

HH Shamar Rinpoche, teaching given at "Karma Wangchuk Ling" in Jutland, Denmark. 23rd August 2004.

When you do dharma practice, you should have a very pure motivation – A pure motivation with the aim for enlightenment. For enlightenment you should have a clear understanding of the path, which are the teachings of the Buddha.

Buddha's teachings can eliminate all the problems of samsara. You should have a clear understanding of this. If you have a clear understanding of that, you will not have doubts when you practice. When you face obstacles in your practice, you will not blame the path, you will blame yourself. You will know it is not because the road is wrong, but because you yourself are not driving properly. So it is good to know the meaning of dharma.

The 4 Noble Truths clearly show us how dharma is truthful. All sentient beings have inevitable suffering. Life is reserved to receive the disasters of the human land; impermanence, ageing, sickness and death. You can never be free from death. You can never be free from the physical old-age and sickness. Temporarily you can cure sickness, but not forever. Ageing and death are always there along with a lot of confusion and problems in the mind. All sentient beings face this suffering. It is for certain.

Then there is the truth of suffering. The suffering sentient beings have. But it is not hopeless. It is not like you cannot be free from suffering. It is not like that!

When you know the cause of suffering, then you will know the remedy of the suffering. So, what is the cause? The cause is illusions. Illusions of the realms and illusions of the skandas (=forms). We have illusion of the mind's contact to the object through the consciousness. Then you receive trouble through the physical body and phenomena.

Suffering is mind, because the mind is in its own illusion. Mind is totally trapped in its illusion, so suffering is there. The cause is illusion. Illusions from the creator, like wrong thoughts and actions.

For example, if you harm an animal. You have a wrong motivation. No compassion is there, even though you know the animal is suffering, you do not care and you ignore the suffering of the animal.

You do it for yourself and with a lot of bad thoughts/intentions. So action is conducted, and harm is completed. When you harm one animal, you have a lot of bad thoughts. The action is implemented and accomplished. Your bad wish achieved. Satisfaction is there and all this is stored in the mind. This creates a result according to the karmic action. The result always backfires. As you harm others, you will be harmed by your illusions thousand times more.

So there is karma, karmic thoughts. Karma is stored in the mind and then karma produces the illusions – bad illusions. That is how living beings wander endlessly in samsara. Living beings wander in their own illusion. All the problems are illusions, but caused by your own mind. Once it happens, it is inevitable; you are the one who feels it. So when you know the course of karma, you will know the method of purifying that karma. To renounce the illusion, you have to cure the mind from the illusion. By knowing the true course of your own suffering: karma, illusions, ignorance and all the poisons in the mind – you'll find the true path and how to solve all these problems.

So all the practices taught in the Buddhist teachings are methods which first of all – can eliminate karma problems and ignorance. If you renounce ignorance, you will be enlightened. Then you will not have the illusion, because your mind is fully awakened from your ignorance. When mind is awakened from ignorance, you will have no mind to contain the illusions. The truth of the final result is there. When you remove the ignorance from your mind, then ultimate enlightenment is within your mind.

Ultimate enlightenment is already within your mind and you develop it. When you develop the ultimate enlightenment, that is the truth of the result, and you can never be confused again. Once you have reached the ultimate result, you will not be confused again. The truth of enlightenment and the path are logically correct and connected to the goal.

By knowing the truth of suffering, you will know the truth of the cause of suffering. By knowing the truth of the cause, you will find the truth of methods or remedies, also called the truth of the path. When you know the truth of path, you know the truth of the result. Like Buddha's teaching of the 4 Noble Truths, in fact all teachings of the Buddha are the 4 Noble Truths. Everything is the 4 Noble Truths. It is all truthful. Teaching is a noble teaching; this does not mean that suffering is a noble suffering!

Teaching is a noble teaching, very accurate and according to reality. When you practice it, you will really achieve results according to the practice.

Now you are receiving a teaching. This is some knowledge which is truthful, because it is a part of the path of dharma. Whatever I say comes from dharma, which is truthful. In that way it is truthful, you can trust and follow it.

The teachings of the Buddha are boundless, limitless. According to the amount of sentient beings, they are limitless. Dharma teachings are limitless. All dharma is actually an antidote. When you have a problem, the remedy is within you, you just have to know it. When you know that, you will know it is within you.

