

From

# THE EXPANSIVE ORAL INSTRUCTIONS

*OF THE PRECIOUS DHARMA MASTER*

*CHETSANGPA RATNA SRI BUDDHI*

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THE FIVE PERFECTIONS

*Om Mani Padme Hung Hri*

The Lama also said:

All of us who have obtained a precious human existence with the freedoms and blessings and who wish to practise the dharma should consider the following. The perfection of place is to stay in a solitary hermitage. The perfection of teacher is to meet an accomplished guru. The perfection of dharma is to practise the unsurpassed vajrayana. The perfection of retinue is the assembly of male and female practitioners who are in harmony with the dharma. The perfection of time is the present time in which you practise to gain enlightenment in one lifetime.

Now, at this time when the five perfections are present, it is necessary to practise the holy dharma that leads to buddhahood. Regarding the practice of dharma, firstly with the preliminary of developing the bodhicitta which rejects seeking only your own welfare and happiness, you should decisively abandon all the worldly activities of this life. Then, remembering the ascetic and diligent practice of the former adepts, with determination you should give up concern for food, clothing and social identity. Take just enough food to stay alive, wear just enough clothing to protect yourself from the wind and practise without being concerned with this life.

Moreover, having gained an existence with the freedoms and blessings, if you are not adhering to the path of liberation, then please remember that this precious human body is very difficult to get and is very easily destroyed. It is uncertain when you will die, and at that time only the holy dharma is of benefit, nothing else. When you die, you will have to be born again within the six realms and will have to rotate rapidly through the different places in samsara, like water pouring into the speeding buckets of a water-wheel. So do not end up wasting this life in vacillation for now is the time to practise to gain buddhahood. Remembering the difficulty of gaining the freedoms and blessings, and the fact of death and impermanence, encourage yourself with the whip of great diligence and commitment, for this is the time when you must truly separate yourself from samsara.

Moreover, although there are said to be an inconceivable number of ways for practitioners to enter the dharma, their epitome is as follows: The preliminary is to develop the intention to gain perfect enlightenment for the sake of all beings. The main practice is to pray to the guru. The final stage is to maintain the presence that arises from the blessing of that prayer.

Regarding the first stage, at the beginning of each practice session you must remember to develop the very pure altruistic bodhicitta of both aspiration and actual practice. Thus here in samsara all mother sentient beings equaling the sky in extent, and in particular your own very kind parents, have been tortured for a long time by terrible sufferings and so you feel compassion for them. Develop an aspiration for them to be free of suffering and to enjoy happiness, and think of quickly establishing them in buddhahood. In order to accomplish that, pray to the guru and maintain the actualisation of the intrinsic way. Commit yourself to this actual bodhicitta practice.

After praying in this way, all other gurus melt into the body of your own very kind guru who is the presence of all the buddhas of the three times. Offer him all that you actually possess through your body, speech and mind and also many visualised offerings. Then with the deepest genuine faith and devotion, pray from the centre of your heart. Take the four initiations in whatever manner, simple or elaborate, is appropriate. Following that, the guru himself melts into you. It is said that in the state in which the guru's body, speech and mind are mixed inseparably with your own body, speech and mind, the fabrications of the three times are cut off.

Do not go after past ideas. Do not wait expectantly for future ideas. Free your present awareness from effort and contrivance. Keep the mind free of contrivance, inherently relaxed and flowing in its own mode. It should be relaxed without sinking, calm without being tightly focused. Without striving, remain tranquil. Without grasping, stay loose. Without sinking, stay sparkling and alert. Maintain clarity free of dullness, sharpness free of obsuration. Remain naked, free of covering. Without developing thoughts, remain clear. By remaining like that, you will experience freedom from craving for the meditation experiences of clarity, non-thought and happiness and you will have non-distraction without any object to maintain and the immediate presence of emptiness and clarity. This is called 'calm abiding' (*Zhi-gNas*).

Emptiness does not become a mere vacuity. It is clear, shining, fresh, sharp, lucid. You'd like to say something, but speaking is not possible. You'd like to express it, but that is not possible. Clear, it is the sphere of awareness. In the actual simplicity of emptiness, clarity is present like a manifesting quality. Thus the actual simplicity of your awareness is directly and completely seen. This is called 'seeing-fully' (*Lhag-mThong*) or 'insight'.

Regarding what is known as 'meditation' or 'staying in balance' (*mNyam-bZhag*), awareness, the inseparable merging of calm abiding and insight, is nakedly clear, original and untainted. Free of all obsuration, it is called 'the intrinsic mode' or 'buddha', or 'original knowing' (*Ye-Shes*). To remain unceasingly with this is known as 'meditation'.

With regard to what is known as 'subsequent achievement' (*rJes-Thob*) or 'integration', without discriminating or doing anything artificial, look clearly at how you actually are and remain relaxed in your own place. Maintain this with whatever thoughts arise, be they good or bad. Maintain this state no matter what thoughts arise in response to the objects of the six senses. In this way all thoughts are liberated in intrinsic freedom and thereby whatever arises becomes an aid to meditation. Staying present in the knowing that arises from this state is known as 'subsequent achievement'.

By practising in this way the result of the three modes effortlessly arises as buddhahood. Thus the vibrancy of emptiness and awareness is the intrinsic mode, its shining clarity is the enjoyment mode, and all the various arisings are the self-arising, self-liberating apparitional mode. Please bear this in mind.

