

YOGA RESEARCH

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The Practice of the Essence of Tantric Teaching

With body, speech, and mind, I prostrate and take refuge in the body, speech, and mind of the great, peerless Drikungpa who is inseparable from the buddhas of the three times and unmatched in the three worlds; whose name is as famous in the ten directions as the sun and moon; the leader who liberates all sentient beings from samsara; the great lama whose limitless activities of body, speech, and mind continue without end.

The ceaseless change of all inner and outer phenomena and the great suffering of all sentient beings cause terror and fear, and sentient beings are wearied by the actions of attachment and aversion which cause them only negative karma resulting in rebirth in lower realms. There is no possibility of satisfying the needs of relatives and friends no matter how much regard we have for them. Until old age and death, one makes friends and accumulates

wealth, but these are of no avail when death comes. Whoever is wise in the ways of the world attains no positive result but only deceives himself; whoever considers himself knowledgeable in the understanding and expression of intellectual things cannot separate from attachment and aversion; whoever wishes only to attain more religious teachings and outer practices will have instead further obscuration bringing the mara of pride; whoever makes great efforts to practice the precious teachings and accumulate merit in this life should make sure that the motivation comes not from attachment to this life.

If the teachings are received only from the "word" or relative lineage and not from the "meaning" or absolute lineage, then it will be like "bazaar

...the activities and wealth of this life are like a bubble in the water...

milk" — thin and watery without the butter of suchness. Meditators who fear death and thus give up worldly activities to practice for a favorable life after death, will experience a lesser practice because of thinking of life's necessities. Even if one meditates in a solitary place, but lacks devotion and confidence, he will not actualize suchness. If one considers his *samadhi* practice sufficient but cannot relate to the things that arise in his mind and understand their interdependent nature, then he will not be able to integrate the world of appearances into his practice.

If one cannot practice self-awareness, the result of one's practice will be easily dissipated by thoughts and outer conditions. If one does not receive teachings from the "blessing" or realization

lineage, one cannot attain enlightenment. All ordinary words and books together will just become excess baggage.

The teaching of experience and realization from Vajradhara (Dorje Chang) is unbroken to the present time.

continued

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*"All profound utterances have
varied facets for diverse minds."*

Will Durant



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The Practice of the Essence of Tantric Teaching, continued

The path of the buddhas of the three times, the practice and intentions of the Kagyudpa lamas, the heart of the Tripitaka, and the essence of the four tantras are the fivefold profound path. Even if the roof falls, the ground below breaks open, rocks crack on our left, and trees split apart on our right — it is essential to practice these five dharmas and not be distracted by the clever words of inexperienced teachers. If one practices the five dharmas and remains in the dharmata (the nature of suchness), then all faults will be transformed into virtues; all hindrances and obstacles will be transformed into attainments (siddhis); and in one lifetime one can become inseparable from the body, speech, and mind of Vajradhara.

In starting this practice, one should not have any attachment to this life — even to a single tip of one hair — and should stay in a solitary place such as a cemetery, forest, grove of trees, or empty cave. In such a place, whatever conditions of hardship or pleasure come to the body, speech, and mind, one's practice should focus on non-dualistic suchness. In the Dampa Jungwa tantric text, it is said:

The practitioner yogi should stay in a solitary place such as a cemetery and meditate with single-pointed mind. In such a

place one should sit with back straight, not lying down or leaning backwards. Sit in the perfect lotus posture with the five samadhi characteristics of perfect position.

Bodhicitta Motivation

One's motivation is the realization that all is impermanent; that the activities and wealth of this life are like a bubble in the water; and that all sentient beings, who are limitless as the sky, have been my parents in countless lifetimes. All these sentient beings, because of delusions, sustain the ego, thus creating much negative karma through attachment, aversion, and ignorance and hence they are wandering in the six realms of samsara with no protectors and experiencing immeasurable suffering. Wearing the armor of motivation, one should perform the virtuous deeds of body, speech, and mind until death. Specifically, one must begin virtuous deeds of body, speech, and mind starting this very day, this very moment. One should engage in this practice with body, speech, and mind for the sake of all sentient beings that they might experience happiness, be separated from suffering, and attain Buddhahood. Without this kind of motivation, whatever practice one does

will not lead to the perfect path. With this precious mind motivation, then all activities of body, speech, and mind will lead to the perfect path, Buddhahood.

This motivation should not be in the mind in just a relative way but should be born from one's essential being, from one's heart and in the marrow of one's bones. If someone comes to rob, kill, maim, or slander and one responds in anger acting in kind — then one is just a bodhisattva in name only. A true bodhisattva is one who wishes that all sentient beings — especially enemies who hate one, demons who hate one, and maras who cause obstacles in one's path to liberation and enlightenment — experience happiness, be separated from suffering, and attain the state of perfect completion as soon as possible. A true bodhisattva practices toward this end without selfish experience and having generated his body, wealth, and merit collected through virtue to all sentient beings.

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