

# NAMKHA TRULDZÖ



TEACHINGS BY  
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Now the Teaching of *Zhang Zhung Nyen Gyud* is almost finished. John and Florens asked me if it would be suitable to teach the *Namkha Truldzö*. That is the name of the text and it is Dzogchen, too. It is a text of Dzogchen logic and in our tradition, it is quite difficult. But we have been teaching for years and years, so maybe it will be quite convenient for you. The Lineage of this Teaching is quite different from that of Zhang Zhung. The text was composed by Drenpa Namkha. This name belongs to three different periods and persons and the time between them was quite great – it's not easy to compare the chronological table and say whether it is after or before Christ or Buddha Shakyamuni, but it is very old.

First of all I have to explain something about Drenpa Namkha. From the beginning, our Lord Tonpa Shenrab has Dharmakaya, Sambhogakaya and Nirmanakaya and all these three have the same Nature and the purpose is to show different names, forms and colours. Quite often when we talk about the Three Kayas it sounds as though they are three persons, but they aren't really three persons. We are not pure enough so our Nature, power and activities are showing human form. This human form is like Nirmanakaya. We have the energy with Nature, and that looks like Sambhogakaya; sometimes it can show a human form, like a picture. That can only be seen by high Siddhas and Buddhas themselves can see these forms; they are not seen very publicly. The Nirmanakaya form shows according to the individual being who needs help, that is the purpose. That is not pure enough, it is an example, like our Nature, mind and body, which is called Dharmakaya, Sambhogakaya and Nirmanakaya according to the Buddha. Don't think they are three different persons. We are not good enough for the pure form yet, but hopefully we will be one day.

Drenpa Namkha appeared from the Dharmakaya at the very beginning as white **A** which came from the Dharmakaya of Tonpa Sherab's Nature. From there, the **A** descended into a blue flower with many, many thousands of petals. It was in Tagzig. Some scholars say Tagzig was some part of Iran in the very, very early times, long before Islam existed. It is not sure which place exactly; it was long before. But this flower was blue and this white **A** dropped there and a man emerged. This is how it came into a flower from the Dharmakaya and emerged as a human, and that is the first Drenpa Namkha. At that time, his name was Dagpa Drime – 'Purest Person'. His purpose was to

preach his Doctrines and Teachings because that place was suitable then. So he taught there and I don't know how long he was there for – don't ask as it doesn't show. Anyhow that was the beginning and after his time was over, there were several lineages of reincarnations (appearing) from time to time in different places. The fifth reincarnation was called Dzutrul Yeshe who was a man from Olmo Lung-ring, which is a synonym for Shambhala. It is connected with this Earth but it cannot be seen publicly<sup>1</sup> nor is it possible to buy a ticket and fly there. Many things are not possible, but other, yes, they are possible and they certainly exist so we have to trust. It is the same with the Six Realms; many of them are not visible to us but they are there. We have evidence because when we are sleeping your mind is travelling everywhere and also has different conditions, but nobody can see any other person's dream. You yourself feel just as you do during the day, but you can't show or measure things. That is not possible. So that<sup>2</sup> is the place which we say connects Earth with Heaven.

The Dzutrul Yeshe is the first man who carried many doctrines for our benedictions<sup>3</sup> and for monks. He borrowed them from Olmo Lung-ring and came to Zhang Zhung taught and gave initiations and vows to the people in Zhang Zhung. That was long before, but there is a story that even before that there had been many monasteries and monks. That is another one, how the monastic lineage and how the Bönpo tradition came from there. The doctrines and vows are all there, but several times we had persecutions, struggles and difficulties and each time they had to save our own culture and lineage, and for each time there is a history. So that is another case. This Drenpa Namkha was as a Bhikshu or high monk and he prophesized that after some time he would be a Tantric Lineage-Holder. He had prophesized where and how he would be reborn, everything, so then when his time was over, after some time he became the Prince of Zhang Zhung. That was at a much later time, so this is another Drenpa Namkha, the second one.

At that time the King of Zhang Zhung was called Ligmincha. There are so many different lineages of Ligmincha; it is a general form, his personal name was different. So the second Drenpa Namkha was the Prince of Zhang Zhung and the traces and ruins are still there. We

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<sup>1</sup> I.e. as an ordinary country or place

<sup>2</sup> I.e. Olmo Lung-ring

<sup>3</sup> I.e. initiation rites



call it Khyung Lung, Garuda Valley. It is West of Mount Kailash, not very far. Maybe someone has visited there when they were walking. There are so many ruins, like a city, but this time was long before, a long time ago. Drenpa Namkha first of all studied and practised - he had so many Teachers, and then one time he received a prophesy from the Dakinis, from someone, that he would go to India and have a Shakti, a Dakini, and if he did this it would help hold his Lineage and Doctrines for the future so they would flourish in different places. So he had this prophesy, followed it and went to India. He visited many places, particularly the eight different cemeteries in India. He met several Dakinis and in particular the one who had been prophesized. She was from the Brahmin caste and usually it was not possible to marry someone from that caste – not nowadays, but in the early times. He had met this lady and then she followed him back to Zhang Zhung and they had twin boys. The first one is Tsewang Rigdzin, and his mane means Siddha of Long Life, but the second – I don't know how many hours or minutes later – was Pema Töndrol and Bönpos believe that he is Guru Rinpoche.

So these two twin brothers grew up and after some time, Drenpa Namkha was always a great learned man, a practitioner and he became a great Siddha who always preserved the Doctrines of Yungdrung Bön in many ways. Meanwhile, the lady had also received many Teachings and initiations, naturally, and she was also a great practitioner. One day, she saw Tram-ze kye-wa dun-pa<sup>4</sup>. He is a man who led a religious life for seven successive times. That is a very important thing. When this kind of man dies, for anyone who gets a piece of the corpse, a piece of flesh or bone, anything – the best is to get the whole thing, that is really great – it can be helpful to turn and develop knowledge, power or many things; we can't explain the purpose. But she saw through clairvoyance where one of these persons had died and she asked Drenpa Namkha, 'Please subdue all the spirits!' Everyone wanted to get something from there but she wanted to get everything, the whole body of this Tram-ze Brahmin. So he promised and said, 'Yes'. She explained that if she got the whole thing, her knowledge and power could develop to become a Wisdom Dakini. So he promised, and she went and left the two boys with the father. But meantime Drenpa Namkha was a little bit agitated or deluded or something so he didn't concentrate, and so she didn't get the whole

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<sup>4</sup> Tib. bram-ze kye-ba bdun-pa

thing, she only got a piece of hair from him and all the rest of the beings took the rest away.

So she was very upset and came back and said: 'We've been together a long time and we have two boys between us, but you didn't care for me or look after this for me. It was very important for me, but you didn't think. So now I am not staying in this place and want to separate'. Similar to nowadays (laughter). Then Drenpa Namkha said, 'OK' (more laughter) 'I'm sorry, but what to do? It happened'. She wanted to take both boys with her and have her assistant with her. Drenpa Namkha said, 'Ok, you can take them', he didn't mind but both of them decided one must stay with the father and the other one would go as an assistant with the mother. Then the mother said to the other, 'No, you shouldn't stay here, it isn't a good place. You should both come with me to India. It's the best place', she said. So then both of the boys decided that the younger one would go with the mother and the elder one would stay with the father. But he promised not to show publicly or integrate with the people of that country. So he was always hiding and practising and he became a great Siddha.

The younger one went with her and somewhere on the way back to India, through the Swat valley, Urgyan Yul, the county of Uddiyana which is nowadays under Pakistan, in the North part of Pakistan. In the British Indian (Colonial) time a stupa fell down and they found several texts from there which explained (that) the valley and everything is similar to the country of Urgyan Yul. So she came through there on her way and one day she saw another corpse of Brahmin. There was a beautiful flower garden just there, so she left the boy there as she didn't think it would take so long; she was expecting to get another Brahmin corpse. She went there by the power of her magic and left the boy. It took her some time, and the flowers closed at sunset, so the boy was inside the flower which closed. The owner of the flower garden was the king of that country and he was worried because they didn't have any children; at that time they didn't prevent pregnancies, they needed a baby boy or some children. They had a priest who had prophesized that one day you will have a magical child who will be a very powerful and great prince.

So the next day the royal couple and the lady queen saw something moving in the flowers and when she looked, she found a beautiful boy in a lotus. Then she told the king there was something so they both went to look and they took the boy. So he became the prince of the kingdom. From this the story of Guru Rinpoche, the Lotus Born, starts. They kept this boy and told people, 'now we have a prince' so

everybody respected the kingdom. The boy grew up and didn't want to stay at home any more. He wanted to go outside and travel around and see other places. So one day he climbed up on the roof and looked down outside and saw many children playing. He threw a small pebble or rock or something which hit one of the children on his head and he died. The child who died was the son of one of the ministers, and the people said, 'In this kingdom there is a rule and punishment if someone kills someone, but now the Prince has killed a boy and there is no talk of punishing him, so this rule isn't equal; it isn't right!' so the people were against the King and quite often crowds gathered and they were shouting slogans, similar to nowadays. So then the King called all the ministers and they decided they had to do something otherwise the kingdom wouldn't be tidy and would be without proper rule. They decided that the boy must be punished, because in their law, if somebody killed someone else, they had to be killed. At that time they had many methods of executing people – throwing them in the ocean, giving them to a poisonous snake, burning them in a fire, throwing them off a rocky cliff – they had many rules. So they were deciding which method to use and the Queen said, 'We are very sorry and it's better if we don't see our son suffering any more, so it's better to throw him in the ocean or in the water, so we don't see him any more'. So she chose the punishment. So they took the boy to throw him in the ocean, but soon after he came on a lotus and was sitting there very nicely and, looking very precious and beautiful, he came back again. So then the people said that the people who had thrown him in the water hadn't done it properly and that's why he came back to the palace. People kept coming and shouting that the others hadn't done their job properly so they had to do something else to the boy. Then the crowd took him to a poisonous snake. But one day, the boy came back riding on a snake and everyone saw him. He came right back to the palace. But the people still didn't believe and they wanted to throw him over the cliffs, but he came back again. Finally, they wanted to burn him in the fire, that is the best thing to do. So the crowd collected a huge mountain of wood and put the boy there to burn. But after the fire had died down, the boy was staying beautifully inside the ash, coming back again nicely to the palace. Then the boy said to his parents, the King and the Queen 'Don't worry. I'm not like other people. I came particularly for you, and nobody can touch me, nobody can destroy me. There is no need to worry.' So the King and Queen were very happy and trusted him, but the people didn't believe!

I don't know whether originally it was the same or not, but she said, 'In there, there is a Treasure of texts and everything is for you. You will open this rock. Take the Treasure and practise, and that is for the future and whatever you need, you will receive from there'. She pointed to this rock but at that time the boy didn't open it. So he was just the Prince for a while, and then people started saying, 'This boy is stupid! That means 'sambhawa', 'sabhawa' or 'sambhowa' or something in Sanskrit. Whatever we do, we cannot destroy him and they started calling him names, saying he was nothing special, just stupid! Then because they couldn't do anything, they just left him (alone).

Soon after his mother came back. That time (when she left him) she got a whole corpse (of a Brahmin), and so she became a Wisdom Dakini and she received everything. Then said, 'Now I have received and I have developed my wisdom so now I don't care; I have no anger or suffering – nothing. Everything is purified. But now it's better (for you) to go back to your father and not stay here. Do you want to come with me or not?' 'Oh, yes,' he said; he wanted to come and see his father and receive some more instructions, in particular he needed to have the empowerments of some Yidams.

So both of them agreed and they went back to the father's place, in Zhang Zhung. Then she stayed there and apologised to Drenpa Namkha saying that she had received all the (Siddhi) of the Wisdom Dakinis so all Wisdom and goodness had come. The boy stayed there for a little while and received all the rest of the instructions and everything. Then he went back and opened the rock which his mother had pointed out and found the Kab-je<sup>5</sup>; it has the same name as in Nyingmapa; they use the Kab-je, the Eight Yidams, or something. Whether that is the same or not is not sure, but the name is the same. So he got this Treasure and practised in many, many different places of his country, so he received very powerful and great Siddhi. That is Guru Rinpoche, for us – Bönpo Guru Rinpoche.

For me, there is a little bit of doubt; Guru Rinpoche didn't always tell the truth. You see the modern Guru Rinpoche was always saying bad things about Bönpos. But if this Bönpo Guru Rinpoche is the same as the popular one, then it should say something about his original history; he didn't say much about it, so I have a little bit of doubt; that is myself, my fault.

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<sup>5</sup> Tib. skab-brgyad



His twin brother, Tsewang Rigdzin, was always practising and sometimes emerged<sup>6</sup> (visibly). Particularly this chapter, it is composed by one of the Drenpa Namkhas and later Tsewang Rigdzin received it. In the twelfth century Tsewang Rigdzin came just as a yogi and met Lungbön Lhanyen who came from the Tsang province West of Shigatse. He was a great practitioner but he had a wife and two children and one day he was so fed up with always looking after the farm etc, so one day he asked his wife if he could go away because he wanted to practise. She said, 'If you are able to practise seriously, I will give you permission'. So he left the farm and went away, taking only one bowl and a bit of tsampa with him. After he had been practising and travelling for quite a long time, one day on a pass in South Tibet he suddenly met a yogi who asked him,

'Where are you going?'

Lungbön Lhanyen replied, 'No particular place, I'm searching for Tsewang Rigdzin.'

(Then yogi said), Why are you going like a beggar? It is better to go to North Tibet, you can collect salt (there). It doesn't cost anything and if you take salt and sell it in India, it's very valuable and you can get a lot of things.'

'No. this is not my purpose'.

'But if you go to India and trade something you will get rich easily!'

'No, no. This is not my work'.

Then the Saddhu asked, 'Who are you?'

'Well, I have no certain place and no real name.'

'Very strange! What do you want to do, where are you going?'

'I am searching for Tsewang Rigdzin.'

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<sup>6</sup> I.e. he got the highest realization of Dzogchen the Body of Great Transference. Phowa Chenpo so he never actually died but remained active on this plane of being. From time to time he appeared and taught to the Masters and even groups, in one instance as many as hundred people.

‘Can you expect to search for him somewhere?’<sup>7</sup>

‘Hopefully, yes’.

Then afterwards this man said,

‘Well, I am Tsewang Rigdzin! You are always calling me and then this is the time that I can meet you!’

So he was so glad and held his feet, saying,

‘I will never lose you! I always want to come with you!’

Then it started to get dark and that night, Tsewang Rigdzin said,

‘Let me go!’, He wanted to go somewhere, you see.

‘No, no! I will never lose you! I was searching for you for such a long time and now I will never go away from you’, he said.

Tsewang Rigdzin had two bags – I don’t know what you call them, one here and one on the other side. In one he was carrying tsampa and in the other, dry cheese. He gave it to him and said,

‘You eat this and stay here. I’ll come back’.

‘No, no,’ (Lungbön Lhanyen) said, ‘I don’t want to be away from you’.

Then finally Tsewang Rigdzin said,

‘There is a rock and you sleep on the other and I’ll sleep here’.

Lungbön Lhanyen didn’t trust him. So then (Tsewang Rigdzin) gave him the eatable things and said,

‘You eat this and stay there, and I’ll stay here.’

Then finally the man stayed where he was ordered to, but he was always getting up to look whether Tsewang Rigdzin was still there or not. All night he was always coming and looking down to check if he was there. At that time Tsewang Rigdzin taught him the preliminary text that this *Namkha Truldzö* has and then they made three, four

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<sup>7</sup> Do you hope to find him somewhere?

appointments: 'You come there and I will be there and I will teach you continuously.'

So that is how this text started to be transmitted. Briefly. But if you study the biography of this, it is very good and clear; it is reality, not a normal story.

OK. Tea break.

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The story is not finished! (laughter) Now, we go back to Drenpa Namkha. There were three Drenpa Namkhas – same name, but three persons. The first one was born in a lotus in Tagzig. The second one was a Prince in Zhang Zhung, and that one was the father of Guru Rinpoche and Tsewang Rigdzin. The third Drenpa Namkha was later on, in the eighth century and he was born in South Tibet. His parents' names and places are all known; everything is historical. Some texts say when he was forty-seven some say earlier, but anyhow he and Vairochana and some other young people were already educated and trained under the Bönpo tradition. But the then king Trisong Deutsen was interested in inviting scholars from India and Guru Rinpoche from Nepal to Tibet. That was the eighth century and that Drenpa Namkha was Tibetan. There are three Drenpa Namkhas and quite often even Tibetan scholars are confused - sometimes earlier, sometimes very late, so it's not very clear. But you must understand there are three Drenpa Namkhas – same name but different times. The later, Tibetan Drenpa Namkha had already become a very great scholar and practitioner and he had been prophesized as a reincarnation of the second Drenpa Namkha, so he was a real Tulku and his time, parents and places, everything had been prophesized.

When the scholars, including Guru Rinpoche, were invited from India, many learned Bönpos and practitioners were persecuted. It was a time of particular persecution. On one side, people said that those Bönpos are al blood-offerers, and the other side said that when the King was sick, they sacrificed hundreds and thousands of deer in one day; slaughtered. Another time it says that the King was not pleased with what the Bönpos were doing and called them all to Samye and gathered all the statues and books and everything was heaped up – hundreds and thousands of loads, and he burned them up in one day. So that was similar to the time of the Cultural Revolution, you see. The Bönpos have had several Cultural revolutions, not just once. But when the persecution comes, now Bönpos have learnt and are not so excited; we have trained previously, you see! This time (there were accusations

that) either they slaughtered, (did) a blood offering, or they burned hundreds and thousands of books. These are completely contradictory: the blood sacrifice is not named in the texts, so if they burned texts, that mean the Teachings flourished in the country, yet one side was keeping blood sacrifices. These two can never be together in one country, you see. It could be possible in different countries, but not in the same one; it is a complete contradiction.

There was early Bönpo, medium Bönpo, new Bönpo – there are three Bönpo. Early Bönpos were shamanic, before Yungdrung Bön flourished in Tibet, there were primitive people who worshipped individually; different villages had different worship. Slowly, Yungdrung Bön came with liturgy, and knowledge and civilisation come together. At that time, those people slowly converted, or they crossed back over the Himalayas and even now you can see what looks like their culture in Nepal or other places.

Anyhow, all the Drenpa Namkhas - the early one from Tagzig, the Zhang Zhung one and up to the Tibetan one - were very important and responsible for the preservation of Yungdrung Bön. In the text it says that this text has been to different places<sup>8</sup>, how to practise; everything is taught in the Namkha Truldzö; it is a huge volume. We only have fourteen days or something, not more than this, so it cannot be finished. I have taken quotations or something from one chapter and I am going to open this text, and go as far as I could. So, you can see the names and the history of this text, how it comes. That is the only thing to do. This was taught directly by the Tibetan Drenpa Namkha, particularly to the King of Tibet Trisong Deutsen, to Vairochana and to Chöza Bönmo. He named these three pupils in this text as attending the teachings at that time; just these three people. Maybe there were others. Trisong Deutsen was sometimes on the Buddhist side, but the Bönpos were still there, and in this text it says that Trisong Deutsen was a very great practitioner, but in other texts it says that Trisong Deutsen was not good, that he was evil, a destroyer and that he started the Cultural Revolution. So, there are different texts, different stories.

This later Drenpa Namkha, the Tibetan one, together with Vairochana knew several things – the Indian tradition, Buddhism and the Bönpo tradition, so they collected different sources and composed special Teaching. These Teachings were all heard by the King and he didn't want to have a mixture, he wanted to keep the pure one. So then

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<sup>8</sup> I.e. propagated in different places, history of the Lineage.



he stopped and they hid the texts in different places, and this tradition came later, in the fourteenth century and we call it New Bon. It's a mixture. It still exists and there are practitioners, everything. It is very big in East Tibet, especially in part of my country. I am not that part; I myself am a medium Bönpo – not an earlier one, not a later one, but between these. OK. I wanted to say that much.

Before stopping, we can start the text. This text's title says: 'The key for the Teaching on the important points.'

'Prostrations to the great knowledgeable and liberated  
Dharmakaya!

This Teaching comes from Drenpa Namkha, and he has been to India, Ugyen – Uddiana, Brusha, Zhang Zhung and visited all the scholars of those countries and learnt from them. He has heard all the Teachings from the Indian scholars, the Ugyen scholars, Brusha scholars and Zhang Zhung Scholars. In those times, the Buddhists were usually in India and flourished particularly in the Bihar side, so Drenpa Namkha visited and was connected with the West of India somewhere. In particular, Ugyan was in the Swat Valley which is in Pakistan nowadays under the Hunza area. Brusha is further, in the same region but different villages. There is a story from there about the connection between Brusha and Zhang Zhung:

From time to time in the early times, they were connected by people who were going there – we're not sure what the purpose of their trips were, perhaps traders or visitors or something. All these places still exist there like Kache – Kashmir, and nowadays Brusha and Ugyen are under Pakistan territory. Gyagar means India, West India in those days while Zhang Zhung is further North. In early times it was quite a large kingdom and Tibet was very small. In those times it was not very popular, just a small country, what is now the central and central-west part, and after the Tibetan kings conquered Zhang Zhung, it expanded. So even during the early times, the kings' power extended to West China and Mongolia, too, at one time. Tibet wasn't always weak – but sometimes, yes, it was.

This text is too small; it doesn't say what kind of Teachers he met in India, Ugyen, Brusha or Zhang Zhung, but in the beginning in the chapter with the history of the text, all the Teachers he met are named and everything is recorded in that text, but not in this chapter.

So he learnt whatever they taught very clearly and understood well what the Teachers' intentions were, and he also practised part of their Teachings, short things. So he understood that whatever these

Teachers were teaching it was just in different languages but actually the meaning and intention were completely similar, like one son from the same father, or one heart of one younger sheep, or one skin of one yak; there were no differences, very similar. So that is what he thought, what he understood. So the main thing that he practised and understood was to stop having too much attachment with the living conditions of Samsara. Whatever you do, everything which is connected with Samsara is connected with sufferings and miseries; that is what he understood from the beginning as the root to practising religion. If you wish to practise for the future and next lives, it is not possible to have desire for your living conditions; these two things cannot be integrated in one person. So, the important thing is that all the degrees, names and power connected with Samsara and with this world – everything connected to this world has to be left behind as ashes. That is the very beginning for anyone who wants to do anything connected with this Teaching and practise religion. Also, you must have less desire for friends and helpers and it looks as if you understand that everything is a reflection in a mirror. If you understand this situation, then it is not so difficult to cut off these things. This is part of the Teachings, but generally Lord Tonpa Shenrab taught so much in his Teachings. They are so large, many topics and different teachings, many of them are very deep, clear and important, and whoever has practised, if they have developed knowledge, and Doctrines, all of these are very good. But the deepest, clearest and most important part of the Teachings is this part which is called Dzogchen. It is very, very important, essential, clear and deep. Tonpa Shenrab taught all the Teachings, many various things, but everything is divided into the External, Internal and Secret Teachings – there are so many of them. The purpose of these different Teachings is because he understood that it is according to the level of the student – qualified, medium or not very sharp. There are three subdivisions and the purpose is for the followers, but every Teaching is complete. This Teaching belongs to the Secret Teachings and also to the Dzogchen part. In this Teaching there are also three subdivisions; they are all important Teachings, and for the followers they have been written on paper and during the persecution time they were kept hidden in the rocks. Two things, at that time, one copy was hidden in the rocks and some other things were learnt by Tsewang Rigdzin. He kept them in his mind and gave them as an oral transmission to this Lungbön Lhanyen who I told you about. He found the treasure Teaching and he received the Teaching from Tsewang Rigdzin, so he had both.

