



Guru Devotion



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Homage and prostrations to the Guru inseparable from the supreme deity!

1. Taking Refuge, the Connection to My Previous Life's Guru, and Starting Buddhadharma Again

I'm going to share some short information about my experience with my root guru. This is just normal conversation that is easy to follow. First, I want to start from when I took refuge. It was 1981 when I saw the connection to my guru from my previous life. In 1981 in Tibet, lots of lamas were gathering at the one monastery there, and they were sharing empowerments and transmissions. At that time, I was seven years old according to the Tibetan calendar. Following the English calendar, I was six years old. Before that, I didn't know anything about lamas. I didn't know anything about religions, nothing.

In 1981, my parents, along with a group of people, were going on a two days' journey on horseback, very far away. Me and my younger brother, my parents, and many other village groups were going to receive some blessings from the teachers. I didn't know that at the time. On the last day of our two days' journey, we crossed one mountain, and then we saw that the monastery was on the other side. There were hundreds of tents set up, and they were doing these empowerment rituals and transmissions. That was the first time we were starting buddhadharma again in Tibet.

Due to the cultural revolution starting in 1960, all the way to 1980, there was not any Dharma in Tibet. All the teachers were released from the prison, and in 1981, they were gathering together in my hometown area in Kham. Actually, at one time there was one teacher, Tarna Pegyure, who had all the empowerments and transmissions. He was giving and sharing them for everyone. The name of the empowerment and teaching he was sharing was the Kagyu Nanzu, and this was hosted by his monastery. We saw the monastery and a hundred tents set up. Then,





we of course had to go down and then to the other side of the mountain to the monastery. We arrived almost at sunset at the other side where the monastery was. I don't remember much, but I still remember something. I have very strong karmic imprints, connections, with that part. I don't actually remember anything before that. Only just at the time I saw the monastery, still I have that vision in my mind. I can feel that, see that temple.

We arrived at sunset, and everyone was setting up tents. We had many groups, and my mother left. My father had very strong patience. He had to set up the tent, and take care of the horses, and he also had to make dinner. We were together in a group, and I remember other families kind of saying something— that my mother is not great because she just left. At nighttime, my mother came back and she shared something. I didn't have any idea. She said, "Lama asked us to come tomorrow. He asked me, do I have a son." She told the lama, "I have a son," and he asked her to bring her son tomorrow. She shared something like that.

She went looking for His Eminence Garchen Rinpoche when we got there. She really wanted to meet with Rinpoche. For many years she had not met with him. They were in prison together, but she was released from the prison before Garchen Rinpoche. Then, she came back to my hometown and got married and had a family, and so she had not met with him since before they were in the same prison. She wanted to meet with Rinpoche, and she was looking to see where he was. She found him and came back in the evening.

The next day, she said that all the village people had to go see Garchen Rinpoche. He had a morning teaching, meaning that he had to join that program. At lunchtime, he came back, and we were waiting outside his tent. I remember that he walked very fast and went into the tent. Everyone did prostrations outside the tent, and he opened up the tent. The tent was very small, and he had some attendants. We just sat there, and then Garchen Rinpoche asked some questions,





talking about something with my mother, and then he said he was going to do the refuge ceremony.

In Tibet, taking refuge means you must be a monk. Generally, lay people do not take the refuge vows. At that time, he said, “Who wants to be a monk?” We had many kids there because we were together in a group. And so he offered the refuge to all these kids. There were about five kids who took refuge. He asked me to come close to him, so I sat next to him, and then I don’t remember clearly. I have some connections because two or three months ago, I wanted to write my mother’s biography, and I asked a friend to record my mother’s stories about her parents and their families, and everything she went through in prison together with all these lamas. I wanted to know that, and I asked her to share her story. My friend in Tibet went to see my mother and he asked all of the questions, and they made a recording and sent some of it to me, but I told them not to send everything due to safety. I received some, and she shared this part too, the part when I took refuge.

Then, Garchen Rinpoche gave this refuge for about five children. Before we left, he gave me my name. Of course, when we take refuge, we change the name. Before, my name was Tashi Düg Drak, and he changed it to Konchog Tashi Samdup. He gave me that name and he said, “You have to come to Gar Monastery.” He was telling my mother to send me, Konchog Tashi Samdup, to Gar Monastery. He told my mother, and he didn’t say that to any of these other kids. Afterwards, I saw that there are some connections. Only I went to Gar Monastery. Of the others who took the refuge at that time, no one went to Gar Monastery. Some became monks, but joined different monasteries, and some just became lay people.

2. Running Away

We had to leave the next day after taking refuge vows. I have very strong connections due to reasons I didn’t know about at the time because I was a kid.





When they went into the temple and were gathering there, we could not go in because only the monks and lamas could go in. This temple was not that big, so we were outside, and I was waiting for him. When he came outside, I followed him. Then that next day, we had to leave; there was no choice. I wanted to stay for some reason, but we had to leave. We were all in a group because we wanted to join this gathering for these programs that had been in progress for many months already. However, the horses didn't get food. They weren't able to graze much, so that's the reason that we could not stay there long and we had to leave.

Then, we left that monastery, and there is one mountain called Horse Ear Mountain. The mountain is shaped exactly the same as a horse's ear. People go to circumambulate that mountain because it is a holy mountain. We left the monastery and traveled a couple of hours away where there was more grass for the horses to eat. The people in our group wanted to make lunch, and so they gathered fire wood, made a fire, and were going to cook the food for lunch. During that time, my mother said I ran away, and nobody knew that I had ran away. When we left the monastery, she said I was crying. She said I told her that I was not going. I wanted to stay with my teacher. I wanted to stay with my lama. They were forcing me and put me on the horse. Then they took me with them. During the time they were preparing lunch, I ran away. For some reason, they saw that I was not there. Some people were walking, and some were riding horses and chasing after me. They caught me and brought me back with them. So, those are the kind of connections I had when I first met Garchen Rinpoche.

3. My Mother's Family— Hosting Drubchens and Growing Up With Garchen Rinpoche

Actually there were many lamas, teachers, all these Rinpoches from different monasteries, but at that time, I did not really have much of a connection with the others. For some reason, I have a very strong connection with Garchen Rinpoche.





Then, I went back to my home, and my mother was always sharing, talking about Garchen Rinpoche's stories. I remember pieces of the stories that I always heard. I don't have them very clearly, and that's why I wanted to ask her to record the stories that she shared with me when I was young. A couple of months ago, I was listening to this tape recording that my mother made. I thought my mother was going to pass away maybe this year, very soon. She has been really sick. Before that, I wanted to get this information, and that's why I asked her to make a tape recording. I was listening to what she had recorded, and my mother said that Garchen Rinpoche came to her parents' home all the time when he was young, and he would stay for many days. Also, sometimes they would do big pujas, drubchens there. My mother's family was hosting because her family could sponsor the drupchens. Garchen Rinpoche said they were very rich at that time. Many lamas always came to do some rituals, pujas, and they were hosting. So then they grew up together and were friends. Out of kind respect, we don't really say this, but they were kind of like best friends when they were young.

4. Garchen Rinpoche's Clairvoyance

My Grandfather Passing Away

Then, my mother said that her father was sick. When Garchen Rinpoche was young, he came to my mother's home and they asked him what they needed to do for her father. Garchen Rinpoche told my mother's family they had to chant the Kongyur text. The Kongyur text has one hundred volumes. It contains all of the Buddhas' teachings. He told her family they had to chant the whole text. Then, her family invited many readers from many different areas, and they began chanting this text. Because it has one hundred volumes, it takes one month to finish. They were going to finish soon, and my mother said that her father told her that he had to change clothes, so he changed clothes. And he told her that he did not need to lie down; he had to sit up. He told her how to arrange his seats. Then he sat up, and told my mother to put another chair in front of him. So then, my mother put





another chair in front of her father. Then, he told my mother, her one brother, and my mother's mother, that they had to have a big party, a celebration for the Kongyur readers because they were going to finish tomorrow.

There was another lama, Dzigar Kongtrul Rinpoche, in their home at that time, and my mother's father asked for the lama. Dzigar Kongtrul Rinpoche is in the U.S. now, but this was the previous incarnation. That teacher was at my mother's home at that time, and he came and talked with my mother's father. Actually, Dzigar Kongtrul Rinpoche just came there and he had to leave, but for some reasons he said he was going to stay. Then, he shared some teachings for my mother's father. Then, my mother's father passed away, but when he passed away, it was through the sitting posture, and he stayed like that, in thukdam meditation for seven days, and then he passed away. At that time, Garchen Rinpoche was not too far away. He stayed in another monastery, so my mother went to ask him, and he came and did all these ritual things for him. He did this ritual prayer for him. Garchen Rinpoche suggested that they had to chant the whole Kongyur text. When they finished the Kongyur text, he passed away, at the same time. That is also Garchen Rinpoche's clairvoyance, his understanding. They have many stories of this, but I cannot share all of them due to the time.

Donating Barley and Fleeing

A couple of years after Garchen Rinpoche came back to my hometown, he met my mother and he asked what was happening with her family. My mother said, "We want to sell all the barley to buy amber." In Tibet, families think amber is a precious jewel. They like amber, and it is very expensive. My mother's family had lots of barley. Barley is a grain that people eat, and rich families have lots of barley. They wanted to sell it, and for some reason they had to flee because they knew some things; they knew about the cultural revolution. They were going to exchange their wealth for jewels, something they could easily carry and take with them, and





leave, run away. Garchen Rinpoche told my mother, “Don’t buy amber. All of this barley, you have to donate to all these different monasteries. Ask the monasteries to do the Nyungne retreat. You must do that. Don’t buy amber.” He told her, and then my mother said she didn’t know. Then he said, “We will go together to meet your mother.” My mother’s mother had left a note in some area of the village saying that they had to go one hour away (typical of this nomadic region), so Garchen Rinpoche went there and told my mother’s mother, “Don’t buy amber. Donate all of the barley to the monasteries.”

