

# DOWNLOAD PDF PENOR RINPOCHE [I.E. RINPOCHE?]: GURU DEVOTION

## Chapter 1 : padmasambhava â€“ calendrierdelascience.com

*Penor Rinpoche was brought when he was five to the Palyul Monastery, the seat of his previous incarnations and was enthroned by Thupten Choekyi Dawa and Karma Thegchog Nyingpo as the incarnation of the Second Drubwang Penor Rinpoche and was the eleventh throne holder of the Palyul tradition.*

Padmasambhava is renowned for his ability to subdue demonic forces and to transform unwholesome activities into Dharma activities wherever his emanation appears. His compassion to help others took him to Tibet, Mongolia, China, Nepal, and all over the world, where he is known by the names of his different manifestations: Before leaving Tibet, Guru Rinpoche, being aware of the afflictive effect of the kaliyuga age of decadence on sentient beings - which causes them to become timid, fearful and bewildered, as a result of the degeneration of life span, environment, perceptions, faculties and increase of negative emotions - prophesied the coming of tertons treasure revealers. Every terton will appear at a designated time in the future to uncover a specific terma hidden treasure of Dharma concealed expressly by Guru Rinpoche for such time when adversity and trying situations abound. Each terma is deposited in either earthly material or in the subtle mind-stream of the terton. The following teaching was given by Guru Rinpoche during his stay in Tibet: Therefore, he avoids all other activities, and will certainly attain rebirth in the higher realms. The Person of Mediocre Motive, due to being dissatisfied with samsaric existence, engages only in virtuous activities. Therefore, he will certainly attain individual liberation. The Person of Superior Motive engages in the practice of bodhicitta compassionate mind for the sake of all beings. Therefore, he will certainly attain complete enlightenment. The person who does not practice hypocrisy will be able to hold firm to the Dharma Principles. The person who does not practice deception will be able to keep their sacred pledge. The person who is free from attachment will form no false friendship. If you do not gain confidence, through putting the instructions into practice, you will have the failing of being unable to incorporate the perspective of the instructions with the actions of actual practice. If you do not know how to practice by means of samadhi tranquil meditative absorption, you will not attain penetrating insight of the dharmata innate nature of phenomena and mind. If you do not practice in accordance to the instructions, you will not know how to practice and liberate all phenomena in your nature. If you do not advance gradually, through the Vajrayana instructions, you will generate samsaric consequences instead of being able to cultivate the purity needed for tantric practice. If you do not maintain your discipline in accordance to the sacred pledge, you will plant negative karmic seeds of an unsatisfactory future. If you do not redeem yourself through Dharma practice, becoming well versed with all its aspects, you will not experience the benefit of Dharma. If you do not adopt analytical practice to evaluate all sources of learning, you will not be able to discern the uniqueness of different schools. If you do not integrate the individual uniqueness of different schools into one single stream of spontaneous cognition, you will not understand that all teachings are of one flavour. If you do not attain illustriousness in knowledge, understanding clearly and distinctly the meaning of all teachings, you will not gain realisation of the Dharma. It is fantasy to claim you have supra-mundane powers without having accomplished the development stage of Tantric practice. It is fantasy to claim you have received the blessing of the Holy Gurus without having engaged in devotional practice. It is fantasy to claim you have attained enlightenment without having engaged in meditation practice. It is fantasy to claim you have found a master without serving him. It is fantasy to claim you are to be liberated through a means that does not have the support of lineage. It is fantasy to claim you have attained realisation without the oral transmission from the Spiritual Guru. It is fantasy to claim your being is liberated without having engaged in any Dharma practice. It is fantasy to claim you have practised without having engaged in sincere effort. It is fantasy to claim you are blessed with beneficial conditions without having kept the sacred pledge to the Holy Gurus. It is the sign that the oral transmission from the Spiritual Guru has become effective, if the discriminating awareness wisdom manifests without partiality. It is the sign you have generated devotion to your Spiritual Guru, if you perceive your Guru as a manifestation of

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Buddha. It is the sign that the lineage of the siddhas the attainment resulting from Dharma practice is intact, if you continue to receive blessings of beneficial conditions. It is the sign that you have accomplished the full potential of discriminating awareness, if you can continually adjust the boundaries of your awareness with ease. It is the sign that you have attained the essence of prana-mind energy of pure consciousness, if you do not feel exhausted in spite of continuous practising through day and night. It is the sign that you have attained the essence of meditation, if there is no variance in discriminating awareness, whether you appear to be practising or not practising. It is the sign that you are able to perceive the manifestation of form, as a tool to assist your advancement on the path to enlightenment, if you can maintain the awareness of dharmata innate nature of phenomena and mind, regardless of whatever thought or form may appear to you. It is the sign that you have the spontaneous ability to subdue the five poisons anger, ignorance, pride, desire, envy, if they do not arise in your mind, or even if they do, are instantly rendered harmless. It is the sign that you have understood impermanence as being the stamp of samsara, if you are unhindered by sufferings and obstacles. Perseverance, faith and reliance on the Spiritual Guru are the three essential principles which support harmonious Dharma practice. Wisdom, discipline, and integrity are the three essential properties of harmonious Dharma practice. Joyful detachment, non-sectarian view, and mental agility are the three vital constituents of harmonious Dharma practice. With silence of the speech, you will keep your practice free from mindless rhetorical diversion. With silence of the mind, you will not be affected by mindless deliberation. Thus, enabling you to reside in the pure consciousness of dharmakaya the non-dualistic primordial mind, without the hindrance of ordinary cognisance. With silence of sense-gratification, you will set yourself free from the conceptual fixation of pure and impure experiences. Thus, enabling you to be blessed with an existence devoid of conflict, and bring about the protective influences of the Tantric Assembly. With silence of transmission, do not offer instruction to people who are unsuited for such teaching. Thus, enabling you to receive the blessing of the lineage. With silence of behaviour, act unpretentiously and without deceit. Thus, enabling you to make advancement and protect the mind from afflictive influences. With silence of experience, do not form attachment with your experience, and do not elaborate your encounter to others. Thus, enabling you to attain full enlightenment in this lifetime. With silence of realisation, do not cling to mundane longing and reside in the calm abiding of non-duality. Thus, enabling you to be free from the bondage of samsara in the moment of realisation. When there is no attachment to lethargy, restlessness and mindless diversion, meditation is effortless. When attachment to mundane concerns is dissolved, spontaneous action is effortless. When the mind is cleansed of its mental defilement, experience is effortless. When the mind is separated from affliction, it is effortless to reside in the pure consciousness of dharmakaya the non-dualistic primordial mind. When affection for partiality is removed, compassion is effortless. When propensity to clinging is eliminated from the mind, generosity is effortless. When recognising all worldly pursuits to be illusory, appreciation of life is effortless. When your action is free of conceit and arrogance, your daily undertaking is effortless. When you do not live in accordance to mundane concerns, choice of livelihood is effortless. When you no longer engage in inter-personal rivalry, relationship with others is effortless. When you no longer engage in immature, egocentric conduct, the state of your being is effortless. When you recognise the essence of enlightenment is present in all sentient beings, it is effortless to develop familial affection towards them. When you have succeeded in abandoning attachment, whatever you do becomes effortless. When relative truth and ultimate truth become one, it is effortless to realise pure happiness. When recognising visions and sounds to be illusory, it is effortless to dissolve suffering. When realising your true nature, it is effortless to avoid exertion and conflicts. When recognising thoughts as phenomena of the mind, it is effortless to use any object for meditation.