OK. It is time for the Water Offering.

**4<sup>th</sup> September**

**Man-ngag gnad kyi lde-mig – The Key of the Essential Points of the Instructions**

Yesterday I was talking about Drenpa Namkha's biography and if anyone wanted to look, his brief biography is at the beginning of this text. It is very short but it gives a basic idea of Drenpa Namkha. This book is *Namkha Truldzö*. Maybe you can find it, but everything is in Tibetan. We have already started teaching from this text and now we have come to the Teaching<sup>9</sup>.

The Teaching itself is divided into interesting versions of Three, Three and Three<sup>10</sup>.

1) The first 'Three' is the Three Points of Mind. The example for the first one is that after a person has been working hard, when he stops, he relaxes. I often give this example, and it comes here in this text. It means that when you are resting like that, your mind is calm, gentle and at peace and there are no more activities which arise. Everybody has had that experience; it is an example, it isn't real Nature, but it is beginning to show you how to search for mind. It is the first example.

2) The second example is that if a person is terribly sick, at that time he no longer thinks about his properties, connections, nothing. He only focuses on one point: his suffering, his pain. He doesn't think about anything else. So this example shows how to concentrate on one point. It is the second example, but it doesn't mean Realization.

3) The third example is that if a mad man is going to commit suicide by jumping from a cliff, at that moment he has no

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<sup>9</sup> The text in question is Tib. Man-ngag gnad kyi lde-mig – "The Key of the Essential Points of the Instructions" from Namkha Truldzö

<sup>10</sup> I.e. Nine Triads

doubts, he has only one point: jumping. He has decided and is not thinking anything else. So that is the third example.

These Three Points show you how to search for the Nature of Mind. After all this, look back to the thought very clearly, and at that moment, it is itself liberated. You can't see or hear anything else, you are not involved in anything else at that moment. So that State is shown to you and it is beyond any kind of consciousness or sense.

These Three Points are all examples, but the real point is just after the thought has liberated. You must make that clear yourself, and once you have found this State, then you yourself decide. That is real Nature. No other senses or consciousness are involved. That you should know. Quite often in our Dzogchen, it is repeated that from the beginning we have to find our real Nature, so you have to be careful about that. Otherwise you can practise or meditate or do anything else, but this is the real essential point; the real purpose, the great purpose is to know reality.

OK. After this point, when you know and are familiar, there are Three Points, 'Three Teachings on not Searching':

- 1) First of all, Clarity or Self-Awareness is like the essence of the sun, so there is no need to search for clarity elsewhere; it is self-clear. That is the first example; it shows it is like the essence of sun.
- 2) The second example says that Self-Awareness is like a crystal ball; there is no outer or inner, it is itself clear and clean. So there is no need to search for anything else as meditation; just remaining in what you have realized is the Natural State; that is Meditation. Don't search for anything else as meditation.
- 3) OK. The third example is that this Self-Awareness which you have found is like a wish-fulfilling jewel; you don't need to search for any other Teachings or anything in addition to this; it is like a Wish-Fulfilling Jewel.

OK. I will try to make these Three Points clear. There are still more examples, but the first Three show how there is no interference from thoughts, there just needs to be one point. The second thing is to look at that one point itself, and then when you find this State it is beyond thought. Maybe you will have doubts, you see: without having anything to do with the senses or consciousness, how can you say whether you have realised Nature or not? Who can judge, or



something? You didn't ask me, but that doubt comes naturally. Here it shows that it is like the sun; the sun doesn't need to find light from anywhere else, it is itself light. In the same way, Nature and Awareness are self-clear, Awareness is Nature, Nature is Clarity. There is no separation. We just use the name 'clarity' or 'rigpa' and Empty Nature is just a name that we made for speaking about 'nature' or 'empty', but there is no (separation) between Clarity, Nature or Unification. Just continuously keep what you have found as Nature – that is the essential practice and Meditation.

When you have experience with Awareness, there are also Three Examples to show you:

- 1) Awareness itself has no end, no centre; it is like the sky.
- 2) The second example is that Awareness cannot be changed, made or created – nothing. You cannot make it deeper. This is like an ocean which is not shaken by the wind.
- 3) The third example is that Awareness is unchangeable; it is very stable, like gold. It is not possible to change gold. That doesn't mean you can't change it into a finger ring or an ear ring; that is not what it means. It means that you cannot change the gold itself.

Then there are Three Points of Devoid (of):

- 1) First of all, this Nature has nothing to do with secondary cause; it is completely devoid of it. That is the first one.
- 2) The second one is that Nature itself has no expectation of reaching the Final Goal or that something will happen. There is no expectation; that is not the motivation. It just keeps on remaining. That is the second.
- 3) The third point is that as far as you practise this Nature and remain in it continuously, there is no need to do or expect anything for motivation. Everything is in there, all this time, just practise along with this State and everything is in there.

Is this third one clear? Apart from keeping continuously in the Natural State, don't expect to see anything shining or hear anything, or that anything will come. Don't expect anything, just go on keeping in Nature. So that is the third point.

Then there are Three Points of Counting. That maybe doesn't mean very much, but we will explain:

- 1) This kind of practitioner<sup>11</sup> will have visions and they are all as Empty Form for him. A practitioner who has this kind of experience looks like a human but he can be counted as one of the Buddhas. That is the first Counting.
- 2) The second Counting is that this kind of practitioner who has achieved those qualities, whether he goes roaming round in town or whether he stays in quiet places or a hermitage, whatever he does, he is one of the Buddhas. Whatever he does, (all his Activities can be counted as those of a Buddha).
- 3) The third Counting is that anyone who is practising and keeping in the Natural State is not disturbed by any thoughts. All thoughts are easily controlled and liberated into Nature. Whether such a person stays in the community or wherever he goes, he is one of the Siddhas. So that is the Three Points of Counting.

Another three points are the Three Points of Normal Practising, Teaching. At that time, Drenpa Namkha had only three followers, three pupils listening in front of him. It seems that one was Chöza Bönmo. She was a Dakini but she was born in Tibetan form and she was a very great practitioner. The second was Vairochana. He attended these Teachings. And the third was Trisong Deutsen, the King of Tibet. These three important people were listening to Drenpa Namkha when he was teaching this text. So first he said:

- 1) 'Look, to the sky, Chöza! All the clouds come spontaneously from space into space. They themselves disappear into space. That is one thing; that you know. Then all the clouds that were here in the space yesterday, they do not remain in the sky. This morning there were a lot of clouds, but they have disappeared and now there is no trace of them. That shows you that all clouds are not Nature, but they all suddenly appear and stay a little bit'.

That is the first point: those which spontaneously appear and are temporary cannot cover space. In a similar way, consciousness,

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<sup>11</sup> I.e. a person who practises in this way

suffering, miseries, emotions, ignorance – everything - are like clouds. Nature itself is like space, so (just as the clouds cannot cover space, so) those visions which appear temporarily cannot cover Nature. That is an example to show you.

OK. Now I will tell the story of Chöza. Maybe the ladies are interested! She was born in South Tibet in the time of the eighth century, the time of the Cultural Revolution for the Bönpos! So at that time the Bönpo scholars and practitioners realized that they couldn't live anywhere visibly; that would be dangerous. So she was hiding in Dragyepa, not far from Lhasa. There are very important caves there – many, many, but they are good caves. So she was practising and hiding in there and then they started to build the Samye monastery so there were always disturbances coming – they said Bönpo ghosts were coming there, but whatever it was, it wasn't easy to build there, they were always having some kind of trouble.

The second thing was that so many original cultural things had been destroyed but people had so many catchable diseases in the country and all the Tibetans only lived off farming. The crops were destroyed by hail or frost; many things were happening and people were suffering so much. So they asked the King what was wrong and they found that he had disturbed the ancient tradition of worshipping divinities, guardians or something. So they realized that, and they were talking about who could repair their culture. Then somebody realized that this Chöza was hiding in the caves somewhere, so they went to look for her and found her and they asked her if there were any Bönpo practitioners or priests nearby or somewhere. She knew all of them, where they stayed, what they were doing, how they were practising. There were very many of them hiding in different places. Most of them were out of Tibet. So then the King provided her with one meal and sent some food with her and said, 'Invite some of them back to Tibet. Tell them they won't be harmed, nothing will be destroyed, they can come and continuously repair the culture and worship'. So she invited Tongyung Thuchen from the Lake of Nam-tsho; he was on an island, so she told him the story and invited him back to Tibet. He came and then they worshipped so that could slowly help the diseases or something. Not immediately, but slowly, slowly they recovered. That is a short story, but the important thing is that she promised to look after Yungdrung Bön non-stop, from life to life. She promised that she would be reincarnated non-stop in three places. One is Kongpo Nyetri, the second is in Samye, and I don't remember one. There are three places and some of the families have that name, and people respect

them and go round to beg for food to have some connection. They do that quite often in Samye or in the Kongpo. I remember two places but I don't remember the other one. If anybody goes there you will know they are Bönpos.

So the first example is like clouds disappearing in space. Space didn't do anything to the clouds, they came into space spontaneously, stay a little while and disappearing. After disappearing, the clouds don't leave any traces in space. So the space is just the same whether clouds come or not; space is always the same space. In a similar way, Nature itself is always the same and that is why it is called Kadag or pure. So all the suffering, ignorance and emotions come spontaneously like clouds, you see. They don't leave any traces in Nature. Nature doesn't do anything – no pushing, no bringing, nothing. But when they come, let them come; when they stay, let them stay and when they are liberated, let them be liberated. They cannot leave any traces, therefore we say Nature is pure and Kadag.

OK. The second point that he said to Chöza was,

2) 'Look again at phenomenal existence. All the enemies are not real enemies. There is no concrete enemy which you can find from the object side and friends are not real concrete, trustable friends. Because there is nothing concrete to be found from the object side, all enemies, friends, relatives – everything is the vision of delusion, so everything is only temporary (adventitious)'.

Everything is liberated to Nature. So all phenomenal existence and visions have no essence; nothing exists concretely. That is the real meaning.

It is hard for me to think, so better to have a tea stop. (laughter)  
It is not easy!

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Meanwhile, didn't get any special knowledge!

The example of clouds is external, but internally, your own kind of thoughts and senses – you could see them all, but they are not reality or concrete; they are similar to the cloud:

3) So all kinds of thoughts and senses come, and they are all adventitious. So when you develop and are familiar and stable



in Nature and it develops more and becomes more clear, these things which arise – thoughts, emotions, obscurations – they are not Nature. They can all be purified easily because there is no foundation to keep them on.

It is like a trace on a handkerchief; you can wash it and nothing remains. So Nature itself is like space, and space doesn't take any traces. So that is the example, and the reality. Both Sutra and Tantra, each of them is trying to purify all the obscurations and defilements, but this is how they can be purified according to the system of Dzogchen. Quite often we say: 'Look back to the thought'. That is the only method in this tradition of Dzogchen, and Tantra. You don't find any external objects from there. In Madyamaka, for example, you have to check on the object side and you could find real nature and the absolute truth from there, but in Dzogchen or Tantra, the only way is checking back to the thought or sense consciousness, and from there – usually everything is created and grasped at, and that creates many, many karmic causes. They are all left as traces by these senses and grasping and consciousness, but when you look there, even these thoughts cannot stay permanently; they appear spontaneously and are temporary. So it says: 'It is not necessary to remove them by means of any other antidote as naturally they cannot stay in Nature, so they always abide, generally, in Nature.'<sup>12</sup>

After this, the Three non-Existences:

- 1) That means that this Nature has no forms, no body, no colour.
- 2) It is beyond speaking about; it is not possible to put it in words.
- 3) This Nature is beyond thoughts, so therefore it is not possible to grasp it or show it as reality. All these are called the Unspeakable State; that is Nature.

Here, a little bit is added, a kind of commentary:

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<sup>12</sup> That basically is a rephrasing of what was said above – thoughts or any traces appear from Nature but cannot remain as manifestation forever, just for some time. Even when thoughts manifest they don't go beyond Natures so that's why it is said: '...they always abide, generally, in Nature'. Whether the thoughts appear, remain for awhile or disappear they never go beyond Nature so, therefore there is no need of an anti-dote as in Sutra.

‘Nature itself has nothing visible or material, no colours, nothing. But if you practise more and more, then as Nature has power and that is called Tsäl, and visions can appear. Sounds, rays and lights appear from there – Mandalas, beautiful Deities, Yidams, many things appear by themselves. It depends how far you have practised.’

From the beginning, Nature itself is nothing, only Clarity, Unification and Perfection; all of these qualities exist and while you are keeping in the Natural State, you don’t recognize which is Clarity, which is Emptiness, nothing. You just remain in real Nature, the unspeakable State. That is the real thing to do, but from the beginning you can do little things. If you look back to the thought, you can see some movements and your feeling changes, but don’t be excited; that means nothing. You are just normal, ordinary. Don’t get excited, it is nothing special. These special visions which come, everything depends on you developing your knowledge; then they come. But from the beginning, nothing can happen. If something does happen, it disturbs – maybe a ghost disturbs you!

#### Three Points for Experience:

1) ‘First of all, if you are in the State and thoughts appear spontaneously, what you do’, it says, ‘is leave them alone. Don’t follow, don’t check, don’t stop and they themselves will go and liberate to your Nature. That is called: ‘the thought ends’; it goes to the Nature of Dharmakaya.’

2) If you experience sounds, rays, lights, smells or touchable things, what do you do? If you are stable with Nature, don’t follow anything, don’t check anything, don’t decide anything; leave them as whatever they appear. If you do this, they won’t disturb your own realization, so all phenomenal existence, visions, activities – everything goes to what is called the Sambhogakaya Form.

That means it doesn’t disturb your Nature. You are quite stable and while you are stable, all activities, everything you see or hear is called Empty Form and you realize that everything is as illusion realized by the practitioner. That means you are not following or judging, they don’t lead you to desire or anger, nothing; they are just coming into space, or Nature.

3) In the same way, the practitioner who is with Nature, who is familiar and stable with it, can see the other beings who have sufferings, miseries and tortures; you could see everything: whatever suffering they have, you could see them; whatever happiness they have, you could see them. In your side, you have to try to be stable with Nature, and if you do this, all visions are as illusion. For that side, whatever sufferings you see, you cannot do anything directly because you yourself are stable in Nature. So in this way, the realization and experience of the practitioner who sees them is called 'illusion', for him.

But, several people ask, where is Compassion? What is the purpose of Bodhichitta? But if you are stable in Nature, you just see them. If you are not a Dzogchenpa, not practising Nature, not trying but always talking about Compassion and Bodhichitta, if you are like that and you see them suffering, what can you do directly? You just go, for example, to a dying man and you are just looking there, you can't do nothing. So if you have Compassion, that is only the name. Maybe you can say, 'Oh, I'm so sorry' or something and have some sympathy, but what can you do? It is better if you yourself try to be as stable as possible; you can't see anything, the other man doesn't feel anything, but it is a great help for both sides because it is the real Nature of Buddha. If Buddha can help sentient beings through this way, it can be helpful.

So after this, the Three Excellent Results:

1) First of all, my real result of Empty Nature – that is the Unchangeable State, like the sun shining. All consciousness is continuously abiding in this State. At that time, the result is Blissful Empty Clarity. No thoughts come and all the darkness, suffering and miseries are naturally disappearing, but it has nothing to do with trying to especially develop antidotes; they are not needed. Just remain in Nature itself, and all these obscurations are naturally removed and purified.

If you have understood this and trust and believe in your Nature and it has appeared to you and is clear and familiar, then that is called the Excellent View.

2) If you are always trying to make this State familiar and stable, then you will have this experience of Bliss, Emptiness, Clarity and, sometimes, the experience with the Unspeakable,

but whatever comes, try not to be distracted by those visions and experiences; keep on in the State in the normal way. That is called Excellent Mediation.

3) With this experience of being stable in Nature, you will check the activities of your body, speech and mind by doing some movements of shaking. If they don't disturb your experience or your stability in Nature, then whatever you do with your body, speech or mind, you can do anything, so there is no need to follow particular rules like 'do this' or 'don't do this'; there is no need to add this to your experience of Nature. Only you yourself can check whether you are ready to integrate your activities with your own meditation or realization of Nature; nobody else can check anything. That means that anything you are saying or thinking, any activities you do with your body - whatever you do, it doesn't disturb your realization or Meditation, then you are ready to integrate anything. If it does disturb you, you are not ready to do things; it's better not to integrate with activities at all, better to try and keep on in Meditation. This is the Excellent Activity.'

So, this text doesn't say, but for people who are interested in practising Yidams and want to have more power or develop something, energy or maybe magic, then it is better not to do this.<sup>13</sup> It doesn't bring you any magic to smash the others, nor does it bring you clairvoyance so you can immediately know somebody else. It takes a long, long time, you see, so it's better not to do this. Also if someone is interested in being more powerful or in seeing something clearly by visualization or reciting mantras, that means they are not very eager to integrate or do these things, then don't try to do it forcefully; it is not suitable for you, so it's better to do something like reciting mantras or visualization, whatever combination is suitable for you. You don't need to force yourself to do something otherwise your interest will soon be lost, and whatever you did before won't be completely spoilt but it won't bring any real result. So doing something according to religion is very, very important for human life - we are not cows - but do whatever is suitable or convenient for your life. That is very, very important. Then you are interested, you have energy and you are doing in this way. We have a proverb: 'Whatever you like to do, if you do it, you will

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<sup>13</sup> I.e. not to practice Dzogchen

have success. If you are not interested and are forced to do it, you won't have any success.' That is a proverb in Tibet.

OK. Up to this, we have covered Three groups of Three, so altogether Nine Sessions are finished. It is a little bit less, but it is better not to start the next; so, offering.

## **5<sup>th</sup> September**

Continuing from the Namkha Truldzö, we have come to the second chapter. Actually it is one chapter, but there are several subdivisions.

So at the beginning of this chapter it says:

'Prostrations to the Great Self-Realization of Kuntu Zangpo or Dharmakaya!'

This Teaching was also taught by Drenpa Namkha and it has Seven Groups of Four.

i) First of all, the Teachings of Experience:

1) Normally, all our general thoughts are not removed by antidotes; we are only able to remove them with the Path. That is what Lam-khyer<sup>14</sup> means, but it means that when you are stable and clear in the Natural State, then your activities of body, speech and mind do not disturb you and Nature is as clear as possible. What is it called, the white bird which catches fish? Seagull?<sup>15</sup> Yes, that is the example.

The seagull takes fish without any doubts, so whatever thoughts appear to you, don't think or stop anything, just leave them without doing anything. That is the example. It's nothing to do with fish. (laughter). The real meaning is Zi-zhen kyi She-pa<sup>16</sup>. That means that all our thoughts are just for recognizing and most of the time they are connected with objects - always. So that is the real meaning. When the thought comes, there is no need to try and stop or push or purify

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<sup>14</sup> Tib. lam-khyer

<sup>15</sup> In the text it mentions king-fisher

<sup>16</sup> Tib. hzin-zhen kyi shes-pa



anything – nothing. Just leave them and they themselves go to be liberated. So that is the meaning.

2) The second is, don't try to remove all the Five Poison Consciousnesses by searching for the antidote. Don't try and remove them; leave them as they are, whether they come, stay or are liberated. So if you do this, the Five Poison Consciousnesses cannot harm anybody, any sentient being. There is an example: if you know how to turn it, natural poison can be changed into great medicine by mantras or herbs.

So poison depends on how and what you use it for. In a similar way, if you understand how to control the Five Poison Consciousnesses, they are not so bad; leave them, they are not harmful. That means that basically you have to understand Nature so it is stable and familiar, and then the Five Poison Consciousnesses are not harmful. Otherwise, they are very harmful.

3) The third point is, for the practitioner who knows how to practise with Unborn Self-Awareness, it is like chopping down a tree.

You don't need to cut the branches or leaves, everything comes down by itself. In a similar way, if you are keeping in Nature itself, you don't need to care about thoughts, what they are perceiving, doing, grasping – you don't need to care at all. The important thing is to keep Nature as it is without changing anything.

4) So the fourth practitioner who is able to practise with all the sentient beings, internal and phenomenal existence as Empty Form, for him, nothing is integrated with impurities; there is no mixture. For example, a flower grows from dirty, muddy water, but the petals are all naturally pure and clean anyway.

So in a similar way, whatever comes - thoughts come, but basically if you are in the State, everything can be pure and not mixed with any impure ones. That is the fourth point. So that was the first four points.

**ii)** The second Four Points. It says, 'There are Four Points you must know':

1) First of all, it is not necessary to grasp all phenomenal existence as reality; you must recognize everything as illusion.

I think it is like a film nowadays. On the screen they show movements, sounds, everything is there and so I think it is the same. In the early times there were no films, but there were some illusions which people could make with mantras or by showing tricks. They could change things like pebbles or sticks or anything into a horse or people, ladies or men; they could show many things. The person doing this trick knew what he had done so he didn't take it for reality, but for the people looking there, everyone could see some horse or some movement, so the people saw something there, but the reality was only pebbles or sticks. There was no horse, but everything was there for a little while until it expired. So in a similar way, people like us or normal people who are not following the Teaching are like the people watching the magic horse; whatever they see is reality but the film-maker or the engineer making the film know. Nowadays everybody knows and doesn't believe what they watch on the screen. You can see many things there but you don't believe they are real, so in the same way, this practitioner sees all phenomenal existence – internal, external, everything – but doesn't trust anything. Everything is as illusion. So that is the first example.

The meaning is that for the practitioner who has really realized what Nature is, everything comes as reflections coming from Nature, and everything only looks like reality, but the background is coming from Nature, empty. So that is the example and we can check ourselves. It means that we shouldn't trust anything as being reality: everything is as illusion. If you realize that, there is no need to show anger, desire, fear or anything. Everything is just temporary. It is easy to say, but difficult to act. If you say even about one dollar, 'Oh, this is illusion, I'll throw it away!' that is difficult (laughter).

2) When we talk about Nature and phenomenal existence we talk about them as two things, but in reality they are not separate. Nature and visible existence are not separate. It is like sandalwood; we talk about the smell and the wood as though there were two things, but if you look there, the smell and the form are not separate.

It is only consciousness which perceives them differently – one as smell, one as just form. In a similar way, all phenomenal existence is naturally inseparable from Nature, but we make them separate. We only follow and trust visible things. Most beings don't realize anything about the Nature side, but even if you understand that there is something behind which is Nature, still you hardly trust it.

3) OK. This is a little bit difficult for me. What do you say for Den-zin<sup>17</sup>? Grasper? The Real Grasper<sup>18</sup>. This is not very much different from our normal thinking. Whatever we see, whatever property you have, you always think it is real, and this thinker is the Grasper. We call it Den-zin. It is very important for ourselves, or if you purify it, that is the very, very root.