At that time, many monasteries were struggling because there was not enough food. Then, they transported all of this barley and sent it to the different monasteries as a donation and asked them to do the Nyungne practice. They donated everything, and they had to flee because of the cultural revolution. After the cultural revolution, information was shared with my mother that their donation of barley saved many monks and nuns. Many monasteries survived because of that food. Also, they had many ambers and Dzi. Dzi is a stone that has one or multiple eyes, which are symbols. Those are also precious jewels and are expensive. Whatever they had with them, they lost on the way. There was no benefit. Actually, if they had not donated all of their barley to the monasteries and they had bought amber, it would have been of no use. It would have become useless. They could not eat that. They could not keep that anyway. It was going to be lost. In that way, Garchen Rinpoche was giving suggestions, giving information through this kind of clairvoyance when he was young.

Gar Monastery

That is what I want to share with you today. When Garchen Rinpoche was young, he had clairvoyance, understanding what was going on in situations. And also there is another story. After my mother’s father had passed away, Garchen Rinpoche told my mother to come to Gar Monastery. So he invited my mother to





come to Gar Monastery, and my mother told Garchen Rinpoche, “I cannot go this year. Maybe in two years I can come to Gar Monastery.” He told my mother that if she comes to Gar Monastery in two years, nothing will be there.

5. My Mother’s Stories of Being Imprisoned in the Labor Camp

A Secret Offering

My mother was stuck for some reason in the prison located in the state of Lhasa, and she had to transfer to another state. I cannot share a long story due to time. They were going to transport her to another state called See Ling, or sometimes we call it Ching Hye. With her was the King of Nangchen’s queen and also their children. My mother was helping the King of Nangchen’s queen, and they were moved to Ching Hye. My mother said when she was at the other state, she kept a big bag of tsampa and also butter because she thought she could meet Garchen Rinpoche somewhere. She wanted to offer it to him. She kept it during the transport from one state to the other. The transport is a very hard trip.

Then, in prison my mother and King Nangchen’s queen were put in the same room together, and they worked in the prison labor camp. My mother said she saw Garchen Rinpoche but could not talk to him. During that time, she shared this information with King Nangchen’s wife, and the queen said to keep quiet. Then, when they got back home, the Queen of Nangchen told my mother, “Yes, these are Rinpoches from different monasteries, so yes, that is Garchen Rinpoche, but we have to pretend we don’t know each other.” So they continued in that way. My mother had kept the big bag of tsampa and butter that she wanted to offer to Garchen Rinpoche, but she had no chance to offer it to him.

Then one day, Garchen Rinpoche came very close to my mother’s residential house where she was living with the Queen of Nangchen. She said there was a restroom very close to the house. Garchen Rinpoche was pretending to go to the





restroom, but actually he just came out looking to the house where my mother was living. He was looking toward the house, and he went to the restroom, and he was just walking around. He just wanted to find something or to know something. Then, my mother told the Queen of Nangchen, "Garchen Rinpoche is there, so how can we offer this? I want to bring this tsampa and butter and offer it to him." The Queen of Nangchen told my mother, "In the restroom area, there is a garbage can, so we will pretend to take out the garbage." One brought the barley and one brought the butter, and they put them somewhere and pretended to throw away some garbage. My mother said that Rinpoche was not close, but he could hear her. My mother said, "Konchok Gyaltsen, I left the tsampa and butter." Garchen Rinpoche's name is Konchok Gyaltsen. Then, they went back right away to their home, and they watched what he did. They said he had a very long coat, and he came right away and put both the tsampa and the butter under the coat, and he left.

When he came back from the prison, he told my mother that he really needed that at the time. That's why he came there waiting. During that time, many different teachers were with him from all the different monasteries. All of the Rinpoches and everyone who was with him got sick due to the food, so they really needed tsampa and butter. When he got that, he gave it to everyone, to all these teachers who were there, and everyone recovered from the sickness. He said that was big medicine for everyone. My mother said that Garchen Rinpoche told her, "We are going to help you liberate. You don't have to be worried." That is what he told her. Actually, Garchen Rinpoche knew that he would get something there. That's why he came there. He was waiting, and my mother had that. I think he knew that. It looks like he did. And then she also wanted to offer that to him. He could not get it directly, but he just pretended to go to the restroom and was just standing there, and then he kept walking around staying in that area. Then she saw he was there, and they pretended to take out the garbage.





Garchen Rinpoche's Blessing

After that, during that time in the prison, they could not talk together. Years passed without them being able to talk together. My mother continued sharing her story and said that one day, Garchen Rinpoche was working in the kitchen as he had to cook for the prisoners. Garchen Rinpoche saw my mother and the Queen of Nangchen somewhere close by, and he picked up one big broccoli the size of a head, and just when he saw them, he threw it away, meaning that he gave it to them. Food was very hard to come by then. They took that broccoli and went home. My mother and the Queen of Nangchen didn't have a stove or anything to cook with, so the Queen of Nangchen said, "This is a blessing, so anyway we have to eat it," and they ate this raw broccoli. My mother stayed in the prison, and within five years she was released. Garchen Rinpoche was imprisoned there for twenty years. When I took refuge, at that time he came back to his hometown and he did that program, joining with the other lamas, where my mother met him for the first time after he was released from the prison. That is the background.

6. Becoming a Monk at Gar Monastery and Garchen Rinpoche's Guidance

Many Lamas— "I have Garchen Rinpoche."

Then, I became a monk at Gar Monastery. When I was thirteen or fourteen years old, I joined the monastery. After taking refuge at age seven until joining the monastery, I stayed at my home. Actually during that time, many Rinpoches, teachers, came to my hometown every year. I didn't have connections with the others. I was always thinking my guru, my teacher, is Garchen Rinpoche. Because my mother had lots of connections with these Rinpoches, some were from the present Nangchen area which had many high Rinpoches, they all came to my home along with the King of Nangchen's three sons. The King and Queen of Nangchen had three sons, and all are Rinpoches in monasteries. When these teachers came to my home, all these Rinpoches wanted me to be their monk, but I





always denied their requests saying, “I have Garchen Rinpoche.” Then, when I was thirteen or fourteen years old, I joined Gar Monastery. All the way until now, all the spiritual guidance Garchen Rinpoche has given me is unbelievable. When I have a difficult time, he is always there, always guiding. When I look back thinking about that, there are not only connections from this life. Of course, we have some connections from a previous lifetime. Otherwise, it would not be like that. When we took refuge, there were many kids there. Only about five took refuge, but the others didn’t take refuge. Of the five kids who took refuge, no one had those connections. That’s also due to connections from a previous life. That I believe.

 **Going to See Khenpo Munsel; and Garchen Rinpoche—
A Living Buddha’s Mandalas**

I have lots of stories. When I was in Gar Monastery, and when Garchen Rinpoche was going to see Khenpo Munsel, he sent a message to my home and he told my parents, “I want to take Konchok Samdup,” at that time my name was Konchok Samdup, “to see Khenpo Munsel, so prepare for his journey.” Actually, Gar Monastery had many monks, but those who went with him at that time mostly said, “Oh, I want to go to see Khenpo Munsel,” and then he took them on the journey with him, but I don’t know if he sent a message to their home sharing something like: I am going to take this kid to see Khenpo Munsel and to prepare for the journey. I don’t know if that happened. We are very lucky. I think we all have very good fortune because we have connections from a previous life due to Garchen Rinpoche. That’s why I see this right now, that all of Garchen Rinpoche’s sangha is very fortunate. We have some connection from a previous life; otherwise, we could not be together like this. We have to understand that and appreciate that because this kind of condition is not easy in this kind of degeneration time.

Garchen Rinpoche— we can say he is a living Buddha right now. Actually, of course we have many different living Buddhas. Many teachers are also living





Buddhas, but to have some connection with Garchen Rinpoche means that he has love and compassion for us. That is what connects us. That is the reason we are part of Garchen Rinpoche's mandala. Mandala is very important. Actually, of course each Buddha has mandalas. Each of these living Buddhas, teachers, has mandalas, but we have connected with Garchen Rinpoche. We are part of Garchen Rinpoche's sangha, and we are part of his mandala, and that is due to having some special connections from a previous life and also due to our accumulation of merit.

If we don't have enough accumulation of merit, for example, there are so many people living in the world, and most people in this world do not have any spiritual connections. Some have spiritual connections, but due to karma, some connect with a wrong religion due to the practice of violence. The religion they connect with shares a wrong, violent message. They believe in something and follow that direction, and they go the wrong way. Some are okay, meaning they have religious beliefs and do not harm others, but cannot attain buddhahood. They do not really have great connections.

