it. But if what I have said does not make sense to you, sound only lasts for a second and is gone [laughter]. Sound does not last longer than a finger snap. [Snaps fingers.] So that’s it!