So you have to think back about yourself. For example, if you have some problem like a stomach ache, you say, 'Oh, I am sick' and you grasp very tightly: I am sick. It is not bound to you painfully by ropes, yet your thinking binds it very tightly. Is something clear? This is the thinking of 'I am'; we are always thinking 'I am', and that is Den-zin, the Truth-Grasper or the Reality-Grasper. Everybody has this, and it binds us to Samsara from time to time<sup>19</sup> so all the time we have this Grasper, we are circulating. Anger, desire, fear, evil – everything comes from there. If you don't have this Grasper and don't think so tightly, then everything is loose, not so painful, more subtle. So this is grasping your body, and it is the decisive delusion, like a close friend who deceives you, so afterwards you don't trust anybody. First of all you trusted very strongly, but after you were deceived, you lose your faith. So everybody has this grasper and it deceives you about everything. This is a real, essential point, this Den-zin, the reality-grasper, and I will explain later; it is very important.

4) Then after this, the fourth point is that Nature and Clarity and all the visions, phenomenal existence – everything is inseparable from Nature, like oil and a lamp.

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<sup>17</sup> Tib. bden-hzin

<sup>18</sup> I.e. grasping at the things as being real.

<sup>19</sup> In this case the meaning is: all the time

When a lamp is lit, it is connected with oil, or something, but they are not separate, so in the same way, clarity and Nature are not separate. Like this.

Now, this Den-zin or Ignorance – we call it Ma-rig-pa. In our religion, it is very important to realize this Ignorance first of all and purify it. That is very, very important. We have three methods which we use to purify ignorance. The main target of Sutra, Tantra and Dzogchen is to purify all ignorance. According to those three schools, each of them has recognized ignorance in a different way; they are not the same. Therefore the Theg-pa<sup>20</sup> - higher, lower or medium - is also different and depends on how ignorance is recognized. We have an example: a very sharp knife, a medium one and one that is not sharp at all, but all of them are trying to cut meat. The sharp one can cut it easily, the medium one not so easily, but the blunt one finds it very difficult and hard work, and it takes a long time. So, ignorance is like the meat and wisdom or knowledge or Sherab<sup>21</sup> is like the knife, you see. There are three: Dzogchen, Tantra and Sutra. All of them are trying to cut the meat, so they are all focussing on purifying ignorance. All of them have the same goal, but the three methods are quite different, you see. The method and knowledge – many things are different.

First of all, for Sutra, ignorance is that all phenomenal existence, including ourselves, is checked, and you can't find anything on the object side. They take an example such as a car: the car is there, you can buy it, you can drive it, everything. But if you look, where is the car? The outside body is only the body of the car, just iron sheets or something. Inside, if you spilt up all the parts of the engine, there is nothing that is 'the car'. They each have different names – body, engine, gear or something – I don't know much about them, you know. (laughter) But those are all not 'the car'. Each piece is there, and altogether you can call them 'the car'. Yet even if you do put them together and call them 'the car', still if you look, cannot find the real car; each piece has a different name. It is the same thing with your body – head, legs, hand, all the external parts, all the internal parts, but where is my real body? We don't believe, but this is real. You can check.

So everything is the same; if you look there, you cannot find anything. If you don't find 'me', then 'I' don't exist! That is not true,

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<sup>20</sup> Tib. theg-pa

<sup>21</sup> Tib. shes-rab

‘I’ exist, from beginning less time up to now, always death, birth, death, birth – there are so many activities there. Then if you search and don’t find anything which exists, then who is there? It is only the name; the name is there. That is called ‘illusion’, real illusion. So only the name exists and if you check, you can’t find anything real, yet still you don’t believe, you don’t trust, you are only following the name, and that is delusion. Only the name exists, but you think that something exists concretely. That is opposite, right? Thinking doesn’t exist on the object side, reality doesn’t exist on the object side; thinking exists on the object side, reality: so these two are completely antidotes or opposites. Therefore ‘ignorance’ means this mistake.

So in that way, according to Sutra, they find that all phenomena which exist are only names, only created by thinking and nothing exists inherently or on the object side. Then the question is, if everything is created by our thoughts and named, then why do poor people exist? They could think they were millionaires or rich! Why are there differences? If everything is created by thinking, poor people didn’t think, ‘Oh, I want to be poor’. No-one wants to be poor, so how did they become poor? Because everything can be created by your own thinking or name, poor people can think they are a millionaire or rich or a very, very big man – he can think that, no-one objects. The difference is that there needs to be support; you create names by thinking, but you have to have something as a supporter. If you have a headache and think, ‘I am sick’, then at that time your head is created as ‘you’ but you can’t think that someone else has a headache and then say, ‘I am sick’. That is a different person’s head, you see, it’s not your head. So the difference is logical. Whether something is allowed to be created, whether it is possible or not, that is the difference. OK. That is the Sutra system, briefly.

The Bönpo traditions of Dzogchen, Mahamudra and Tantra all have a similar recognition of ignorance but the purification is a little bit different. So first of all, there is no limitation to the beginning of an individual being at all, but we can explain by taking one life as an example. If one person dies – dead means the physical body and the mind are disconnected – afterwards, there is what we call Bön-nyi Bar-do<sup>22</sup>. It looks like unconsciousness for normal people. How long it lasts depends on the circumstances of the individual being, but soon after,

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<sup>22</sup> Tib. bön-nyid bar-do



the Ö-sel gyi Bar-do<sup>23</sup> begins. That means that Clear Lights appear from this State.

First of all, think very carefully; it looks like unconsciousness to normal people, but to an advanced practitioner of Dzogchen, his real Nature comes very clearly, there is no doubt, it is not integrated with anything, nothing. So this type of advanced practitioner is ready to take Rainbow Body. That is different, there are very few. So after this, sounds, rays and lights start to appear from this State. They don't appear from anywhere externally. An example of how this State is the Base and visions appear from there is that when we are having a rest or relaxing, thoughts spontaneously appear; everyone has this experience. They come up without any support or cause, nothing; they spontaneously appear. Where from? Nature. Not from anybody or anywhere, not from the inside of the house or from the clean table or anywhere else – they only appear from Nature. When they appear, at the same time, on the object side, the sounds, rays and lights are not created by anything else; it is only the power of Nature. Nature has power and it appears as these objects. At the same time, consciousness appears, a very subtle consciousness which acts, grasping the objects when it sees them. When it perceives the lights or sounds, spontaneously: 'there is something! There!', it looks as though it is facing the object side, grasping. This is Subtle Ignorance. Look carefully how it is, what it is. That is Ignorance. It is always the same thing, thinking 'there is something'. That is Ignorance. Clear? The difference between this and Sutra is that there is no need to create things by names or thoughts; both consciousness and object appear spontaneously. So that is the difference in how Sutra and Tantra recognize ignorance.

When I say objects appear as sounds, rays or lights, or any objects appear, at the same time this consciousness is acting and grasping 'there': something exists on the object side, and that is only Ignorance. The rest of the thoughts, such as 'this is the colour', 'that is the form' 'good' bad' etc; these are all thoughts, but not Ignorance. Ignorance is especially grasping something 'there!', on the object side, as reality. Only that is Ignorance; not all consciousnesses are Ignorance at all. You must distinguish between all other kinds of thought and perceiving the object as it is. If you look back to your normal thinking, in some cases, everything that you see is as if it exists on the object side, and that grasper or thinker is Ignorance. The

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<sup>23</sup> Tib. 'od-gsal bar-do

rest of thoughts – good, bad, this, that, edible, drinkable – whatever else you think is normal thought but it is not Ignorance. It is influenced by Ignorance, because, for example, if someone is eating bread, he thinks that it exists inherently on the object side, and that side is influenced by Ignorance, but thinking of the bread is not Ignorance; it is influenced by Ignorance. This kind of thing takes years and years to understand, so I am just condensing and explaining something, but it is not an easy one. OK, try! (laughter). Try to recognize Ignorance. This morning we have to practise the meditation of Ignorance. Meanwhile, tea break.

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OK. Are there any questions about this? Ignorance is an important point, so we can discuss it. Not anything else. There are quite important differences from Sutra, Tantra or Mahamudra. Maybe people have some ideas or have experienced something, but still we could check.

OK. Clear?

**Q:** Is this Subtle Ignorance which you referred to just before the break something continuous or for normal people, does it arise together when any kind of appearances manifest from Nature?

**A:** No, no. this is something completely different. When you are settled in Nature and either Ignorance or any kind of other thought comes, if you don't touch anything, don't follow anything then they themselves come, stay and are liberated. It is the same whether it is Subtle Ignorance or any other thoughts; it is the same system. But when you are keeping in Nature itself, it should be pure – no Ignorance, nor any other thoughts at all.

**Q:** I don't think she meant when we are in the Natural State; I think she meant in normal life

**A:** Ah, yes.

**Q:** So does the Subtle Ignorance arise simultaneously when something manifests, or is it something which remains all the time?

**A:** No. Ignorance is like water, you see. If you put a sponge into water, it sucks water. So in a similar way, all the thoughts are the sponge and Ignorance is like water – it sucks at any time, according to Dzogchen and Mahamudra. Other times, whatever thoughts come, one side is like, for example, when you see a flower, and you think it exists inherently. Just seeing the flower is not Ignorance, it is just thought.

So there are two things which are always influenced by Ignorance. But Ignorance itself is always integrated with several things. Sometimes you think you are sick and you hold it very strongly, or sometimes you are angry and at that time, anger is influenced by Ignorance. Ignorance influences all kinds of thoughts. Sometimes it appears itself, but most of the time it influences all the rest of the thoughts. Don't think all thoughts are Ignorance; they are influenced by Ignorance, but Ignorance only sometimes appears clearly. For example, if I am very, very angry, at that time the sense of 'me' is very, very strong and that part is ignorance but there is also the influence of something else. The difference in how Ignorance normally acts or perceives is very easy to realize. How do we see any object? Seeing, hearing, smelling, touching – everything is something which exists independently or inherently, according to how we see it etc. But how do we see it? Through the eye senses, and this seeing shows how the perceiver is Ignorance, but the see-er is all the consciousness so seeing and grasping are different. The Grasper is Ignorance, but seeing is delusion. So that has been influenced by Ignorance. If Ignorance were not there, then this seeing would be completely different. You can see this because when you are in the Natural State, visions appear there, but they are different. When you just see through the eye consciousness, you see everything as independent, as different. But when you are keeping in the Natural State, you don't distinguish this side, outer side, or just Nature itself. Visions are there, but they are pure visions. So you could see this clearly, it's not just words; pure visions are not influenced by impure things.

**Q:** You have explained Ignorance as grasping as real something which is not real, but earlier in the retreat you insisted that someone should not just be content with their own experience of the Natural State but should also study and understand all its qualities precisely. Is not knowing all these aspects – Lhun-drub, Ka-dag – also Ignorance or is it something completely different?

**A:** No, that is different. That is not Ignorance; it is just normal not-knowing. Ignorance must perceive an object as existing inherently when in fact it has no background, no truth. According to Dzogchen or Mahamudra, Ignorance means taking what we see as inherently existing. Normal seeing – flowers or this or that – is influenced by Ignorance but it is not Ignorance (itself).

**Q:** So Ignorance makes us see things in the wrong way, but suppose someone becomes a Buddha, he couldn't become irritated. So there are two ways; one, because the Buddha is seeing things in the right way,

he cannot become irritated, or, maybe he can be irritated but it doesn't matter because he doesn't let it become solid; its just something which passes by and dissolves. So, he wants to know, which is the real one?

**A:** Basically, I have been explaining for days and days that all phenomenal existence goes to Nature. Nature has no choice, it only has the qualities of Emptiness, Clarity, Unification, Purity – Lhun-drub. In this way, there are two perfect Lhun-drub. One is temporary – what did you say? Adventitious? But another one is Nature. The first one should be completely purified, so after you have realized Buddhahood, there is no choice, no need of choice; there is only the pure existence of the perfect one. There is no doubt, no need for choice. Also, Buddha has no consciousness, so no choice.

Consciousness has to be purified. There is no consciousness, no influence of ignorance. Everything is purified. That is Buddha.

**Q:** As perception is devoid of base, devoid of root, just based on the Natural State, then if something appears from my Natural State and I perceive it as a flower, then how can it be that another person can also perceive it as a flower? How can we have common perception of this flower?

**A:** Generally for this kind of thing, the View is according to the understanding of a person who is connected to the Teachings and has understood something. But for the rest of the beings, there are two kinds of karmic cause – general and private. The Six Realms each has a different cause – the Hell realm, Pretas, Animal World, they all have common karmic cause and private karmic cause. For example, a human has general karmic cause is that everyone realizes that if you look in water – the name may be different, westerners here say 'water', we say 'chu' and that is different, but everyone thinks that is drinkable. Private is that on person thinks, 'this chu or water is really good' and someone else thinks, 'no, it's not good'. That is private. So everywhere there is private and general, two different things, and generally all the Six Realms have general and private. That is according to the person who looks at the flower, but not according to a real practitioner who has realized. That is very rare, very rare.

**Q:** Coming back to the question of irritation before, if you meet different Rinpoches, you can see that some seem to act in very wrathful ways, and while others look peaceful. So of course the Compassion of a realized Master could be expressed in different ways, but some people might find it strange if Masters are wrathful. So could you confirm that a Master could use wrathful means while being a Master. (laughter)

**A:** Maybe the purpose is for the listeners or the people – they need to see something wrathful, somebody needed something peaceful. It depends. It is difficult to answer for the Masters, but generally we have Yidams, Divinities, Deities and the purpose of showing themselves as peaceful or wrathful very much depends on the followers. So it is according to them whether they have to be subdued according to peaceful or wrathful means. But I can't explain about wrathful or peaceful according to the Master. It maybe their personal manner or something; I can't explain. So that is all. Now some more teaching.

**iii) There are Four Important Points of Teaching:**

1) First of all, all the visions are non-stop and appear spontaneously from Empty Nature. They appear as on a silver mirror; it can take reflections without changing, without any obscurations, nothing.

The reflections come onto the mirror and are not separate from it. The mirror has the energy to take reflections, and in the same way, Nature has energy and qualities, so anything can appear. Visions can come from there. Whatever a mirror reflects, it cannot change the mirror. So in a similar way, whatever visions come – good, bad, anything – they cannot influence Nature at all. It is similar to a clean, clear silver mirror.

2) Whatever visions come from Nature, they don't tie Nature up, nor can they change it. So for example if a person is tied up in chains in prison and then the chains are broken, we can call that person completely free. So in a similar way, whatever visions come, Nature is always free.

3) Naturally, whatever visions come don't change Nature at all, it is always stable, Nature itself. Seeing, knowing – everything is itself. So it looks like a person who is shooting a target with an arrow. At that moment, the archer is not agitated, he is only focussing one way. In a similar way, Nature has never been distracted.

4) So for the beginners, how to begin meditating is, don't focus on anything, just leave it as it is, like an eye doctor who is doing something with a patient's eye; he must be very careful



otherwise he could cut off the patient's eye. So, you must be careful. Beginner-meditators must keep it as it is. Don't change anything, don't add anything, don't follow anything; keep carefully to the State.

So, the time is over. It is good enough for how to meditate, how to recognize Ignorance. That is our worst enemy! The main thing is to focus and realize how the Poison Consciousness is, that it comes from Ignorance, and how to cure this. Those are all the important things for practising and following religion, all the rest of the things - like prostrations, reciting mantras, prayers - they are very good, but how does it work with the real enemy? Does it come near to it? If you pray and recite mantras, does it come to the real fact of Ignorance? How much does it do? Everyone must know, religion means the cure for all sufferings and miseries, even if you don't think or expect to reach Buddhahood. That is hard. But temporarily, it can help you to relax or be comfortable, not so harsh. So that can be helpful.

OK. Now is the time for Water Offering.

### **7<sup>th</sup> September**

First of all, I have to tell you about what is being taught here. It is only teaching Dzogchen, but the text is a little bit different. Before, as you know, I was always teaching from *Zhang Zhung Nyen Gyud*, but this time, the *Ka Gyud* and *Nyam Gyud*: Oral Transmission are over and we are already opening *Namkha Truldzö* which was written by Drenpa Namkha and then we will teach these chapters continuously. So, old or new people, you all have to realize that the essential Teaching here is Dzogchen, but the text is a little different. You have to know that. Otherwise, Dzogchen is Dzogchen; we are talking about Dzogchen all the time.

iv) So, to continue, the Natural State is talked about in the Teaching, but first of all there are Four Points of Teaching:

1) The first is, when you are keeping in the Natural State and thoughts appear spontaneously, sometimes they are liberated themselves, and it says that what you do at that time is to keep as a turtle put in a plate.

Maybe you're not sure what that feels like, but you could see what it looks as though it will be. Maybe if you find a turtle and put it in a plate, you could see what it looks like. Thoughts can keep coming up spontaneously, and at that time, don't change anything, leave them, and you yourself keep in the Natural State as usual. After a little while, your thoughts liberate by themselves; you don't need to change anything. Maybe this example of a turtle put in a plate is possible because the turtle doesn't move; it will always be there, just how it was put from the beginning. It will always have a similar structure and position. So maybe this is the meaning. That is one example of how to keep in the Natural State.

2) Another example is, if you look in water, you could see the reflection of the sun, moon and stars – everything, but they are not far from water. That's one thing.

In space, you could see clouds storming, there are many things going on, but they are not far from space at all. In a similar way, whatever thoughts you have coming up spontaneously – it doesn't matter whether they are good thoughts or bad thoughts – everything is connected with or not far from the Natural State. So that is a similar example; if you always keep in the Natural State, no thoughts are far from Nature, but if you follow thoughts, Nature is there but you are not aware of it.

3) Another example is to do with gold. Whatever different forms you make from gold – a finger ring, an ear ring, a nose, an ear, an eye – whatever decoration you make from gold, it doesn't change the gold itself; those shapes never go beyond gold, they are just different forms and shapes. So in a similar way, whatever appears, whatever thoughts come, they are all not far from Nature. That is the meaning.

4) Whatever thoughts come, they are never far from Nature, just as molasses and sweetness cannot be separated.

The meaning is that whatever you are thinking, your thoughts never go away from Nature. But if you think that they are only thoughts and follow them, you can say, 'Nature is there and I'm not far from Nature, so I can just follow my thoughts!' but until you have realized Nature and keep on in Nature, that is not enough. Otherwise, from unlimited time up until now, nothing goes away from Nature, but

it doesn't help at all unless you know that, are familiar and stable with that; then it can be helpful. Otherwise it doesn't help at all.

We have another example; there is a poor old lady who lives in a cave in a gold mine. She sees all the rocks every day, but she doesn't know about them, she thinks they are just rocks. So she doesn't use them, they aren't useful. Sometimes maybe she even takes pieces from there and throws them away! She doesn't know. Then one day a prince came to look at the cave and was so surprised. 'You are so rich!', he said. And the old lady was so surprised and said, 'You say I'm very rich, but I'm not; I'm very hungry and cold, in a very difficult position!' But the Prince said, 'Look! This is all gold! In the whole of our kingdom we don't have as much gold as you have!' But the old lady still didn't believe. So the Prince took a bit of rock, gave it to the old lady and took her to the town to sell it and get what she needed. Since then, the old lady met with richness. So that is the example of how all sentient beings are always with Nature but it doesn't help at all, just like the old lady; always poor, suffering and miseries, but beside there, Nature is there. So once the Teachings or Masters introduce this Nature and if you start to realize, practise and use it, then it is like meeting with gold and you will be rich. No more suffering or miseries. So it is like something precious.

**v)**

1) All external phenomenal existence and internally, all sentient beings, consciousness – everything looks like a decoration for Empty Nature, like a rainbow which comes for a little while is a nice decoration for space.

So in a similar way, all kinds of phenomenal existence look like a nice decoration for Nature. You can compare these two. A rainbow doesn't do anything to space, phenomenal existence doesn't do anything to Nature but Nature itself is there and it looks like a decoration. They all have the same Nature.

2) All kinds of concepts are known as Nature and that is like a sword which is made sharper again. In a similar way, if you realize (that) thoughts come from Nature, into Nature and are liberated into Nature, it makes (your realization of) Nature clearer and stronger.

3) Another example is that all kinds of concepts come into Nature spontaneously and are self-liberated into Nature. Once they have liberated, no traces are left behind. It is like birds

flying in space; no matter how far they fly, they do not leave any traces. In a similar way, thoughts come into Nature without leaving any traces behind.

4) So, you realize that all phenomenal existence is not truth; it is relative truth. During a dream, everything looks like reality, but when you wake up, nothing exists, there is no trace. So in a similar way, all phenomenal existence looks very real and solid, but when you realize real Nature and it is perfect and stable, then everything becomes liberated into Nature. It is similar to when you wake up.

Maybe this was quite brief, so I will try to explain in more detail:

It says, all phenomena which exist are not the truth because they are all like an illusion. Usually we say that an illusion is something which is not true, which changes or is not trustable. That is illusion. But normal speech doesn't have this fixed translation, so I needed to explain. Usually we think that everything exists in a concrete way, but perhaps it is easier to explain keeping the example of a dollar. One dollar is very important. I have already said that everything is similar and when we see things, they are all very, very important, concrete and real, but if you look at the real object side, you can't see anything. I often give the example of a car or a dollar. If you look at a dollar, it is only paper and there is nothing essentially valuable; it's only paper. We ourselves make it very, very valuable. The value is created by our own consciousness or mind, by our thinking; it is made valuable by ourselves. So that is the example. Everything – relatives, relations, friends, enemies – everything is created in a similar way. You have to see the real Nature, not just what is created like a story. Nature is the real thing, but we don't trust; in our own lifestyle and conditions, we trust what we are doing continuously, we don't think about whether it is the wrong way or whether it is true, we just go along like a bull, you see; whether you hit it or push it, it just goes one way. Maybe no-one has had any experience with bulls, but this is an example.

So think a little bit – this is the real thing, not just a story. It is our lifestyle. If things really truly existed inherently or concretely, nothing could be changed. You wouldn't be able to grow anything in the fields. You could sow or plough, do many things, but nothing would grow because in springtime the field is completely empty. If that were its nature, then you couldn't change anything on the object side.

That is the meaning. In fact, nothing is stable, everything is changeable, and that shows you that everything is influenced by Nature.

Thinking of all phenomenal existence as concrete is the normal way of thinking. You think that everything – whatever you hear or see – is in front of you like an object. There is a particular way of thinking which thinks that everything has always been there and tries to recognize it. Is that clear? One way thinks that everything we see or hear has appeared in front of us spontaneously, for example we see a flower in front of us and we just see and think ‘flower’. That is normal. But there is another thought, a particular one, which thinks that the flower exists inherently as you see it; that is a particular thought, not just seeing or thinking ‘flower’. There are two things. One side thinks ‘flower’ and another thinks that the flower exists as we see it. We call this thinker Ignorance, real ignorance. Normally when we use the word ‘ignorance’, we mean that you don’t know something: you don’t know the Tibetan language, and we say that is ignorance. But that is not ignorance. Ignorance is particularly perceiving something as being there, and that thinker has influenced all our consciousness, all our thinking, everything everywhere, even our eye consciousness can’t perceive things easily, it can’t be influenced by thought, but seeing itself is influenced by Ignorance, so that is why you see everything as existing differently, separately from your own condition; the seer and the seen exist separately in front of you. So that is ‘blessed by Ignorance’.