7. Recognizing What Root Guru Means

Perfection of Generosity— The Embodiment of Dzambhala

Now I can see that we are all fortunate because we have these great connections. First, we have a precious human body. Second, we have a special connection with Garchen Rinpoche. He is a living Buddha. You really understand *root guru, teacher*, when you practice the Dharma. Otherwise, you don't really recognize. When you practice Dharma, then you really recognize what your root guru means, what your teacher means. I can share with you by following a couple of different ways. For example, think of the first of the six paramitas, our practice of generosity. My personal experience is that when I engage in spiritual activities, Garchen Rinpoche is always the guide, the connection there. When I am going to practice generosity, I recognize his generosity. That gives me more courage and also





strength, more connections. He can give up everything for other beings. I see that and then I think, *Oh, I can also help some others because I can do something as a practice of generosity, helping others.* When I think about his qualities, then that guides my generosity. When I see his generosity, he is the same actually as Dzambhala. We have to think about that and follow in that way. You recognize he is giving everything for others, so that means the perfection of generosity. That is the embodiment of Dzambhala; he is the embodiment of those qualities. Then that also helps my practice of generosity, and I can make offerings for buddhadharma and can do something generous to help others too.

Perfection of Morality— The Embodiment of Chenrezig

Then, think of morality, the second of the six paramitas. Garchen Rinpoche has one hundred percent perfected the practice of peace, not harming other beings. When I see that, of course then there is lots of information about morality to talk about, but the main point is that morality means not harming other beings. It means to create peace for other beings. Then I have to think about Garchen Rinpoche, and that he does not harm any living sentient being. He is always helping other beings. He has perfect morality.

When we recognize his perfect morality, we can also follow that by three different levels. Of the three different levels, the first is the basic teaching of the Theravada tradition, which is not harming other beings. He practices that perfectly. The second level follows the Mahayana tradition and is the way of the bodhisattva. Garchen Rinpoche is so loving to other beings. He has completely perfected that practice. The third level of Vajrayana means seeing everyone as a living buddha, creating pure perception. He has that because he sees everyone as equal. All beings are the same without any differences. He has complete morality practice. When I think about that, he is also the same as Chenrezig. He is the embodiment of the





compassion Buddha. Thinking of that is of great benefit for my practice. He supports my practice of morality. That is what I recognize, that my guru guides my generosity and morality.

Perfection of Patience

Then, think of the third paramita, the practice of patience. Garchen Rinpoche's patience is unbelievable. That always helps me. When I am upset or angry, when I have lost patience, when I think about him, then I bring back my practice of patience. Even when I see his pictures and think about him, it is really helpful. Then of course, I have to think about what he has done, of his great effort to help others and the great difficulty and hardship he went through. I recognize that, and then I say, *Why, what happened Khenpo Samdup? What happened to you?* I think to myself, *Wow, I cannot do anything compared to Garchen Rinpoche.*

When I was young, we went with Garchen Rinpoche. We followed him, meaning at that time we did many drupchens in different villages in Tibet. I told you my mother's family was also hosting the drupchens a long time ago before the cultural revolutionary war. Like that, many villages were hosting drupchens because this also follows the historical connections. We had to go to villages that were a two to three days' journey on horseback from Gar Monastery. Wherever we went to do the drubchens, he did the drupchen practice the whole day, morning to evening. When evening arrived, they served dinner in the temple. That's where we ate dinner at that time. After finishing dinner, Garchen Rinpoche could not go to sleep. He had to leave to bless homes, or he had to do pujas for other families. Like that, he might visit three families, four families, or two families depending on the puja. The whole night he had to do pujas, and he would come back in the morning. Sometimes he arrived very late in the morning, and he just went directly to the puja again to practice the morning section.





I already shared some stories with Sue-Sue when she was writing Garchen Rinpoche's biography from when I was with Garchen Rinpoche at that time. I am also included in that part because one day Garchen Rinpoche asked me to come along with him on a long journey to the nomads' village. It was a three hours' horse ride at nighttime during the winter in Tibet. Everything was frozen. It took three hours riding on the horse to get there. By the time we completed the puja and traveled three hours back, it was already morning. Then in the morning, Garchen Rinpoche had to join the puja. Unceasingly, he continued like that every night. He never denied any request from other people. That is actually one of his activities.

His compassion for others is so unbelievable. Sometimes, I don't get sleep and I am upset thinking about why I can't sleep. Then, Garchen Rinpoche comes to my mind and I think, *Why am I upset that I can't sleep? It's no big deal. Garchen Rinpoche goes the whole night like that, and he joins the puja the next day without any problems. So, it's ok; let it go. Don't get sleep. It's ok; it's no big deal.* When I think about that, then I can release my problem too. In that way, he practices patience and really benefits others. That is so unbelievable. I think about that, and that is really helpful for my practice of patience. Sometimes I lose patience, and if I cultivate what he did, then I can bring my patience back again. That is him guiding my practice of patience.

Perfection of Joyful Effort

Think about joyful effort. Garchen Rinpoche never stops practicing. He never stops benefitting others because I think that is his joyful effort. He can benefit others; he has joy. He never denies benefitting others, and he has effort to do that. There is a long history of many bodhisattvas with stories like that, but I didn't see a living person that had that kind of joyful effort for benefitting others. We study this teaching, The Way of a Bodhisattva, the middle way path and Madyamaka teaching, and then we know the qualities of a bodhisattva. They hear someone asking for





help, and they are happy and filled with joy when they hear those words. In the texts, we read about bodhisattvas embodying those qualities, but I had not seen a real person that has that kind of joyful effort to benefit others.

Garchen Rinpoche never ever stops. Whatever difficult situation occurs, he never stops benefitting others. I think about that, and then I get effort. Also, he puts all his effort to benefit others and practice the Dharma. Then I recognize, *Oh, I didn't have enough effort*. Sometimes I think I did a lot, but then I think about Garchen Rinpoche and compared to that, it's nothing. I think, *Wow, I've only done five percent compared to what's he's done*. Then that really guides my practice. Our root guru guides our own practice.

Perfection of Meditation

The fifth paramita is meditation. We think about our meditation, so we say, *Okay, we meditated for one hour*. Usually we have group meditation practice for more than one hour every day. Sometimes, we share the teachings for three or four hours on Saturday and Sunday, and at that time you are listening and cultivating. I think you have really great patience and effort, and so you are practicing that and meditating, and I also think I did a great job. But comparing to Garchen Rinpoche, our practice is not much.

There are twenty-four hours in one day, and of those twenty-four hours maybe we meditated for three hours. For twenty-four hours a day, Garchen Rinpoche does not stop. He is always practicing Dharma, and everything he does is in meditation. His mind is always in the natural state. He goes into his own nature, but then he has to do something to benefit others. Due to that, he never ever stops. He is always chanting the prayers. Now he is 84 years old. Still, I cannot chant the prayers every day like he chants. I cannot chant that because it is too much for me.





I think about that, and then I can put more effort and practice the Dharma more. That guides and supports my meditation and spiritual practices.

Perfection of Wisdom

His wisdom is also unbelievable. When he shares the teaching, it comes through his own mind, meaning he does not follow the text. He is not following the words. I feel that his teaching is actually his own experience, and from that he shares the teaching for us. Someone who shares the teaching from experience and someone just saying the words is different. Many teachers can share the teachings from words alone, but that looks more like receiving a school education. You can learn, but your mind is not affected much, meaning it does not transform your mind to the spiritual. Therefore, devotion does not arise much in your mind, and there will not be much of a strong spiritual connection with Dharma. When someone shares the teaching from their own experience, then that is different. You really feel as if you have received the teaching, and then that helps your mind transform to the spiritual. Renunciation of samsara and devotion to Buddha, Dharma, Sangha arises. Then, practicing all of the six paramitas arises. That's the sign or the external result.

We see that wherever Garchen Rinpoche goes, right away people want to use prayer wheels. They want to buy prayer wheels, thangkas, and statues when he comes. Everybody wants these spiritual things due to his practice and blessings. We get that feeling and we really want to always spin prayer wheels and want to have these spiritual things. Then after he leaves, we don't keep going. We become lazy again and go back to habituate samsaric activity again. As Shantideva describes, "Just as a flash of lightning on a dark, cloudy night for an instant brightly illuminates all, likewise in this world, through the might of a Buddha, a wholesome thought rarely and briefly appears." When the teachers come, it is like the lightning that illuminates the path, but then after the teaching, we don't keep going. Then we buy these things, but afterward we don't use them. We just leave them somewhere.





When he returns, everyone forgets what they have, and then they go to buy it again. Actually, he has completely perfected all of these practices and that is the feeling that we get. We also get some connections to the spiritual path. That is actually very good. Even if we don't attain Buddhahood in this lifetime, due to this connection with Garchen Rinpoche, we are free from samsara in other lifetimes. Those are the kinds of connections we have, and all of our Sanghas must rejoice because we are already part of his mandala.

8. The Guru is the Guide on the Spiritual Path— The Inseparability of Guru and Yidam

Think about this— when you practice, your guru (your spiritual guide) is always there. However, due to our emotions— our obstacles, we don't recognize that. We don't feel that. Sometimes we think, *I did something great*, but actually it is all due to the blessings from our guru. We don't recognize that. Sometimes, I think I did something independently that my guru doesn't know that I did. I become prideful; then slowly I realize it was all due to the blessings of my guru. Then, we have to practice guru yoga and yidam deity practice. Then you really recognize that the guru guides you on your spiritual path. When you truly recognize that, then guru and yidam are inseparable. When you practice generosity, you recognize that your guru is the same as Dzambhala. When you practice morality, at that time your guru is the same as Chenrezig, and when you meditate, your guru is the same as Buddha. When you study the Dharma and you get an education, you share what you have learned for others. Then at that time, the guru is the same as Manjushri.

