



Bodhicharya

Ringu Tulku Rinpoche

Teachings on the Dohas of Düsum Khyenpa

DK1_2 & DK1_3 Doha Sung at the Time of Full Moon offering

Recorded at Kagyu Samye Dzong Edinburgh, April 12, 2011
Published for the Bodhicharya Online Shedra, December 2011
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So I will go through one of the First Karmapa's very short dohas. I have this translation of Tony Duff. Tony Duff is a very good scholar of Tibetan, and he has been working on translations since years, decades. He lives in Nepal. I also have the Tibetan [text], so we have been going through that.

So, here the translation says:

***"The Precious one, when staying at a sacred place at the time of doing the full moon
Delta Scorpio offering, said this:***

[Rinpoche reads from the Tibetan text.] *Lha mtshams nya zla*. *Nya zla* means like full moon. *Lha mtshams* is one of the stars. So he's talking about the month. Which I don't know which one is this. It must be Delta Scorpio. Maybe you know what is Delta Scorpio? I don't know either.

Anyway, on one of these full moon practices, then he sang this doha.

"Yesterday at the time of Delta Scorpio full moon in commemoration of the Lords passing, we did the offering to the Three."

So, I don't know exactly, but it seems - his *rje* means his teacher - that maybe it is the Gampopa's passing commemoration. So we made offerings to the Three, maybe the Three Jewels, *konchok sum*: Buddha, Dharma and Sangha.

"That evening I suplicated the Lord."

I made prayers, I made suplications to my Guru, my Lord.

"In a dream during the early dawn I thought that Jetsun had come before me; The Lord said this to me."

So he had a kind of a vision of his teacher, and then, in that vision, this is what his teacher said:

"Understand view to be rigpa free from extremes."

[Rinpoche reads the verse in Tibetan.] *Understand the view to be rigpa free from extremes.* The *rigpa* which is free from any extremes is the view. Understand it as the view.

Now, *rigpa*. When we talk about the mind, we say that we try to differentiate the *sem* and *rigpa*. Or *sem* and *sems nyid*. The *sem* is the mind or the consciousness or awareness; it's not just the consciousness, it includes all the unconscious also. The mind that is like manifesting, that's sometimes clear, sometimes not clear, that makes lots of emotions, thoughts, concepts, all kind of distractions and all this; you know, the thing that never kind of stays still, always running around, always coming and going, our usual mind - that is called the *sem*.

Rigpa, it is said, is the essence of that. It's the same thing, it's not different, there's nothing different from there. But it's like the essence of that, the mind. When you can free it from distractions, free it from dullness, free it from all the busyness. The real essence of that - just the

clarity. Because that's the kind of the substance of the mind. Everything comes from there, just the awareness, just the clarity. Sometimes we call it the Clear Light, sometimes we call it also the Luminosity. When one can meditate and let the mind be totally free from all the distractions, all the disturbances and negative emotions, all kinds of emotions and things like that, then you find, you experience that clarity. It's a clarity, but nothing else. It's an awareness but nothing else. When you can experience that, then there is nothing to be disturbed. There is nothing to be distracted. There is nothing that can kind of be suffering or to be freed from suffering. The essence of our mind, the quintessence of our consciousness. So, that experience is free from all extremes, because you cannot say '*this exists*' or '*it is there*', because there is nothing there to exist. But you cannot say it doesn't exist, because it's also there, clear, there's a clarity there. And it is like, it's not something we can conceptually say, '*This is like this, this is not like this*'. So therefore it's like what we sometimes call emptiness and awareness together. Emptiness and awareness, because if you try to pinpoint and say what it is, what is its nature, whether it has a shape or color or some substance or anything, then there is nothing, there's nothing like that you can find. There's nothing to be found in any way. Nothing to be found. But it's always manifesting, it has the clarity.

So therefore, that, he said, is the view.

Now this is the understanding. When in general kind of Buddhist teachings when we try to see the nature of the reality, what is the reality, then we first try to look at the objects, everything that is around us, and see how it is, in what way that is there, how it exists, and things like that we try to analyze, and then we find that everything is like '*form is emptiness and emptiness is form*'. We say something like this. When we say form is emptiness, then that form, whatever thing there is, when you look at it, you find that dependently arising: it has no independent existence, because it's a relative thing, it exists relatively, it doesn't exist totally independently, permanently; without changing. It's a cause and effect, therefore it's always changing, it's caused by many causes and conditions, it's a cause and condition thing, cause and effect arising thing. Many different kinds of elements are there, and each element is like that. So therefore, because it's impermanent, because it's interdependent, because it's dependently arising, therefore you don't find anything existing on its own, independently. That's why we say that form is emptiness.

But when you say that form is emptiness it's not saying that nothing exists. Emptiness is form.

There is always something that is relatively there; it's not negating. By understanding the emptiness of the form the forms don't disappear. The form is there. It's like magic.