OK. It is not so difficult to check that, but it is very important to know the real Ignorance. I haven’t been a soldier in the military, but generally the purpose of all religious activities is fighting with emotions, but if you don’t see the real enemy and just go forward to the enemy’s side, it doesn’t do anything, there is nothing to fight. Like Bin Laden, you see, they can’t find where he is. So reciting and prayers, everything is trying to purify the Five Poison Consciousnesses, but how close do they get to the real enemy of Ignorance? You could see that. If they don’t get close, then you are unable to do anything, so what is the purpose of going there, what good can you do? But maybe you can face to that side and gossip – maybe say something good or bad, but it doesn’t help very much. We need to know our Nature. We are always caught in the trap of Ignorance and so we can never get out of suffering or miseries. It is better to realize this. The Natural State or Meditation is the complete opposite of Ignorance. Ignorance specifically perceives things as existing inherently but Nature is completely



opposite: nothing exists inherently! So Meditation is the nectar or antidote to Ignorance; therefore it is real religion – medicine which goes to the sickness; real medicine. So that is a good doctor.

OK, it is very necessary to understand the concept of Ignorance, it is very essential. You must recognize it – it isn't so difficult, but you yourself have to think about any thoughts, and in any thought there is always something which perceives things as existing inherently. That is speaking, but really the way we perceive is that whatever you see, you see it as existing inherently as it is. Generally, you see a flower – the colour, form, petals, leaves, everything – but that is not Ignorance. From there, the flower itself is seen as reality and that is perceived very tightly. That is our thought, one particular thought, and that is the real Ignorance. We are always talking about the Natural State and that is a good thing, but this is the opposite. In the Natural State, nothing exists inherently, everything is empty. But for Ignorance, everything is concrete. So these two are completely opposite, you see. If Nature develops more and more and becomes more and more stable, then Ignorance should go down, you see. They are opposite. When the sun is shining, the darkness must become weaker. That is the purpose of practising real Nature, it is the real thing. We are always saying something like 'empty', 'Nature' or something, but that is only one side. You must realize that we are bound to the negative side by our own consciousness. If you have realized that real Ignorance is only like a pillar. If you have Ignorance, then everything is perceived as inherently or really existing, so then if reflections of beautiful things come, desire naturally appears. If some little unhappy things happen, anger is easily created. If you are dull – we call it *Ti-mug*<sup>24</sup>, one of the Five Poison Consciousnesses - it is less than Ignorance, but it is covered and influenced by ignorance; it is a kind of not-knowing, dullness. It looks like dull. It is not very easy to explain, but it is one of the roots of emotions. If there is some kind of competition, jealousy is easily created. If you lose something, you are proud, anything. So, the Five Poisons are easily created from Ignorance. If Ignorance doesn't exist, it looks as though everything goes into emptiness and the Five Poison Consciousnesses will never appear. There is no need to show them. There is no root.

Usually we are talking about the Natural State and meditation and there are so many different types of meditation, but if you keep on in Nature, Nature is the complete antidote to Ignorance, then if the

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<sup>24</sup> Tib. *gtu-mug*

antidote is more and more stable and clear, then Ignorance goes down. If Ignorance is pushed down, then the rest of the Five Poison Consciousnesses – negativities, everything - must become weaker and weaker. They don't finish at once, but slowly. That is why we are always talking about meditation – it makes peace, gentleness, happiness. Even if you don't focus on Buddhahood - it is far away! – meanwhile for you yourself, your life is more peaceful and gentle. Relaxing.

OK. Is it better to check something? Don't trust our normal way of speaking about ignorance. The name is 'ignorance', but it is not the normal word, it (must) fit with understanding. Maybe there are some questions according to this? It is very important to realize this. While we are meditating or always trying to be in the Natural State, it is important to know why it is valuable and what the purpose is. Otherwise, every day we are talking about the Natural State, but what does it mean?

**Q:** Maybe if 'ignorance' is not a very precise word, perhaps you could give some clarification of the Tibetan term?

**A:** I can explain in Tibetan but nobody knows! The Tibetan terms are not used by this group. Maybe one or two people know. That is true. You see, I have already explained. From all kinds of thought, we say 'ignorance' is general not-knowing. Like for example I said you don't know the Tibetan language, so that is ignorance. But that is not ignorance in this case; that is what we call Ti-mug and is connected with ignorance. For example, when you see flower in front of you, it is the eye senses which see the flower, OK? That is not Ignorance; the eye sense is not Ignorance. But with this, mental consciousness, or the real consciousness, perceives that the flower exists as you see it. This consciousness doesn't follow words because all birds, animals, fish, chicken, pigs – everyone equally has this system. But, speaking is different. It used to be that I used the Tibetan Ma-rig-pa; that is very general. Each of the Nine Ways has a different recognition of Ma-rig-pa, so it doesn't work if you follow words. If you try to explain according to the opposite of the Natural State - we are talking about the Natural State day after day and the purpose (of realizing the Natural State) is trying to remove its opposite, Ignorance. Take for example a flower. All kinds of phenomenal existence are similar, so you can take just this one as an example. There are two things: thinking, seeing 'flower', that is not Ignorance. But particularly perceiving that the flower is as the perceiver sees it, that is one particular kind of

thought which is there and always influences any of our senses or consciousness. So that is ignorance. It is the complete opposite of Rig-pa. Ma-rig-pa is the opposite of Rig-pa. 'Ma' means negative and so it is the opposite. As Rig-pa develops and becomes clearer and more stable, then Ma-rig-pa must be purified and decrease. So whatever you do for religion, it is trying to develop the antidote of emotion, and the root goes to Ma-rig-pa. We are always trying to purify and push Ma-rig-pa down. So whichever goes nearest and can purify it, that is preparing the war against Ma-rig-pa. So while we are trying to prepare for war, tea break. (laughter)

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OK. Does anyone have any questions?

**Q:** You have been explaining that we need to have an exact understanding of Ma-rig-pa. If we are practising and there is a tree in front of us, when we are more in the ordinary mind, the tree is more solid, but if we are more stable, it looks less solid. So, he wanted to relate that to what you were saying at the end of Nyam Gyud about the Natural State appearing externally and would like to hear a little more on that.

**A:** As far as you have realized Nature, you can see how it goes to the antidote, the opposite. Ignorance perceives things as existing inherently, but nothing exists inherently in Nature, so it is naturally an antidote. I don't mean it should always be like fighting – first you realize Ignorance and then you get into the State and then these two are fighting; you don't need to do this. I'm explaining the purpose of meditating once you have realized the Natural State. Without knowing, maybe you think, 'Oh, he is always talking about the Natural State all the time, but what's the point?' Your emotions, daily life and everything is similar to how it was before, so maybe you get fed up of doing it<sup>25</sup> in this way and stop.

So first of all, what I'm explaining is the importance of emotions. Emotions created suffering and miseries, and how to purify them all is to go back to the Natural State. That is what I'm explaining. It's not necessary to challenge directly all the time, like wrestling. It is exactly the same, no different from the Nyam Gyud, you see. How it works is that the antidote goes to Ignorance and then emotions and

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<sup>25</sup> I.e. practising

sufferings are purified. You have to know this and that is why I am explaining it. But it is not separate from recognizing or practising Nature.

**vi)**

1) So how to practise after realizing Nature is just leave it as it is without changing anything. Once you have realized Nature, keep on as it is. That is Meditation. Nature itself cannot be changed, but the practitioner who has experience becomes more and more familiar and stable. It is like the moon waxing and waning. But nothing changes and it is itself stable; that is Meditation, real pure meditation.

2) So while you are in this State, thoughts appear spontaneously, but leave everything as it is, and they themselves will liberate into the State. There is no need to tell or recognize how thoughts appear from the State. Keep everything like a person whose mouth is full of water; whatever he is thinking, he can't express or explain it for the moment.

So in the same way, whatever thoughts come, don't care about anything, don't try to push them or stop them – leave them, just as if your mouth were full of water; whatever you think, you can't explain. It is similar.

3) Also, you have to realize that all your titles, names, reputation – everything is like an echo which comes to a rock. While you are in the realization of Nature, don't care about those.

4) As far as you have meditated and have experience with Nature, then slowly you will realize that all phenomenal existence will be experienced as the moon's reflection in water, or like a bubble; there is no essence.

You can see everything, but nothing is trustable. Everything is like a bamboo stick – hollow, empty. So if you understand that through your experience with Meditation, then slowly you won't be too eager for desire, anger. Everything will calm down and you will stay peaceful and happy. That is real happiness. It comes naturally.

Those are all particular Teachings on How to Meditate Continuously.

**vii)** OK. Then after this, how to integrate with living during your lifetime, How to Integrate your Realization of Nature with Activities; you have to live in this world, so how to integrate life and practice:

1) When you develop and realize Nature, when that comes you don't intend to integrate very much with the conditions of this world, so maybe at that time your activities and manner are the opposite of ordinary people. That is not very good behaviour, but it comes spontaneously, simply and naturally as your meditation develops. You don't act according to other people, you see. You don't care. It looks like madness and then you become a not good man – that's what it looks like. But on his side, he doesn't care, you see. Whatever happens, he doesn't care at all.

So if you really practise and the sign comes, you can't stop it. But until then, it's not necessary to pretend to act in this way. Maybe in some cases, if you act like a madman they'll say you are a Siddha or something. If you expect to get this degree or reputation, that's not a very good way.

We have a lot of examples in Tibet, you see. Someone pretends to be a clairvoyant; he asks around the village about people, families and situations, and then when he comes to a family and says, 'Oh you have this or that', people really believe him and think he is a great clairvoyant. One time one man – not a very good man – came from the other side of the village and asked about the conditions of the family, and he found something out. They had hidden twelve volumes of *Zi-jid* the biography of Tonpa Shenrab, and the villagers told him that this family had some texts hidden away, so he came to the family and said, 'You have some texts hidden away and now it is time to take them out!' so they believed him and took them out, and the police came and took them away. Finished! So it is very dangerous to pretend. It's not good. It is sometimes very dangerous. (laughter)

2) OK. For the real serious practitioner who has developed this practise and receives the sign, everything comes to him as only a vision, not far from Nature. So then his Activities – whatever he does, he has no doubt because he doesn't rely on thoughts at all. So whatever comes, he doesn't refuse anything, doesn't particularly accept anything. He is like a strange person. His thoughts stop and everything is acceptable for him, like a



kingfisher which takes fish without doubt. For the practitioner who has received the sign, everything is acceptable.

This kind of person has developed his knowledge and experience so for him, everything comes as Empty Form. So if a car comes in front of him, he doesn't care. He can't be crushed, nothing, because he has realized completely that he himself is Empty Form, the car is Empty Form, so if the two Empty Forms come together, nothing happens. This kind of practitioner can go through rocks. We see rocks as being hard, but for him they are empty. It is the same rock - no change – but it is proof that our life is Empty Form, not just stories. There are some people like that, but nowadays it is difficult to show. Someone needs to show it in front of you, but it is difficult to show; you won't find this kind of person. But it is a real thing, it can be proven and it shows evidence about what Empty Form is like but is difficult to show immediately in our society here.

3) This kind of person has this capacity and the sign comes but he hasn't reached the final goal, then his visions and everything come to the Wisdom and Nature. His Knowledge is still developing like a forest which has caught fire.

His visions become more and more and greater and greater and then in his vision, first of all there are no forms, only figures or different lines or something, but gradually as he practices more and more, it is like churning butter to get milk. As far as he practised, so his visions develop more and more and all these Nature visions become like Mandalas or Divinities which come to him and they are all completely different in nature to those of the Tantra practitioner. A tantric practitioner explains that visions come or Divinities appear to him or something, but the quality is completely different; maybe the picture looks something alike. But for the practitioner of Dzogchen who has visions coming as Divinities and Mandalas, it is completely different; he didn't use mantras or imagination – nothing. It only comes though the practice of the Natural State. The Natural State has power, and that emerged to him, but he can't show other people.

4) This kind of practitioner who has all the normal vision and life, everything comes into Nature, so it is called Du-ma Ro-

chig<sup>26</sup>. That means that all kinds of visions – thinking, hearing, sounding, everything – come to Nature and Empty Form. The example is salt which is put into water. It dissolves into water and you can't see the salt in there afterwards. So that is the example.

The meaning is that when this practitioner has developed his knowledge and experience, the phenomena of our own existence and everything which he sees – we think it is solid, but for him it has become as his own vision. We call it Tho-gal vision or his own vision. His own vision and our normal life are not separate for him; they are kind of dissolved together like salt dissolved into water. So for him, our normal life and his own vision are not separate; it is the same condition. They come to Nature and are not separate. That is the final proof and evidence that all our normal life comes as Nature, empty. Practising with Tho-gal vision shows you how Nature has power. As far as you practise, that much the visions develop and are able to come from there. So that is evidence for the practitioner and he realizes that and finally all normal visions and daily life become as Tho-gal visions for him. Finally there is no separation for him and everything is liberated to Nature. That proves that he has purified all emotions, including ignorance.

This morning I was talking about how to recognize Ignorance. That is the purpose of all this talking, of trying to find the Natural State and meditating. While you are meditating, don't think about anything else, nothing to do with Ignorance or emotions, just be calm and stable in Nature itself; there is nothing to do. But beside the sessions, you must realize what you are doing, what the purpose of meditating is, why it is necessary to recognize Nature. You must realize and know all of this. Without knowing, if you just blindly follow some Hedewa, you are not sure what you are doing or where you are going. Maybe you are pretending; it looks as though you are sitting nicely, but if you don't know what you are doing, then who knows? If somebody asks you what you are doing, you will say, 'I am working very hard to purify my suffering and emotions from the root of this problem'. That is what you have to say. It is true. You have to work hard, much harder than sweeping or cleaning the house.

OK. Now we have an offering which is an aid for purification. Try, also.

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<sup>26</sup> Tib. du-ma ro-gcig

**8<sup>th</sup> September**

So we will continue this chapter, but there is something I didn't tell you yesterday. Everyone is practising meditation during the day, right? In the session time. So then, the Guru Yoga at the beginning is with Drenpa Namkha. I didn't tell you that. It is because this Teaching was taught directly by Drenpa Namkha. Before we used Tapihritsa, but if you understand the real thing – Tapihritsa is an emanation of Drenpa Namkha – he says, but we don't know. Drenpa Namkha said he emanated as Tapihritsa at a certain time and Drenpa Namkha is very, very important for preserving Yungdrung Bon over a long period of time. After Tonpa Shenrab preached all his Doctrine – there are three parts of it which flourished on the Earth, those of his Body, Speech and Mind. The second part is the Doctrine of Tonpa Shenrab's speech. In those days, it was preserved by Mucho Demdrug<sup>27</sup> who took responsibility for all the Teachings and everything. He was his second successor. The third stage is the Mind Doctrine. That is only the name, but the doctrines were all taught by Tonpa Shenrab, and there were Nine Ways. These Nine Ways are the same, but the period was different. So first of all, while he was alive, at that time there was Ku-yi Ten-pa<sup>28</sup>, the Doctrines and everything were something to do with his body, his lifetime. So after his body passed away, then the second stage was held and kept by his successor, Mucho Demdrug, that was Sung-gi Ten-pa<sup>29</sup>. Then for the third stage, the responsibility for preserving all the teachings and everything was taken by Drenpa Namkha. That had been prophesized before Tonpa Shenrab passed away. His disciples asked him, 'After you pass away, who will preserve and keep all the Doctrines? How will they be used for beings in the future?' So he prophesied it all, including Drenpa Namkha. He is mainly responsible for preserving Yungdrung Bön over a long period. In particular, Bönpos have had several periods of particular persecution, but even then he was always saying, 'It cannot disappear! I can preserve it' and he emanated sixty important tertons. He had promised that long before anything had started happening and he knew when it would be coming and how to preserve the culture and Doctrines. So Drenpa Namkha is very important. Try to visualize him

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<sup>27</sup> One of Tonpa Shenrab's sons.

<sup>28</sup> Tib. sku-yi bstan-pa

<sup>29</sup> Tib. gsung-gi bstan-pa

as Guru Yoga in this case. Usually we are always talking about Tapihritsa, but now we'll change a little bit for Drenpa Namkha. Here, like this. His colour is blue because as I told you, when he emerged from Dharmakaya, at that time he formed as a white A which descended to the centre of a lotus in Tagzig. It's still not very clear where it is, but it is somewhere. It seems to be part of somewhere like Iran or Afghanistan, but it's not sure. Anyhow, it was one of those places where the lotus is very, very big, and blue, a very special flower with many, many thousands of petals. So he descended into the flower and took the form of a human.

So he has always been remembered for more than five hundred lives, emanations or he himself returning and taking reincarnation in different places. Sometimes his colour is white, but usually he is blue because from the beginning he emerged from a flower, a blue flower and so that is the sign which he always keeps. Maybe sometimes blue is nice, sometimes not very nice, but sometimes he can show as a white one, too.

So, his form is like this and you can visualize him and receive the Three Syllables of his Body, Speech and Mind in a similar way. Before that, in the usual way, the three elements come from his chest, from his heart level and purify you. That is a very important purification of your own suffering, miseries, sickness – all problems are burned, washed and blown up, and after that you are perfectly well suited to receive his initiation, so from his forehead, neck and chest come Three Syllables – white **A**, red **OMe** and blue **HUNG**. You can remember these and it is not necessary to use the Tibetan letters, but everyone has **A**, **OMe** and **HUNG** and the colours are formed as representatives of his Body, Speech and Mind which come from the respective parts of his body and integrate with your forehead, neck and body and liberate there so your body, speech and mind is completely one (with his). That is the initiation taken by you from him, so you are connected and then all these Teachings can come to you and you will understand, and whether you use them or not is up to you.

OK. Drenpa Namkha's particular sign is in that in his foot, in the centre of his right foot, he has one eye. That is very, very particular, so that is a special sign. It has many meanings which he explained, but I don't know whether this picture has the eye in the centre of the sole of his right foot. It is a very special sign and has many great purposes.

OK. Now, we will start this session of the Teachings, and Drenpa Namkha says:

‘Prostrations to the Great, Perfect Liberated Teacher of Dharmakaya!’

This Teaching is in Five Groups of Five, and that is his Experiential Teaching.

**i) First of all there are the Five Points of Not Searching:**

1) There is the example of the sun shining; when the sun is shining, it doesn't search for any light. It already has light. That is the example. So, when you realize the Natural State, don't perceive or focus on anything; leave everything completely free and open. Don't focus, grasp, perceive or search for anything. Leave it as it is, like the sun which doesn't search for light. Do like this. That is the first of these Five Points.

2) A wish-fulfilling jewel doesn't search for what it needs. In a similar way, when you are meditating with Dzogchen, don't focus on anything and don't take any objects, don't follow anything, don't search for anything. Without focussing or searching or perceiving anything, leave it as it is. That is the second of the Five Points.

3) The third point is that nobody looks for themselves by themselves. So in a similar way, Nature doesn't search by itself.

4) The fourth point and example is that the King doesn't rely on any of his subjects, so in a similar way, when you practise this Nature, don't expect anything, don't wish for anything, don't expect something to come or that you will see something; just leave it as it is. It can appear to itself, or you might see something, some visions can come, but whatever is happening, don't follow or check anything; nothing special. You yourself try to keep it as it is, without any expectations or doubts. That is the fourth Point of Not Searching.

5) The fifth example is that the lion doesn't follow a dog's example. So in a similar way, the Dzogchen practitioner mustn't break the faith with your own Master. That is the fifth point of the Experiential Teaching.

Quite often here we are talking about meditation, and quite often I explain how to meditate, but maybe someone needs reminding. First of all, meditation is a very general word; you have to have some purpose from the beginning. There are so many different types of meditation, mainly according to Sutra, Tantra and Dzogchen. In Sutra



there is the Theravada system, the Mahayana system and each of them has a different purpose; whatever you do, you must know about the disturbances – there are so many disturbances for your meditation, but they can be summed up as three:

- Agitation
- Drowsiness
- Strengthlessness.

These three cause disturbances for any kind of meditation, so first you must know them. Once you have realized them, then you can check whenever one of these disturbances comes to your meditation, and you have to try and purify them, protect against them.

There are two types of agitation: a rough one and a very subtle one. For the rough one, people very often have a kind of agitation, maybe it is very popular. You think too much, make plans, or something happens and you worry, sometimes you think so much that you wake up in the night and cannot go back to sleep. So these kinds of things are all agitation. If you follow this too much, maybe this will bring madness. I'm sorry; be careful.

Subtle agitation is when you are trying to concentrate in meditation, and after some time there are some movements, you are thinking some very subtle things. You may not know when it started. That is called subtle disturbance, subtle agitation. Also, you have to realize that whatever meditation you do, you must prepare the purpose: why are you meditating? What kind of meditation are you doing? You must know that. Otherwise, if you are just relaxing, it doesn't count as meditating; if you are just relaxing and not thinking very much, it is a different case. At that time, you don't need to recognize any antidotes or anything, you just stay relaxing. But you have to check when these disturbances arise, don't let them go on too long. As soon as you realize you have been disturbed by agitation, stop. You must stop. Then try and follow how you were concentrating with meditation, and then continue. If it isn't any easier, then you have to check where this agitation is coming from. Sometimes it is made by suffering or worry, or expecting something and not receiving it or not being successful. That makes a lot of problems. So at that time it is better if you are able to stop thinking too much and change. We have already shown you the preliminary practices, so turn to that kind of practising. Trying to stop it a little bit looks like giving sweets to children who are crying – they keep quiet for a little while. It can be

helpful for a little while, if it could. But sometimes it comes from health problems. If that is the case, you should take pills which you already have, or if you don't have any, it is better to go and see the doctor.

For subtle agitation, whenever it comes, don't let it go on, but when you realize that kind of disturbance is there, don't try to stop or purify anything, keep on back into the real Nature quickly. Don't try to purify this disturbance; if you do, more and more disturbances will come. So it is better to do nothing and keep awake, keep continuously meditating in the real way. So that is the first point of agitation.

The second point is drowsiness. Each point has different cases, but generally we are here to be Dzogchen meditators, so first of all I have to follow according to the practice or meditation. So first, you look to the thought and it is liberated. Meanwhile, there is a calm, Unspeakable State. Keep on. After some time, it becomes calmer and deeper, and clearness becomes less and less. After some time, you may not know if you are sleeping or meditating! So slowly it leads you and becomes very calm and quiet and it looks deeper. So when it starts to get less clear, beginners must stop and shake your body, and it's better to drink some coffee or something, or get some fresh air. But don't do too much, otherwise if you do something you will get disturbed too quickly and you will lose your time for meditation. So it's better not to do too much. But check for clearness. If it gets less and less, when you realize it isn't very clear, stop, and when you are getting clear again, you can go on. Otherwise, if you just carry on without being clear, it leads you to what looks like sleeping; it isn't real sleeping, but you don't know much, your mind is calm and deeper, and that means you are completely disturbed by drowsiness, you see. You must integrate with freshness and clarity. You have to experience that from the beginning, after the thought has liberated, and then you always measure (according to that experience) and keep clear in that State. When you start to lose the clearness, there are three things: Jog Shig Kyong Sum<sup>30</sup>. Keep on<sup>31</sup> and when either agitation or drowsiness starts, stop. That is the second. The third stage is to come back to your real realization of Nature, and keep on in that State. Do this again, but not very often. If no disturbances come, then try to keep in the State as long as possible; that is pure meditation. So then you can develop your meditation as quickly as possible. If you integrate something else with

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<sup>30</sup> Tib. 'jog bshig skyong gsum

<sup>31</sup> That is the first.

it, then it disturbs you and it takes a long time – you are not progressing. That is drowsiness.