The guru can be all these deities, but it is harder to recognize that. Due to our understanding of many cultures and traditions (including Tibetan and Western), many of these cultural ideas get mixed up together. We can easily share information from one culture to another and in this way, the world has become very small. In this regard, some Westerners asked a question of His Holiness the





Dalai Lama and they said, “The guru cannot be. Taking refuge in the lama, oh, that is the hardest. We cannot do that.” They think having a guru as a spiritual guide and taking refuge in the lama is in opposition to human rights, to equal rights. That is not spiritual thinking. That is in accordance with worldly thinking. People have lots of misunderstandings like that during this time. In the text, we take refuge to lama, meaning our guru, our spiritual lama. Our guru is always guiding us. Guru is wisdom; Guru is compassion; Guru is generosity; Guru is patience; Guru is meditation; Guru is joyful effort. Like that, the Guru is the six perfections.

Some don’t have knowledge of spiritual things and when they read these sadhanas, right away they misunderstand. They say, “Oh, that should be taken out of the prayers.” Some people suggested that to His Holiness the Dalai Lama. They said that part of the prayers is incorrect because it does not accord with the equality of human rights. That is all followed by worldly thinking and activities. There are not any spiritual connections there. There is no understanding of what Dharma means. They don’t understand what guru means. That is why they have a misunderstanding like that.

Due to the time, I cannot share more. Thank you very much everyone for joining this short teaching that I shared. I just talked about whatever came to my mind. First, we received a message with a guideline to share whatever comes to mind, so this talk followed that guidance to not read any texts and to not follow in the same way as giving a teaching. The message said to share something from experience, and what comes to mind you have to share. So that is what I shared with you, and also I wish that it helps you a little bit to connect with the guru.

Thank you. Good evening, everyone. Tashi Delek. I’m very happy to share these short stories. Thank you.





Khenpo Samdup Rinpoche gave this teaching on Guru Devotion during the winter teachings at the Garchen Buddhist Institute on December 29, 2020.

The following is a link to the recording of his teaching:

<https://www.youtube.com/watch?v=9HLq892KKI0>

*Transcribed and edited by Amanda Owen as an offering to Khenpo Samdup Rinpoche and Sangha, and with gratitude, offerings, and dedications for Tsundu Wangmo. **Om Mani Padme Hung Hri.***

Please forgive all errors. May all beings benefit.



Letter to Sangha



On April 8, 2021, Khenpo Samdup Rinpoche's mother, Tsundu Wangmo, passed away without suffering and with ease. She had cultivated a lifetime of unwavering devotion to her guru, H.E. Garchen Rinpoche, which was evident at the time of her passing as she called out to her precious teacher.

We rejoice in Tsundu Wangmo's unwavering devotion to H.E. Garchen Rinpoche and in the miraculous signs at her passing, and we are grateful for the nurturing love and support she provided to her precious family.



After my mother passed, Garchen Rinpoche did Phowa for her, and also he did a couple of rituals and prayers for her during the 49 days. Her aspiration was for Garchen Rinpoche to perform these rituals for her after her passing. This is very special and auspicious.

I called Garchen Rinpoche and left a message telling him that my mother passed away. He left a message for me and said, yes, he had some signs in the early hours of the morning, and when we meet he could share that with me. A couple of days



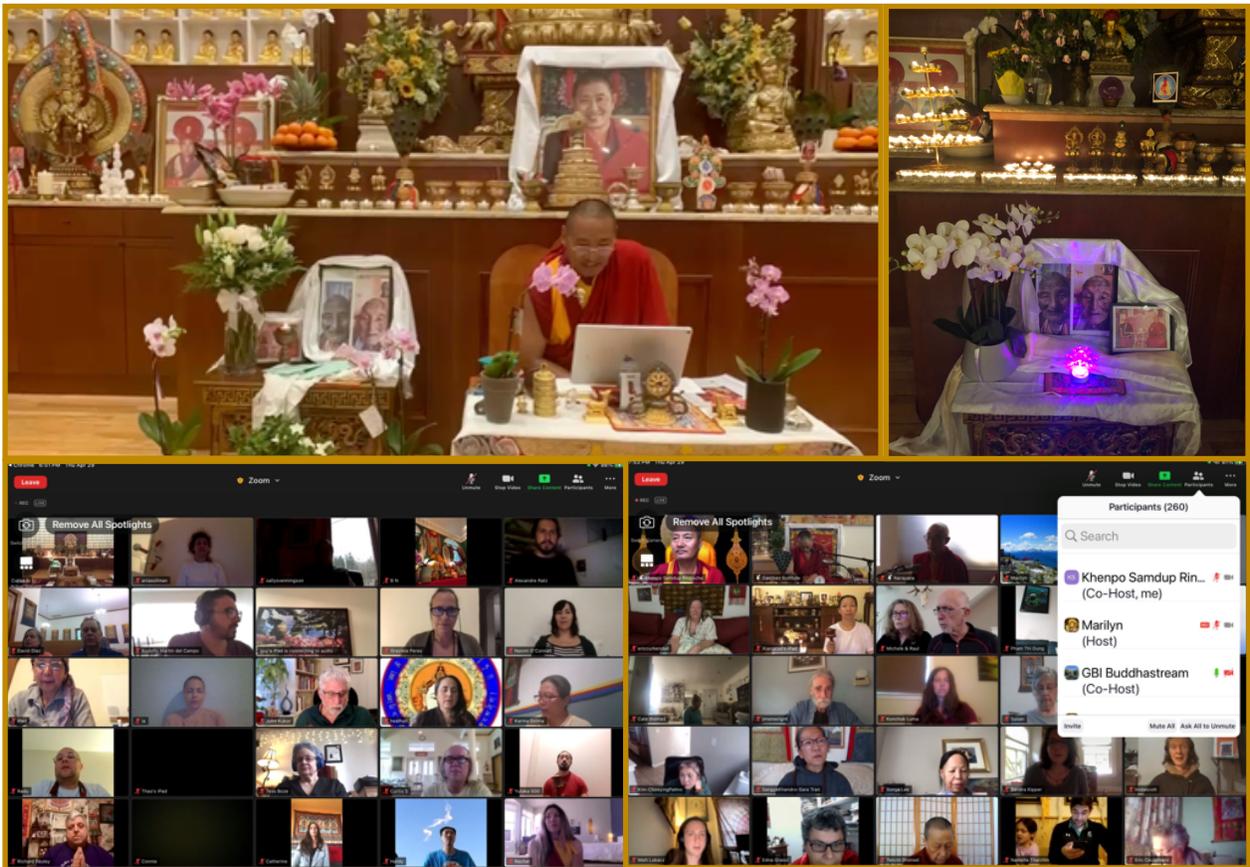
after, I had a video call with him, and I asked him what signs he had. He said early that morning (around 2 a.m. or 3 a.m.), he was circumambulating the mandala in what was kind of like his dream. It's called the shower blessing. Usually, we do a drubchen and create a big mandala in the center of the temple. Then, at the middle and end of the prayer, the teacher—the vajra master, comes down and circumambulates the mandala calling for the deity's blessing, and it is called a shower blessing. It means that during that time, it is representative of all these deities and dakinis, and circumambulating the mandala at that time is called a blessing. The timing of his vision was the same as when my mother was passing. He had that vision and when he was doing that, a girl was following him. He recognized that the girl symbolized my mother. He said during that time, she was processing as he was circumambulating the mandala.

Another good thing is that on Thursday, the day my mother passed away, Garchen Rinpoche came out of retreat to practice the Lama Chöpa Sadhana in honor of Bardor Tulku Rinpoche's passing, and he was able to do Phowa for my mother at the right time. It is usually hard to have Phowa done except for Saturday and Sunday because he is in retreat during the rest of the week. On Wednesday when he had the dream, he was in retreat, and then he came out of retreat and did Phowa right away. It was good that she had aspirations for Garchen Rinpoche to do Phowa for her and other ritual things. That is very special.





Left: H.E. Garchen Rinpoche chanting the Jangchok prayers at GBI. Right: Garchen Rinpoche, Lama Bunima, Ani la, Khenpo Samdup Rinpoche, and Sangha chanting prayers for Tsundu Wangmo and all those who had passed this year.



Narak Kong Shak (Confession of Impairments) and Sadhana for the Single Mudra Vajrasattva Practice for Tsundu Wangmo and all those who had passed this year.





Generally in Tibet, when someone passes away, it is usually very hard to find lamas to do the rituals. In the Tibetan tradition, every single day there are monks chanting in the home. Each week you have at least ten monks who come to do the Shitro puja. During the time that my mother passed away, an older Khenpo came to my hometown monastery from far away to give some transmissions. Thousands of monks gathered there, so during the whole 49 days, there was no problem to ask lamas to perform the pujas. They had a choice to get anyone. That also could be due to her devotion for monastics. I think that is good and auspicious too. Those were good things that happened for her.

Garchen Rinpoche asked that her body be taken to Gar Monastery Cemetery and given to the vultures. That was his suggestion. Gar Monastery Cemetery is very far from my hometown. It is a four hour drive to get there. In honor of my mother, more than one hundred people left my hometown at 4 a.m. to take my mother's body to Gar Cemetery. Then, everyone who went passed Gar Monastery Nunnery first, and the nuns went down the valley and they did Phowa and chanted prayers. When they arrived at Gar Monastery Cemetery, everyone paid their respects.