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## Chapter 2 : Kurjey Dungdrub

*Devotional spiritual song "Lama khyenno" (Calling the perfect Master). Homage to H. H. Drubwang Pema Norbu (Penor Rinpoche and the tibetan Masters of all Lineages. - sung by Khenpo Pema Choephel.*

Once in an interview a student asked His Holiness about a particular miracle that had been attributed to him, about lifting a giant rock to be the corner stone of Namdroling Monastery in South India. As you may know, His Holiness passed into Parinirvana on 27 March, , accompanied by many miraculous signs. His Kudung holy body remained in our temple at Namdroling, Zangdokpelri, for four years so that everyone who wished could come and receive blessings and pay their respects. This year senior masters were consulted and it was decided the time had come to offer the Kudung to fire so that blessings would be able to reach even more widely through the presence of relics, inspiring the minds of practitioners. Tens of thousands of devotees from around the world gathered at Bylakuppe and Namdroling to attend this Kudung Zhugbul ceremony. What follows is an account of this ceremony. First, during the actual cremation puja, all the attendees felt the power and blessing of His Holiness Penor Rinpoche. Attendees also saw his face appear in the sky, shaped in clouds above. On the level where the Kudung had rested, the large bones were collected into one heap with the head on top and the heart by its side. Small bones like those from the fingers and toes remained in the ash. These relics were collected and taken from the stupa, marched in a solemn procession to the Golden Temple for the Saga Dawa Duchen puja. At the conclusion of the puja, the masters of the monastery gathered the relics, which had been wrapped in yellow silk and brocade, hoisted them high on their shoulders and brought them in a solemn procession onwards to the Tara Temple. They have reported that they found the following encased in the Cremation Stupa: It transformed into an exquisitely beautiful eight-year old child. So this mantra is his heart mantra, his life core, his heart essence, and to recite it is to invoke his very being. A second displays Channa Dorje Vajrapani Vajrapani is one of the eight great bodhisattvas and represents the power of the Buddhas. He is also the compiler and guardian of all of the tantras. As the sacred pieces were scattered upon the ocean many rainbow appeared and photographs were taken of this. The committee of lamas investigating the sacred remains rejoiced upon finding these relics as the message is clear: We have a pure samaya holy connection with our teacher and thus he left us these gifts as objects of veneration to enhance our practice. The committee proceeded to seek out the advice of His Holiness Chatral Sangye Dorje Rinpoche, our most senior Nyingma master, and he gave instructions for the construction of a stupa to be built within the Zangdokpelri Temple at Namdroling Monastery in the center of the main congregation hall. The committee requested His Eminence Mugsang Kuchen Rinpoche to oversee the construction of this stupa with assistance from stupa master, Lama Ngawang. The stupa will be 21 feet high. At thirteen feet, there will be a throne of seven feet in height. The stupa will be unique, constructed of a single piece, as per the instructions of His Holiness Chatral Rinpoche. The full effort to construct the stupa will require a year and a half to complete. Initially, Tulku Thubtsang Rinpoche advised the Namdroling masters to powder all the bones and mold them into Tsa Tsas. When told about what could be seen on the bones and asked whether they could be saved, Tulku Thubtsang Rinpoche granted the request. These sacred bones are now carefully saved. In addition, Namdroling monks and nuns have made fervent requests for the tsa tsas. Therefore, we made more miniature tsa tsas, molded while the Drublas perform Tsa Drub. They painted the ground with auspicious symbols and gathered by the roadside in a line, holding katag, draping the vehicles carrying the relics in flowers and katag, guiding them with gyaling and other musical Dharma instruments. The sky itself opened its heart and displayed rainbows and clouds as seed syllables. But most important, just as His Holiness has instructed in his previous incarnation, all negative thoughts were liberated as no negative thought could remain in the presence of such a sacred event. May all beings benefit and may the presence of the relics of our teacher inspire the minds of generations of practitioners now and in the future. The first was Dor Sem with Torma. These shall continue the next few days, however not all will be open to the public. On 26 May, a procession of the remains from the

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Stupa took place going from the Golden Temple to the Tara Temple, where they have been ungoing examination and the creation of Tsa-Tsa for Stupa. A Stupa is to be constructed within Zangdokpelri Temple. May all beings benefit!

