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Tulku urgyen rinpoche

Tulku Urgyen: I was born in eastern Tibet, in Kham, in an area called Nangchen. The teachings of Karma in my family are called Barom Kagyu. My grandmother was the daughter of Chokgyur Lingpa, a great tertön, so my family's line also practices nyingma learning. As I belong to both the Kagyu family and nyingma, my monastery in Boudhanath is called Ka-Nying Shedrub Ling, the site of Kagyu and Nyingma for teaching and practice. From very young to 21 years old, I lived with my father, who was a vajrayana teacher and tantric doctor. His name was Tsangsar Chimey Dorje. My father was my first teacher and from him I received a transmission from Kangyur, the godfather's teaching ensemble, and also chokling tersar, the new treasures of Chokgyur Lingpa. Then I studied with my father older brother Tuku Samten Gyatso, from whom I also received, among other things, a full transmission of Chokling Tersar. Later I studied with an amazing master named Kyungrul Kargyam and received from him all Dam-ngak Dzo, except chowang gyatsa, one hundred initiations of the practice of cutting. He also gave me a reading broadcast of 100,000 tantras of Nyingma and jangter gongpa sangtal, a treasure of my own father's mind of undisturbed wisdom. Specifically, I received from him a detailed commentary and explanation of the important treasure of chokgyur Lingpa known as Lamrim Yeshe Nyingpo, the gradual path of the essence of wisdom. From the age of eight I received learning about the nature of my own father's mind, and later I was fortunate enough to receive detailed instructions, in the form of guidance through personal experience, from Samten Gyats about the teachings of Dzogschu, great perfection. From my second uncle, Tersey Rinpoche, who was a close disciple of the great Siddha Shakyas Shri, I was also lucky enough to receive the teachings of Dzogchenko. In addition, I got again a detailed learning about Lamrim Yeshe Nyingpo from Jokyab Rinpoche, a disciple of Dru Jamyang Drakpa. I got a set of teachings known as Rinchen Terdzo, a rare treasure of Termas, by Jamgon Kongtrul, son of the 15th Karmapa. As for the rest of the five treasures, I received Gyachen Kadzo from my third uncle, Sang-ngak Rinch; Kagyu Ngakdzö 16th and treasure Sheja Kunkyab of Tana Pemba Rinpoche. In addition, I have received the root initiations of Jigmey Lingpa from our master of the refuge, Dilgo Khyents Rinch, several times. In eastern Tibet I spent three years in retreat just reciting Mani [laughs]. Later, in Tsurph, home of the Karmapas, I also spent three years in retreat, and again in Sikkim I was able to spend almost three years in intensive practice. I've been here in Nagi Gumpa for a few years lately. That's the story of my life. To which genus include? Tulku Urgyen: My family's line holds Barom Kagyu's teachings, which comes from a Gampopa disciple named Barom Dharma Wangchuk. His pupil was Tishi Repa, whose pupil was renamed Repa Karpo. His pupil was Tsangsar Lumey Dorje. His disciple, Jangchub Shonnu of Tsangsar, is in my family on my father's side. The pedigree of his son and his son, even my father, is called Tsangsar Lhai Dung-gyu, the Divine Bloodline of Tsangsar. My incarnation is called Chowang Tulku. I'm only second with the same name. They say that in my past life I was an incarnation of Guru Chowang. He, in turn, was considered to have ousted one of Padmasambhav's five-year-old, Nubchen Sangye Yeshe. But who can know these things for sure? It's all right. My previous life, Chowang Tuku, was a secret yogie. No one knew what his practice was, but when he died, his body shrunk to the size of a cubit without cancellation. What is Dzogchen? Tulku Urgyen: Dzog, perfection, inclusion or completeness, means, as this quote from tantra says: Included in one - everything is included in the mind. Included in two - everything in samsara and nirvana is included in this. Dzog means that all teachings, all phenomena, are completely contained in dzogchen vehicles; all lower vehicles are included in Dzogchen. Chen, big means there's no method or medium better than this vehicle. What is the basic description of practice according to the path of Dzogchen? Tulku Urgyen: All buddha's teachings are contained in nine successive vehicles, of which Dzogchen, the Great Perfection, is like the greatest golden ornament on the tower on the roof or the winning flag on top of a large building. All eight lower vehicles are contained in the ninth, called Dzogchen in Tibetan, or Mahasandhi in Sanskrit, and Great Perfection in Portuguese. But Dzogchen is not contained in the lower, shravaka vehicle. So when we say included or complete, it means that all the lower yantras are included or completely contained in the Great Perfection – they are in Dzogschas. In general, we say that Dzogchen, sometimes called Ati Yoga, is a Daarma tradition, but