Khatak offering during my mother's funeral puja





It looks as if there hasn't been a caretaker to maintain the cemetery and keep up the temple and the area where the body is brought. I requested Khenpo Dorwang, the Khenpo at Gar Monastery, to do the rituals for my mom, and he took the monks to the cemetery to prepare everything. The day before, he sent all of the monks to clean up the temple, stupa, and the cemetery, and to put out a hundred butter lamps. On the day my mother's body was taken to the cemetery, Khenpo Dorwang, along with the monks, chanted prayers and did pujas in the cemetery temple, including a Phowa ritual to reach the Buddha Amitabha buddhahfield. Then, they offered the body to the vultures.



Left: Khenpo Dorwang and monks chanting prayers and pujas in Gar Cemetery Temple

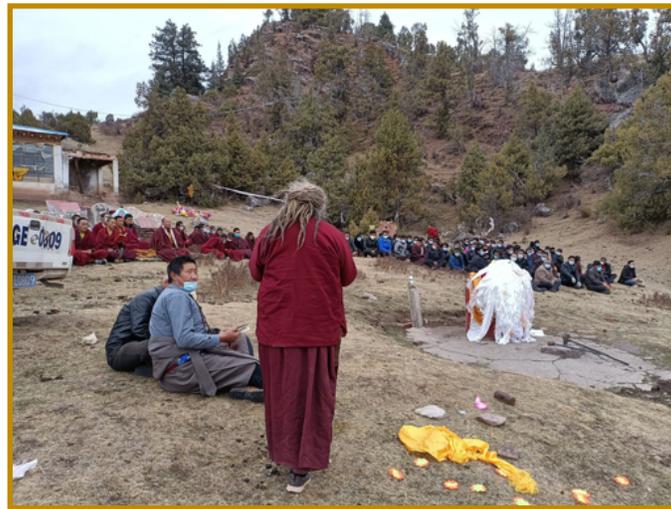


Gar Monastery monks and everyone who came to pay their respects and honor my mother





Of course, they invited a lama to prepare the body and to chant pujas. They had to find and bring someone to take care of and prepare the body. Usually, the cemetery is empty. No one stays there to do that. You take whatever you want or need to the cemetery, and you bring people who know what to do.



Yogi Lama (with long hair)

It's harder to find someone to take care of the body. Not many people want to do that job. They need to be more of a yogi who doesn't care about concepts of dirty or unclean. They can cut the body, offer it to the birds, and do the puja there. Sometimes the people who take care of the body think that it is dirty, so that's why it's hard for people to keep doing that job. Many cemeteries don't have someone to do that, so they brought this yogi lama who stays in an area close to my village. He is not from Gar Monastery. When he was leaving for the cemetery, he also looked at the weather. In Tibet, when they are ready to take the body to the cemetery, they have to look to astrology, and then also they have to look at the weather. When you look to astrology, you think- *Okay, I'm going to take the body to the cemetery today*, but the weather must also be calm that day, and after the funeral puja, it must snow. They say that is a good sign. During the preparation, it does not need to rain or snow, but after taking the body to the cemetery and after everything is





finished, when everyone is going home, it is good for snow to come. It is a special sign. It's blessings, and also for some reason it is good for the family. When I contacted friends in Tibet, they told me that this yogi lama was really happy that day due to the weather and the signs, and because everything people were wishing for was happening.

After the pujas for my mother, they all went to the upper monastery where they were served lunch. After lunch, Khenpo Dorwang shared *The Supplications to Tara* teaching for them. This was very auspicious. He also gave them blessings and showed them the precious, holy objects in the shrine room, and he explained all about the Gar Monastery area.



Outside Upper Gar Monastery





Receiving The Seven Supplications to Tara teaching from Khenpo Dorwang



Inside Upper Gar Monastery





After they went to Gar Monastery and received the teaching, they left the monastery, and it began to snow. This yogi lama told them, "Oh, today is the best day because the snow came and everything was perfect." That's why he was happy. I talked with family in Tibet and asked them why they asked this yogi lama to prepare the body and chant pujas since sometimes he does not do the job and he leaves before finishing. They said that people like him and they try to get him because they think he's the best one. He's more of a high realizer, but I heard that no one can upset him. If you do something to upset him, then he doesn't care about anything. He says you are going to do this, and I'm not going to do it. Then, he's gone. It all worked out very well and was auspicious. Everyone was happy because that day he did the entire job successfully, and he was happy. It's a different culture in Tibet. There are many lamas like that. They don't listen to anyone.

Most of the people from my home village who were there that day, about 70% of them, had never been to Gar Monastery before. Many young people came from the villages to make the trip to Gar Monastery to honor my mother. People from three other villages were there as well. They were very happy to go there and connect with Gar Monastery and to receive blessings. Everyone who went there enjoyed it and was happy. Usually, people drive to the cemetery and only family and maybe a couple of other people go to the cemetery. Most of the time not more than seven people go. I'm very happy because my mother connected with these many young people and brought them to the monastery. She connected the young people to the monastery again.





Gar Monastery, Kham Tibet

Another good and precious thing is that the monastery villages became reconnected to one another again. When Garchen Rinpoche was there, he went to all these villages to do drubchens, and there were very strong connections. Then he left, and afterward Gar Monastery was not really connected to these villages. Everyone who went to the monastery and received teachings that day, now they recognize where Gar Monastery is. Now they have connections with Gar Monastery, especially the younger generation. I think my mother was like a bridge connecting the villages and the monastery and opening up the cemetery again, and I think about how important that is.

Garchen Rinpoche shared how precious Gar Monastery Cemetery is. He has all these special treasure relics he got after he was released from prison, and he created a mandala there. He recorded and sent this information to me, and I sent it to all of the one hundred village people who came to Gar Monastery to honor my mother. He talked about how important it is and how many blessings he left there. Garchen Rinpoche said that the cemetery has the symbols of Vajrayogini. The design of the cemetery is symbolic of Vajrayogini's kapala (skull cup). The design



that appears in the mountain rising above the cemetery is Vajrayogini's form body, holding her driguk. The valley where the cemetery was created is her kapala that she holds at her heart, representing that everything, blood and bones, is nectar and the non-conceptual. The body is like a tsok offering to the dakinis. All this, everything that is offered is transformed. Impure perceptions are transformed to pure perceptions, to nectar, to wisdom. Emotions are transformed to wisdom. Then each body that is taken to the cemetery becomes an offering. That's why it's a very important cemetery.

The cemetery is connected with the upper monastery. From the cemetery, you can see the upper monastery, and from the upper monastery you can also see the cemetery. It's at least a thirty minute walk to Gar Cemetery from the Monastery.



Picture taken from Gar Cemetery— View of Upper Gar Monastery





Picture taken from Gar Cemetery— View to the left of Upper Gar Monastery

In the upper monastery, we have this special prayer wheel called the Gyanagma Prayer Wheel. There are bells on top of the prayer wheel, and when you turn the prayer wheel, sticks strike the bells making a really strong sound. It is very noisy. It keeps the monks awake as they are spinning the prayer wheels, and we know if the prayer wheel is turning or not. Rinpoche says the sound from the Gyanagma Prayer Wheel bells can be heard in the cemetery. It could be that at nighttime the bells can be heard at the cemetery when everything is quiet. It also could be that spirits can hear the bells from the Gyanagma Prayer Wheel during the day as well. That means the cemetery receives the blessings from the prayer wheel. That's why Garchen Rinpoche chose that location and designed it so that it is not too far and not too close. Of course, it cannot be too close to the monastery.





Gyanagma Prayer Wheel (top center)

Also, the Gyanagma Prayer Wheel has two special conch shells that are always left in front of the prayer wheel. When someone has an obstacle, when people get sick, or someone dies, family or relatives make offerings to the prayer wheel, and for example, they may request the recitation of a hundred million Tara mantras. Then, for example, I give a message to the monks, and then the caretaker goes and tells this information to the prayer wheel. Then, he takes the conch shells outside the temple and blows the conch shells. Rinpoche says the sound of the Gyanagma conch shells also can be heard in the cemetery. The conch shells are so loud, they can easily be heard in the cemetery day or night. Also, the sound travels easily due to the mountains and the sound reverberating off of the rocks.





Lama spinning the Gyanagma Prayer Wheel during sadhana practice. Gyanagma conch left of prayer wheel. [Picture taken from Garchen Rinpoche's video from June 17, 2021: <https://www.youtube.com/watch?v=xCG5cOPKjU>]

When Garchen Rinpoche was sharing information about Gar Monastery Cemetery, he talked about Khenpo Tenzin Zangpo. Khenpo Tenzin Zangpo was very important. He was Khenpo Munsel Rinpoche's disciple who came to Gar Monastery, and he shared The Way of a Bodhisattva. He told everyone that the entire area is a holy place. He had the perceptions or feelings that the whole valley is Chenrezig's pureland. Those were his highly realized perceptions. Due to that, he told everyone not to cut any trees or alter the environment because he saw every tree as Chenrezig's hands. When Nangchen Adeu Rinpoche came to Gar Monastery, he also told Garchen Rinpoche that he saw Gar Monastery as Chenrezig's holy place.





No one knew this before Garchen Rinpoche shared this with us. I went to Gar Monastery, and we didn't know any of this at that time. We didn't know how important this cemetery was. Usually, monks go to the cemetery and take pictures because it is a very nice area to spend time in. In summertime, the monks go there because it is like a beautiful park with thousands of flowers. We would go there to have a picnic and sit and talk. Otherwise, the rest of the terrain is mountains and you cannot really gather with others to sit and talk. I want to transcribe the message from Garchen Rinpoche and carve it in stone to leave in the cemetery at Gar Monastery. Then it will always be there for years and years. Garchen Rinpoche really explained with enthusiasm how important the cemetery is and why he created it.