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## Chapter 3 : Trungpa : Radio Free Shambhala

*The following is an excerpt from a teaching by Kyabje His Holiness Penor Rinpoche offered at Palyul Ling Retreat. When I was in Tibet I studied all this Dharma with my teacher, Khenpo Nuden.*

Now still more people are sharing it. I will organize my comments and post them in this message. Please feel free to unfollow, unfriend or most effective, to block. An effort by western Buddhists to enforce christian values onto their own teachers of, Buddhism. On the same page mass teachings of Vajrayana in the West are like that: And then again if you establish a throne here not in old Tibet they will challenge you. The whole game of thrones and how tantalizing it is to so many people. Wish I had patience to get through ONE season, but all these machinations feel so useless. Moral of the story: Then some one who is much older and is a respected person came in and said: Is such and such part of the self righteous ignorant masses? My personal and doubtlessly very ignorant comment is non person specific. It also has to be considered as a whole post. I personally while believing that certain types of conduct are not to be openly displayed will never agree that they do not exist and are only good when sanctioned. This whole discussion about what is good and what is not according to others seems very pointless. In a nutshell so many people seem to get so deeply emotional about practice or conduct of others and not them selves. Then same person comes in and just puts the name in: More comments from myself: To deny this while attempting to study these is a special type of escapism. On a prosaic note. If we read about it today in histories, it is all part of this life in samsara, as well. The most interesting thing here is idea of going beyond, of liberation. But often times it is easier to think in eternalist-goodness framework of this life only somehow. Or even more simply fix samsara with samsara. Pretty foundational type of delusion that is very different from merit accumulation. So, yet another bottom line is warranted: Not a single nail in the foundation of any building in the center in France or anywhere in the world where they are at, for which these students now days are so confidently speaking for, nothing would be purchased or built without the blessing and accomplishment of the Lama. No one would even get an idea to do any of this. All these students, ex students, senior students and the volunteers had a privilege to connect to the Buddhist teachings through participating in these centers on many levels. Now instead of discovering their inner Guru they made their mind up to push aside their outer Guru. And there is never any merit in that. Instead of feeling self righteous, they could have just left and concentrate into positivity, if they could, because this is the good thing to do. Not criticizing some one. But we all get to pick our interests and this just yet again proves that there are very few people interested in liberation from samsara. May my comment provide some one who has merit to practice to see a possibility to do so. The teachings are still there. May Lama live long and have his wishes fulfilled, exceedingly.

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## Chapter 4 : Penor Rinpoche's 49th Day Ceremony | Shambhala Times Community News Magazine

*Advice from Enlightened Masters Advice from Guru Rinpoche Guru Rinpoche (Precious Guru), in his emanation as Padmasambhava (the Lotus-Born One), was born under miraculous circumstances in Northern Kashmir in the 8th century C.E.*

His mother was Namgyal Drolma, descended from Ratna Lingpa. Followers believe that it was written in tantras and old prophecies that during the eon of the Buddha Pravidhanaraja, Dudjom Rinpoche was the yogin Nuden Dorje Chang, who vowed to appear as the thousandth and last Buddha of this Light eon as Sugata Mopa Od Thaye. The new position of lineage head of the Nyingmapa was requested by the Central Tibetan Administration for representational purposes in that body, and the Nyingma leaders asked Dudjom Rinpoche to fulfill that role on behalf of the Nyingma school. Dudjom Rinpoche was known for preserving many of the historic terma teachings and practice lineages that were at risk of being destroyed. He wrote a history of the teachings of the Nyingma lineages, encompassing twenty-five volumes, with the intent of creating an authoritative account, [2] as well as other teachings, poetry, and terma teachings. He presented a new framing of the philosophical schools used within Buddhist debates. He also helped transfer many texts out of Tibet, preserving them from destruction after the invasion of Tibet and the Cultural Revolution. He organized the building of monasteries, and teaching and retreat centers, in India, Nepal, Bhutan, and other countries. The system of teachings of the Nyingmapa is categorized as Dzogchen , or "Great Perfection". Their eldest son, Thinley Norbu , was himself considered a great master and esteemed Nyingma scholar like his father. Their third son, Pende Norbu, who is also a tulku, is now living in Nepal. Their fourth son, Dorje Palzang, went to school in Beijing in the late s, but was killed during the Cultural Revolution. It was said that since birth she had no shadow, which meant she had fully attained the rainbow body Wylie: Their elder daughter is Chimey Wangmo, and their younger is Tsering Penzom. In accordance with the wishes of his teachers, he has travelled and taught throughout the world, establishing centres in Australia, Europe, North America, and Asia. He is also under the name Khyentse Norbu an acclaimed film director and writer. The other grandson is Garab Dorje Rinpoche, who is a yogi practitioner and has a growing following in Bhutan and East Asia. He has also established Buddhist study centers globally. He is the "heart son" of Chatral, under whose guidance he is actively involved in Buddhism in the East. According to the astrological sixty-year cycle it was year of the Wood Dragon, sixth month, tenth day. The month and day also correspond to the birth date of Padmasambhava. Rinpoche was born into a noble family in the south-eastern Tibetan province of Pema Ko , which is one of the beyul "hidden lands" of Padmasambhava. Dharma activity[ edit ] In his youth, Dudjom Rinpoche studied with some of the most outstanding masters of the time. Mindrolling was the monastery to which Dudjom Rinpoche returned to perfect his understanding of the Nyingma tradition. He was renowned in Tibet for the depth of his realization and spiritual accomplishment, as well as for his unsurpassed scholarship. Above all else he was regarded as the living embodiment and regent of Padmasambhava and his representative for this time. Known as the "master of masters", he was acknowledged by the leading Tibetan teachers of his time as possessing the greatest power and blessing in communicating the nature of mind which is necessary for enlightenment as realized in Dzogchen. It was to him that the great masters sent their students when prepared for this "mind-direct" or mind-to-mind transmission. Amongst the most widely read of his works are The Nyingma School of Tibetan Buddhism, Its Fundamentals and History; which he composed soon after his arrival in India as an exile and which is now available in English translation. This monumental history of the Nyingma School also presents a great deal of new material on the development of Buddhism in Tibet. Another major part of his work was the revision, correction, and editing of many ancient and modern texts, including the whole of the Canonical Teachings kama of the Nyingma School, a venture he began at the age of seventy-four. His own private library contained the largest collection of precious manuscripts and books outside Tibet. After leaving Tibet, Rinpoche settled first in Kalimpong , in India. He gave extensive teachings