That's the way how everything is.

But in the Vajrayana way you look at the mind. You understand the mind first. Because if you understand the nature of the mind, there's no problem. Everything else is solved by its own, because everything else is experienced by the mind. As a being, as a person, there is nothing I experience that is beyond the scope of my mind. So therefore, if I really understand the mind, if I really understand who I am, what I am, what's the nature of my consciousness and awareness, my mind, then I understand who I am and thereby what's the relation of me with others. Therefore if I understand the mind, then I have the view. When I have the view, then I know there's nothing to be afraid of. There's nothing that can be destroyed in me. There's nothing that I need to be anxious about. Everything is changing anyway. Everything is interdependent anyway. Everything is impermanent anyway. And because it is so impermanent, because it is so interdependent, because it's so relative, there is nothing I need to be afraid of. So that is the understanding.

When that view, not only a concept but the experience, happens, then I have what we call the view. That view.

"Understand meditation to be innate without change."

To be innate without change. [Rinpoche reads the verse in Tibetan.]

That means that what you are, how you are, that primordial, natural way - not making any changes to that, just being in that, allowing your mind to be in that state - that's the meditation. The meditation is not to create something new but meditation is to learn how to be the way you actually are. And allowing it to be. When that happens then you have the meditation.

"Understand conduct to be a peaceful mind without attachment."

So, within that, when we are with that view and with that meditation, we have nothing to run after

or run away from. We have nothing to grasp at, we don't need to grasp at or to cling to anything. And so, therefore, [there is] a complete peace, and within the complete peace, you act. Whatever you have to do you act within that expanse, within that understanding, within that view. You do things but you don't cling to anything, you don't have to cling to anything, there's nothing to cling to and there's no one to cling. Because there is nothing to be afraid of, therefore there is nothing you need to kind of have fear of losing or fear of not getting. So when that understanding happens, then you have free, totally peaceful, the peaceful action. That's the action.

[Rinpoche reads the following verse in Tibetan.]

"Understand fruition to be those three inseparable."

When you understand that, this view, meditation and action; if you can be in that, inseparable, one with that way of seeing, with that way of being, with that way of acting, then that is what we call the result, the enlightenment or liberation, or whatever you want to call it. That's the result.

There is nothing, no result, to get from outside. [Just] to be able to understand and to experience the way you are and allowing that to be. [Rinpoche reads in Tibetan.]

That - if you get there, if you understand that - just that is how the factual dharmakaya functions, or, [Rinpoche reads in Tibetan] that accomplishes your own purpose. If someone can realize this, can understand this, can actualize this, then you have accomplished your own purpose, you have accomplished your own enlightenment. Because there is no need to do anything more, there is no need to get anything more, there is nothing to get rid of anything. That's it. Because then you have nothing to fear for, you have nothing to lose, you have nothing to hold on to, everything is totally in peace. So, then it says,

"Now perform enlightened activity for others' sake like this."

Once you have accomplished your own purpose, your own attainment, your own actualisation, or whatever you call it, realization - because we have two things to do: I have to attain, I have to do my own purpose, I have to help myself, and help others. If I realize this, if I understand completely how I am, then I have helped myself. I have understood my ultimate nature, I have got the wisdom.

Now I don't need to get anything more because I have the understanding, I have realization, I have complete confidence - then now I have to start to do things for others. Now, how can I help other beings?

So now, this is what he says:

***"Now perform enlightened activities for others' sake like this.
Perform generosity as absence of clinging."***

How you work for the benefit of others, how you help others, is through Six Paramitas. The first is generosity. Generosity, the absence of clinging. The essence of generosity is absence of clinging. You don't need to cling to anything, you don't need to have any attachment, so therefore you have full generosity, you can give, you can share. You only need to see what needs [there are], who is benefited in what way, and so, therefore, in this way you can help. You don't have anything that you're clinging to that you cannot give.

Now, there are two things when we talk about generosity. First thing is from our side. Second thing is for others. My side is when I have no clinging, when I don't have attachment or clinging or holding on to, then I have accomplished, I have perfected the generosity. For the others, then, I have to see what will benefit what and how. I have to see whom I can benefit, in what way, what is needed by these people. What kinds of methods, what kinds of actions might help these people, and accordingly you act. So I don't have to do the kind of supposedly the best thing. It's not about how good I am that I can give. No. It's about what is the best for them. So therefore I don't have attachment of wanting to be the best giver. What is needed by them, what really helps, [I try to] to find out. Then,

"Protect discipline as absence of harm."

The discipline is not to make any harm. The *shila*. Discipline it is sometimes called, the *tsultrim* – *shila*; sometimes it's called the conduct, good conduct. The sanskrit word is *shila*. That is 'not harming'. If you want to understand what *shila* is, the essence is not harming. You know that you don't have to harm anybody, you don't have to do anything that would directly or indirectly harm.