Khenpo Samdup Rinpoche and Khenchen Könchog Gyaltsen Rinpoche at Gar Monastery Cemetery in 2016 with the view of Upper Gar Monastery seen between them in the distance.





The Prayer of Kuntuzangpo (Kunzang Mönlam)
The Primordial Buddha Samantabhadra

CITTAH AH— This extraordinary aspiration through which samsaric sentient beings cannot resist awakening, was spoken by the primordial Buddha Samantabhadra.

Homage to the primordial Buddha Samantabhadra!

ཧོ། ལྷང་སྲིད་འཁོར་འདས་ཐམས་ཅད་ཀྱི་ནོ།

ho, nangsî khordé tamché kün

Ho! Everything — appearance and existence, samsara and nirvana —





གཞི་གཅིག་ལམ་གཉིས་འབྲས་བུ་གཉིས་ཀྱིས་།

shyi chik lam nyi drebu nyi

Has a single Ground, yet two paths and two fruitions,

རིག་དང་མ་རིག་ཚོ་འཕྲུལ་ཏེ་།

rik dang marik chotrul té

And magically displays as Awareness or unawareness.

ཀུན་ཏུ་བབྲང་པོའི་སྒྲོན་ལམ་གྱིས་།

kuntuzangpö mönlam gyi

Through Kuntuzangpo's prayer,

ཐམས་ཅད་ཚེས་དབྱིངས་ཕོ་བྲང་དུ་།

tamché chöying podrang du

May all beings become Buddhas, completely perfected

མངོན་པར་རྗེ་གསལ་ཏེ་འཚང་རྒྱ་ཤོག་།

ngönpar dzok té tsang gya shok

In the abode of the Dharmadhatu.

ཀུན་གྱི་གཞི་ནི་འདུས་མ་བྱས་ཀྱིས་།

kün gyi shyi ni dümajé

The Ground of all is uncompounded,

རང་བྱུང་གློང་ཡངས་བརྗོད་དུ་མེད་ཀྱིས་།

rangjung long yang jö du mé

And the self-arising Great Expanse, beyond expression,

འཁོར་འདས་གཉིས་ཀའི་མིང་མེད་དོ་།

khordé nyiké ming mé do

Has neither the name “samsara” nor “nirvana.”





དེ་ཉིད་རིག་ན་སངས་རྒྱས་ཏེ།

denyi rik na sangye té

Realizing just this, you are Buddha;

མ་རིག་སེམས་ཅན་འཁོར་བར་འབྱམས།

marik semchen khorwar khyam

Not realizing this, you are a being wandering in samsara.

ཁམས་གསུམ་སེམས་ཅན་ཐམས་ཅད་ཀྱིས།

kham sum semchen tamché kyi

I pray that all you beings of the three realms

བརྗོད་མེད་གཞི་དོན་རིག་པར་ཤོག།

jömé shyi dön rikpar shok

May realize the true meaning of the inexpressible Ground.

ཀུན་ཏུ་བཟང་པོ་ང་ཡིས་ཀྱང་།

kuntuzangpo nga yi kyang

I, Kuntuzangpo, have realized the truth of this Ground,

རྒྱ་རྒྱུ་མེད་པ་གཞི་ཡི་དོན།

gyukyen mepa shyi yi dön

Free from cause and condition,

དེ་ཉིད་གཞི་ལ་རང་བྱུང་རིག།

denyi shyi la rangjung rik

Which is just this self-arising Awareness.

ཕྱི་ནང་སློ་སྐྱུར་སློན་མ་བཏགས།

chinang drokur kyön matak

It is unstained by outer expression and inner thought, affirmation or denial,





དྲན་མེད་སྲུང་པའི་སློབ་མ་གོས།

drenmé mün pé drib ma gö

And is not defiled by the darkness of unmindfulness.

དེ་སྤྱིར་རང་སྣང་སློབ་མ་གོས།

dechir rangnang kyön magö

Thus, this self-manifesting display is free from defects.

རང་རིག་སོལ་གནས་པ་ལ།

rangrig so la nepa la

I, Kuntuzangpo, abide as Intrinsic Awareness.

སྲིད་གསུམ་འཇིག་ཀྱང་དངངས་སྐྱབ་མེད།

si sum jik kyang ngang trakmé

Even though the three realms were to be destroyed, there is no fear.

འདོད་ཡོན་ལྡན་ཆགས་པ་མེད།

döyön nga la chakpamé

There is no attachment to the five desirable qualities of sense objects.

རྫོག་མེད་ཤེས་པ་རང་བྱུང་ལ།

tokmé shepa rangjung la

In self-arising consciousness, free of thoughts,

རྫོག་པའི་གཟུགས་དང་དུག་ལྡན་མེད།

döpé zuk dang duk nga mé

There is neither solid form nor the five poisons.

རིག་པའི་གསལ་ཆ་མ་འགགས་པ།

rigpé salcha magakpa

In the unceasing clarity of Awareness,





ཐོག་མའི་སངས་རྒྱས་ང་ཡིན་པས།

tokmé sangye nga yinpé

I, Kuntuzangpo, am the original Buddha of all,

ང་ཡི་སྒྲོན་ལམ་བཏབ་པ་ཡིས།

nga yi mönlam tabpa yi

And through this prayer of mine,

ཁམས་གསུམ་འཁོར་བའི་སེམས་ཅན་གྱིས།

kham sum khorwé semchen gyi

May all you beings who wander in the three realms of samsara

རང་བྱུང་རིག་པ་ངོ་ཤེས་ནས།

rangjung rigpa ngoshé né

Realize this self-arising Awareness,

ཡེ་ཤེས་ཆེན་པོ་མཐའ་རྒྱས་ཤོག།

yeshe chenpo ta gyé shok

And may your great wisdom spontaneously increase!

ང་ཡི་སྤྲུལ་པ་རྒྱུན་མི་ཆད།

ngayi trulpa gyün miché

My emanations will continuously manifest

བྱེ་བ་ཕྱག་བརྒྱ་བསམ་ཡས་འགྲེང།

jewa trak gya samyé gyé

In billions of unimaginable ways,

གང་ལ་གང་འདུལ་སྣ་ཚོགས་སྟོན།

gangla gang dul natsok tön

Appearing in forms to help you beings who can be trained.





ང་ཡི་སྤྲུགས་རྗེའི་སྣོན་ལམ་གྱིས།

nga yi tukjé mönlam gyi

Through my compassionate prayer,

ཁམས་གསུམ་འཁོར་བའི་སེམས་ཅན་ཀུན།

kham sum khorwé semchen kün

May all of you beings who wander in the three realms of samsara

རིགས་དྲུག་གནས་ནས་འཐོན་པར་ཤོག།

rik druk né né tönpar shok

Escape from the six life forms!

དང་པོ་སེམས་ཅན་འབྲུལ་བ་རྣམས།

dangpo semchen trulpa nam

From the beginning you beings are deluded

གཞི་ལ་རིག་པ་མ་ཤར་བས།

shyi la rigpa masharwé

Because you do not recognize the Awareness of the Ground.

ཅི་ཡང་དྲུག་མེད་ཐོམ་མེ་བ།

chiyang drenmé tomme wa

Being thus unmindful of what occurs is delusion —

དེ་ཀ་མ་རིག་འབྲུལ་བའི་རྒྱ།

deka marik trulpé gyu

The very state of unawareness and the cause of going astray.

དེ་ལ་ཉད་ཀྱིས་བརྒྱལ་བ་ལས།

dé la hé kyi gyalwa lé

From this delusive state comes a sudden fainting away





དངངས་སྐྱབ་ཤེས་པ་ཟ་ཟི་འགྱུས་ཅི།

ngang trak shepa za zi gyü

And then a subtle consciousness of wavering fear.

དེ་ལས་བདག་གཞན་དགའ་འཛིན་སྐྱེས་ཅི།

dé lé dakshyen drar dzin kyé

From that wavering there arises a separation of self and the perception of others as enemies.

བག་ཆགས་རིམ་བཞིན་བརྟམ་པ་ལས་ཅི།

bakchak rimshyin tepa lé

Gradually the tendency of separation strengthens,

འཁོར་བ་ལྷགས་སུ་འརྱུག་པ་བྱུང་ཅི།

khorwa luk su jukpa jung

And from this the circle of samsara begins.

དེ་ལས་ཉོན་མོངས་དུག་ལྲ་རྒྱས་ཅི།

dé lé nyönmong duk nga gyé

Then the emotions of the five poison develop—

དུག་ལྲའི་ལས་ལ་རྒྱན་ཆད་མེད་ཅི།

duk ngé lé la gyün chemé

The actions of these emotions are endless.

དེ་ཕྱིར་སེམས་ཅན་འཕྲུལ་པའི་གཞི་ཅི། དེ་མེད་མ་རིག་ཡིན་པའི་ཕྱིར་ཅི།

dechir semchen trulpé shyi / drenmé marik yinpé chir

You beings lack awareness because you are unmindful, and this is the basis of your going astray.

སངས་རྒྱས་ང་ཡི་སྒོན་ལམ་གྱིས་ཅི།

sangye nga yi mönlam gyi

Through my prayer,





ཀུན་གྱི་རིག་པ་རང་ཤེས་ཤོག།

kün gyi rigpa rang shé shok

May all you beings recognize your Intrinsic Awareness!

ལྷན་ཅིག་སྐྱེས་པའི་མ་རིག་པ།

lhenchik kyepé marikpa

Innate unawareness

ཤེས་པ་དྲན་མེད་ཡེངས་པ་ཡིན།

shepa drenmé yengpa yin

Means unmindfulness and distraction.