There are several causes, for example it may be too hot, or you might have eaten food which is too rich or heavy. Sometimes in a very hot country it is difficult for the brain and it disturbs your meditation. Or it could be caused by sickness, too, and particularly, practitioners should not drink too much alcohol; from the beginning it looks as if it gives freshness or clarity, but soon after it brings complete darkness and drowsiness starts. I don't have much experience with this kind of thing, but it seems that drugs disturb very much because first of all it looks like calm and peace, but soon afterwards it makes you dull. So therefore you have to practise real serious meditation and not be involved in any of these artificial things. You will be able to stay clear and gentle; it will bring you peace, happiness – everything naturally comes from your meditation. All the artificial things can be purified naturally; there is no need to add anything. So that is part of drowsiness.

Drowsiness is one of the very dangerous disturbances for meditators. We have a story: there was one Master in the early times who practised very hard in a cave for twelve years and he thought that his meditation was very calm and very deep. He hardly needed food or anything else, he was very calm, gentle and peaceful. He meditated like this continuously for twelve years, but he didn't progress – it was always the same. So then one time he doubted: no matter how long he meditated for, there was no progress, so maybe something was going on. So he went back to his Master and explained his experience and everything, and his Master said, 'This is the disturbance of drowsiness, so it's not good meditation'. So he gave him methods to purify that, and once the student had realized them, he meditated again, and he got the real meditation and progressed so quickly. So finally he received good things, you see. So that is part of drowsiness. I haven't started the third one yet.

In Tibetan, the third one is called Tsing-wa<sup>32</sup>. I will explain strengthlessness. While you are keeping in Nature, there is Clarity and the Unspeakable State as you experienced it from the beginning. Always keep that and check continuously, keep it as it is without thinking, perceiving or focussing on anything. But in this case, there is no perceiving, but actually a lot of meditators integrate with this strengthlessness and think that it is real, pure meditation. That

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<sup>32</sup> Tib. bying-ba

disturbs very, very much; so many meditators are strengthless. That means that just after you have this freshness or clearness with the State and there is no focussing, no grasping, nothing, just clearness – there is nothing additional, it is not integrated with anything – keep on. After some time, you lose strength a little bit, then you lose more and more. So clearness is there, and at the beginning there is strength, too, but soon after it goes away gradually and it looks more and more like relaxing. So at that time you are integrated with losing, you are losing the energy which you have with your meditation. At the beginning, everything is perfect with your meditation – clarity is there, strength is there, everything is there. It is very difficult to check, but soon after, most mediators are disturbed by this kind of disturbance. So if you follow in this way, it can stop your meditation from developing. You always remain the same – you are clear and think you are really meditating in a pure way, but you have lost your strength. Don't try to do anything, just check against the State you experienced at the beginning. Beginners must check from time to time - not too often - otherwise it is very difficult to distinguish between when you are disturbed and when it is real Meditation; it is a very subtle disturbance. If it disturbs you, your meditation will never develop. This is very deep and hard to distinguish, so if you don't make the distinction but integrate with this disturbance, your meditation will not progress. You can keep on for years, years, years but nothing much comes. It is not similar to drowsiness – drowsiness is dull, you see, not clear. But in this case you are clear, but you have no strength whatsoever. Only you meditators have to have your own experience; it is hard to explain, there is just this much to say.

OK. It's better to think and check. If you meditate, check then, but now it's tea break time.

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Regarding these three disturbances, are any questions necessary or not? If it helps, then you can ask.

**Q:** You have been explaining about strengthlessness and said we have to check for it, but he is not sure if he has really understood how to purify this problem.

**A:** Yes. How to purify the third one is, first of all you always have to be sure that you have the real, pure realization of Nature, and then you could see strengthlessness. It looks as though clarity is there, but strengthless means that you don't care so much; it looks like relaxing.

If you have this, we have three methods to use for purification. They are Jog Shig Kyong.

This means that when you have realized that this disturbance has come, you have less clarity or your strength seems to be lost a little bit. Not very much – it doesn't give you big things like agitation does, it is a very tiny, subtle disturbance. If you make this mistake, it stops your meditation from developing or progressing. So check carefully that your realization is clear, that clearness is there. For the beginners it is very important. In the future, if you are completely experienced or familiar and stable, you don't need to care because at that time disturbances cannot mix with your practice. For beginners, you must check. How to check? When you have clarity, it looks as if you are tied up; you are not focussing, your mind isn't doing anything and your body seems to be tied up. If this becomes less, then that is the time to check; when it starts to look more like relaxing. So at that time you have to come back to the posture; tighten it up. Don't focus, but try to be as clear as possible – don't focus or perceive anything, try to be tied up. That is the only thing to do. It is called Shig-pa, the second one.

The third one is Kyong and means, when you come back to the State clearly, keep in that continuously. That is Khyong-wa.

First of all, stay in the right position;

The second thing is to check;

The third thing is, when you have come back to the right Nature and then keep on until the next disturbance comes and then, afterwards, no disturbances will come.

Use these three points to check and purify. Jog Shig Kyong. This is Tibetan, so you automatically learn some Tibetan! OK. That is all.

**ii)** So after meditating, you will have Five Points of Blessing:

1) First of all, if you look to the Buddha's face, or manner, as much as you look, it is always beautiful, blissful, peaceful, gentle and happy. That is the first point.

2) The second thing is, whatever your meditation is, if you keep it stably, whatever thoughts come up – good thoughts, bad thoughts, whatever– they will always be integrated with Nature. So here it gives an example: The person who shows a smile on his face or crossness, everything is on his face – nothing can go



out of his face; the crossness is on his face, the smile is on his face.' That is the example.

The meaning is that whatever you do, everything is connected with Nature. So that is both the example and the meaning.

3) The third one is that if you look in the mirror, whether you show an angry face or a happy face and smile to the mirror, the mirror doesn't change. So in a similar way, if you keep in Nature, then you don't care at all if someone shows you anger or happiness, or makes harm to you or is peaceful, whether they are a friend or enemy – whatever they do, it doesn't change your understanding of Nature. That is the third point and the third example together.

4) Another example is that if there is a kind of small bush growing in the water, it looks like a big one or a beautiful one, but it has too much water inside, and when it is dry and there is no water any more, it is empty, hollow. We call it Chushing, 'water wood' but I don't know whether you have it here or not.

So that is the example, and the meaning is that if you understand the real Nature, then all phenomenal existence appears from the vision of Nature, and everything is influenced by Nature and has Nature as its background, so it is empty. If you understand, then once you have understood Nature there is no essence, nothing which exists inherently or concretely – nothing. So if you understand, you are completely peaceful and blissful; no emotions come because you have understood that everything is as Nature - hollow, like this wood. So there is no need to show any emotions, and therefore it makes you very happy and peaceful.

5) Another example is that you have lost your necklace; maybe it has slipped round the back or something, but you thought you had lost it. Then after searching for it for sometime, you found your own necklace on your own neck. In the same way, your Nature is with you and sometimes, if you hear some Teachings or your own Master saying something, then you find your own Nature by yourself. So that is the example and the meaning. There is no need to search anywhere.

[There is a gap in the recording here. It seems that Rinpoche started another set of points]]

It is not possible to talk about Nature saying it exists because you can't say it has a cause or was made or is material or anything explainable, so therefore you can't say it exists. But you can't say it doesn't exist, either, because all phenomenal existence emerged from Nature and everything visible is there – it comes from Nature, into Nature and is liberated into Nature just as your thoughts emerge from Nature into Nature and are liberated back into Nature. That is the sign; it is difficult to explain whether it exists or not. So that is the first two, both of them: it exists, it doesn't exist, but it is not possible to explain either of them.

So saying Nature or Self-Awareness exists is just for talking; Nature itself has Clarity and Unification – they are all there. But when you look there, you cannot split them up and distinguish which is Emptiness and which is Clarity. So that is liberated from the “perceiver which separates”. We say Thig-le Nyag-chig – that is Single Point. But, that is only words. When you look back to Nature you can't see one, two, or more – nothing. Only self is aware of itself. There are no numbers. So that is the liberation of “not speaking of one, two or many” but from this point, many different ways of thinking have developed. Some schools explain that all sentient beings have this mind – Sem<sup>33</sup>. The nature of all the Sems is equal, one. So then this nature is one<sup>34</sup>, but this (way of thinking) is the root of mistake. In this case, you can't say ‘separate’, ‘one’, ‘two’ or anything, because it is completely beyond thinking, and without thinking you can't explain neither one, nor two, or many; this doesn't come to the consciousness or senses – it is beyond them. So what to do? There is no nothing to do; don't try to count. Leave them. Itself is aware of itself - no problem, no loss. From unlimited beginning, all sentient beings are encompassed with Awareness. It doesn't matter whether they are high Dharmakaya or low sentient beings; everyone is equally integrated with Nature, with the Natural State. The Natural State's qualities are Clarity, Nature<sup>35</sup> and Non-Separateness. There is power and energy and all visions appear spontaneously. So this Nature is completely beyond any senses or consciousness. Still we explain how this Nature

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<sup>33</sup> Tib. sems

<sup>34</sup> I.e. the view that all beings ultimately have one mind, Universal Mind.

<sup>35</sup> In this case Emptiness

is very general, but particularly, individual beings have individual mind, and each mind has its own Nature, is integrated with its individual Nature. The explanation is very general; we say it has a general structure. It is like when we describe water and say that is damp, wet, shining, takes reflection or something; that is very general. But each body of water – some of them are springs, some of them are flowing, some are oceans, some lakes – they are all completely different circumstances or places. In a similar way, we quite often give the general explanation of Nature, but the particular individual Nature is individual. So you must realize this, how it exists. Don't think that all sentient beings have only one Nature; that is not possible. If it were true then when one person realized Nature clearly and perfectly well, all sentient beings would have to develop the same structure. So it is not true. Another example is suffering – if one being had suffering, then everyone would have to suffer at the same time, but that is not true. So that is evidence which shows that everything is not the same; the quality is the same, but there are general and private. So you always have to understand that.

**iv)** So, again we are coming back to Nature. It is called Basic Dharmakaya. There are Five Points to explain about this Nature's qualities:

- 1) It is like an ocean: if the wind doesn't disturb the ocean, then the ocean itself is not moving. So in a similar way, Nature itself cannot be changed or disturbed, nothing. It will always be unmovable. That is the first example and explanation of Nature.
- 2) The second one is that it is like a mountain; the mountain doesn't shake. Maybe an earthquake comes, but that is something different. In a similar way, Nature is unchangeable, unmoveable. That is the second point and example.
- 3) A river is non-stop, always flowing, so in a similar way, Nature is not stopping, never ever. So that is the example and the explanation of Nature.
- 4) The sun is always bright and clear; in a similar way, Nature is always bright and clear itself. So that is the fourth example and explanation of Nature.
- 5) The moon's reflection comes into water and the moon doesn't think, the water doesn't think, but the reflection comes into the water spontaneously. In the same way, Nature has no thought;

thought doesn't realize Nature and Nature doesn't recognize or stop or do anything with thoughts. So that is the fifth example. These five points explain the real Nature, how it is.

▼) After this, the Five Points of Experience:

- 1) All thoughts are influenced by Empty Nature. You could see them – they come, stay a while and are liberated. They go back to Empty Nature.
- 2) All phenomenal existence, all visions come from Nature into Nature and they are all liberated into Nature. So that is the second point.
- 3) The third is that Nature itself directly and nakedly realizes itself; there is no object, no subject. Itself appears directly to itself. At that time when we say Clarity or Awareness or recognizing Nature, there is no influence from consciousness nor mental consciousness, nor senses – nothing. Itself is aware of itself.
- 4) So by this, all the usual ways of thinking and perceiving object and subject and of having everything separate as holder or perceiver - all that is liberated to Nature.
- 5) Everything comes to Nature and is pure and clear.

Altogether, those are the Five Groups of Five, so this Teaching is finished.

This is important and is the Heart Drops of Treasure of the Teachings. And he has commented on what he has learned from many learned people. Don't show this Teaching to someone who only thinks of worldly living conditions or who is sectarian or who takes Teaching but wants to sell it or show it to others. Also, don't show this Teaching to someone who is not devoted to the Teaching or the Teacher, because this Teaching is guarded by Guardians and Dakinis and they will punish you. So it is better to keep it and show it to a person who seriously wants to practise and is determined and very clever to know which Teaching is coming to him and is able to realize it clearly. (You can also teach it to) the person who is interested and happy and devoted to Mahayana and who is greatly influenced by compassion and doesn't have too much desire. This kind of qualified person who can receive this Teaching is complete. That is the end.

OK. Better to stop now.

## 9th September

‘Prostrations to the great realized and liberated Dharmakaya!’

Drenpa Namkha taught Six Groups of Six Teachings. The first is all about Ta-wa, Gom-pa, Chö-pa and Fruit. Maybe people can follow, everyday I have been saying the Tibetan word Ta-wa. Ta-wa is the View, Gom-pa is Meditation, Chö-pa is the Activity and Fruit is the Result. So that will be taught in this chapter.

### **i) Six Points of the Real Essential View:**

First of all there are the Six Points of the Real Essential View, and the background of the Knowledge. It says: don't rely on doing things. So according to this View, it is then divided into explanations on the View, Meditation, Activities and Result. The name is different, but the main thing is the View or Ta-wa; that is very important for the base.

1) So Ta-wa means that when you realize Nature, don't do anything with this; just leave it as it is. Here it says that Ta-wa means leaving whatever exists as Nature, very comfortable. That is the View in this case.

2) The second, Gom-pa or Meditation, means that you continuously keep whatever you have understood as Nature without changing it; leave it as it is. As much as you keep on in that State, so your condition will be peaceful, clear and it will become deeper and more stable. That is Gom-pa, meditating. Don't change anything from the View.

3) So Chö-pa or Activities. The word looks just like the normal word, but this kind of Chö-pa means that when you have experienced the Natural State, keep in Nature continuously and if nothing you do with your body, speech or mind stops or disturbs your realization, then that is this Chö-pa or Activities.

But normal activities are nothing to do with this. If meditation disturbs your own activities with your body, speech or mind then you are not ready to integrate activities with Nature. You need to be clear, stable and familiar with Nature, and then you can integrate the activities of your body speech and mind with this; at that time you are ready to integrate with Chö-pa or Activities.



3) For the practitioner who has this experience of the State, this can be helpful for integrating any kind of activities with Nature without them disturbing each other. So then on his side whatever he does - routine things or something special - whatever he does is real illusion for him. Other people see that he is doing something and it looks normal, but for him, it is real illusion. So whatever he does at that time – even if he does sinful things like killing, stealing or telling lies - he has no intention of doing this; his background is completely stable in Nature, so then what he does doesn't leave any karmic trace. He has realized what Empty Form means, so for him, all activities are real illusion. Maybe you have heard of Siddhas doing things which look dirty – you can hear or see many things, but if the practitioner has realized this State then there is no harm on his side; everything is as illusion for him; he knows Empty Form. I am often talking about Empty Form, but real Empty Form is realized by such a practitioner.

So from his side, he looks like a human – he was born, grew up and everybody knows him – but he has purified all thoughts. If he doesn't have any emotions, they can't influence what he does. So, for example, if someone hurts his body, speech or mind or makes him unhappy there is no emotion on his side. So from his side, he has no problems of age, sickness, suffering or miseries – he sees them, but they are like a dream, like a real illusion. He doesn't feel anything – he can see what is happening to his body, if someone hits him very badly, he can see them, but he doesn't feel any suffering; he just looks and sees, but he never acts or shows anger or desire, nothing. These kinds of things all happen, but don't expect them from the beginning; you need to practise for a long time! Don't think that from the start, after just a short time, something will happen; don't expect it too early; we are not ready yet.

4) Also, no matter how far he practised there are still more things to do, but he doesn't expect to see wonderful things – he doesn't wish for anything, because he doesn't employ thinking. Everything is liberated in his side so then whatever he does, there is no place where traces can be kept. Trace means karmic cause. This is real Compassion.

For a long period – we can't count how many lives we have already taken, but during that period we have collected so many different karmic causes and we keep everything and try to purify it with compassion, but it looks like washing dishes; once you have washed them, you have to make them dirty again. You never finish, not even when the dish wears out! But then something else can get dirty. So this method of meditation or the realization of Nature is such that when it is developed and has become stable and clear, all karmic causes – whatever you have committed over a long time, so much that it is impossible to see it, look or count it – (will be purified). As far as you develop this Nature and it becomes stable and clear, so it becomes the biggest and most powerful Compassion. There is no root so it is just as if you are painting on space with chalk. Whether you use black chalk or any other colour, space doesn't take any trace and in the same way, Nature doesn't take any trace. So that is the biggest Compassion. If it washes and purifies all karmic traces, then this kind of practitioner has no expectations about receiving wonderful things, neither does he have any worries that bad things might happen to him. No expectations, no worries – nothing. That is the result and the purpose of his practice.

In the text it doesn't say this, but someone may have some doubts about this because it doesn't sound like having compassion for sentient beings who are suffering. If you decide to know something and practise seriously with this Nature with single-pointedness, then this is the best way to practise compassion, because if you are thinking what you can do directly to help suffering or something, it doesn't affect the other being who is suffering. But this is very powerful; even if you have not completely reached the right stage, the more familiar you are with this, the more power you have. Even if you just blow on someone and have power, it can help. If someone was sick or something, Buddha would just speak or blow on them and they would be cured. You may not know, but that can be done by someone who has realized final Nature; it has every power – we say Lhundrub, Perfection. Everything can come from there, so if you know that then there is no need to take Refuge in anything else glorious or excellent or high; there is nothing higher than Nature, than Dharmakaya.

That is one thing. The second is that you may doubt that someone can have Bodhichitta if they don't have thoughts, but thinking is not a requirement for Bodhichitta, you see. Quite a lot of people have doubts, but this is the shortcut to Buddhahood, and Bodhichitta means expecting to reach Buddhahood to help sentient

beings. This is the shortcut to reach Buddhahood as quickly as possible, and then there is nothing else to do. Buddha said that his only responsibility and work is to help sentient beings; he doesn't worry about business, he doesn't collect money, doesn't collect business; he is only responsible for purifying suffering and protecting beings. As this is the quick way to do that, it is the best practice of Bodhichitta and so there is no need to worry. This isn't just my words, it says it in the text, so you can trust them after you have realized them.

This is only according to the Dzogchen way, but don't think that doing prostrations or reciting mantras or visualization is useless; don't think that. But Buddha taught according to the capacity of the practitioner – not everyone has the same capacity. So according to the person who understands, is suitable and finds a particular way comfortable and easy to practise, he taught the Nine Ways. Everything is according to the followers, and not all sentient beings have the same capacity, you see. Some of them are very clever, some of them not that much, and some of them are very dull. The 'A' has three levels, the 'B' has three and the 'C' has three, so altogether there are nine levels, Nine Ways. Each one finds the level which is suitable, comfortable and easy (for them to practise).

What I'm talking about now is Dzogchen. This is the highest Way but if someone is not comfortable with this, it is better not to try. It's better to be reciting, doing visualization or whatever you are comfortable with. Once you have realized that this Teaching is suitable for you, then you don't need to doubt or worry about anything else; decide and trust, and that is enough. So everything is according to the individual, according to their feeling.

5) In the view of the advanced practitioner, all kinds of phenomenal existence – good, bad, great, small, everything – are understood and seen, but he doesn't act, follow or judge, nothing. He looks back to his own consciousness and there is no grasping or keeping, especially for his own sufferings and miseries. Until he reaches the final goal he has consciousness but this consciousness is not influenced by ignorance, suffering or miseries because he has understood. Until he reaches the final goal he can still see them (sufferings, miseries) but his consciousness doesn't cause him pain.

6) So it says that whatever comes to him is comfortable. So that is the first group of Six.

**ii) Six Senses of Wisdom:**

Secondly, there are Six Senses of Wisdom:

1) So to explain these, first of all, the Wisdom Eye can see forms in space.

I have quite often explained to you what this means. When you gaze into space at the beginning you will see something like forms, lines which may be black or sometimes white, or black or white spots. Those are all seen not by the eye sense; it doesn't see those lines or whatever. I have already explained that it is not possible to cut off from Nature, but usually we say that there is a small hollow in the centre of the heart and connected to it there is a very clean, clear channel which is connected with the eye ball. There are two channels attached to the eye ball. One is used by the eye sense; that is a normal material thing and sometimes if you damage it the eye can be blind. But this particular channel, the other one, is not used for any substance, only for Nature. Nature is encompassed in every part of the body, but particularly there is this channel which is used to connect Nature. Nature itself has no internal or external – it is difficult to explain, but it looks as if there is a connection through this channel from the front of the eye to internal Nature. So, when you see some movements, figures or something in space; that only comes from Nature itself. It doesn't come from inside or something, but it is seen there, it is seen by itself, it comes from there, it is there and it is liberated there. It is in the same way as there is no inner or outer space. I have already explained the other day how when your eye is open, you could see this space in front of you and if you don't focus on anything but keep in Nature, then you are spontaneously connected. It is difficult to explain. If you focus on space, you are completely away, you see, not there at all. But if you keep in Nature, you are spontaneously connected. So you have to understand something; don't be mistaken. The normal eye sense doesn't see Nature at all.

2) The second is Wisdom Ear. This means understanding that external liberated phenomenal existence and internal consciousness come into the Natural State. That is called the Ear of Wisdom.

3) Another one is the Wisdom of the Tongue. When you taste all phenomenal existence and inner consciousness, they are not

separated from Nature. Wherever Nature is, it integrates with the senses and organs.

4) Wisdom Nose means to realize that everything is Nature: it comes with Nature, is connected with Nature and Nature has no feeling at all. That is the Wisdom Nose.

5) All kinds of existence – internal, external - everything is kind of known, tasted and touched, and that is the Wisdom of Body.

6) Whatever you know is experienced as Nature and you understand that. That is the Wisdom of Mind. It doesn't mean you understand by consciousness, but it is maybe something like an example; it understands by itself. It is only given the name of consciousness, but it isn't consciousness. The example is given of consciousness which knows by itself.

### **iii) The Six Objects:**

1) When you realize everything is clarity, Nature and Unification, that is called the Form of Wisdom.

2) The second is that everything appears as visions coming from Nature, and when you understand that by yourself, that is called Wisdom Sound.

3) If anything is understood with Nature and you are satisfied and know clearly, then that is called the Wisdom of Smell.

What you have heard and understood from the Teachings satisfies you by itself, so that is called the Wisdom of Smell.

4) Everything which exists is unborn, without inherent existence, not concrete. When that is realized by itself, it is called the Wisdom of Taste.

5) When you keep in Nature and have realized it, you naturally have Great Bliss and that is called the Wisdom of Touch.

6) When Nature is realized by itself, it is called the Wisdom of Wisdom.

### **iv) The Six Pure Ones:**

1) When you are looking through the senses - the eye sense or the ear sense - you can't see anything. That is called 'nothing to see but clearly to see'. It means if you use the sense consciousnesses, you can't see anything, but if you leave



everything out and go beyond sense consciousness, you will see real Nature. That is the pure one, the real, pure one.