Then,

"Cultivate patience as absence of anger."

When there is no anger, when there is no irritation, when there is no disturbance of your mind, then that's the patience. Because once your own anger or your own irritation or the disturbance of your mind is cleared, then you have accomplished the patience. Once you understand the nature of yourself, you can have this.

"Undertake perseverance as absence of idleness."

[Rinpoche reads the verse in Tibetan.] *Snyoms las* is, you can say idleness maybe, but it's like uncaring. *Snyoms las* is uncaring, not having any interest, not having any concern. That's the *snyoms las*, you can say idleness. When you are not with that, when you are free from that, that's diligence. Diligence is when you are free from what obstructs you from performing, doing things, good things, [having] joy in doing positive things. That's what we call the diligence. When we have no disturbing emotions, when we have nothing that kind of says that '*I want to rest. I want to relax. I want privacy. I want to have time for myself.*' When you don't have to say this, then you have complete diligence, because there's nothing you have to protect yourself, there's nothing you have to kind of lose, so therefore there's no idleness.

[Rinpoche reads the following verse in Tibetan.]

"Cultivate absorption as absence of distraction."

Absence of distraction is meditation. The meditation is when there is no distraction. So therefore, if you can free yourself from distraction and when you really understand the nature of yourself, there is nothing to fear, there's nothing to be attained more, you are free, so there is nothing to be distracted also. Therefore [Rinpoche reads the following verse in Tibetan],

"Rouse wisdom as great bliss, free from elaborations."

Now this understanding, the experience that we described with view, meditation and action, that

is wisdom. And that is great bliss. You call it great bliss because there is no more any struggle. No need of any struggle, there is, absolutely, you know there is no struggle, nothing to struggle about, not even a fear that there might be some problem coming or some negativity coming, because you know there's nothing. So that's the great bliss.

Trötral is, therefore, that it's free from any kind of grasping, you don't have to kind of hold on to anything and that's why it's called *trötral*. [Wylie: *spros bral*]

That kind of wisdom [we should] generate. So, these six we try to generate for others. We try to generate these six qualities not only in yourself but in others. So,

"Dedicate these six for the sake of migrators"

Dedicate these six for the sake of other beings. Here it says '*migrators*'. This is a translation of *drowa*. The Tibetan word *drowa* is here translated as migrator. *Drowa*, all the samsaric beings are called *drowa* in Tibetan, means it's kind of constantly running, constantly passing on, you always run, always running either after something or away from something, and then going from one realm to another. The cycle of samsara, sometimes a little bit up to the higher realms, little bit better. Sometimes lower down, a little bit more, much more suffering and problem. And entrapped. The example is like a little fly in a bottle. If you put the fly in a bottle, the fly sometimes goes down and sometimes goes up but never gets out of it. In the same way, all these *drowa*, all these samsaric beings, we are like a little bit trapped and sometimes go up, sometimes go down but actually in the same bottle.

So therefore we need to be freed. As long as we cannot free ourselves from the samsaric state of being, state of mind, we cannot free [ourselves] totally from the sufferings. But what is binding us is our own ignorance, our own aversion and attachment, our own negativity. Therefore, when we can see who actually we are, what actually our mind is, what is the nature of myself, then you find that there's nothing to bind you, because the binding was in the mind, binding was in ignorance, binding was kind of imagination. This is the binding - because we can't go out because we think we can't go out. But actually, the moment we see that it's like that, then we can.

It's a little bit like the example of the story of the swan. You know the story, I think. I think it was a swan but maybe it doesn't matter, let it be. The swan laid an egg in the chicken's nest, you can say. Then the chicken sat on these eggs and then they all came out. So the chicken said, *'We are all chicken, you have to come with me, you cannot go near the water because if you fall down in the water you will drown. You should only peck the things, there's a little bit of grains,'* and things like that. This little swan was thinking she was a chicken. Then also she was an ugly chicken because a little bit clumsy, little bit bigger, for the time being no feathers and things like that, and she was very sad about that. Then she grew up, grew up, and after some time was really grown up. Then some swans came and said:

- *You're a swan, let's fly.*

She said,

- *No, I can't fly, I can't fly because I am a chicken.*

- *No, you should fly, you are one of us. Let's fly. I can fly, look!*

- *No, no, I'm a chicken!*

So it took a long time to convince her that she was a swan, because she was so convinced that she was a chicken. So this is the kind of example from Buddhist point of view that although we are swans in essence, we are so used to think that we are a chicken that we are bound by the rules of the chicken. So, therefore, we need to train, to learn with view, meditation and with all sorts of things to make us understand that we are actually swan. And then we can fly. That's the idea. So,

"That is what I heard him say."

This was said by the Karmapa.

So, I think I stop here.

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This is a transcript of a recorded teaching by Ringu Tulku Rinpoche. The transcript has only been lightly edited and is meant to be used within the Bodhicharya Online Shedra study context.