in reality it is the basic state of our mind. As for combining the following two points in real experience, we can use the statement of 3rd Karmapa, Rangjung Dorje: It does not exist, because even buddhas have seen. This means that the basic state of mind is not something that exists in a particular way; even the Buddhas didn't notice it three times. It does not exist because it is the basis of samsara and nirvana. This is not a path of the center of unity. A contradiction is like having fire and water on the same board. That's impossible. But that's not the case. The basic nature does not exist or exist – both are indivisibly unit. Let me realize the nature of the mind without extremes. Usually when we say yes, it's contrary to not. And when we say nonexistent, it contradicts existence. But this path of unity lacks such contradiction. Achieving a unified state of Vajradhara refers to it, in fact. This unit is empty and cognoscent is the state of mind of all persuasive beings. There's nothing special about it. Practitioners should include this with the cognition core. It's a way of training. Again, the unit is empty and cognoscente with knowledge of the kernel. The peculiarity of Dzogchen is as follows: the initial pure essence is Trekcho, cut. This opinion is actually present in all nine vehicles, but the special quality of Dzogchen is called spontaneously present nature, Togal, direct transition. The unity of the two, cut and

cross directly, Trekcho and Togal, is the special or unique teachings of Dzogchen. That's what Dzogchen is, basically. That's it. Dzogchen is very direct and doesn't seem to have linear quality in terms of the way anyone should approach it. In other yanas, sometimes a person first makes a set of overtures, then practices yidam and practice tsa-lung. It seems that Dzogchen is very immediate, the essence is already present, available. Is there any linear way in how someone should approach these teachings, or is it always simple? Tulku Urgyen: In the tradition of Dzogchen, we have a gradual system that includes preliminary, main practice and so on. But the peculiarity of Dzogchen is to introduce or directly show a naked state of cognition, a self-existing awakening. This is for students who are fit, that is, those who have sharp mental abilities. Instead of going around a lot, someone introduces them directly to the essence of their mind, to self-existing knowledge. They say Dzogchen has a great advantage, but also a great danger. Why? Because all the teachings are last and finally solved in the Dzogchen system. This can be divided into two parts: solving learning through intellectual understanding and experience. A solution through experience is a great advantage or benefit in the sense that after being selected and directly recognized as naked knowledge, you simply consider it to be a major part of the practice. This is a great advantage, because it is a very direct and fast path to enlightenment. For on the other hand, the great danger is simply to abandon naked knowledge as intellectual knowledge, in the sense that in Dzogšech there is nothing about what to meditate on. There's nothing to see. There's nothing that can be done as an act. This becomes a nihilistic concept and is completely detrimental to progress, because the final point of teaching is the absence of concept, to be beyond intellectual thinking. What happened, however, was that you created the intellectual idea of Dzogchenko and held on to it very strongly. That's a huge mistake, but it can happen. Therefore, it is very important to teach on personal experience through the oral guidance of the teacher. Otherwise, simply with the idea that I meditate on Dzogchen is to understand everything wrong. Self-existing awakening is present in the mental flow of all perceived beings from the primordial period. This presence should not be at the level of theory, but should be recognized by experience. First recognize it, then train and develop stability in it. In this way, Dzogchen creates great benefits. In fact, there is no greater benefit. A huge danger means that when this presence remains as words of mere intellectual understanding, you do not gain experience, you only have an idea of the subject and you do not have a non-conceptual quality. The conceptual mind is merely a theory, while remaining in the continuity of pure knowledge, getting used to it, is called experience. It is the same principle in Madhyamika, Mahamudra or Dzogchen. Bodhisattvacharya Avatara states: When intellect can not hold either the concept of concrete or inconcretude, it is a state of non-conceptualization. Until you are without concepts, the vision will remain as a mere intellectual understanding, and Dzogchen's vision will be a mere theory. So you might think that Dzogchen is primarily empty, it's a free base. There's nothing to meditate on, there's nothing to do. When I meditate in the