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in Kalimpong and Darjeeling. These were very popular and he became famous throughout the Tibetan community. Dudjom Rinpoche was with him on-board and actually it was Rinpoche himself that asked for that divination. The train had a stopover in Siliguri. Those ones told the Indian intelligence that Rinpoche was collaborating with the Chinese Communist party and was receiving a salary from them. When the train stopped, the police put him under house arrest. Many students from Sikkim, Darjeeling, Bhutan, and Kalimpong planned to prevent the train from leaving by lying on the railroad tracks. But by then His Holiness the Dalai Lama and his officials, the king of Sikkim, and the king, queen, and ministers of Bhutan, and important figures from India and Nepal, as well as thousands of students, had already written letters to Jawaharlal Nehru, the Prime Minister of India. After a few days His Holiness was released from house arrest in Siliguri and returned to his home in Kalimpong. He actively encouraged the study of the Nyingma Tradition at the Central Institute of Higher Tibetan Studies in Sarnath, and continued to give teachings according to his own terma tradition, as well as giving many other important empowerments and transmissions, including the Nyingma Kama, the Nyingma Tantras and the Treasury of Precious Termas Rinchen Terdzö. When they had completed the first chapter, his teacher presented him with a conch shell and asked him to blow it towards each of the four directions. The sound it made to the East and to the North was quite short, in the South it was long, and in the West longer still. This was considered to be an indication of where his work in later times would be most effective. Kham, in the east of Tibet, had been the birthplace of Dudjom Lingpa, who had already been very active in that region. In the South, throughout the Himalayan regions of Bhutan, Sikkim, Nepal and Ladakh, Dudjom Rinpoche had many thousands of disciples; when, on one occasion, he gave teachings in Kathmandu intended only for a few lamas, between twenty-five and thirty thousand disciples came from all over India and the Himalayas. In the final decade of his life, in spite of ill-health and advancing years, he devoted much of his time to teaching in the West, where he successfully established the Nyingma tradition in response to the growing interest amongst Westerners. During this period, he tirelessly gave teachings and empowerments, and under his guidance a number of Western students began to undertake long retreats. Dudjom Rinpoche also traveled in Asia, and in Hong Kong he had a large following, with a thriving center which he visited on three occasions. Eventually, "the wanderer, Dudjom", as he sometimes used to sign himself, settled with his family in the Dordogne area of France, and there in August he gave his last large public teaching. He died on January 17, Dudjom Lingpa was also considered a voice manifestation of Yeshe Tsogyal. Finally Dudjom Lingpa was considered the body manifestation of his own previous reincarnation, Drogben Lotsawa, who was one of the twenty-five main disciples of Padmasambhava]. Other reincarnations of Dudjom Lingpa, besides the most recent Dudjom Rinpoche, have been claimed. One story of his reincarnation describes a new birth occurring before Dudjom Lingpa died. In that story, he sent his main disciples to Pema Ko saying: Whoever has faith in me, go in that direction! Before you young ones arrive, I will already be there. It is said he could remember his previous lives clearly. Dudjom Yangsis[ edit ] Yangsi Wylie: There are reportedly three known current Dudjom Yangsis. One of the three to be recognized as the incarnation of Dudjom Rinpoche was his own grandson, Sangye Pema Zhepa, born in Tibet. Dzongsar Jamyang Khyentse Rinpoche confirmed the recognition, [13] as did Chatral Rinpoche who was named by Dudjom Rinpoche as his successor in a letter to take over all his spiritual matters and sit in the middle of his mandala after his death. Chatral Rinpoche was considered by Nyingmapas to be their highest master after Dudjom Rinpoche died. He has expressed his ecological concerns [15] and has composed a prayer for this cause. He was recognized by Mogtsa Rinpoche. As a class of texts, Tersar gter gzar means "new or recently revealed treasure teachings". Dudjom Rinpoche was a major tertön Wylie: Most terma are small in scale; major cycles are rare. Those containing many major cycles, such as Dudjom Tersar, are even rarer historically. The Dudjom Tersar is possibly the most comprehensive suite of terma to be revealed in the twentieth century. Since terma traditionally are considered to be discovered during the time they are most needed, the most recently discovered terma may be the most pertinent to current needs. Recent terma are, then, considered to "still have the warm fresh breath of the dakinis". Dudjom Tersar contains different cycles:

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## Chapter 5 : name Guru Yoga » Guru Yoga

*"About Guru Rinpoche" is the life story of Guru Rinpoche. "Guru Rinpoche Practice Instructions" here, through the generosity of His Holiness with the teachings, we have been permitted to publish a teaching explaining how to practice Guru Yoga.*

Gimian to provide an update on the mandate and activities of the Legacy Project: The real question is: Gimian in late July and early August. Vision and Mandate Q: Is that still the case? We are all united by our love for the Vidyadhara. I think the idea of a huge tent is that it transcends divisions as much as possible and provides a larger space for appreciating and propagating his teachings, which is in the spirit of how he taught. Reoch spoke about a presidential library. What is meant by that? In the United States, starting with Franklin Delano Roosevelt, the presidential libraries provide a place where the vision of the president is kept intact. This is necessary because each administration goes in a new direction. For example, the Kennedy Library is extremely different from the Bush Library. Presidential libraries include museums, exhibits, audio-visual archives, programming, and extensive oral histories. You need a place where the vision of the president is kept intact. We could have a shrine room because he was a great contemplative teacher. There should be a library of his own books, as well as books and texts he had a connection with, reading rooms, and a place where people could watch videos and listen to his talks. We would have a museum that would showcase some of the sacred objects he owned as well as show us something about his life from seeing his desk, his suits and ties, and many other things. We could have, say, the archives of Shibata Sensei, and his life would be celebrated in some way, as well as collections for other senior teachers who were contemporaries or students of the Vidyadhara, and archives and records of members of his family. It would give you a sense of the fullness of the world in which he was teaching. Comprehensive Virtual Archive A: Libraries of about half that material have been supplied to a large number of Buddhist centers—mostly Shambhala Centers. Thanks to donations from many centers, as well as several private donors and the Shambhala Trust, 25 centers on four continents have libraries in the form of CDs. All of the major land centers have this library Now that we have the digital files, we can think about organizing the material and making it available online and in other ways. They need to be able to search on keywords and to have a synopsis and indication of how to use the material. For example, there are a few seminars on the Battle of Ego—What are they about? We need a synopsis. Members would access all this material on-line and pay a separate fee if they want the recording as an MP3. That way, you could take your MP3 to the gym! There are probably 40 to 50 more volumes of original material by the Vidyadhara that need to be edited and published. Some of the instructors would be senior editors who had worked with him. They would present the material from their point of view so the young person could learn to approach it as an editor. At the end of the period of time, we would elect a small group to become editorial apprentices depending on the available funding. The Nalanda Translation Committee has a program where they fund several apprentices. We might model what we do on their approach. We would like to pay the young people a stipend, and they would work for a couple of years with the editors on books. The point would be to enable the next generations to really begin to take responsibility for his teachings. A lot of this is in the discussion phase. In fact, a lot of it is just in my head! As it stands now, people can include the Legacy Project in their will, set up an endowment within their own estate planning, or set up their own trust. Buddhists traditionally have a practice of funding the teachings as merit. Some communities—particularly in Asia—are able to produce books at no cost to the reader and give them away. I wish we could do that with the virtual library and some other projects. If there was a big donation, a really big donation, that would make this possible. Occasionally, we have had patrons who underwrite the cost of a specific publication—A donor paid for many copies of the Sadhana of Mahamudra to be placed in Shambhala Centers, for example. Unexpectedly, he donated his whole teaching gift to the Legacy Project. We are asking Sakyong Mipham Rinpoche to give the first lecture. This could start in We have a fund to help support editorial work. I recently