## ADVICE ON PRACTICE FOR GREAT MEDITATORS

*Om Mani Padme Hung Hri*

Again Rinpoche spoke:

You male and female great meditators who stay in mountain retreats for fixed periods of years, listen for a moment to what I, a beggar, have to say.

Up until now all of us have been revolving in the great ocean of suffering that is samsara. For a long time we have experienced very intense suffering and have wandered round through the six realms one by one. In this way we have had to undergo unimaginable sufferings of birth and death. And the reason for all this is that due to ignorance we have not understood the actuality of our own awareness.

In order to now realise the actuality of awareness you must practise the holy dharma. It is said that there are an inconceivable number of sutras, tantras and commentaries in the holy dharma. The teachings of the Buddha are vast. There are many different sources and references, and the means of entry into the dharma through all the different texts is inexhaustible. But we who are called great meditators have no need of many different dharmas. What we need is the definite awakening to our own instant awareness which is the essence of all dharmas. If you have this definite awakening then the meaning of all dharmas is encompassed within it, for the roar of the buddha arises from the actualisation of your own awareness.

This is how to go about getting that definite actualisation. Start by developing the bodhicitta of abiding in the truth of the view of Samantabhadra in order to benefit all sentient beings, as many as would equal the extent of the sky. Meditate clearly on the guru yoga, praying with deep inward devotion. Take the four initiations, then let the guru melt into you and remain in the state of the merging of his mind with yours. Don't recollect or follow the habits of past desires. Don't give rise to thoughts that explore the future. Here in the present moment, remain free of the notions of an active subject and of deeds to be done. You must directly see your own awareness to be the buddha's unimpeded clarity.

Moreover the presence of your own awareness is empty and without self-substance. It is free of all conceptual elaboration. It is innate clarity and illuminates itself by itself. It is clear and unpolluted. It is free of the intellect's focusing on objects and reliance on signs. Your true presence cannot be recognised as something. It is untouched and unsullied by any of the good or bad aspects of buddhas or sentient beings. It is not affected by any of the faults or good qualities of knowing virtue and error. It is free of all the dharma names and titles such as 'dzogchen' and 'mahamudra'. Good and bad, permanent and vanishing, birth and destruction, moving and changing, binding and liberating, gaining and losing, hopes and doubts, accepting and rejecting, inhibiting and practising – regarding these and all the others, in brief, it pays no regard to any of the attitudes and phenomena encompassed within samsara, nirvana, and their middle path. It depends on nothing whatsoever. It is not mixed with anything. It is not touched by anything. It is not contaminated by anything whatsoever. It has no preferences. It has no bias.

The actual presence of one's own awareness is very clear, sharp, shining, fresh and naked. This is the view of the buddhas. Its openness is empty, its immediateness is clear, and its apparition is all-pervading. So firstly one must awaken to one's own presence, then one must abide in one's own place, and finally one must become unchanging as this.

Great meditators, male and female, this is how you should protect your reliable awakening to how awareness actually is. Without sinking or covering, and without disturbance or distraction, clearly and freshly maintain awareness free of intellectualisation. Comfortably and evenly maintain awareness free of thoughts. With empty clarity, maintain awareness free of entities. Directly maintain awareness free

of grasping. Clearly maintain awareness without a root. Nakedly maintain awareness free of obscuration. Effortlessly maintain awareness free of artifice.

Great meditators, do not patch this with any other dharma. Do not mix it with any other dharma, for this awareness stands alone. It has no friend, no companion. It is naked. So keep it steadily and peacefully by itself.

The appearance of the objects of the six senses will arise from this openness but no matter what appearances arise remain free of grasping towards their appearance, their emptiness, and their clarity. Don't put appearance outside. Don't keep awareness inside. Appearance and awareness are inseparable, so maintain the direct clarity that is free of inside and outside.

All the thoughts that arise within, however they arise, whether good or bad, subtle or gross, are the unimpeded intrinsic potential of awareness. So don't look for faults. Don't accept or reject. Maintain this self-arising, self-liberating directness free of grasping. Maintain the simultaneity of arising and liberating.

No matter what kind of activity you are doing, act without thinking, easily and spontaneously. Without grasping, stay loose and free. Without fixing on any object keep flowing. Unborn, flowing, flowing. Unceasingly, flowing, flowing. Stay relaxed with the understanding of the lack of inherent existence in all things.

Yogis who practise this instant awareness have few needs. Although there is much dharma that can be studied, it does not bring one to the presence of awareness. So stop dharma activities for then instant awareness becomes very easy. This is very dangerous for samsara. This is the greatest destroyer of confusion. This quickly arrives at buddhahood and speedily accomplishes the benefit of oneself and all others.

When you die let your breath stop in the state of the intrinsic clarity of awareness and merge your awareness inseparably with intrinsic mode Samantabhadra. In this life you will gain buddhahood in the intrinsic mode. For the sake of others manifest the activity of helping beings in the manner of Bodhisattva Samantabhadra. Knowing this essential point, you must be diligent solely in the practice of awareness. Life is easily spent in distraction so it is vital to remain free of distraction. That is what I have to say.

This instruction, if practised by fortunate people, will certainly bring enlightenment in one lifetime.

This preliminary practice called *THE QUICK PATH TO ENLIGHTENMENT*, by which all beings can gain buddhahood in one lifetime, was presented by Buddha Sri. It was printed by gZung-Br'u'i-Phyin.

By its virtue may all beings gain buddhahood!