morning, I'm buddha in the morning. When I meet at night, I am buddha at night. He who is destined does not even have to meditate. In fact, Dzogchen is a way to cleanse the finest veil of dualistic knowledge, the cognitive veil. It's really amazing. But if you even imagine it, if it's just a theory, if you think I don't have to do anything, I don't have to meditate, I don't practice, you got it all wrong. Many people have made this mistake in the past. Among getting lost in the intellectual version of Dzogchen or exercising according to Madhyamika or Mahamudra, the latter option is much more beneficial. In Madhyamika or Mahamoudra, you move step by step, alternating theory and experience within the theory, experience and achievements. Gradually progressing in this way, it becomes increasingly clear what needs to be resolved, and eventually you get to the dharmakaya throne of non-meditation. In this tiered system, there are some reference points along different paths and levels. But in Dzogchen, the master will point out, from the beginning, a nonconceptual state, instructing the student to remain without concepts. Sometimes it happens that some students think: I am without concepts, I am never distracted!, when walking with my eyes completely wandering around. That's what we call getting lost in intellectual understanding. Later, when we have to die, mere theory doesn't help at all. Tilopa told Naropa: The theory is like a band-aid. It wears out and falls. After death, we went through several pleasant and unpleasant experiences, intense panic, fear and terror. Intellectual understanding will not destroy these fears; He can't ease the confusion. So generalizations like, my essence lacks confusion are useless. They're just an idea, a different concept that's ineffective at the moment of death when it comes to dealing with confusion. So what will help? Tulku Urgyen: You must recognize the vision that is its essence. If you did not fully acknowledge the right view, but built it only from concepts, this intellectual understanding will be useless. It's like knowing there's delicious food to eat. Without putting it in your mouth, there's no way to know his taste. Likewise, you must be completely free from the slightest glimmer of doubt about the state of pure knowledge. On the fact that stability in naked cognition, Jigme Lingpa said: at the moment there is no need for 100 panditas and their thousands of explanations. You'll know what it takes. Even if these scholars question you. Therefore, the main point is to create stability in naked cognition through experience. This naked knowledge is not introduced through intellectual understanding, as an idea. When a qualified master finds a worthy student, it's like an iron spanking against a man and immediately create a fire. When two people like this meet, it is possible to be without doubt. When, no matter how hard you try, you have no doubts, this is proof that you have come to know the essence of the mind. But if it is possible to begin to doubt thinking, I wonder what it is, what should I do?, this is proof that you have a mere intellectual understanding. This difference between theory and experience is a fundamental key point to say that Dzogchen represents a great benefit and a great danger. When a practitioner is introduced into naked knowledge, he or she will be able to achieve enlightenment in the same body and life. This is because at the time of recognition of the essence of naked knowledge there is no cognitive veil. This is called touching realization. In this regard, there are three ways: to take the earth as a path, to take the path as a path, and to take realization as a path. Receiving a direct instruction means that it takes place as a path. That's why it's so rare. Don't let her lose her by a simple theory. It is said that experience is an ornament of naked knowledge, present in all beings. One who has a mind has this knowledge because it is the essence of the mind. The relationship between the thinking mind and cognition is as follows: the thinking mind is like the shadow of one's hand, while knowledge is the hand itself. Therefore, there is not a single perceived being that does not have basic knowledge. We can hear about this knowledge and think, I understand, getting to know them like this and baked. This mental structure is completely useless. From the very beginning, the absence of mental production is essential. As they say, in naked dharmadhatu non-fabrication. The introduction of basic knowledge means pointing out the absence of mental production. Otherwise, it becomes an introduction to mere discourse thinking. It's all right. What is the difference between the practice of Dzogchen and the practice of Anuttara Yoga Tantra in the New Schools system, Sarma? It has been said that all eight lower vehicles are contained in Dzogchos, so how does the difference arise? Tulku Urgyen: The