2) If you try to listen, you can't hear anything if you listen with your sense consciousness, but if you leave out your sense consciousness, you can understand very well and hear clearly. That is called, 'nothing to hear, but pure things are heard'.

3) If you try to search for or touch something, you can't see or touch anything, but after this, go beyond sense consciousness and what you feel is pure feeling.

4) If you try to use senses and organs, you can't taste, see or find anything. But after this nothingness, you have found special Nature. That is called 'nothing found but you have found what is great'.

5) If you don't use consciousness or the senses, beyond them you have feeling and have understood something. That is Pure Touch.

6) After you have looked and used the sense consciousnesses, you can't see anything, but if you look without seeing, beyond this you have found the Great Pure Seeing Clearly'.

So that is the Six Pure Ones.

OK. Something strange. Tea break.

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The words are not very interesting, but maybe there is something useful.

#### ♥) Six Meaningful Teachings:

1) When thoughts arise – any kind of thoughts –don't be angry or disappointed. That is one thing. It is already Nature, from Nature and goes into Nature; there is no separation, so there is no need to push (them away).

2) When you have realized (Nature) and it is familiar and you are stable, don't think about good things; don't desire.

3) When you have clear visions or stay calm, clear and blissful, don't be proud.

4) If sometimes you have good things or sometimes bad things as visions, and they change quickly, at that time don't be jealous.

5) If visions and Nature are not clear, at that time don't think it is useless or be disappointed. It is not easy for them to develop.  
6) You yourself, don't always be like Ignorance. Whatever comes to Nature, you are in Nature, so don't try to create anything. It is not possible; there is no need to add anything. So when you find Nature, leave it as it is. 'You are in Nature, Nature is not far from you', it says.

**vi) The Six Important Teachings:**

- 1) When thoughts spontaneously appear, don't try to push or follow anything. Soon after they themselves will go back to Nature. They come from Nature; where they come from and where they go is the same place, it is not separate.
- 2) When you are in Nature, leave it fresh and clear and suddenly movements of thoughts will appear. At that time, leave them and they will liberate by themselves. You don't do anything. That is the second.
- 3) Always realize that thoughts come up, and suddenly you can see Nature which is where the thoughts come from. They are not external nor are they coming from anywhere else, just from Nature.
- 4) This Nature has a Base and appears as visions or thoughts coming up. Then the thoughts disappear, but still your State is bright, pure and clear.
- 5) Who sees it at that moment? It is only seen by itself, and that shows Self-Awareness, or in Tibetan, real Rigpa. That is not a consciousness, nor senses; itself is aware of itself. 'Itself' means Nature. So that shows you clearly and you will have experience. It is called 'all the visions are self-purified by themselves'.
- 6) This Nature is not visible to consciousness at all. So that is called 'the objects are all as self-empty'.

So that is the advice which was given by Drenpa Namkha on how to keep and recognize Nature.

Before beginning the next section, does anyone have any doubts or want to make anything clear? This is important and hopefully I have said it clearly enough, but does anyone still want to know something?

**Q:** When you see the dots and they are very bright and clear as you just explained, are they the Natural State?

**A:** Well, no, not everything that is clear is the Natural State. We are clear here in the day time, but we are not the Natural State. Maybe someone is in the Natural State but what we are seeing – I’m saying that consciousness doesn’t see the Natural State at all. So I’m still not sure what you mean by ‘everything is clear’. Do you mean everything is clear to us? That is not the Natural State, otherwise all sentient beings would be practitioners of Dzogchen.

**A:** In your book *Heart Drops of Dharmakaya* you mentioned that someone is ready to learn Trekchö and Tho-gal when their Natural State is very clear, so are there any external, internal or secret signs by which one can know that one is ready for such practices?

**Q:** I don’t understand very well. (the interpreter and Khenpo Tenpa Yungdrung further explain the question)

Well, you are asking that when the visions come, whether your State is stable or not. There is a very clear sign. Quite often I am saying that when you gaze to space, you will see some visions, more or less, and they show you how far you have practised, to what extent you are familiar with Nature and stable. If your visions are falling down like a waterfall, you are a complete beginner, you see, not ready to integrate anything else. You only need to try to keep on and on. When you gaze to space and keep in Nature and it becomes more and more stable, then the visions will be like a river flowing through smooth places, not through rough places. It’s much more gentle and calm. So at that time, it is better to integrate with the visions already. If you wait, it is not sure how long you will have to wait. Also, these visions are not separate from Nature; practise visions and Nature together at the same time; they are the same thing. Try to develop both of them at the same time. They both have to be developed and try to keep them both stable together. There are several Teachings and texts which say that first of all you have to establish Trekchö and then start to practise Tho-gal. Maybe some other Teachings are like that. For example, in our *Nyen Gyud*<sup>36</sup> you have to learn both of them at the same time. Like children who are growing up, both the body and mind grow together; you can’t wait until the body has grown straight up and then let the mind grow up. You can’t separate them. This is the same Nature. Any time, try to integrate and practise both of them together; there is no need to wait, you don’t know how long you will have to wait. Maybe your life is not

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<sup>36</sup> i.e. Zhang Zhung Nyen Gyud

long enough, and then what to do? Both of these – vision and stability – must be put together. They are not separate. If you gaze into space, you are just practising, you see. You are trying to keep your mind in Nature and gazing to space, don't follow your visions, and that is all. Both practices together. Or if you are in the darkroom and visions come and you are still in the State, it is the same thing as gazing into space or using sunlight. You always have to integrate with Nature. You don't need to wait; you need to put them together and practise. Not separate. Maybe some other texts teach that you should do them separately and maybe wait, but that is something different.

When I say that the sign comes - like a waterfall, river or ocean – that is not the sign that you are ready to practise with Tho-gal; it is very general and any kind of meditation gives that sign. But I am saying that you can integrate Tho-gal practices when you have completely realized Nature itself very clearly and have been introduced, and after this, you can already begin to practise them together. You don't have to wait for anything. The signs don't show that you are ready to practise Tho-gal, not at all. OK?

The purpose of Tho-gal: anybody can see something in space, but the Tho-gal visions are all Nature, they are not created, they are not your own visualization, nothing. They are the same Nature which has power. This power emerges as visions which come. That is normal, but if a practitioner has more visions, they will develop respective to how much you practise, and they are evidence as to how our life and phenomenal existence all naturally emerge from Nature into Nature, and finally how they should be liberated into Nature. The visions show this; these visions all come from Nature, and you can see that clearly, especially when you are in the darkroom and see lights, visions, colours and forms. You must understand that they don't come from anything external, they only come from your own Nature into Nature and are seen by Nature itself. So that is evidence as to how our own life, universe, all the Six Realms – everything – is created. That is evidence, in a logical way. If you understand this then it is very, very practical and you will be a great scientist. If you don't realize or believe this evidence and it looks as if our life is separate and the visions are something else, then it doesn't mean anything special; it is similar to watching television.

So I am saying that these visions which come are Nature, you see. Nature was not created by anybody. Don't be mistaken. When you realize Nature and use the Tho-gal methods at the same time, then these visions appear and you are stable in your realization of Nature;

these two come together. At that time these visions become Tho-gal visions. Normally, there are visions; that is Nature. But if this Nature is integrated with practice and realized, then these visions can develop; this normally comes through practising. Anyone has visions, but usually they are not created in any particular way, they are Nature. But visions have to be integrated with the realization of Nature. Don't get that wrong and think that all sentient beings have Tho-gal visions; don't say that.

Tho-gal vision means that first you have to realize the Natural State properly. Secondly you have to use the Tho-gal methods, and then visions can all come as Tho-gal vision. Tho-gal vision means that they are all as Pure Vision. There is no integration with defilements, obscurations or emotions; nothing is integrated with them. So therefore they are called Pure Vision.

So at the same time, I have to explain about the Tho-gal methods I mentioned. In general, for beginners, the way to integrate with the practice of Tho-gal means that anywhere – you don't need to find certain places, but wherever you are – keep in the Natural State. One method is using eye gazes, gazing into space. In the morning time, gaze upwards, then gaze straight at midday, and then in the afternoon the gaze is a little lower. That is the method with eye gazes in space. Space, the darkroom or sunlight don't do much, but they are kind of like a mirror which helps you. You have energy - Nature has spontaneous energy - but there needs to be some kind of supporter, so these three can help a little bit. We usually say the darkroom and clear sky are supporters, but sometimes clouds can also be helpful; anyhow, these two are both space. The third one is sun rays, sunlight. These three are the supporters, but don't think anything can come from them! Visions come from your own Nature, not from the object side. Keep your breath as normal as possible, don't close your mouth. You can use the Three Eye Gazes for morning, midday and the afternoon in the darkroom, too.

First of all you have to do this, and then you will experience which is better for your own practice to make the visions come more clearly.

There are Three Postures for the body:

- 1) The Lion Posture<sup>37</sup> - the Dharmakaya Posture;
- 2) the Sambhogakaya Posture and

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<sup>37</sup> Lion Posture is Dharmakaya Posture



3) the Nirmanakaya Posture.

The general posture is the Rishi Posture. If it is comfortable for you, put your knees up with the soles of your feet touching the ground, some of you are staying like this and showing that posture already. So you can keep in that position and bind yourself with a rope or something so that it is comfortable. If it is too tight and uncomfortable, don't force yourself – it is just a little help. The main thing is that you are concentrating on your realization of Nature; that is very, very essential, but whether your body is loose or tied up or lying down doesn't make much difference. You can use these Three Postures. The Rishi Posture is also called the Nirmanakaya Posture. Whatever you do, it can be helpful for beginners, but for most practitioners it's not so necessary to do something for the body posture; try to integrate at any time except when you are driving. You must be careful then. Otherwise you will say that you were deluded by your practice and crashed! That is not good.

But anyhow, keep the eye gazes in the three levels, keep the body posture, keep your breath as normal, and try to keep your mind completely in Nature. Whatever visions come, don't care whether they are good things or bad things, or if nothing comes, don't worry, you are OK. If something comes, you must realize that it is evidence of the power Nature has, of how our life and the universe are created from Nature; nobody else created it. In general, human society has a normal creator and an individual creator; two things. The normal one is like the normal, general explanation of Dzogchen – Nature and clarity, something normal. The individual or private one means that each individual has Direct Introduction. So both the general one and the individual one go to the common and private.<sup>38</sup> That is Tho-gal practice, and the important thing is that you use it as evidence; that is the method and purpose of Tho-gal.

OK. Maybe ready for the Water Offering?

**10<sup>th</sup> September**

The next chapter is in Three Groups of Seven.

'Prostrations to the great knowledgeable and self-liberated Dharmakaya!'

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<sup>38</sup> I.e. common and private visions.

This chapter is also similar to those before – everything is describing the Natural State all the time. For example, if you have one computer, you can explain so many difficult things on it. In a similar way, we are explaining the Natural State day after day. Don't think that we are teaching something else. It is very similar. But it is quite complicated – more so than a computer!! A little part (of what we are teaching) is similar in many, many Schools and traditions but the real root of Dzogchen is very complicated. It is explained in many, many volumes so we have to study for years and years. Maybe you think you are foolish and not very bright and that's why it takes you a long time. Maybe you think that we are very clever and don't need to study for long, that we can understand in a short time or something. You might think like this, but it is not really true. A very little part of the explanation of Nature is similar in many Schools but it is really very hard to say it is completely the same until you know perfectly well; then you could compare. Otherwise if you only see a little part you can't say there are similarities; it is rather difficult. You see, all humans have the five lamps – a head, two arms, two legs - a cow is (also) similar, it has a head, two legs and two arms or something, but it is difficult to compare. First you need to know perfectly. A little part is similar everywhere; there are similarities in small things, but you can't say directly that this is the same. From the beginning, it looks easy to search for the mind and the method used is very common. It comes to Nature.

So that is searching for the mind, but we have Sutra and Tantra. According to the Bönpo tradition, in both Tantra and Dzogchen, the view is searching for the mind. In the case of Sutra, there is the Theravada system and the Mahayana system. In Mahayana, there is the Chittamatra view and the Madyamaka view and they can all check and see emptiness or nature; that can be found from any kind of object. There are very many differences, but in the future you may hear that Madyamaka, Mahamudra and Dzogchen all have the same View. The methods are different. In early times, in Nyingma, Longchen Rabjampa and the Bönpo tradition were all completely different Schools and Views – not the same. There is evidence, too. So sometimes it explains very clearly and you have understood the Natural State very well; sometimes it says something else. But don't be upset. For practising, what we have been explaining for days and days is just enough. Besides there, don't decide or be satisfied by yourself; you still need to study besides meditating. There is not much to do for meditation itself - there is no need to do anything

in addition, no need to remove anything, neither waxing nor waning – nothing. Just keep it as it is, that is enough. Then besides that you must know what you are doing, how to develop it and what its qualities are, what the purpose of practising is. If it develops, what is there going to be? What is the benefit? Who said this? Who taught it? What is the purpose of knowing it? It abides in all sentient beings, but still it doesn't help at all – someone goes down to hell, someone goes up to paradise, but Nature is always there, so why does it matter to practise? There are all kinds of things which you must know besides meditating, but during your meditation time there is no need to think about what it is, or anything. But if you don't know these things and Nature abides with you, it doesn't help at all; all sentient beings have it but they still go down to hell and have sufferings and miseries. So it is necessary to study besides, and to practise the Preliminary Practices. Dzogchen doesn't need it – maybe you have often heard that Dzogchen is quite free. I met somebody who said that Dzogchen Masters say it is completely free, you can do what you like, yet you say, 'do this, do that', so maybe you are not clever or are not a qualified Dzogchen Master. That's what they say. Maybe it is true, Dzogchen doesn't need to develop anything, but the person who is not Dzogchen yet, the practitioner, must purify and try to become a qualified practitioner. So therefore it is necessary to do something besides there. So keep all these things in mind. Now we are explaining Nature again. It is like a computer, set it in front of you and then explaining it.

**i) Seven Wisdom Points to Explain Nature:**

So, first of all, set Nature there and then there are Seven Wisdom Points to Explain Nature:

- 1) Leave Nature itself as it is. Don't integrate anything else into it; there is no need to add good things, there is no need for bad things - nothing. Leave it as it is. That is the first point.
- 2) The second point is that whatever thoughts come spontaneously, don't follow anything, don't recognize anything. Try to be stable as usual. That is called 'the wisdom which meets and goes inseparable'. That is the second point.
- 3) The third point is that everything appears spontaneously from Nature into Nature and never goes separate. It is called 'wisdom comes as one taste'.

You can explain it like soup: one taste, but many different ingredients are put inside! So there are many visions, many different

activities, but everything is influenced by one Nature. Don't be mistaken about 'one Nature'. Not all beings have the same one Nature; each individual has their private Nature, but the explanation is general. Usually I say it is like cutting bamboo; if you cut down one bamboo stick, you see it is empty and you know that bamboo is hollow. You don't need to cut down every bamboo stick. So the Teachings give explanations on general Nature, but the private one is individual. So when visions appear – even our normal life is part of visions, but if you use Tho-gal methods you will have visions. Sometimes beautiful things appear, sometimes ugly ones, but whatever appears, you don't need to choose, they all have the same quality because they all come from the same root, and it doesn't make much difference for Nature itself whether there are good things, bad things – anything – thoughts of compassion or Bodhichitta, or the worst things like anger or desire – whatever comes, they all come from the same Nature. One person has one Nature and sometimes anger comes or sometimes compassion comes, but they both come from the same root of Nature. When it appears, the influence of the Natural State is never lost. So it is the same thing. When either anger or compassion liberate to Nature, it is not worse after anger nor is it better after compassion; it doesn't make much difference because inseparable Nature is always the same.

Then there is a quotation from the Teachings of Longchen Rabjampa, a very popular one: 'If you look at the sky, whether a black cloud comes or a white cloud comes, they both cover the sun'. That is the quotation and example. It is very suitable. That is one thing. This example is not his own composition, but he quoted it in the eighth century when there was a competition between Hwa-Shang Mahayana and one of the Indian scholars Kamalashila. They both debated<sup>39</sup> and at that time, what Hwa-Shang said was recorded in several books and Longchen Rabjampa quoted from there, but there are still more quotations in his work saying that Hwa-Shang must be true.

In those days, the Indian Master had no experience of Dzogchen but Hwa-Shang's background was Dzogchen, so he quoted this and also said that if a gold chain or an iron chain binds your hands, the pain is the same; it isn't better with a gold chain neither it

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<sup>39</sup> That was at the time of Tibetan King Trisong Deutsen. The debate was staged in order to decide which model of Buddhism (Chinese or Indian) should be followed in Tibet. Hwa-Shang was defeated because he wasn't trained in the Buddhist logic while Kamalashila was an expert in it. Hwa-Shang taught the Doctrine of Sudden Enlightenment. After he lost in debate he had to leave Tibet.

is worse with an iron one. So in a similar way, whether the thoughts are good or bad, it doesn't make much difference. That is what Hwa-Shang said in his Teachings and it was quoted by Longchenpa. Longchenpa trusted Hwa-Shang and realized that he wasn't bad at all, his background and view was Dzogchen. But all the rest of the Tibetans were completely against Hwa-Shang saying he had a completely wrong view and almost kicked him out of the Buddhist (order).

- 4) So to continue, all kinds of visions - pure or impure – they are all encompassed by the Self-Awareness, Natural State and if they are encompassed by Nature, they are called 'Self-Wisdom Awareness'.
- 5) Clarity and Nature are inseparable and together they influence all phenomenal existence and that is called the 'Wisdom of influence on Emptiness and Clarity'.
- 6) Another thing is that when you keep in Nature and visions appear spontaneously, it doesn't matter if they are good-looking or bad-looking, everything is equally encompassed by Wisdom of Perfection. Therefore everything external is Empty Form and everything internal is Empty Form. That is one point.
- 7) The last point is that the non-stoppable Wisdom and Clarity influence external and internal existence. There is no separation.

So those are the Seven Points which explain Nature.

**ii)** After, there are Seven Points to Introduce Nature:

- 1) First of all, to introduce all phenomenal existence as Nature, as Mind.

That needs to be explained a little bit. I said that usually, all phenomenal existence is created by the mind. Like for example a car. We are always saying and thinking that a car is something which moves. Everybody knows what it is, but if you look to the object side you can't find the real car; all the pieces have different names and serve different purposes. So if we just look briefly, we could see the car, it is there, you can buy it, sell it, drive it, everything. But you could ask, 'Where is the car, the real one?' If you look at the outside, there are some metal sheets. If you open them, inside there are many



small pieces of iron or metal. So where is the real car? Everything has a similar structure and is just called by a name. If you look back to the creator, mind, it disappears and you can't find anything. You can't say, 'I have disappeared'; you are there, but if you search for yourself, you can't find it. But still there are several consciousnesses which perceive, and even though you can't find anything there, still they perceive very tightly and concretely that 'me' is very important. That is Ignorance.

2) Another thing is that without explanation you are calm, and when you search, you can't find anything, so what is next is the Unspeakable State. There are two things happening. Ignorance only temporarily exists, and when you look back, both the searcher and the searched disappear. Where they disappear to is Nature; that is the Base from which it emerged and it is called 'the Nature which has the power of Perfection', Lhundrub. So you must know that.

3) 'To introduce' means that if you realize this properly, first of all you have to understand that after thoughts or activities – it doesn't matter if it is anger, that can show you clearly – look there: who is looking there? You created the looker, the watcher, but you can't find it. Where are you looking? You try to look at anger but you can't see anything, so who is watching and what they are watching are both liberated to Nature at the same time; that is real Nature. After they are liberated, you can't find anything and for a moment the Unspeakable State is there. So that is the Introduction.

4) This State has clarity and unification – everything is in there. Clarity means that after you are completely beyond consciousness, who knows whether you are still alive in that state, whether there is freshness or stability? Itself knows itself. Without subject or object it is self-clear and everything is in there. That is the Introduction.

5) Once you have realized that all thoughts are liberated and you are in the State, thoughts soon appear again. At that time, it is just as if some other reflections appear in a mirror. The mirror doesn't change, and even though you can see the reflections, you can't use anything; it is just the mirror. So in the same way, whatever appears from Nature, once you realize it is Nature, it is liberated into Nature, but again more and more appear. Until you come up to the final goal, it is not easy to purify thoughts. If your realization and meditation are stable,

then they can become less and less. When they appear, you must think of them as being like reflections in a mirror. Just as the reflections are not far from glass, so all phenomenal existence – the senses internally or consciousness, everything – is encompassed by Nature. So that is called ‘the visions and Nature are not separate’. You can’t make them separate. That is the introduction. So that is what the text says. I have taught it to you, but what you do depends on the individual.

6) Then, Self-Awareness is there and all phenomenal existence appears to it. All phenomenal existence is not far from Awareness. Awareness has no object because it encompasses everything, so it is not separated into objects. Objects are not independent from Self-Awareness; it encompasses all kinds of existence. So you can’t find anything which is separate from Nature. That is called ‘the Introduction to unborn objects’.

7) Another point is that it is not possible to recognize any end to the unborn objects and that is un-explainable State. So that is the whole thing, the Introduction.

### **iii) Seven Points to introduce the Nature which Abides in You:**

1) First of all, your Nature is clear and without thoughts; it is beyond thoughts. Even if it goes beyond thoughts, it is clear itself. That is the first point.

2) The second is that Nature is like a mirror; all kinds of visions emerge from Nature and are seen by Self-Awareness. That is the second.

3) The third is that this Nature is like a wish-fulfilling jewel; so many things can emerge from it. But this Nature can only be found by itself. That is the third.

4) The fourth is that everything is encompassed by Self-Awareness. You could keep Self-Awareness and then everything is encompassed by your own practice. That is the fourth, I think.

5) Then after this, there is no external or internal for Nature; it has no doorway, no backside – it doesn’t make much difference.

6) Also, Nature is impartial – everywhere is equally encompassed. So that is called ‘Great Love’.

7) Also, this Nature doesn’t change; clearness or dullness make no difference, it is always the same Clarity – clear and pure. That is called Basic Buddha.

So this chapter is finished. While you are checking and correcting – tea break.

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The next chapter starts with ‘Prostrations to the Great Realization of liberated Dharmakaya!’

Drenpa Namkha’s Teachings are the Four Groups of Eight Points of Experience and the Final Teaching of the Eight Points.

**i)**

- 1) First of all, everything which exists is connected with mind, mind is the creator and mind itself is liberated into Nature. External, internal, everything which it creates is encompassed by Nature and Nature cannot be recognized by any consciousness. If you understand in this way, without using consciousness to recognize it, then that is the understanding of the Final View; it is the real Final View.
- 2) If a person has understood that all the five senses are non-stop and clear but doesn’t follow them and remains stable in the State, then that is the point of Meditation. So that is the Final Point of Meditation.
- 3)...<sup>40</sup>
- 4) If a person has understood that all phenomenal existence, including internal things, has no inherent existence, then that is the Final Point of Experience of Knowledge.
- 5) A person who understands Nature without thinking ‘I have understood Nature!’ or ‘This Nature is like this’, ‘That is not right’, ‘This is right’ – if you have understood without any thinking, perceiving, grasping, holding, focussing, nothing - then that is the Final Liberation of Understanding.
- 6) Whoever understands that there is no separation of any activities, thinking or Schools and has understood without any partition, that is the Final Drub-tha<sup>41</sup>, Final Level of View.