So as practitioners you will follow a simplified practice, which contains everything. All the Buddha's teachings are contained in a small arrangement (ngöndro practice) to purify karma. There are 1000 different subjects on how to purify karma according to

the different sentient beings. As long as you practice one that purifies karma, that is the same. According to individual problems there are many differences, but generally one practice can purify all karmas. Of course sometimes there are individual problems. For example somebody has less karmic problems and can purify karma easily. Maybe somebody else has to do it 10 times. That is different according to the karma of the individual.

How will you know? When your practice is successful, that means your karma is not bad. When your practice is difficult, you have to know it is not because practice is wrong. It is because of your karma. So you need to focus more on the karma purification.

Therefore some practitioners/ meditators complete one ngöndro, and start to do meditation. After some time they start doing ngöndro again. They realize that poisons are still there and not yet purified. So they do ngöndro again. Afterwards they do meditation and they experience how it has changed. There has been a difference. If they are not satisfied, they will start doing ngöndro again. Some do ngöndro 3, 4 or 5 times. If the karma is not weakened, the karma will not let meditation be successful. The darkness in the mind is thick there. You can feel it. When there is very much darkness in the mind, you can never meditate very well. It is obvious. It comes from karmic power. So they do more and more ngöndro.

Ngöndro is a simplified practice, as I said. Mandala recitation is equivalent to the practice of generosity. As you know, practitioners do not have many things to give others. But it does not mean that you should be selfish and cling to your own wealth and only be generous mentally. That is not what it means. Do you understand? Mandala is the practice of generosity. You have to be generous. It does not mean that if your mandala practice is okay, then you can be selfish and not give to poor people and animals. Just doing mandala practice is not what I mean!

To multiply the generosity, first you have to change your mind into a generous mentality. Then the mind will become a completely generous mind, and generosity will manifest to benefit other sentient beings. So mandala practice is a method to change your mind into a generous mind. When you do mandala practice, your mind will not cling to what you give. So that is one way to develop the practice of generosity.

Then prostrations and Dordje Sempa mantra recitation are the ways to purify bad karma. Especially Dordje Sempa practice is very, very powerful to purify bad karmas.

Prostrations have a plus benefit: They develop the skills of the mind. The prostrations help for the development of mind energies. Mind has no colour or size and does not physically exist, but it does have a vision. The mind has a lot of channels, a lot of wisdom channels. When you do prostration practice, all these wisdom channels will be activated. Then when you do

meditation, when you think of dharma, you will know the deepest path, once your wisdom mind is active. When you do meditation clarity naturally comes, which mean that the wisdom channels are working. The practice of prostrations will develop this! But you should not imagine the wisdom channels, okay!? It will be artificial.

So prostrations and Dordje Sempa practice are for purification of karma. Mandala is for generosity practice, and at same time you develop patience. Diligence is there because when more karma is purified, more intentions of dharma practice will develop. Naturally diligence will come. Happiness and joy for the dharma will develop. Then there is no reason for not enjoying dharma practice. When more karma is purified, a more genuine joy will develop. Genuine joy is not dualistic. For example: You eat good food, and you are enjoying this. This is dualistic joy. It is very artificial, and does not have the depth of the joy. When the mind becomes free from karmic problems, the joy is the wisdom joy. This is totally different from the dualistic joy. When that joy arises, you will have natural diligence. That is what we call "paramita of diligence". At the same time patience is also there. Why? You have no reason for being lazy, so paramita of patience is also there.

When mind is fully trained in generosity, mind will naturally not cling to anything. That is paramita of generosity. In Ngöndro practice of the 6 paramitas are included. All dharma practice includes this.

As you say there are 84000 doors of Buddha's teachings. Yes, there are 84000 doors, but all is found within one smartly arranged practice. The 4 foundation practice (Ngöndro) was organized by Gampopa's main disciple Pamo Drukpa. Since then all Kagyupa practitioners have followed these instructions. These 4 foundation practices are with dzogrim – Buddhas, Dharma, Yidams, Bodhisattvas and dharma protectors are all there.

First you finish Ngöndro, and then you will receive empowerment of a yidam. Which yidam, that is suitable for you, will be selected by your guru. Yidams like Khorlo Demchog, Vajrayogini or many other yidams.

In the Kagyupa tradition Khorlo Demchog, Vajrayogini and Herava are the main yidams. Those who can really dedicate time for enlightenment will receive empowerment of a yidam – mostly Khorlo Demchog, Vajrayogini or Herava but also other yidams will be selected by the guru, according to what is suitable for the student.

But first you should be really dedicated for enlightenment. One, who is capable of dedicating time for enlightenment, is able to take this shortcut way with their particular yidam practice. You do the 4 foundations practice first, and then receive the yidam and do the yidam practice. After yidam practice you combine with Dzogrim and Mahamudra practice. This is how you will be enlightened.