new schools have four tantras: Kriya Tantra, Charya Tantra, Yoga Tantra and Anuttara Yoga Tantra. The room is divided into Anuttara Tantra Father, Mother and Non Dual. This exactly corresponds to the structure of old school, Nyingma, in the sense that tantra father Anuttara is Mahayoga, mother tantra is Anu Yoga and non-dual tantra is Ati Yoga, Dzogchen. However, there are no explicit teachings about Togal in Anuttara. That's the main difference. It is also taught that there is no difference between Mahamudra Essence and Dzogchen in terms of terminology only. As for the inclusion of lower vehicles in the highest, all phenomena of samsara and nirvana are included in the expansion of naked knowledge. That's the meaning of inclusion. There are many types of conceptual practices in Anuttara Yoga, such as visualization and manipulation of nadis and pranas. How do they fit into Dzogchen's system? Tulku Urgyen: These practices actually belong to Mahayoga and Anu Yoga Systems. However, in Ati Yoga, which should be effortlessly, without fixation, these procedures are used as a means to improve. Where does the tradition of transmitting direct instruction come from (with the nature of the mind)? Tulku Urgyen: The first origin we transfer of the mind of conquerors. Then there was the transmission of the characters vidyadharas and today we have an oral transmission of the great masters. The transfer of the mind of the conquerors is an obvious aspect of Samanthaabhadra, which appears in bodily form, and Buddhas from five families recognize the gift of the gift by seeing only this material form. It is a transfer of the mind, which is caused by a simple manifestation as a deity, without the need for any conversation. This transfer of mind seems to have gradually degenerated. Then, through the transmission of signals vidyadhara, masters such as Prahevajra, Shri Singha and Padmasambava recognized the self-existing adperito state by a simple gesture, like a finger pointing to the sky. Finally, Padmasambava, eight Indian vidyadharas, as well as Tibetan King Trisong Deutsen, Vairotsana, Jeshu Tsogyal and others have given teachings in words. This oral transmission, which originates in India and is not a Tibetan invention, was originally transmitted by whisper in a copper tube, as in the case of Vairotsan, in whose mouth Shri Singha whispered the phrase: the unique sphere of dharmakaya, an awake self-existing state, unimaginable reality, is present in the minds of all sentient beings. Oral transmission literally means transmitted in the u.S. In the case of the Kagyu Tilopa line, he declared: I have no human masters. My master is Vajradhara himself. Vajradhara gave the teachings to Tilopa, and Tilopa handed them over orally to Naropa, who then handed them over to Marpa. He gave them to Milapp, who again handed them over to Gampop, from where they were transmitted orally across four large and eight smaller lines. In the case of the Nyingma, Padmasambava, Vimalamitra and Vairotsana lines, they passed on the teachings mainly as oral transmission to twenty-five disciples. Here Dzogchen was passed down as a point of play of naked knowledge; not mere knowledge, but his expression, which is darmata. From this moment on, twenty-five disciples have gone through the teachings of eighty Tibetan siddhas and others through oral lines and treasures, so this transmission remains unchauchable until our own root guru. If the line were broken, there would be no point in acknowledging naked knowledge. Why are direct instructions on the nature of the mind considered so important? Tulku Urgyen: That goes without saying. Isn't naked knowledge the right way to achieve enlightenment? There's nothing more important than getting to know her and becoming buddha. If you put all the riches of the world on one side and direct instructions on naked knowledge on the other, this knowledge is more valuable for enlightenment. After receiving direct instructions mind and to realize that it is sufficient? Or how should we train? Tulku Urgyen: Once you receive instructions that point to the nature of the mind, you can recognize it or not. But a student who actually recognizes her has had enough for her entire life in this one teaching. The same goes for the Bard's state. Yet the paths of Mahayoga and Anu Yoga can be used to improve and overcome obstacles. Once you have learned its essence, it is like a fire that will burn even more intensely when it receives more firewood; the fire never subsides when adding firewood. Thus, there will be an asset in applying the ways of Mahayoga and Anu Yoga; even the practice of Hinayan is beneficial. According to your abilities, you can use what you feel inclined, as if you are harvesting honey from many different flowers. Or simply cultivate the recognition of naked knowledge; this in itself will be enough to achieve enlightenment in this body and life. All the different