ཀུན་ཏུ་བདག་པ་འཇོག་པའི་མ་རིག་པ།

küntu takpé marikpa

Imputing unawareness

བདག་གཞན་གཉིས་སུ་འཛིན་པ་ཡིན།

dakshyen nyisu dzinpa yin

Means dualistic thoughts toward self and others.

ལྷན་ཅིག་ཀུན་བདག་མ་རིག་གཉིས།

lhenchik küntak marik nyi

Both kinds of unawareness

སེམས་ཅན་ཀུན་གྱི་འབྲུལ་གཞི་ཡིན།

semchen kün gyi trul shyi yin

Are the basis for the delusion of all beings.

སངས་རྒྱལ་ལ་ཡི་སློན་ལམ་གྱིས།

sangye nga yi mönlam gyi

Through Kuntuzangpo's prayer,





འཁོར་བའི་སེམས་ཅན་གམས་ཅད་ཀྱི།

khorwé semchen tamché kyi

May all you beings wandering in samsara

དྲན་མེད་འཐིབ་པའི་སྐྱེན་པ་སངས།

drenmé tibpé münpa sang

Clear away the dark fog of unmindfulness,

གཉིས་སྐྱེའོ་འཛིན་པའི་ཤེས་པ་དྲངས།

nyi su dzinpe shepa dang

Clear away the clinging thoughts of duality!

རིག་པའི་རང་ངོ་ཤེས་པར་ཤོག།

rigpé rang ngoshepar shok

May you recognize your own Intrinsic Awareness!

གཉིས་འཛིན་སྐྱོན་ཐེ་ཚོམ་སྟེ།

nyidzin lo ni tetsom té

Dualistic thoughts create doubt.

ཞེན་པ་ཕྱ་མོ་སྦྱེས་པ་ལས།

shyenpa tramo kyepa lé

From subtle attachment to this dualistic turn of mind,

བག་ཆགས་འཕུག་པོ་རིམ་གྱིས་བརྟམས།

bakchak tukpo rimgyi té

Dualistic tendencies become stronger and thicker.

ཟས་ཚོར་གོས་དང་གནས་དང་གྲོགས།

zé nor gö dang né dang drok

Food, wealth, clothes, home, and friends,





འདོད་ཡོན་ལྔ་དང་བྱམས་པའི་གཉེན་མེད་ལྔ་ལྟོགས་ལྟོགས་།

döyön nga dang jumpé nyen

The five objects of the senses, and your beloved family —

ཡིད་འོང་ཆགས་པའི་འདོད་པས་གཏུངས་ལྟོགས་།

yi ong chakpé dö pé dung

All these things cause torment by creating longing and desire.

དེ་དག་འཇིག་རྟེན་འབྲུལ་པ་སྟེ་།

dedak jikten trulpa té

These are all worldly delusions;

གཟུང་འཇོན་ལས་ལ་ཟད་མཐའ་མེད་ལྟོགས་།

zungdzin lé la zé tamé

The activities of grasping and clinging are endless.

ཞེན་པའི་འབྲས་བུ་སླིན་པའི་ཚེ་།

shyenpé drebu minpé tsé

When the fruition of attachment ripens,

ཀམ་ཆགས་གཏུང་བའི་ཡི་དྲུགས་སུ་།

kam chak dungwé yidak su

You are born as a hungry ghost, tormented by coveting and desiring,

སྐྱེས་ནས་བཀའ་སྐྱོམ་ཡ་རེ་ང་།

kyé né trekom ya re nga

Miserable, starving and thirsty.

སངས་རྒྱལ་ང་ཡི་སློན་ལས་གྲིས་ལྟོགས་།

sangye nga yi mönlam gyi

Through Kuntuzangpo's prayer,





འདོད་ཆགས་ཞེན་པའི་སེམས་ཅན་རྣམས་མཆོག་།

döchak shyenpé semchen nam

May all you desirous and lustful beings who have attachments,

འདོད་པའི་གདུང་བ་ཕྱིར་མ་སྤངས་མཆོག་།

döpe dungwa chir mapang

Neither reject longing desires,

འདོད་ཆགས་ཞེན་པ་ཚུར་མ་སྤང་མཆོག་།

döchak shyenpa tsur malang

Nor accept attachment to desires.

ཤེས་པ་རང་སོར་གློད་པ་ཡིས་མཆོག་།

shepa rang sor löpa yi

Let your consciousness relax in its own natural state,

རིག་པ་རང་སོ་བཟོན་གུར་ནས་མཆོག་།

rigpa rang so zin gyur né

Then your Awareness will be able to hold its own.

ཀུན་རྟོག་ཡེ་ཤེས་ཐོབ་པར་ཤོག་མཆོག་།

küntok yeshe tobpar shok

May you achieve the wisdom of perfect discernment!

སྤྱི་རོལ་ཡུལ་གྱི་སྤང་བ་ལ་མཆོག་།

chirol yul gyi nangwa la

When external objects appear,

འཇིགས་སྐྱབས་ཤེས་པ་སྤོམ་འགྱུར་མཆོག་།

jiktrak shepa tramo gyü

The subtle consciousness of fear will arise.





སྤང་བའི་བག་ཆགས་བརྟམ་པ་ལས།

dangwé bakchak tepa lé

From this fear, the habit of anger becomes stronger and stronger.

དགའ་འཛིན་བརྟེན་གསོད་ལྷག་པ་སྦྱིས།

drar dzin dek sö hrakpa kyé

Finally, hostility comes causing violence and murder.

ཞེ་སྤང་འབྲས་བུ་སྦྱིན་པའི་ཚེ།

shyedang drebu minpé tsé

When the fruition of this anger ripens,

དམུལ་བའི་བཙོ་བསྐྱེད་སྤྱུག་རེ་བསྐྱེད།

nyalwé tso sek duk ré ngal

You will suffer in hell by boiling and burning.

སངས་རྒྱལ་པ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ།

sangye nga yi mönlam gyi

Through Kuntuzangpo's prayer,

འགྲོ་ལྷག་སེམས་ཅན་ཐམས་ཅད་ཀྱི།

dro druk semchen tamché kyi

You beings of the six realms,

ཞེ་སྤང་དྲག་པོ་སྦྱིས་པའི་ཚེ།

shyedang drakpo kyepé tsé

When strong anger arises for you,

སྤང་བྲང་མི་བྱ་རང་སོར་གྲོད།

panglang mija rang sor lö

Neither reject nor accept it.





རིག་པ་རང་སོ་བྱེན་གུར་ནས།

rigpa rang so zin gyur né

Instead relax in the natural state

གསལ་བའི་ཡེ་ཤེས་ཐོབ་པར་ཤོག།

salwé yeshe tobpar shok

And achieve the wisdom of clarity!

རང་སེམས་ཁེངས་པར་གུར་པ་ལ།

rangsem khengpar gyurpa la

When your mind becomes full of pride,

གཞན་ལ་འགྲན་སེམས་སྤང་པའི་སྒོ།

shyen la drensem mepé lo

There will arise thoughts of competition and humiliation.

ང་རྒྱལ་དྲག་པོའི་སེམས་སྐྱེས་པས།

ngagyal drakpö sem kyepé

As this pride becomes stronger and stronger,

བདག་གཞན་འཐབ་རྩོད་སྤྱད་བསྐྱེད་ལ་མྱོང་།

dakshyen tabtsö dukngal nyong

You will experience the suffering of quarrels and abuse.

ལས་དེའི་འབྲས་བུ་སྐྱིན་པའི་ཚེ།

lé dé drebu minpé tsé

When the fruition of this karma ripens,

འཕོ་ལྷང་མྱོང་བའི་ལྷ་རུ་སྐྱེ།

po tung nyongwé lha ru kyé

You will be born in the God Realms and experience the suffering of change and falling to lower rebirths.





སངས་རྒྱལ་པོ་ལི་སྒོན་ལམ་གྱིས།

sangye nga yi mönlam gyi

Through Kuntuzangpo's prayer,

ཁེངས་སེམས་སྐྱེས་པའི་སེམས་ཅན་རྣམས།

khengsem kyepé semchen nam

May you beings who develop pride,

དེ་ཚེ་ཤེས་པ་རང་སོར་གྲོད།

detsé shepa rang sor lö

Let your consciousness relax in the natural state.

རིག་པ་རང་སོ་བཞུག་གུར་ནས།

rigpa rang so zin gyur né

Then your awareness will be able to hold its own.

མཉམ་པ་ཉིད་ཀྱི་དོན་རྟོགས་ཤོག།

nyampa nyi kyi dön tok shok

May you achieve the wisdom of equanimity!

གཉིས་འཛིན་བརྟན་པའི་བག་ཆགས་གྱིས།

nyidzin tepé bakchak kyi

By increasing the habit of duality,

བདག་བསྟོད་གཞན་སྐོད་ལུག་རྩུ་ལས།

dak tö shyen mö zuk ku lé

By praising yourself and denigrating others,

འཕམ་བུ་རྩོད་འགྲན་སེམས་བརྟན་པ་ལས།

tabtsö drensem tepa lé

Your competitive mind will lead you to jealousy and fighting,





གསོད་གཅོད་ལྷ་མིན་གནས་སུ་སྐྱེ།

sö chö lhamin né su kyé

And you will be born in the Jealous God Realm, where there is much killing and injury.

འབྲས་བུ་དཔྱལ་བའི་གནས་སུ་ལྷུང་།

drebu nyalwé né su tung

From the result of that killing, you will fall into the Hell Realm.