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spent about a week working with her. I was absolutely stunned by the depth and the breadth of the material, which begins to shine through when the editing is polished and the various talks are merged. There are close to talks that she is working with in the three volumes. Many others are supporting her, especially Ellen Kearney. Shambhala Publications and Shambhala Media are supporting this work, as are many individual donors. But Judy really deserves our thanks for undertaking and persevering in this project. He empowered his son, the Sakyong, to continue to teach, obviously, and that sense of lineage is very important. I firmly believe that many students of the Vidyadharaâ€™disciples and other people he influencedâ€™have received important transmissions from him and that all of us have a responsibility to carry that forward. In the Lojong teachings, there is a slogan that advises us to hold the principal witness. You have to trust your own integrity and sanity. He gave so many teachings that were applicable to the time when he gave them. I really do believe that many were like termaâ€™little time bombs going off as time goes on. None of them are trivial. The Vidyadhara developed many important forms, dathun, for example. We have to be sure that these forms survive. How do people communicate what they actually know? I felt this stuff is all out there, we just have to keep the machine rolling. Even if it were a terribly well oiled machine, I would still have the responsibility to work with the teachings he gave me and communicate whatever I understand. I was recently reading a seminar given in by the Vidyadhara on Jamgon Kongtrul, about what is the genuine contemplative approach: These are very ambitious projects! What sort of budget is the Legacy Project working with? Obviously, to fulfill our big plans, we will need more than this on an annual basis. Does Shambhala International donate to the Legacy Project? I feel that as a group all the senior students of the Vidyadhara need to be respected more than they are. That would include the Buddha, dharma, and sangha principles. Regarding the sanghaâ€™his senior studentsâ€™I think we were incredibly well trained. He taught us to think as contemplative people, to apply the teachings to our experience, to understand what things meant, not just to memorize a lot of categories. He worked hard to make people think about how the dharma worked for them individually. That needs to be respected. Access to the texts and similar materials does not fall under the purview of the Legacy Project. It would seem that preserving the unique way that the Vidyadhara gave actual teaching transmissions, such as pointing out instructions, is another key element of keeping the his teachings aliveâ€™A: The Vidyadhara gave teachings that were very important to different lineages, to different Buddhist teachers and their students. For example, his teachings on Zen and Tantra have been well received in the Zen world through the recent book *The Teacup and the Skullcup*. Traditionally that has to come from an association with a root teacher. Most Concerned to Protect Q: A lot of the early material is not very available to people.. A lot of them were on the verge of going out of existence because nobody had practiced these teachings in so long. He kept the material from going out of existence by getting the transmissions himself, and practicing, and sharing with others. I believe that much of the Rinchen Terdzö is a reflection of his efforts. Some parts are hardly practiced anymore. People have realized that the teachings he gave to Mudra Sapce Awareness, for example, are related to Dzogchen Ati teachings. And they may have much to offer to actors and others in the theatre. Yes, we had discussions with people within Shambhala International moving toward independence. The original reason for that, in part, was to have the Legacy Project reaching really out on a large scale. That includes people at Naropa Institute and many other Buddhist teachers, not just Tibetan Buddhists but Zen teachers and communities, Theravadin teachers, and many others. But it became clear that the Sakyong and his family and Shambhala International wanted to have the Legacy Project remain within Shambhala. I hope it means that the Kalapa Council will lend their support to the efforts of the Legacy Project. Protection and Change Q: We need to remember that the Vidyadhara was Padmasambhava for our age. If you keep that in mind, that tells you that whenever people are trying to make a decision about what to do, it should be made from that highest viewpoint. Small mindedness is going to come from many corners.

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### Chapter 6 : Information Regarding the Parinirvana of HH DungsÃ© Thinley Norbu Rinpoche Â« Palyul New

*Guru Yoga and Devotion. Guru Yoga and Devotion. Sort By.*

Click here for current teaching schedule or here to join the mailing list. In general, we have some kind of activity by which to earn our livelihood, just to have something to eat and drink. But not only human beings, but also the animals know how to just live their own life in this way. As we were born human, we can talk and understand language and meaning. That is the specific characteristic of a human being. So based on that we need to have some ultimate benefit that we can achieve within this lifetime. In general in this world there are mainly two activities: However, whatever worldly activities that we complete, whether or not it is something good or meaningful, it will just endure for a few months or years. There is not anything there that we can ultimately rely on. For example, from young childhood we pursue educational training, from first grade until graduation. For almost fifteen or twenty years we work very hard and study so that we can get a specific job. And if during all that time, if we have a very pure and sincere mind in all these works, then of course there is some benefit which is known as virtuous action. But there are also those that have the qualifications to do these activities but who have so much ego or arrogance or pride that their works, even if completed, are not really beneficial in this lifetime. Anyhow, all these human beings consider the benefit for their individual self as the most important thing. In this way, we are just re-cycled over and over in what is called samsara or the cyclic existence. We cannot really establish or find out how long we have been just drifting about in samsara or cyclic existence. No one can know for certain how many lives we have taken in this world - one hundred, one thousand, ten thousand, perhaps one million lifetimes. We cannot calculate the countless aeons of times we have been reborn in this world, in this samsara. Sometimes we could fulfill some of our wishes and sometimes we could not. The law of cause and effect "karma" and ignorance However, whatever that we do, fulfill or get completed in this lifetime is mainly based on our karma, the action, of what we have done in our many past lifetimes. One cannot just complete whatever one wishes now. But these days people mainly have deluded minds and have not developed the spiritual part, so they cannot really understand what are the causes and conditions based on the law of karma and so forth. They can only think of what is happening today, and have no idea what is really going on. Even with all the explanations we could find in these dharma teachings, and even though all these lamas and other qualified teachers give these teachings, still one might think that these are maybe something like a story. One could not really accept them or believe in the absolute reality. Everything is based on what is called the law of karma, the action that we do, and in general there is a law of karma which is known as the collective karma, and other than that there is no way we can just change ourselves. When one cannot understand all these deeper things, then one thinks that these things do not really exist. Whatever the qualified lama teaches, it is indeed dharma teaching. These teachings about the nature of samsara and the reality that samsara has these kinds of faults have been taught by all the enlightened beings such as Shakyamuni Buddha. The enlightened beings, the Buddhas, all gave these teachings because if we could just understand the nature of samsara, we could then move on to the actual practices through which we could purify our obscurations. We could have the ultimate realization through which we achieve peace and happiness, and through that we could manifest ourselves to benefit all other sentient beings in samsara. For that purpose Buddha gave all these teachings. It is not like Buddha needs some kind of fame and that is why he gave these teachings, nor is it like Buddha is just showing off his skills in teaching, nor is it to explain things to you so that you just get scared of it. These teachings are mainly about how all sentient beings can believe and do the actual part to attain complete enlightenment, to liberate themselves from the sufferings of samsara. So Buddha gave these teachings with great compassion. For example, if one person who is sleeping and having all kinds of nightmare dreams and then gets so frightened in the dream itself, but when he tries to escape from all these scary feelings, he cannot wake up from that dream. At the same time, his friend who is awake and watching beside the bed, can see that his friend is just having a dream. We can understand