practices of Mahayoga and Anu Yoga, as well as in the system of the first Jamgon Kongtrul, aim to lead to the achievement of stability in naked cognition. In addition, while benefiting beings the doctor may be more stable in naked cognition. As I mentioned earlier, the flames increase by adding more firewood. After acknowledging its essence, maintain its continuity. There is no benefit in simply stopping at I recognized. You need to keep the continuity of knowledge bare until all confusion and conceptual thinking stop. This is a precaution. When there are no more thoughts, that's enough. Support for meditation or continuity is no longer necessary. Even though you have a large monastery in Boudhanath, Kathmandu, I realize you spend most of your time in the Nagi Gomba hermitage. Tulku Urgyen: They say: In this age of degeneration, bear the burden of Daarma. If you can't, just worry that learning will die. I built a monastery to gather the monks - as well as the reflection of the Dam, with the hope that they would practice. If, individually, they actually practice, that's their problem. If they just wear robes, cut their hair, and gather in groups, even if they are only four monks, the benefactor will benefit from accumulating merit and cleaning veils through respect, faith, and gifts, no matter how insignificant the benefit or faith. Regardless of whether the monks behave or not. That's why I tried to build a monastery. Moreover, it is an era in which Buddhism slowly dies, because the sun sets behind the mountains in the west. In combination with the command gyalwang karmapa, we this meaningless monastery. Nagi Gomba was originally built by the meditative Kharsha Rinpoche as a hermitage for his entourage of monks and nuns. After he died, the place was offered to Karmap, who assigned me as a caregiver. So I, this old man, am just a caregiver. That's the only reason I live here. I'm nothing like Milarepa, living in mountain retreats and caves after the samsara waiver. But I have a good place to sleep and a warm place in the sun [laughs]. As soon as I live. What is the purpose and benefits of removing retreats? Tulku Urgyen: With many distractions, it is not possible to train Darma properly. Distraction means a lot of work, noise and task. There are fewer distractions in isolated places. That's the reason for the retreat. What's more, if you can maintain a certain discipline, stay in isolation without visitors and without leaving, there will be no distraction other than the one that created your mind. External dispersion will be eliminated. That's the purpose of isolation. When distractions are abandoned, you can try in practice. By trying to destroy the confusion. When the confusion stops, the enlightenment is revealed. That's why [laughs]. Finally - but not least - does Rinpoche have any special advice for readers? Tulku Urgyen: First, they should receive direct instructions on the nature of the mind and recognize its essence. After recognition, they should avoid losing continuity, and then combine it with everyday activities. There are basically four types of daily events: walking, sitting, eating and lying down. We don't sit or just walk, we always take turns between them. Besides, we eat and sleep. So it looks like it's five guys [laughing]. But at all times, in all situations, try not to lose the continuity of practice. Try to combine practice and everyday life. As you develop familiarity, daily activities will only generate the progress of naked knowledge and themselves will become ornaments of this naked knowledge without distraction, except for the amputation and clarity. When you can associate practice with activities, activities will be beneficial and without any harm. This occurs when you have already correctly recognized its essence. Without proper recognition, you will take daily activities and you will have no stability. The absence of stability is like hair in the wind, moving according to currents. The needle remains stable in the wind, no matter how small. Once you know its essence, you will no longer be charged for daily activities. Mind is completely unstable, like a strand of hair, which will move in the slightest breeze. It becomes prey to objects of the five external senses. Naked knowledge, on the other hand, when properly recognized, is never subdued by the objects of the senses. It's like a needle still from the wind. The interview with Tulsu Urgyen Rinch was recorded on 16. When Rinpoche was asked if he could give an interview to the Vajradhatu Sun (Boulder, Colorado, USA), his answer was: What is the small light of the firefly when the sun rose in the sky?, referring to the presence of Chogyam Trungpa Rinpoche in the West. Interview and translation of Tibetan into English by Erik Pema Kunsang. The interview was originally published on Levekunst's website. Mr. Levekunst.

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