སངས་རྒྱལ་པ་ཡི་སྒོམ་ལམ་གྱིས།

sangye nga yi mönlam gyi

Through Kuntuzangpo's prayer,

འགྲུག་སེམས་འཐབ་ཚུད་སྐྱེས་པ་རྣམས།

drensem tabtsö kyepa nam

When jealousy and competitive thoughts arise,

དགྲར་འཛིན་མི་བྱ་རང་སོར་གློད།

drar dzin mija rang sor lö

Do not grasp them as enemies. Just relax in ease,

ཤེས་པ་རང་སོ་བྱེན་གྱུར་ནས།

shepa rang so zin gyur né

Then consciousness can hold its own natural state.

སྤྱིན་ལས་ཐོགས་མེད་ཡེ་ཤེས་ཤོག།

trinlé tokmé yeshe shok

May you achieve the wisdom of unobstructed action!

དྲུག་མེད་བཏང་སྟོམས་ཡེངས་པ་ཡིས།

drenmé tangnyom yengpa yi

By being distracted, careless and unmindful,





འཕྲིབས་དང་སྐྱགས་དང་བརྗེད་པ་དང་།

tib dang muk dang jepa dang

You beings will become dull, foggy, and forgetful.

བརྒྱལ་དང་ལོ་ལོ་གཏི་སྐྱག་པས་།

gyal dang lelo timukpé

By being unconscious and lazy, you will increase your ignorance

འབྲས་བུ་སྐྱབས་མེད་བྱོལ་སྤོང་འབྲམས་།

drebu kyabmé jolsong khyam

And the fruition of this ignorance will be to wander helplessly in the Animal Realm.

སངས་རྒྱས་ང་ཡི་སློན་ལམ་གྱིས་།

sangye nga yi mönlam gyi

Through Kuntuzangpo's prayer,

གཏི་སྐྱག་བྱིང་པའི་སྐྱུན་པ་ལ་།

timuk jingpé münpa la

May you beings who have fallen into the dark pit of ignorance

དྲན་པ་གསལ་བའི་མདངས་ཤར་བས་།

drenpa salwé dang sharwé

Shine the light of mindfulness

རྟོག་མེད་ཡེ་ཤེས་ཐོབ་པར་ཤོག་།

tokmé yeshe tobpar shok

And thereby achieve wisdom free from thought.

ཁམས་གསུམ་སེམས་ཅན་གསལ་ཅད་ཀུན་།

kham sum semchen tamché kün

All you beings of the three realms





ཀུན་གཞི་སངས་རྒྱས་ང་དང་མཉམ་མོ།

künshyi sangye nga dang nyam

Are actually identical to Buddhas, the Ground of all.

དྲན་མེད་འབྲུལ་པའི་གཞི་རུ་སོང་མོ།

drenmé trulpé shyi ru song

But your misunderstanding of the Ground causes you to go astray,

ད་ལྟ་དོན་མེད་ལས་ལ་སྤྱོད་མོ།

danta dönmé lé la chö

So you act without aim.

ལས་རྒྱལ་མི་ལས་འབྲུལ་པ་འདྲ་མོ།

lé druk milam trulpa dra

The six karmic actions are a delusion, like a dream.

ང་ནི་སངས་རྒྱས་ཐོག་མ་ཡིན་མོ།

nga ni sangye tokma yin

I am the Primordial Buddha

འགྲོ་རྒྱལ་སྤྱུལ་པས་འདུལ་བའི་ཕྱིར་མོ།

dro druk trulpé dulwé chir

Here to train the six kinds of beings through all my manifestations.

ཀུན་ཏུ་བཟང་པོའི་སྒོན་ལས་གྱིས་མོ།

kuntuzangpö mönlam gyi

Through Kuntuzangpo's prayer,

སེམས་ཅན་ཐམས་ཅད་མ་ལྷུས་པ་མོ།

semchen tamché malüpa

May all you beings without exception





ཚོས་ཀྱི་དབྱིངས་སུ་འཚང་རྒྱ་ཤོག།

chö kyi ying su tsang gya shok

Attain enlightenment in the state of Dharmadhatu.

ཨ་ཧོ།

a ho

Ah Ho!

ཕྱིན་ཚད་རྣལ་འབྱོར་སྟོབས་ཅན་གྱིས།

chinché naljor tobchen gyi

Hereafter, whenever a very powerful yogin

འཕྲུལ་མེད་རིག་པ་རང་གསལ་ནས།

trulmé rigpa rangsal né

With his or her Awareness radiant and free from delusion

སྟོན་ལས་སྟོབས་ཅན་འདི་བཏབ་པས།

mönlam tobchen di tabpé

Recites this very powerful prayer,

འདི་ཐོས་སེམས་ཅན་ཐམས་ཅད་ཀྱང་།

di tö semchen tamché kün

Then all who hear it

སྐྱེ་བ་གསུམ་ནས་མངོན་འཚང་རྒྱ།

kyewa sum né ngön tsang gya

Will achieve enlightenment within three lifetimes.

ཉི་ཟླ་གཟའ་ཡིས་བེན་པའས།

nyida za yi zinpa am

During a solar or lunar eclipse,





སྒྲ་དང་ས་གཡོས་བྱུང་བའམ།

dra dang sayö jungwa am

During an earthquake or when the earth rumbles,

ཉི་མ་ལྗོག་འགྱུར་ལོ་འཕོ་དུས།

nyima dok gyur lopo dü

At the solstices or the new year,

རང་ཉིད་ཀུན་ཏུ་བཟང་པོར་བསྐྱེད།

rangnyi kuntuzangpor kyé

You should visualize Kuntuzangpo.

ཀུན་གྱིས་ཐོས་སར་འདི་བརྗོད་ན།

kün gyi tö sar di jö na

And if you pray loudly so all can hear,

འམས་གསུམ་སེམས་ཅན་གསལ་ཅད་ལ།

kham sum semchen tamché la

The beings of the three realms

རྣལ་འབྱོར་དེ་ཡི་སྒྲོན་ལམ་གྱིས། ལྷུག་བསྐྱེད་རིམ་བཞིན་གྲོལ་ནས་ཀྱང།

naljor dé yi mönlam gyi / dukngal rimshyin drol né kyang

Will be gradually liberated from suffering through the prayer of the yogin

མཐའ་རུ་སངས་རྒྱས་ཐོབ་པར་འགྱུར།

ta ru sangye tobpar gyur

And will finally achieve enlightenment.

Thus he spoke. This aspiration was taken from the nineteenth chapter, “The Powerful Aspiration through which sentient beings cannot resist awakening,” from the Dzogchen Tantra Revealing Samantabhadra’s Mind of Unimpeded Openness. The Vidyadhara Rigdzin Gödem took out the Tantra Revealing Samantabhadra’s Mind of Unimpeded Openness from the central compartment of a maroon leather casket, at Lhadrak cave of Mount Zangzang. May it be virtuous!





OM BODHICITTA MAHASUKHA JNANA DHATU AH

OM RULU RULU HUM BHYO HUM

The main text was translated by the Venerable Bhaka Tulku Rinpoche in Berkeley, California, assisted by Lunpo Urgyan Thondup in the year of the Sheep (1991).

The small Tibetan words in the beginning and at the end were translated by Ina Trinley Wangmo in 2017.

The English translation was typed beneath the Tibetan transliteration. All errors and misunderstandings are regretted.

Image of Vajradhara: Enlightenment Thangka





Additional Advice Regarding Practice (given following the Guru Devotion teachings)

Paraphrased question from a student:

I practice Tara, and I feel a strong connection to several yidam deity practices, but due to my busy schedule, I only have a certain amount of time each day for practice. Should I shorten my practice of each yidam deity in order to include them all? I would be grateful for your advice on this.

Answer:

Actually, everyone has this difficulty because we think of these yidam deities as different. When we practice the yidam deity, we have to think about the outer, inner, and secret levels. At the outer level, we have different sadhanas and different yidam deities, which also have different rituals and teachings, but at the inner level it is all the same. There is no difference. At the secret level, we are inseparable from the yidam deity. For that reason, if you really focus on practicing one yidam deity, then the other yidam deities are also together there.

When you join a group practice, you have to do the same practice that the group is doing. You can join that group practice, and then usually you have greater focus for the one practice you are doing. But when you have time, and you are happy to do it, you can practice others too. There are no complications there, no contradictions. You can practice many sadhanas in a day, but due to time, you just focus on the most important one, on the principle sadhana. For example, she says she practices Tara, so practice that and at that time, Tara, Guru Padmasambhava, Buddha Amitabha, all these deities become inseparable. Their form is Tara, and the essence is Padmasambhava. The essence is Manjushri. The essence is Chenrezig. You think and visualize in that way, and then when you practice one sadhana,





actually you practice all the deities together. So, you don't have to feel bad in any way if you don't have time to do everything. If you have time, you can practice all these different sadhanas. It's okay, it's great if you can.

I can also share, when I practice Tara for example, I think about Tara being inseparable from my root guru. At that time, Garchen Rinpoche is the same as Tara. When I practice Chenrezig, I see that he is also Chenrezig due to his compassion. I feel his love and compassion for others, and I recognize that he is the same as Chenrezig. Then, when I practice Dzambhala, I recognize that my guru is the same as Dzambhala. There is no separation there. Actually, they are the same essence, the same nature. In that way, when you practice one yidam deity, you recognize that it is inseparable with whichever yidam deities you want to practice. You can think in that way.