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something of the nature of samsara from this dream example. While we are in samsara experiencing all different kinds of sufferings, it is exactly like somebody who is having a nightmare dream. It is mainly through the non-virtuous actions of the body, speech and mind that we experience these samsaric sufferings. Similarly, if someone does a negative action of stealing, thinking that within this lifetime he could get some material thing by stealing or robbing, like a rat who steals all kinds of grains, this stealing ultimately ripens its fruit so that in the next lifetime or maybe in this lifetime this person may not have enough wealth and becomes very poor and so forth. Similarly there are four negativities of speech, which are known as lies, interferences, harsh words and gossip. Then from these there are certain negative results that one experiences, such that whatever one tries to tell, people will not believe. Even when one tries to say something beneficial it seems like they are trying to harm somebody. Likewise with the three negative mental actions, which are known as greediness, thoughts of harming somebody and wrong views. These are examples of the ripening of negative actions. So with understanding all these causes and conditions based on the actions of our body, speech and mind, we should then try to abandon all the ten negative actions and try to train ourselves so that our mindstream flows with the spiritual path. Then one can practice and accumulate all the virtuous activities. It is said in the dharma verses that if one follows the worldly aspect of the dharma practice which are known as the good or positive behaviors, that naturally turns into a spiritual path through which one can have peace and happiness. In this way, with our bodies, speech and mind, in whatever conditions of life, it is very important to try to benefit others and have loving kindness toward everybody. Loving-kindness, the root of practice This is the root of all the dharma practices: Bodhicitta is known as the awakening mind. The awakening mind is without partiality. It is about equally benefiting all sentient beings. Generating Bodhicitta, the awakening mind, is to benefit all sentient beings without any exception. Even living creatures such as ants, in their ultimate nature, they also have the Buddha nature. There is no difference in the size of the form. In the teachings it says that there is no limit to space, that space is immeasurable, and similarly there is no limit of sentient beings. Their number is immeasurable. Hence we have to generate the kind of Bodhicitta that is immeasurable for all these immeasurable numbers of beings. If Bodhicitta, the awakening mind, is within your mindstream from birth, then of course it is very good! But if one cannot generate in that way or have that kind of quality, at least one can understand the necessity and importance of Bodhicitta. Based on that one can receive the Bodhisattva vows from a master and also from the body, speech and mind supports like this shrine and these altars. As we receive the Bodhisattva vows, we can apply all this into practice, and the fact that we have been born as human beings becomes something really meaningful. Within our mind-streams, there are all kinds of mental afflictions or defilements that are called the five poisons. These are the main causes by which we experience all the kinds of sufferings and problems in samsara. That is why our most important responsibility as a practitioner is how we can get rid of this afflicted mind, how we can abandon it and how we can suppress these poisons. But if we constantly think of it and try to contemplate and to train ourselves to get through all these practices, then it will become easy, like a habit. All the Buddhas and Bodhisattvas of the past, in countless numbers like the stars of the sky, all these enlightened beings were in the beginning the same as us - just sentient beings. They were not born from the beginning as Buddhas. So with this precious human birth, when we have all this intellectual understanding, we have to really contemplate and think on what is the best benefit that one can really achieve within this lifetime. We could just complete our worldly activities, but that is still just cultivating the same kinds of causes and conditions, and we will just rebound into samsara again. We will not achieve the ultimate happiness. Even if we have really high rank or we have all kinds of luxuries and material belongings, or we have fame and very good friends and many subjects or attendants, still there is no real essence there from which we can benefit. So if we spend our whole lifetime just to get success still we will find there is nothing there that we can rely on. Everything is so impermanent and changeable. You all have some intellectual understanding so you can think and examine for yourself and understand what is really going on. Even if one is very rich, very wealthy, very intellectual, very wise - if we look into ourselves, into our own minds, we can understand just how much experience of peace or happiness is really there. Within

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this world, the most powerful obscuration or negativity is known as the grasping of self, the "I", or the ego. When one just thinks of "I" and has that kind of strong ego and pride, then within that kind of mind-stream it is very difficult to have these dharma teachings and practices. Pride or the ego is like an iron ball which pulls us down. If we carefully investigate ourselves, we will not find an "I" existing in reality. We think, "I am," and "He is," or "She is," but when we examine truly, these are not existing in an absolute sense. For example, we may think of our body as "I," but when we investigate we can see that the body is not the "I. But when at death the five aggregates of our physical bodies die, still our external body is there, but it no longer has all those kinds of experiences of happiness or pain. For example, when the dead body burns in the fire, it does not feel the heat at all. When it is buried under the ground, there is not any kind of feeling either. Even when it is eaten by dogs and vultures, there is no pain at all. When death happens, all the pains and sufferings associated with the body are no longer there. Even right now if we try to find this "I" within our body, from top to bottom, we cannot really find it. When we investigate, asking: Is the head the "I? It is merely created by the conceptual mind. Verbal speech, also, when we investigate and divide past, present and future, then we cannot find what is called speech. It is just in our mind What mind is So the mind - does it need to be something which we can see? If we think that what has pain, suffering, problems and so forth, that this is what is called the mind, in this way we have to perceive the mind as something like a round ball. When we investigate into the mind itself there is not anyone who can really perceive a mind. At the same time, this mind does not really die. From beginningless lifetimes until now, the mind of samsara has just been getting rebirth over and over.