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<sup>40</sup> Rinpoche seemed to miss this point. Here is quote from Khenpo Tenpa Yungdrung’s Commentary on the same text, Shenten, August 2005: ‘If you realize that all your actions are Union of View and Meditation – that is Supreme Activity.’

<sup>41</sup> Tib. grub-mtha’

7) Whoever is not deluded but has Self-Clear Awareness; that is the Final Point of Experience.

8) Whoever can remain stable in the State, no matter what visions come, he doesn't follow, expect or doubt anything; he just leaves them and they self-liberate. This method is understood and that is the Final Fruit.

OK. That is the First Group of Eight.

**ii) How to Practise the Final Eight Points of Teaching:**

1) First of all, how to understand, how to control phenomenal existence. You could see them as a reflection in a mirror or like a small child who sees things without recognizing them. So, in a similar way, as you are keeping in Nature you can see and hear everything, but you don't want to act or grasp or refuse anything. That is the First Point of Teaching.

2) Another thing is, we have already talked about the poor old lady. She has found her treasure and since then she has not had any more worries. In a similar way, when you realize Nature, you are just satisfied by yourself and don't expect to receive anything in addition. It is normal to practise in that way.

3) There is a bird which searches and checks which place is safe and without disturbances before it lays its egg. It searches many, many places before it makes a nest, but after checking everywhere, she finds a safe place and makes her nest and after that she has no doubt and always comes and goes to the same place. So like this, you have to check Nature properly, and afterwards, you don't doubt anything but you trust what you have found, what you have understood. That is the example and the real meaning.

4) Another example is that a lion is not frightened by a fox. So in the same way, once you have realized Nature and have some experience, whatever contradictions or stories come, you don't need to be frightened. So first of all you have to understand clearly and then you don't need to choose any other things; you are satisfied that this is the View of Dharmakaya and you can't find better than this.

5) This Nature is clear brightness. It is like a lamp which is lit inside a pot; the light doesn't come out except through some small holes somewhere. In the same way, you yourself, your

Nature, is clear and bright, but no-one else can see it. So that is the example and the meaning.

6) Another example is that a great king stays in his palace without expecting to get anything else; everything is perfect, he is completely satisfied and doesn't hope to get this or that; he himself is satisfied. So in the same way, the practitioner of Dzogchen doesn't expect<sup>42</sup> any objects; everything is perfect in your Nature and you have to be satisfied. Maybe you need some money or something – that is different (laughter).

7) Another example is a very sick person who is nearly going to the coffin – he has no choice, he has to go to one place where they have arranged. <sup>43</sup> So in the same way, this practitioner has no choice, he only practises One Single Point; there is no choice, not the time to choose.

8) Another example is that when a hawk comes to pick up a pigeon he has no doubt and can easily catch it when he sees it. In a similar way, the practitioner who has thoughts emerging and coming up can leave them to liberate by themselves without any doubt. That is a little bit different, but that is what it says.

OK. That is the Second Group of Eight.

**iii) The third is, Introduction to How Our Own Normal Visions are Deluded:**

1) First of all, you don't understand that all our phenomenal existence including our property, seeing, hearing, taste, smells and touchable things – everything is deluded just as a mirage is seen as water, but when you go there, you can't find any water. So that is similar. (This is) the first example and the meaning.

Our phenomenal existence is delusion, like taking a mirage for water. If you go there and try to get something, there is no essence, no reality.

2) If you don't know (that) our phenomenal existence is delusion, you are like a person who sees a rope in the grass

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<sup>42</sup> I.e. hope

<sup>43</sup> I.e. to the cemetery



and takes it for a snake. In a similar way, we are deluded like a person who sees a snake in the grass.

3) Our condition is that we are always thinking, grasping and trusting objects, and the example is of a parrot which eats poison. It looks edible, but he ate it and killed himself. So we see nice objects and use them, but we circulate in Samsara and that makes suffering.

4) We are all deluded by the fact that although nothing exists inherently, we still trust (that things are real), like a thief who came to an empty house which looked nice. He tried to steal something and destroyed the door, but there was nothing inside. In a similar way, we are following objects, but reality is nothing.

5) A normal person always sees things, grasps them and follows; he hears things, sees things, smells, tastes and touches, but he doesn't know that they are without use like Hedewa or this is like a skeleton, a scull; it has eyes, nose – everything - but it doesn't act at all. So in a similar way, we have all our senses acting, but there is nothing to get. A scull doesn't get anything, and in a similar way, consciousness is acting, but the senses don't work.

6) All our thoughts – everything - can be grasped and lead to desire, anger pride etc. But once you have realized that, you will be as sorry as if you ate some poison without realizing and can't do anything about it afterwards because it has gone inside. In a similar way, once you acted and grasped at everything, even if afterwards you realized it was mistaken, you can't do anything about it unless you have the medicine of practising the Teachings.

7) So, the senses and consciousness should be controlled like a child; a child sees everything but doesn't recognize anything, good things or bad things. If a child sees gold, he throws it; he doesn't grasp it as anything special or feel desire for it. So the practitioner has senses and thoughts, but since you realize that there is no essential or concrete existence, you feel as a child.

You mustn't do that artificially, but it will appear spontaneously once you have realized the real Nature. Don't stop anything, don't grasp or want anything – nothing.

8) So that is how to control the senses, and practitioners do it. You can see everything, hear, smell taste, touch etc, everything is there, but you yourself don't follow anything, don't recognize anything, don't stop anything, don't try to get anything. Don't worry, and don't hope. Leave them. Like a man who has taken out his heart; he is dead, a corpse, so even though the eyes and everything are there, they don't act or do anything. It looks like this, so a practitioner must do like this. But it doesn't mean commit suicide!

**iv)**

- 1) The way to liberate all the objects is that when you see forms through your eye, leave them and they themselves liberate by themselves. That is called 'the unborn vision goes to Nature'.
- 2) When you hear sounds, let them self-liberate. That is called 'the unborn visions liberate into Nature'. This is second.
- 3) When smells come to the nose, leave them and they themselves liberate into Nature. That is called 'the unborn visions liberate into Nature'.
- 4) When taste comes through the tongue, leave it and it self-liberates into Nature where it appeared from. That is called 'the unborn visions liberate into Nature'.
- 5) When touchable things are felt by the body, if you don't follow or check, they liberates by themselves to the Unborn Touch.
- 6) So all the visions, everything, is liberated by itself. Where is it liberated? It is not far from their Nature. It comes from Nature, to Nature and is liberated into Nature; there is no separation between the conditions and the State. So that is called 'liberated to Unborn Nature'.
- 7) In the same way, all names – whatever you say – are finally liberated into Nature. That is called 'all names, sounds and speech are liberated into Unborn Nature'.
- 8) All thoughts – good thoughts, bad thoughts, all remembering, it doesn't matter – they are all liberated to Unborn Nature. That is called 'everything liberates to Unborn Nature'.

That is the Fourth Group of Eight Points.

OK. Now all this is talking about Nature and hopefully you have understood something from there. If you need to ask questions, we have a little time.

**Q:** You spoke about Bodhichitta but I was wondering if Bodhichitta and Impermanence can lead you to a different state of mediation if you do it first. Is it better to think about Impermanence?

**A:** You mean, thinking of Impermanence? If you practise thinking of Impermanence, that is good, first of all you must practise Impermanence. But that is nothing much to do with what we are talking about. We are talking about Nature, very far away, in Dzogchen, right at the top. But yes, you can practise it and it is a good thing to practise Impermanence at the beginning, the realization of the truth of karmic cause etc. That is going step by step, and we come right to the top. It is a good thing, but nothing much to do with what we are doing here. This morning I was saying that you have to think that all thoughts are not true. That is quite different you see; here, we are trying to find the essential Nature whereas Impermanence or Bodhichitta are coming in through the doorway and then you come right up to the top. They are a good thing for someone who is getting to be a practitioner. In this case, we don't refuse or grasp anything and there is no need to practise in a particular way. Particularly yesterday I said that Refuge, Bodhichitta, Compassion, everything is in here; we don't just expect it to be here, there is real proof. This is beyond thoughts. All the negation of Bodhichitta, Refuge, the truth of karmic cause – these are not negative. Once you realize this Nature and progress, then all negative things are spontaneously purified, so that is good enough. If you have no negation of Refuge or Bodhichitta, then you are all right. In the practise of Dzogchen, nothing is refused, so if besides there you are able to integrate with reciting or visualization, you could do everything, but if you are facing one side and wish to practise in the Dzogchen way, then it is very important to try to practise with Nature and develop it to make it as clear and as stable as possible. That is the main thing. Then beside there, whatever you do for visualization or reciting mantras is a good thing, but the best thing is to try to make one side stable, the Natural State. You don't need to search for any particular places, but any time you could, try to integrate. That is the best way.

**11<sup>th</sup> September**

This chapter starts with Three Groups of Nine:

First of all, 'Prostrations to the Great Liberated Kuntu Zangpo!'

This was also taught by Drenpa Namkha himself, and these Teachings teach how to integrate and how to practise once you have realized the Natural State. So it is quite important to listen carefully. You yourself keep in the Natural State, and when the Teaching comes to you, try to correct yourself. That is needed here, otherwise if you are just watching, you cannot see Nature in front of you, so it is better to keep yourself in the Natural State, and then when Teachings come to you – examples, introductions, whatever comes – you can correct by yourself. That means that you can correct your own experience according to this Teaching. You have to check; nobody else can check.

**i)**

1) The example is like space; there is no end to space, no partition. The meaning is that when you are keeping in the Natural State, it has no edge, no centre, nothing to recognize and nothing explainable. Just leave it as it is. So that looks like space.

2) The second example is that of a king who stays on his throne. He doesn't expect to get anything or to lose anything. Maybe he is thinking about something, that is not being disputed, but he doesn't expect to get things or worry; he stays without any expectation. In a similar way, when you are keeping in Nature, don't try to add anything, there is no waxing or waning, nothing; just leave whatever comes. So if you keep this continuously, that is called Meditation, or in Tibetan, Gompa, Gom.

3) The third example is that when you come to an island of gold, everything is gold. There is no need to search for gold – everything is gold. And there is no need to search for anything else as everything is gold; there is plenty of gold there. So in the same way, when you have realized Nature and are stable enough, everything is in Nature and stays there. So you could integrate everything – all the activities of body, speech and mind, everything is integrated into Nature.

It is not possible for beginners to do this, but when you are an advanced practitioner and are quite stable enough, at that time you could integrate everything with the realization of Nature, so all activities and everything become as illusion or Empty Form. Empty Form has been realized, and so for the advanced practitioner who has this knowledge or experience, everything has become as illusion.

4) OK. The next example is of a knot in a snake; it opens by itself, no-one needs to undo it. So in the same way, when a thought spontaneously appears, it liberates itself to Nature by itself; you don't need to do anything, just as no-one needs to undo a snake in a knot, it opens itself. So you just leave whatever thoughts come – it doesn't matter if they are good thoughts or bad thoughts - just leave them, and soon after they themselves liberate themselves into Nature. That is one thing. It is called the Fruit. While you are practising, if some thoughts come, this is advice about what you can do.

5) The next two examples are of a crystal ball and a lamp. Whatever reflections come onto the crystal ball, the ball itself never changes. It doesn't matter if a red colour comes or a white colour comes, whatever colour comes, the reflection comes into the ball, but the ball never changes. That is one thing. Another is that the ball is pure, always pure. If some dirty reflections come, it doesn't get dirty; it doesn't change the crystal ball at all. The meaning is that whatever good thoughts or bad thoughts come from Nature into Nature and are liberated, they don't do anything to change Nature. Like the crystal ball. So you can correct. Before, I said you have to understand and compare with your experience of Nature.

The second example is of a lamp. If you light a lamp, it is itself clear; you don't need to add anything else to make it light or clear. That means that Self-Awareness is spontaneously self-clear. There is no influence from any kind of knowledge, knowing, senses or consciousness, nothing. It is completely beyond consciousness, knowledge and wisdom. It is itself Wisdom, Clarity and aware of itself. We use the word 'aware', but there is no object or subject. Usually the English word 'aware' means knowing something, but this isn't the real meaning; it is 'itself aware of itself'. We are explaining, but there is no real knowing or knower or known – no object and no subject.



OK. That is Dam-tsig<sup>44</sup>. It says you should always try to keep in that Nature. That is faith<sup>45</sup>, the real faith of Dzogchen. If you count, there are four different faiths, but this is the main one, how to spend, be familiar and try to be stable – you always have to remember and try to keep this; this is faith.

6) The next example uses a peacock feather. On a peacock feather we can see different colours and different shapes, but they are all on the feather; you can't take them separately. Everything is on the feather itself – different colours shining, you can see wonderful and interesting things there. That is the example. The meaning is that when you keep in Nature, all phenomenal existence such as forms, sounds, smells, feelings, tastes, touchable things – everything is as the peacock's feather.

Everything comes from Nature, everything is integrated with Nature and then finally everything is liberated to Nature. So you don't need to recognize or follow anything. Leave them and they themselves are like the colours of a peacock's feather. They are shining and wonderful, but there is no need to distinguish this or that; leave them, and they themselves are in Nature, brightly and clearly there. You don't need to recognize anything, no need to change anything, don't do anything. Usually we speak about Empty Form, and everything goes there. That is called, 'all phenomenal existence is as Clear Light. You have to have experience of Nature together with that. When you are keeping in Nature stably and clearly and all phenomena which exist are shining bright and clear like a peacock feather, leave them. That is how to keep and how to handle phenomenal existence.

I will explain a little bit more. Here, it is talking about general visions, but according to the practitioner<sup>46</sup> there are two different visions. When you use Tho-gal methods, you will have the experience of visions coming, but whatever visions come to the practitioner, you can't show them to the next person. For the practitioner, everything is clear and looks like what he sees normally, but he can't show the next person. That is because the visions only appear to Nature. Nature is

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<sup>44</sup> Tib. dam-tsig

<sup>45</sup> I.e. samaya

<sup>46</sup> I.e. on the practitioner's side

separate, you see. The practitioner's Nature has appeared and can see itself, but the next person is not the practitioner and doesn't have the same attitude, so he doesn't see them. That makes a great deal of difference, you see. If there are two people in the darkroom, whatever one person experiences as visions cannot be seen by the other one. That shows that they are separate. I am always saying that the general Nature is very common, but the private Nature is connected with your own consciousness or mind. So that is evidence.

The second type of vision is normal vision; one person can see the clock, everybody can see the clock. That is common vision. But both of these – pure vision and common vision – come from Nature, have a similar quality, come to Nature and are liberated into Nature. Everything is the same, finally. But while we are following consciousness and the object side, at that time we are not integrated easily. So if your pure vision is growing more and more stable and clear, then finally your own vision – common and private – clear or pure, everything becomes as one. So that is the final goal.

7) After this, the example is of a traveller who went outside and when he came back and saw his own country, he had no doubt as to whether it was his own country or not; he knows very well and he has no doubt. It is very much similar when you realize Nature.

From the beginning you must learn clearly how to search and find the real things, and how to realize them afterwards, and once you know perfectly well, and have been introduced to the real Nature through the Teaching and an experienced Master according to the text – a real text, a trustable text – then through this, when you understand and can realize that your experience and the Teachings completely agree, then from that point on, you don't need to doubt anything. Always just keep on and on. That is the only thing to do; there is no need to always go back to the beginning year after year.

8) After this, there is the method which is used to turn copper or some other metal into gold. Maybe this gold is artificial or something, I don't know. Maybe there is a chemical used with copper so it can be turned as gold. That is the example. For the practitioner who has experience with Nature, when the Five Poison Consciousnesses spontaneously appear and come up, what to do is: don't do anything, leave them and they can't

leave any traces behind. If they don't leave any traces behind, then that means there are no karmic traces – whatever emotions or if the Five Poison Consciousnesses appear, they themselves appear but are liberated into Nature, so they will turn into Wisdom Nature. So that is the example.

9) Another example is Indra, the Hindu god. He doesn't expect to get any new things. Maybe he didn't have a computer, I don't think so! (laughter) But the text says he doesn't expect anything, because everything is perfect for him. But I don't think he has a car: he uses a chariot. The text says this; it was written in ancient times. So he thinks that everything which exists is his property, so in a similar way, while you are keeping in Nature, everything appears perfectly spontaneously from Nature, and it liberates itself. That is only how to control phenomenal existence, you may think that everything is your property but perhaps you won't get food for lunch; you don't have anything but you think 'everything is my property'. You think about big things, but you don't get small things, you don't get anything for lunch! OK, that is the last example.

**ii) After this (comes) How to Habitate<sup>47</sup> with Nature While You Are Meditating. There are Nine Explanatory Points:**

1) First of all, when you are keeping in Nature without being disturbed by drowsiness or agitation, meanwhile your Nature is very bright and clear and clean; there is no attachment, nothing. So you realize that, and if you lose this kind of quality, you have to check again, but if it is continuously clear and stable, then you don't need to check anything. So you yourself need to check and measure these things. That is the first one.

2) The next one is that while you are keeping in the State, there is no need to search for anything additional. That means that until you are a great or advanced practitioner, don't try to add recitations or purification; nothing needs to be added. Just try to be stable and perfect. That is called Tun-me<sup>48</sup>, just habitating with Nature without doing anything.

3) Another point is that while you are keeping in Nature, it is clear and stable, but don't try and integrate anything else into

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<sup>47</sup> I.e. remain

<sup>48</sup> Tib. bstun-med

this State. Don't try and change anything, just leave it as it is, and this State is called the Great Equanimity.

4) The next point is that all the visions of phenomena – external, internal, everything – appear as Empty Nature. That is called 'emerged with Great Wisdom'.

5) If you leave it as it is without changing anything or doing anything, that is called 'the habitant which self-appears clearly'.

6) After this, keep this State as it is, so it has no name 'negative' or 'positive'. Anything can be explained. So it is called 'habitant with greater Wisdom'.

7) Sometimes Dzogchen explains that there is no separation between Samsara and Nirvana. That means that they are both equally integrated with Nature, so that is why it doesn't make much difference. Here it also says that Nirvana and Samsara are inseparable.

That means that if a practitioner has experience in Nature, in Nature there is no good, no bad, nothing; everything - Nirvana, Samsara, happiness, suffering - is equally encompassed. Otherwise, many other Schools are against saying that Samsara and Nirvana are equal and not separate, and then most people are so upset and against this. So you really have to understand something and not talk about this in public; if you do, it causes you to collect sins. It is very dangerous, you see, without any reason you will collect so many negative actions. From this cause, things are created (and people say then that) if you save life or kill life, both of them are the same. This leads to contradictions. So you have to be careful with this kind of thing and understand the real meaning. The background or Nature is the same, but good and bad are not the same; the *background* is the same. Both Samsara and Nirvana are equally encompassed by Nature, so Nature is not separate, there are no differences. But Samsara and Nirvana themselves are different so Dzogchen doesn't say Samsara, Nirvana, happiness and suffering are the same; it never says that. But the background, Nature, is the same. So you always have to be careful and understand, and not just follow the words, otherwise it could be very harmful.

8) Another point is that Nature itself is completely pure; it cannot be integrated with neither virtues nor negativities because Nature itself is completely empty. Therefore it is

impossible to keep traces. That is called ‘the Nature is called Basic Buddha, Basic Dharmakaya’. So many visions come, many visions emerge, and they are self-reincarnations. That is one point.

9) Another point is that enemies and friends are all equal, similar. That means that they are both equally encompassed by Nature and so they are equal. Otherwise it doesn’t mean that the Dzogchenpa can’t distinguish between an enemy and a friend; he can understand that, but when he is in Nature, naturally there is no separation into enemy or friend. So that is called the habitant with Great Equanimity, Nyam-pa Nyi<sup>49</sup>, Equipoise.

### **iii) The Nine Points of ‘not to be born’:**

1) So first of all, Awareness itself is not created by cause. That is the first one.

2) The second one is that nothing is far from empty, Unborn Nature. That is the second.

So after this, maybe up to now you have heard some strange things. Nature itself is beyond consciousness and senses. OK? If it goes beyond senses and consciousness, you can’t explain what it is because it doesn’t come to consciousness, so if it doesn’t come to consciousness, you can’t say what it is or what it looks like; it is impossible to explain, so that is why it says here: ‘not born is not born’.

3) That which is born is not to be born.

4) So for the future, what cannot be born is not to be born.

5) All visions, all external or internal phenomena, are not to be born;

6) Emptiness and Awareness are not to be born.

7) All the Philosophical Teachings are not to be born; the Paths are not to be born.

8) Experiences are not to be born.

9) Everything is not to be born. That means that everything is absolutely encompassed by Nature. Nature is never to be born.

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<sup>49</sup> Tib. mnyam-pa nyid



These were all explained very clearly by Drenpa Namkha but besides there, I wanted to say to all the people who have been hearing this for days and days that it is very essential Teaching, and for the future you mustn't talk about this publicly. I wanted to ask everybody that. If you do that, it is not good because this Teaching has been guarded for many, many centuries, century after century right up to now. It has Guardians who preserve it. Invisibly, there is an owner, very powerful ones, so you have to practise yourself and don't use this topic for public talks and don't mix it with any other methods or this or that; it is not necessary. I wanted to ask everybody that. Also, don't use it for jokes. Don't make jokes about it.

OK. Tea break.

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So again I am going to say some more things. The next chapter begins:

'Prostrations to the great knowledgeable self-liberated Kuntu Zangpo!'

Drenpa Namkha taught Five Groups of Ten, and this Teaching will come now.

**i)** If you deceive yourself, you will be pulling Buddha's leg<sup>50</sup>. There are **Ten Points** about this:

- 1) When a great, advanced practitioner is very clear, stable and familiar with Nature, his own Nature, then all beings of the universe come as his enemy. If you deceive yourself, that is pulling the Buddha's leg. That means that if you understand Nature but don't practise or keep it properly, it is pulling the Buddha's leg, giving him a bad reputation.
- 2) Since you understand this real Buddha Nature which is the View of Dharmakaya, whatever circumstances come to you, even if your life is threatened, don't lose your trust and understanding. If you lose what you have promised, then you will be pulling the Buddha's leg.
- 3) The real, serious practitioner doesn't expect to get a good reputation. Don't be motivated by wanting to gain a good reputation. If you do this without practising or trusting the

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<sup>50</sup> This is an English expression which means to fool someone

knowledge you have found, then you will be just following ordinary competition and the race for degrees; you yourself will be deluded and it is also pulling the Buddha's leg.

4) If you are an advanced practitioner who practises with reality, don't be in competition with others, don't be jealous or proud. If you do, you yourself will be deluded and it is also pulling the Buddha's leg.

5) The practitioner practises Great Nature and Great Compassion together and does something for sentient beings. If you lose Compassion and don't help beings, then you are also pulling the Buddha's leg.

6) The practitioner doesn't think that all phenomena – external and internal – exist without Nature; if you lose trust and believe that all existence is not connected with Nature but grasp and desire all properties without losing or stopping desire, anger and other emotions – if you follow this consciousness, it is also pulling the Buddha's leg.

7) A practitioner always has to think during this lifetime and try to achieve Buddhahood. For that reason, you always have to check and be careful and not mix your living condition with any messy things. If you lose your own promise and do messy things, then you yourself are deluded and you are also pulling Buddha's leg.