But taking this kind of shortcut you need to be very, very protected from breaking samayas in this practice. These yidam practices are very delicate. If you make a mistake, it can spoil everything. Like in the Hevara, Khorlo Demchog and Vajrayogini Tantras, there are many samayas there. Samaya means what? You can spoil many relative things by making a little mistake. Samaya is nature. Samaya is not a rule somebody made for you. Samaya is not that you receive this empowerment and from now on you will practice this yidam. It is not this kind of samaya, I mean. This is the ground rule samaya commitment.

When you do this yidam that is your commitment. So when you are committed to follow that yidam practice, there are many wrong notes for you to make mistakes. Something can easily go wrong in your way of doing meditation or thinking. If you make any mistake, which is little in other practices, it can be very serious here. So therefore samaya is very important for this practice. Therefore you should be totally protected from breaking samayas. And then yes within a lifetime, you can be fully enlightened.

The mandala of the yidam and then visualization of the yidam and the Dzogrim – the completion of Dzogrim, is the way of entering into the Mahamudra mind. This is a very delicate way and shortcut practice.

A more gentle way is shine practice, lodjong practice and laktong practice. There are many ways on how to do practice. You do

Ngöndro first and then you do shine and laktong. Lodjong is very powerful, so you do lodjong practice and then you learn the laktong way. This is another way of learning the essence of Mahamudra. The real Mahamudra depends on Yoga. Here through shine, lodjong and laktong you enter into the essence of Mahamudra. For this you do Ngöndro first, and then you do shine, lodjong and laktong.

If you depend on a more simplified yidam, you do Ngöndro and afterwards shine until you have a well-trained shine. Then you do some yidam practice. All yidams are actually bound by the samayas. If you do yidam more clearly tantra there are less samayas. But whenever you do yidam practices, they are bound by samayas.

But why not? If you aim for enlightenment, why not?

If your motivation is perfect, breaking samayas is naturally prevented. If you have a strong ego and you are selfish then breaking samayas is like a magnet. You will collect it. It is very, very depended upon motivation.

Here now I'm giving you Chenrezig empowerment. For Chenrezig we have 2 ways of doing Chenrezig practice. One is Chenrezig as a Guru-Yoga, which is to meditate Chenrezig on top of your head and receive the blessings in order to purify the karma of the six realms. That is the Chenrezig Guru-Yoga.

Then there is Chenrezig as a yidam, where you visualize yourself in the form of Chenrezig and you do meditation from the Kyerim development and Dzogrim completion with Chenrezig meditation. That is the main practice.

First you do Chenrezig as a Guru-Yoga, where you finish the recitation and supplication to Chenrezig and receiving blessing.

Then later you go into the main practice; according to Vajrayana and you do the Chenrezig practice as a yidam, not as a Guru-Yoga. For that you need the empowerment, which I will give.

Some of you will receive refuge vow. At the same time you should all take the refuge vow. There is also a short verse you repeat to receive the bodhisattva vow.

Refuge and bodhisattva vows are needed. Without bodhicitta you can never do the bodhisattva Vajrayana practice. For this you need the bodhisattva vow.

Bodhisattva vow means: I promise to have genuine bodhicitta towards sentient beings. I will follow bodhisattva practice as Buddhas and bodhisattvas have done. I will follow this way.

Refuge vow you receive by repeating 3 times: I now take refuge to Buddha, Dharma and Sangha.

After 3rd repetition I will give a signal and at that time you receive the transmission of the refuge vow.

Bodhisattva vow you will repeat 3 times. The bodhisattva vow

will develop from your mind by repeating it 3 times. The refuge vow you received from the teacher by repeating it 3 times.

I will give body, speech and mind empowerment of Chenrezig. At the time I say you should meditate like this, you yourself should meditate like that. Empowerment is received by meditation. You will receive the empowerment by doing Chenrezig meditation. You should visualize yourself and the Guru in the form of Chenrezig. I will say; you should meditate like that to receive the body, speech, mind empowerment. I will say like this, and that is how you receive the empowerment.

So everything is done. You received the Chenrezig empowerment and some teachings. I did pujas for the Stupa. It is full of blessing now. This stupa is called the wish fulfilling jewel Stupa. Now you have to use the stupa for kora, purification, dharma and mandala. In fact you can use stupa for everything.

So then I did this Tzog puja. All these nectars, fruits and candies are well-blessed by the Karmapa Tzog puja. So everybody should enjoy. 😊