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## Chapter 7 : His Holiness Penor Rinpoche Â« Palyul News

*Photo homage to our precious tsawey lama, His Holiness Drubwang Pema Norbu Rinpoche, who entered thugdam on Friday March 27, in Namdroling Monastery, Bylakuppe, India.*

For a long time I dreamed that a practice center where I had practiced many times had become unrecognizable, even alien, to me. The details of these dreams are too long for this commentary, but my dream-feeling was one of penetrating sadness, loneliness, and irrevocable loss. Then gradually, my waking experiences of walking into my local Shambhala Centre Halifax started to resemble my dreams. I felt like I no longer belonged, and in ways that were partly specific and partly indefinable, the centre felt foreign to me. Several months ago I became involved in the creation of this web site, to which I contributed two articles. They and others see my role, and that of RFS, as divisive. That is painful to me and even more painful to them. I regret that I have caused my friends pain and wish I felt I had a choice, but what I was doing seemed “ and still seems “ choiceless. It has, in fact, been divided for a long time. Does divisiveness I am calling it by the label that others have chosen, although I would not choose it inflame already existing divisions? Should I and others stop taking actions because some regard them as divisive? Should we keep our thoughts to ourselves and keep our pain inside? Do we even have a right to speak out publicly? The contents of this statement address divisiveness head on: No one should face derision, exclusion, rejection, or retribution for holding or expressing their views or for dissenting from the views held by others, including the policies and practices of the leadership of the mandala. As Shambhalians, our trust for the Sakyong varies widely from individual to individual. They have no organization, no web site RFS notwithstanding , no way to communicate with each other except one by one, or in small informal local groups. They have no place in which to gather. No one knows how many of us are out there. Some remain members of Shambhala Centres, while others have stopped paying dues. Some have completely cut their ties with the organization, while others continue to go to programs and to practice at urban and practice centres. My hope is that those who disagree with their views have not simply dismissed them, written them off. Everyone in Coburg House is a participant at the Shambhala Centre, although some only at the level of open house. Some people felt that calling this group a delek was improper. The delek system, they claimed, was based on neighbourhoods, and because this group was not neighbourhood-based it could not rightly call itself a delek. This is not the place to go into the details of the opposition to the formation of the CTR Delek. I want you to know that we are not setting up a solid and fixed idea about how things should run, how things should go. We are giving a lot of leverage and a lot of freedom to you people to decide how you would like your sangha, your world, your enlightened society to function. We are leaving a lot of it up to you. The responsibility is yours, people, all of you, to elect dekyongs and come into the delek system altogether. So it requires a lot of your involvement. After the announcement of our delek meeting at Coburg House, Nick Wright, a resident, sent a private e-mail to Madeline Schreiber, the Coburg House manager. Nick has given me permission to quote his letter and to use his name. This letter provides plenty to chew on, partly because a number of assumptions are made about the organizers of the CTR Delek: We are working hard to undermine the Sakyong. According to the Oxford English Dictionary: We are engaged in active subversion. We are fostering the formation of a faction within Shambhala” which is [our] clear intention. Our goals are dangerous. How can something be divided that has already divided itself? The many disaffected sangha members do not belong to a group or an organization; they are simply a collection of individuals. There is no unified view. The purpose of Radio Free Shambhala is clear: It has arisen because many people, both within and outside that organization, are looking for further means to connect to and to fulfill their inspiration, to think bigger. We hope that the Radio Free Shambhala web site will be one of many vehicles for communicating about this view, its practice, and its action in this world. The intention of Radio Free Shambhala is simple: We are hosting your voices, but may not necessarily agree with any particular view. We will, however, work with you to protect the genuineness of that open space, through all that we are

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learning about right speech, decorum, conquering aggression, and action in the world. If you, who are reading this article, think that this purpose is subversive or sinister, we would like to hear from you. Granted "subversiveness can be sinister. I went again to the OED for the definition. There are plenty of obvious examples of subversive activity. The first one that comes to my mind is the CIA, which has organized and carried out numerous plots to overthrow legitimate, democratically elected governments. I hope that by this time I have made my point. There is no need to address all of the accusations made in this e-mail. What strikes me most about the language is the fear that lurks behind it. These two go together, because loyalty to the Druk Sakyong is often interpreted as automatic loyalty to the current Sakyong. Loyalty in this sense is a huge subject that I would like to see as the basis for another RFS article. It is important to surface the subject of fear because, I believe, it lies at the bottom of most of the criticism of the RFS web site and the efforts to create a CTR Delek in Halifax. As we all know, fear provokes a variety of responses. At the most basic, physiological level, fear triggers fight or flight or freeze, and I believe this is at the root of the anger that RFS has provoked. It is noteworthy that this exchange is between two second-generation sangha members. I still find it hard to believe that there is this hateful contingent of sad, bitter students who are so driven to twist anything Shambhala into an evil act. Can you see yourselves becoming zealots? Why do we undervalue the process of debate? Is there really something to be afraid of or something that we need to protect against? Is it really necessary to bring things to that painful point? In an enlightened society there is a place for both questioning and devotion. We need to learn how to open our hearts to those who both agree and disagree with our views. They may or may not become students of the Sakyong and that is OK. Trying to silence those who hold different views will only result in further division. Loyalty is not dogmatism; questioning what the Sakyong is doing is not subversive; wanting to meet outside the umbrella of the organization is not factionalism. And I ask that all of us be more open to really listening to each other with open hearts. We all have something to say that is worth hearing.