8) Another one. Whatever a great practitioner does with his body, speech or mind, he realizes that everything is from Nature. If you lose your integration with Nature, then you are deluding yourself and also pulling the Buddha's leg.

9) The practitioner must keep faith with his own Master and the Three Jewels; if you lose your faith, you are deluding yourself, and also pulling the Buddha's leg.

10) If you are an advanced practitioner, you must still keep and follow the vows of your own Master and respect him as Yungdrung Bön, the Siddha of the Swastika. That is one of the Sambhogakaya manifestations, a synonym of Shenlha Ökar. If you don't respect your own Master or the Lineage Masters but have confrontation with your Master and make him annoyed, you yourself are deluded and you are pulling the Buddha's leg.

**ii)** So, OK, after pulling the Buddha's leg, there are the Ten Points of (139 3.50) Yin-pa chi<sup>51</sup>. Yin-pa means 'it is'. Ten Points of Yin-pa:

- 1) So first of all, Nature is not hidden anywhere but it is not easy to see.
- 2) Nature is not far away from you but you don't recognize it easily.
- 3) If you leave Nature, it becomes clear; if you try to check it, it goes away.

That is very important. It means that if you don't do anything, don't think anything but just leave it as it is, then Nature is clear. If you try to think how and what it is, or something, then it goes away because consciousness can never see Nature, it has nothing to do with it. Nature is far away, beyond consciousness. Consciousness can do nothing. So this is meaningful; I don't know how you understand it, maybe you think it is some strange words.

- 4) All sentient beings are roaming round in the Six Realms of Samsara, but wherever you go, you will never lose Nature; it will always be with you.
- 5) Any kind of visions which appear in front of you cannot change Nature; Nature is unchangeable, it is always with you.
- 6) Nature has nothing material, and no partitions; it equally encompasses all kinds of visions, everything which exists.

'No partition' means that it equally encompasses all your visions. This is not what 'partition' generally means. Individual beings have separate, private Nature, you see, and all phenomenal existence appears from emptiness.

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- 8) This Nature is not lifted (by anything) up but it is itself untouchable and it looks as if it flies in space.
- 9) It is not possible to search for this Nature or find anything, but everything is perfected.
- 10) Nature cannot be shown directly by any examples, but it is itself clear.

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<sup>51</sup> Tib. yin-pa bcu

<sup>52</sup> There is a gap in the tape

**iii)** OK. Yi-che<sup>53</sup>. Next there are the Ten Points of Belief:

- 1) The whole of existence is in space and all conditions which come are connected to your own Nature; you have to believe and trust that.
- 2) Everything is connected with Nature, and it is impossible to make Nature dirty or to integrate it with negative or sinful actions. That is pure, basic Buddha. No Buddha exists beyond Nature, so trust in that point.

In this case, there is a very important thing to say. There are so many thousands and thousands of Buddhas, but the individual being tries to practise and has purified all his own Ignorance and negative actions, Dri-pa Ni<sup>54</sup> the Two Obscurations: Obscuration of Emotions, Obscuration of Knowledge – right? So once these two are purified, you yourself achieve Buddha. You don't need to search for any other Buddha; someone can never come to you and make you Buddha; that is not possible. You yourself tried to purify all obscurations and you yourself became Buddha. There is evidence, you see. In the past, millions of Buddhas have been achieved and they all wanted to lead sentient beings and purify their sufferings and miseries, but we still remain here and nicely stay here in this world because it is not possible for the Buddhas to lead sentient beings forcefully unless you focus on them, trust them and believe in them, and then they will kind of give you instructions. These instructions are messages and these kinds of things. Then if you follow, it is possible to go in this way to Buddhahood; that is the Path.

- 3) You could see that Nature is completely beyond cause, secondary cause or anything material, so you must trust and believe in that State.
- 4) Our normal visions, conditions and existence are all completely deluded; enemies, friends – everything is completely deluded. So you must trust and believe this Nature. Whatever you do with this body, speech or mind, everything is collecting suffering. The real meaning and the final goal – Nature – has nothing to do with this. So you must trust this.

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<sup>53</sup> Tib. yid-ches

<sup>54</sup> Tib. sgrib-pa gnyis

- 5) This Nature is the Nature of all phenomenal existence; internal consciousness - everything – is encompassed by this Nature. So you must trust and believe this State.
- 6) If you understand it fully, that is Pure Buddha and it is the source of all kinds of Buddha Activities. That is true. There is nothing beyond this Nature; you don't need to have Paths or Bhumis; there is nothing better than this and it is called 'there is no other way to pass except by practising the single way of Self-Awareness'. You must trust and believe in this State.
- 7) Our own Nature is unborn – no desire, no anger, no pride; this Nature is not influenced by anything. In the past, it was not influenced by these emotions, suffering or consciousness, so you must decide, trust and believe this State.
- 8) This Nature is like the Great Mother of the Nature of all Divinities; all kinds of Divinities emerged from this Nature and this Nature is the Great Mother of Emptiness. So you must trust this.
- 9) This Nature is also called Ying-kyi Yum<sup>55</sup>, the Great Mother of Nature. One of Nature's names is the Loving Goddess, Jamma. Ying-gyi Yum means the Nature of Jamma. From there, there were many manifestations for different purposes; five, eight, then more, more, more – hundreds, three hundred, five hundred - millions of emanations. We say Shenlha Ökar is the root of all Yidams. That means they come back to Shenlha Ökar's Nirmanakaya, Sambhogakaya and also Dharmakaya. This is the Dharmakaya Shenlha Ökar and peaceful, wrathful, male female forms – everything emerged from Nature. There are several different forms, Nature Loving Goddess, or Sambhogakaya forms are only visible forms, but the Nature which you have is Jamma, Nature Jamma.
- 10) Different forms and reflections come from Nature – quite a lot of people have had experience with Divinities, with male and female Yidams. In the Nature which we are talking about here, the Great Space, Yum Chen-mo<sup>56</sup> is the empty side. There are two qualities; the empty side and the clarity side. The empty side is called the female side while the clarity side is called the male side. These never go separately, and that is why the Yidams show male and female forms; but don't think they are

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<sup>55</sup> Tib. dbyings-kyi yum

<sup>56</sup> Tib. yum chen-mo



like human forms. So if you believe, trust and know, Nature itself – we usually say that there are all kinds of Yidams, forms and Mandalas, but everything comes from Nature. So individually, you have this individual Nature and individual Yidams and forms according to your attitude and circumstances. So you can see that there is no need to be calling or reciting mantras; nobody comes from outside or anywhere else. You yourself are practising your Nature, and as you become more and more stable, your Yidam becomes clearer and clearer. That doesn't mean you shouldn't recite or do prostrations etc. it depends on the person; if you have understood well and are satisfied, then you can go along with this practice. Or if you don't trust it very much or understand, then whatever you like doing better – prostrations, reciting, prayers – whatever you are able to do is a good thing, according to the individual person. Dzogchen never rejects anything; everything is acceptable, but it is very strong itself. So this Nature is the Base of All. It is the Great Open Space, completely open. It doesn't reject anything. All of the Schools and Vehicles accept a similar name, but here the meaning is completely excellent or special. So we call that Dhatu, and say that everything is acceptable according to the Dzogchen View, but no Vehicles are comparable to Nature. This Nature is only very, very special.

So that is the last of the Ten Points, the Points of Belief.

OK. It is time for the Water Offering. We have Four Offerings.

### **12<sup>th</sup> September**

OK. So we will continue the Teaching from yesterday. There are a few things left and then this is going to be finished. So at the same time the retreat will finish and teaching the text will also finish. So hopefully everyone is satisfied and will continue, and won't go away, cut off your life and go and do retreat in caves. Hopefully not – it is too early. (laughter)

First of all I have to go through the text and then we can discuss what to do. In the same way, this is always talking about the Natural State. The whole text is about it; not just what I say, but this whole text is talking about the Natural State. It seems as though the

Natural State is very simple, very close, very friendly but sometimes it is difficult to recognize or we don't know it – a very strange thing.

OK. Keep in the Natural State and then I will read a few things here which make a kind of correction and also explain what Nature's qualities are, what it looks like, how it abides:

So when you keep in Nature, Nature itself cannot be explained; you cannot explain whether it has cause – cause to be born, to grow or to exist; it is impossible to explain.

Neither can you say it doesn't exist, because it doesn't come to senses or consciousness.

Therefore if it doesn't come to consciousness, you cannot say whether it exists or it doesn't exist because you have no experience, you don't know.

It is impossible to explain whether it exists or not, and for that purpose, for the present, you cannot say or explain whether Nature is empty, or whether it is clear, or if it exists on this side or that side. In Tibetan that is called Nyi-me<sup>57</sup>, there is nothing certain which can be explained.

It is completely beyond consciousness and senses and that is why it often says 'nothingness' or 'nothing exists'.

On one side, this Nature does exist because normally we can judge by consciousness and knowledge, but in this case it is completely beyond knowledge and consciousness, so that is why it always uses strange words like 'it doesn't exist', 'it does exist' or something which looks like contradictions.

But it goes back to Nature and that is not possible to explain; you can't compare it and say 'it is like this or that', because it cannot be known by normal knowledge. Normally we know things by learning, by seeing, hearing, tasting and everything is influenced by consciousness. But this is beyond consciousness and so it looks like contradictions. They are not really contradictions; the meaning is very great but that isn't easy to explain in words.

So again, this Nature does not exist inherently, and therefore it is called Den-pa me, Den<sup>58</sup>-me. That means 'cannot explain truth' – real truth or absolute truth or temporary truth - you can't explain anything.

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<sup>57</sup> Tib. gnyis-med

<sup>58</sup> Tib. bden-pa med

Also, if you look to Nature, you can't say anything about it. If anyone asks what it is like, the only thing you can say is that it is unchangeable, but still that is only words. It is supposed to be like this (facing to this side) but it doesn't have much to do with reality; the meaning cannot come through the words – this is beyond words.

So we have to say something, but it isn't the real truth; words are not related to Nature. If you want to go somewhere, first of all you look at the map and it shows you how to go. But going and looking at the map are quite different; you have to go your own way. So one side says it is impossible to explain this Nature and on the other side there are many volumes of texts. So that is like a contradiction. But you have to think that this is just like showing examples; we have an example of a child who doesn't know the moon, so a man points to it with his finger. The child looks by way of the finger and sees the moon. The moon doesn't come down to the finger and the finger doesn't reach up to the moon, but because of the finger you can understand what the moon is, where it is. In a similar way, Nature doesn't come through words or thought, they are only showing examples, and so for that purpose we have many debates and dialectics – many. Many talks over many, many years, you see. They are just to show what unchangeable Nature looks like.

It also has the qualities of Emptiness, Clarity, Purity, Perfection. You can't separate and say which is Clarity, which is perfection or which is Purity; you can't explain, it is just like the finger pointing at the moon. That is called Nyi-me-pa – 'no separation'<sup>59</sup>. That means that when we explain 'clarity', 'purity' etc, they are not far from Nature; Nature itself is clear, pure, perfect – everything. Whatever we are pointing at is only the Natural State.

All experiences like the appearance of thoughts come continuously from Nature. That shows how Nature has a Base, and how it can come visibly is shown by our own experience of thoughts which appear. So where they are coming from – the Base – can be seen when you look back to the moment when a thought emerges. If you look down to the source, it is Nature. Not very far. So from there, the experience comes if you don't act at all, don't follow anything, don't check anything when any kind of thought comes – good, bad, whatever – so it liberates there. If you follow it then it creates more and more; there is the root, branch, leaves, flowers – so many things come and our whole life is too busy! So it is better to take out the root only. That

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<sup>59</sup> I.e. non-dual

is called Nyam Rang-drol Tun-thong<sup>60</sup> it means that you see all visions and experiences and they are all self-liberated; you don't need to do anything. It comes itself, it stays itself and it liberates itself. That is Rang-drol.

Looking back to the Base, it is impartial. It doesn't matter if good things appear or bad things appear, the Base is just the same. So that is called 'we can see the Base is impartial'.

It is not possible to add to Nature if you do any kind of activities and it is not possible to change it at all. It is always very, very stable, unchangeable and invisible. That means it is not visible to consciousness.

OK. So now we are talking about the Base, Nature. It cannot be seen by any senses or consciousness, so quite often I am saying that even if it goes beyond, one side is talking about meditation, developing knowledge and visions. There are many things to talk about before reaching Buddhahood. But who knows this State if it is completely beyond senses and consciousness? It is very important to know that it is itself aware of itself. Usually, every morning we pray 'Rang-rig Yeshe She-par Jin-gyi-lob' – everybody says it nicely, but what does it mean? In Tibetan 'rang' means 'self'. 'Rig' means to see, so, self seeing self – no object, no subject – self seeing self. 'She-par Jin-gyi-lob' means asking: 'Please, may the Self-Aware Self appear'. That is what we pray. But where are you calling to? If we call, nobody listens. So you yourself are trying to recognize it by itself. 'By itself' means that it is completely beyond senses or consciousness, so the only thing we can do is just leave Nature itself; itself is aware of itself. So then you can see nakedly or directly. Don't say, 'I haven't seen my Nature or my Natural State'. Don't say this! It is clear. Itself sees itself. You don't need to use anything like the eye or ear; you don't need to add any of the senses. So you don't try to search for strange things appearing. Maybe sometimes visions will come, but they are not trustable. The useful things come as far as you practise and become familiar and stable (in the State), then you don't need to expect visions, but they are coming. They are not just to show you some strange things, but the main thing is that real visions come from practising and if a person is like this, we can see he has much less desire or connection with living conditions. That we can see. If normal living conditions remain just the same, but we see strange things moving, that is not a sign, nothing special. So don't trust anything, whether it comes through dreams or visions. If

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<sup>60</sup> Tib. nyams-rang-grol du-thong

you just concentrate for a few minutes and then something moves and you say, 'I have this or that', it is nothing special. Maybe some evil is disturbing you, blessing you. It is nothing special, so don't trust anything. This reality is that you have only to concentrate for as long as you have time and integrate with the realization of Nature. Don't say, 'I haven't seen'. Don't say, 'I don't know Nature'; it is there. Always look back to where your thought is coming from; that is all.

Sometimes people are disturbed by a condition which we call Lung which is caused by sickness. Lung-ne<sup>61</sup> is Wind which influences all kinds of health. Maybe sometimes you can hear some strange things or can prophesize something or you see or think some strange things – that is disturbed by the sickness and it is starting to disturb you. Sometimes you hear good things, bad things, anything, but these kinds of things are not a good sign; it is better to check whether it is some kind of health problem. So don't be mistaken. That is not a good prophesy. If you don't check or cure it properly, it can become madness, you see. It is dangerous. That is not a good thing. Certain people cannot have things like this, but many things can be disturbed, so it is better not to trust anything and to take care of your health. That is better.

So Nature itself is clear itself. It abides with everybody, with all sentient beings, but what is the purpose?

The whole of Samsara and existence looks as if it is falling down like rainfall; it always exists there and we could see it.

All the Three Realms of Samsara are like water falling; they are always developing, very rough and very clear reality.

The Six Causes of Samsara are like burning; it is always reality and it is very harmful; it causes suffering and miseries, many things. We could see them.

All the Three Thousand-fold Universe, Tong Sum<sup>62</sup>, universe is like a strong man. You can't easily calm him down or control him. It is like a fire burning, you see. So what to do for that?

Also, the Three Poison Consciousnesses appear very strongly, very often. What to do? You say Nature is very calm, pure and peaceful and is with this, but still the poison consciousnesses are very rough. We could see, control, make suffering – but what do you do about it? That is one thing.

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<sup>61</sup> Tib. rlung-nad

<sup>62</sup> Tib. stong-gsum



Another is that we could see the sun, moon, all the universe – everything exists and we can see them directly and use them. So what is the point of knowing Nature?

And another question is the darkness between the islands<sup>63</sup> and all the beings who are born, die, have sufferings and miseries, so what can we do about that?

All karmic causes, Bag-chag<sup>64</sup> exist – we could see them, so what is the good of knowing Nature?

Externally, all the sentient beings are always ignorant and have consciousnesses, poisons, suffering and miseries; they abide with them directly. So what is the good of knowing Nature? All these are questions.

The text is almost finished but the reply is not finished.

There are two ways and we are at a junction. If you look back to the source, this is what I was explaining this morning and have been explaining for days and days – the Natural State. If you trust, know, practise and try to be familiar with this, then you don't need to ask questions or challenge or fight anything directly. As the sun comes up gradually, the darkness becomes less, less, less. So in the same way, you don't have to do anything particular – whatever strong men of suffering come, let them stay there and they don't take you away anywhere; there is no place which is beyond Nature. So it is better to do this. That is one way, one method.

It is not easy at the beginning to try to realize Nature, and then you have to trust it and practise, and progress slowly, slowly. If you hear some of these Teachings here, it doesn't help, don't expect anything too early. Nothing can happen. You need to be familiar, stable and developing, then power can come. In a similar way, when you start to study something useful, you can't take a job until you have been trained and have experience. Otherwise if you just start to learn something, you can't take a job or the work may be destroyed. Everything is in the same way. Here we are speaking about an advanced practitioner; then you can develop and purify all suffering, miseries – everything. But until you have prepared, nothing can happen; don't expect anything too early.

The text is almost finished now.

There is a very great purpose in practising these Teachings, but before practising, everybody must try to know what you are doing,

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<sup>63</sup> I.e. the islands surrounding Mount Meru, Rirab Lhunpo.

<sup>64</sup> Tib. bag-chags

what the point is. Maybe you are always respectfully listening to reviews of Dzogchen and you think that Dzogchen is very great. That can be true, but whether Dzogchen is great and useful very much depends on the individual person. So first of all you have to realize what Nature is like and what the purpose of knowing it is. Once you realize and know Nature, why is it good to practise? When you realize that practising makes you calmer, more peaceful, gentle and all negativities become weaker, then your life will be calm and peaceful or something. These are all explained in the text, and if you really know, then you will always try to integrate with your own realization of Nature, and that is why meditation is needed. Meditation is a very, very popular name – it has so many different meanings, but in this case, it means just trying to remain in what you know as Nature. That is the only method; nothing else needs to be added.

Sometimes I read the biographies of the Lineage Masters who spent their whole life in a cave. So maybe sometimes some of you are thinking of cutting off your living conditions and going and living in a cave. You can think that. But in modern times that is not possible. That is one thing.

The second is that in our country we had a completely different condition, but now it is getting much weaker because the times are changing. Otherwise if a person really decided, first of all he went to learn something and then if he decided just to practise, he could go to a cave somewhere or to a solitary place. But his background was that he was still living on the earth. He needed food, just in a simple way; he didn't expect luxury but he was still a human and needed food and in the winter time it is very bitterly cold in Tibet, it's not easy. So he had to think of two things: serving the body, and food – these two things. He has his background, so nearby there are villages and people, and if he really seriously went to practise, they would supply him. So he had that idea and then he could go there. Or, if he went somewhere like an island and had no connection with anyone, then he had to be preparing for years, for food or living conditions, and then he could go. Now it is much less, but still some of this culture remains in Tibet. But if you go (to a cave) in the West, people would think you were stupid or mad or something, but no-one would bring you supplies. Some of you are getting pensions or have some background of richness or you are renting out your house so you expect to get enough money for living, then you can practise this kind of thing. Otherwise nobody would help and give you food.

Ok. The best thing is to think of two things: don't stop what you have heard year after year – this is very important for human life. Don't pretend you have no time. Time is there. In the morning (there is) time. Nobody works twenty-four hours; there is a share, at least half a day, twelve hours. Everybody has time, so share some time. You can remember to concentrate with Nature and don't cut off your work, otherwise it won't last long. You have to still live in this world. We call Ney-jung<sup>65</sup>, temporary Ney-jung, it takes you away from every connection and have a kind of solitude. Maybe you can do that for a few months or with difficulty, a year, but then your own facilities will finish and you will have to think again. Starting again is too much. It is better to try to keep your conditions and alongside, try to integrate and try to remember and practise. That is the only way to benefit people. That is the good way. Otherwise, since the biographies of the Masters in early times, times are changing, people are changing, the mind is changing, so conditions are not always the same. Practising is very, very essential for humans. Look how big the population of the world is, but how many receive and understand real Nature? According to this, that depends on previous karmic cause. You are not invited forcefully; there is some background there and you have to take this chance and use it. It is better to keep Nature. It is not easy to control thoughts, and particularly for humans, it is difficult to control emotions. Sometimes you have good conditions, sometimes hard conditions, but whatever comes, try to think back to the source. It is not easy to control, but try to do it. That is a good thing. Don't expect to be able to stop them or purify them immediately – that takes a long, long time. But it is better to try to look back to the source each time. The source is very calm and powerful, and that is a kind of method or training. If you do this, you won't act so often. If anger comes, if you immediately think directly back to the source, then it is easier to control it. If you just follow the object side directly then that is just normal. So this is the purpose of receiving the Teachings. It is good to do this very often. It is a good way.

Yesterday I mentioned this, but I have to say it again. Don't use this for public talks. Keep it without any connection or talking, don't make jokes or compare it with something else and say this is like this or something. It is not easy to do this until you have complete knowledge. Your knowledge is growing and when you know perfectly well, then you could check. Otherwise you could see or hear little

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<sup>65</sup> Tib. nges-'byung

similarities and say immediately; ‘Oh, this is like this’ or ‘this is like that’. That is rather harmful so it is better not to do it. Keep as much as you know and try to integrate your time with practice. At the beginning generally you need Refuge and Bodhichitta also, but in this case, Guru Yoga is very essential because it protects your meditation and realization; everything has to come through the blessing of the Lineage Masters. Guru Yoga is the root of practice, and then keep continuously in Nature. Nature is always the same, perfected with Refuge, Bodhichitta, Compassion, Confession – everything is there. So you have to trust that. That is what the text says. So then, keep respectfully whatever you have received and try to remember it quite often. Keep all these tapes quite tidily and don’t use them commercially too much. For many centuries, this Teaching has been preserved and kept because behind it there are invisible Guardians who have kept it safely until now. Otherwise our life and conditions has many, many obstacles – so many have already been there, not only one Cultural Revolution; Bönpos have had many private Cultural Revolutions. But all those passed and this Teaching has still been kept without a break in the Lineage. So that is what it says at the end.

So it is better to stop. Thank you very much everybody for attending day after day. Hopefully it won’t be too long before next year and hopefully you will have developed your practice and I will tell you more things then. And also thank you for taping and listening carefully everyday. Hopefully all these tapes will be qualified. The picture is beautiful, very nice, only the head part.

So now, is there something else to prepare, or a break?

Yes, I think that is enough for two or three weeks (laughter). If you are interested in more things for next time, then I hope your practice will be successful and then if I come back I can tell more. There is plenty to say; Dzogchen is like an ocean, you see, there is no end. So I hope you will develop. It is very necessary to practise. You don’t need to go back to the beginning, the Preliminary Practices, year after year. I hope you practise and then we can confidently teach more and more. There is so much to learn. Also, I teach to the Sangha and people are supplying my monastery and monks, both of them. It is going on for more than ten years now and everything is successful. So thank you so much everybody. Everybody is thinking of saving the monastery and the monastery means preserving our Yungdrung Bön culture. All of you are working hard and thinking and helping our Community. If you are not too tired, next year or the year or after, if we

get some place and settle down, you will go on working hard. OK.  
Thank you very much everybody,