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### Chapter 8 : HH Penor Rinpoche's practice advice regarding the war between America and Iraq

*THE TEACHER IS THE SOURCE OF ALL ACCOMPLISHMENTS WORLDLY AND BEYOND THE WORLD. You may know the whole Tripitaka, but without devotion to your teacher that will be of no use to you.*

He arrived in Canada in January of after the Cuban Revolution. His Holiness also recognized Rinpoche as the mind emanation of Padma Lingpa and the activity emanation of Karma Lingpa during a visit to his Toronto centre in Rinpoche never advertised teachings or promoted himself and did not allow his students to do so. He spent most of his time either in retreat or teaching his students, each of whom has an unusual story to tell of how they first met him and connected with the Dharma. He felt immediate and very profound devotion towards His Holiness and from then on regarded him as his Root Lama. During this visit, Rinpoche requested to make the centre Palyul, which His Holiness graciously agreed to and made the centre his official seat in Canada. His Holiness gave Rinpoche the title of Vajracharya in recognition of his spiritual attainments and abilities. In he enthroned Rinpoche as the mind emanation of Padma Lingpa and the activity emanation of Karma Lingpa and gave him the name Peling Tulku Rinpoche. He was the highest tulku ever recognized in a western birth. Rinpoche spent many years in retreat practicing Ati Yoga Dzog Chen , Mahamudra and different traditions of the six yogas. Throughout his life he spent most of his time in retreat. He was well known as a very pure lama who showed great compassion for all beings. An accomplished Dzog Chen teacher, he was able to make the dharma arise as an actual experience within the minds of his students. Though his life was made very difficult from the effects of these illnesses, his thoughts were always of the welfare of those in his spiritual care, never for his own comfort. His courage in the face of adversity was matchless and a tremendous inspiration to his students. On the day he passed away he mentioned that he had been having mild chest pain for a while then peacefully laid back on his bed and was gone, having suffered a heart attack. At the exact time of his passing, there was a tremendous wind through all of Southern Ontario, even though the sky was cloudless. On the day his tug. As Rinpoche was well known to have the ability to affect the weather since childhood, these were seen by all his students as very obvious signs of his powerful blessings. His loving, smiling face and warm, wise and compassionate heart will be sorely missed by all of his students and those whose lives he touched. Rinpoche designated his Heart Son Ven.

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## Chapter 9 : Guru Ratings – Devotional Types

*Rinpoche entered his final meditation exactly 49 days after His Holiness Penor Rinpoche 's tugdram (final meditation) ended. At the exact time of his passing, there was a tremendous wind through all of Southern Ontario, even though the sky was cloudless.*

During this era, the political centralization of the earlier Tibetan Empire collapsed. Coinciding with the early discoveries of " hidden treasures " terma , [16] the 11th century saw a revival of Buddhist influence originating in the far east and far west of Tibet. Prominent scholars and teachers were again invited from India. There his chief disciple, Dromtonpa founded the Kadampa school of Tibetan Buddhism, under whose influence the New Translation schools of today evolved. Other seminal Indian teachers were Tilopa – and his student Naropa probably died ca. Its most famous exponent was Milarepa , an 11th-century mystic. It contains one major and one minor subsect. The first, the Dagpo Kagyu, encompasses those Kagyu schools that trace back to the Indian master Naropa via Marpa Lotsawa , Milarepa and Gampopa [8] Mongol dominance 13thth century [ edit ] Main article: Yuan dynasty Tibetan Buddhism exerted a strong influence from the 11th century CE among the peoples of Inner Asia , especially the Mongols. The Mongols invaded Tibet in [18] [19] and Tibetan Buddhism was adopted as the de facto state religion by the Mongol Yuan dynasty – , founded by Kublai Khan , whose capital is Xanadu Beijing, China. Internal strife within the Phagmodrupa dynasty, and the strong localism of the various fiefs and political-religious factions, led to a long series of internal conflicts. In the Rinpungpa family was overthrown by the Tsangpa Dynasty of Shigatse which expanded its power in different directions of Tibet in the following decades and favoured the Karma Kagyu sect. Ganden Phodrang government 17thth century [ edit ] Main article: After the civil war in the 17th century and the Mongol intervention, the Gelugpa school dominated Tibetan Buddhism, and successive Dalai Lamas and Panchans ruled Tibet as regional governance from the midth to midth centuries. Qing rule 18thth century [ edit ] The Qing dynasty established a Chinese full rule over Tibet after a Qing expedition force defeated the Dzungars who controlled Tibet in , and lasted until the fall of the Qing dynasty in President Barack Obama in Due to his widespread popularity, the Dalai Lama has become the modern international face of Tibetan Buddhism. In the 14th Dalai Lama and a great number of clergy fled the country, to settle in India and other neighbouring countries. The events of the Cultural Revolution –76 saw religion as one of the main political targets of the Chinese Communist Party and most of the several thousand temples and monasteries in Tibet were destroyed, with many monks and lamas imprisoned. During this time, private religious expression, as well as Tibetan cultural traditions were being suppressed. Much of the Tibetan textual heritage was destroyed, and monks and nuns were forced to disrobe. It is the state religion of Bhutan. In the wake of the Tibetan diaspora , Tibetan Buddhism has gained adherents in the West and throughout the world. Fully ordained Tibetan Buddhist Monks now work in academia. Tibetan Buddhism comprises the teachings of the three vehicles of Buddhism: Buddhahood is defined as a state free of the obstructions to liberation as well as those to omniscience. Thus, although Buddhas possess no limitation from their side on their ability to help others, sentient beings continue to experience suffering as a result of the limitations of their own former negative actions. In Tibetan Buddhist history there have been many different versions of lamrim, presented by different teachers of the Nyingma , Kagyu and Gelug schools. The lesser person is to focus on the preciousness of human birth as well as contemplation of death and impermanence. The middling person is taught to contemplate karma , dukkha suffering and the benefits of liberation and refuge. The superior scope is said to encompass the four Brahmaviharas , the bodhisattva vow, the six paramitas as well as Tantric practices. In this way, subjects like karma , rebirth , Buddhist cosmology and the practice of meditation are gradually explained in logical order. Tantrism[ edit ] Tibetan Buddhism is a form of Vajrayana Vajra vehicle or Buddhist Tantra , affirming the views espoused in the texts known as the Buddhist Tantras dating from around the 7th century CE onwards. Those things by which evil men are bound, others turn into means and gain thereby release from the bonds of

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existence. By passion the world is bound, by passion too it is released, but by heretical Buddhists this practice of reversals is not known. While in many cases these transgressions were interpreted only symbolically, in other cases they are practiced literally.