

## **Ringu Tulku Rinpoche - Meditation**

France, August 10, 2008

According to the instructions, first we keep our meditation postures right,  
That is mainly to sit straight, and look directly in front of us

We remind ourselves of the Four Reminders

The first: life is precious.

There are lots of things in our life that we need to appreciate, and we think about those.  
We have lots of special powers, that we can do something good for others and for ourselves as well

We should not waste this life, especially by being unhappy and just letting it go, trying to survive.

We have to find a way for lasting happiness for ourselves and others

If that is not possible, at least we should find a way for ourselves to be joyful in this life.

This is a precious life, but everything changes.

There is nothing in the whole world or in the whole universe that does not change.

And the change is not just long term, it is momentary, every moment is gone, is gone

Good times change, bad times change, difficult times change, nice times change, too

So therefore, it's not possible, it's not good, it's not useful to hang on to things that go on  
Whether its difficult times,

Whether its hurtful things that happen to you

It's no use holding on to any of them.

So, we have to just let the time pass, and let the things go.

And in the same way, every moment passes and things come, and we cannot stop that

So whatever needs to come will come

Whether it's emotions, whether it's thoughts, whether it's different kinds of happenings,

So there is no use, there is no need to worry too much.

We just need to take care of the present.

There is lots of suffering around, there are lots of people who have problems, pain,  
suffering in this world and elsewhere.

Every being has their own problems, sufferings, dissatisfaction, their own weaknesses,  
and they want to be free from them.

And I am one of them, too, so I have all those weaknesses, problems, sufferings,  
disadvantages and advantages

But it is no use to feel only bad about them, because just feeling bad about problems and  
sufferings doesn't make it better,

So I make a point to do my best and live through the problems and pain as joyfully as  
possible.

Instead of feeling sorrow, miserable, discouraged and frustrated, I must do something,  
whatever I can, no matter how little, to work for the betterment of beings.

And of myself, too

Since all this pain and suffering and problems is basically a state of mind

And they all come from different causes and conditions  
Especially, the negative emotions, the wrong way of seeing, and my strong negative  
habitual tendencies  
I would like to work on them, and transform them  
And I would like to help all other beings to do that, too  
Therefore I would like to work for the benefit of all sentient beings, like myself  
Throughout the entire universe, however long it takes, however hard it may be, even if  
there is no help from anywhere  
I need to do it and I will work on it.  
In order to do that, I take the example of the enlightened beings of the past,  
The blessings from them,  
Help and guidance from them  
Therefore, I invoke them in front of me, and I feel the presence of all the enlightened  
beings in front of me, in form of the refuge tree or whatever  
I invoke all the Buddhas, all the Bodhisattvas, all the great beings of the past, present, and  
future  
To give me help, encouragement, blessings, and to give me the transmission of their  
mind, so that I am able to recognize my inner wisdom and help all sentient beings  
When I make this strong invocation, I feel in front of me either Vajradhara, or in form of  
Buddha Shakyamuni, or in form of Karmapa, or any Buddhas or bodhisattvas that we feel  
connected to,  
And that Buddha or Bodhisattva is inseparable from all the enlightened beings of every  
tradition, spiritual path and including my own root guru  
From their heart, lights radiate  
And enter into my heart  
And I feel that I am being blessed,  
My own compassion and wisdom, and the ordinary or basic Buddha nature is awakened,  
And fills my body filled with transforming energy.  
The lights radiating from the heart of my lama, from the Buddhas and Bodhisattvas touch  
all sentient beings throughout space and all of them are being purified, healed, and  
transformed.  
It is possible, at this time, to do the Vajrasattva practice by transforming the guru into the  
form of Vajrasattva, and say the Vajrasattva mantra as well

Then, as a form of my gratitude for this transformation of myself and sentient beings,  
for the healing and purification of myself and all sentient beings,  
I create a cloud of offerings of everything that is wonderful, positive and desirable,  
And I make an offering to all the Buddhas and Bodhisattvas throughout space.  
With that, all beings feel joyful, and liberated and I feel completely peaceful and  
accomplished in my task of having helped all beings  
In that space, I relax  
And I relax without especially concentrating on anything  
Just feeling, at this very moment  
None of my senses are blocked;  
But not particularly focused on anything  
That my consciousness – which is aware and clear – be naturally aware, clear and relaxed

(Meditation)

Any sounds you hear, let it happen  
Let it be, and relax in it  
Any thoughts arise  
Let it be and relax in that  
It is not necessary that anything disturb you  
Your mind is not into the past, not into the future  
Not grasping at the present  
Directly non-conceptually at this present moment

(Meditation)

When your mind moves again, feel that from the three points of your Buddha, guru, or  
Vajrasattva's  
Forehead, throat center, and heart center  
White light, red light, and blue light  
Radiate and enter into your three centers, and feel that all the blessings and  
transformations of the body, speech, and mind of enlightened beings has been received  
by you; and you feel that your body, speech, and mind has transformed into that  
enlightened being  
And you relax in the non conceptual direct experience  
The clear light  
Direct awareness without conceptual interpretation

(Meditation)

At the end, the refuge tree dissolves into the root guru  
The root guru dissolves into light  
And that light dissolves into yourself  
And you feel that your mind and the enlightened mind become one and inseparable

(Meditation)

The nature of your mind is the Buddha nature  
It has the qualities of the three Kayas  
This consciousness: that there is not in any way that you can find, no color, no shape, no  
form, no nothing,  
That you cannot hold in any way  
That is what is sometimes called the emptiness aspect of the mind  
And that is sometimes called Dharmakaya

Although there is nothing you can find  
Whether you look from outside or inside  
There is always this clear light, the clarity

Unceasing clear light, sometimes more aware, sometimes deeper level of awareness,  
Subtle level of awareness  
But all the time unceasing awareness  
And that's the clarity aspect of the mind sometimes called the sambhogakaya

Within that clarity awareness state of mind  
Every different kind of thing can arise and manifest: thoughts, emotions, sensations,  
perceptions  
Anything can arise spontaneously  
All nice things, not nice things, positive things, negative things, various things,  
everything can appear  
Continuously arise  
Spontaneously arise  
Nothing can stop them arising  
And that is the manifesting aspect of the mind sometimes called Nirmanakaya  
And all those manifestations arise out of that dharmakaya,  
of this emptiness and dissolve into that emptiness  
Therefore all those manifestations are like your own radiations  
Therefore it neither harms you nor helps you  
It's your own radiation  
It's your own light  
There is no use, no need to fear or feel attached to, or crave those manifestations  
Therefore, you don't need to run away from thoughts, emotions, and sensations  
Nor to run after them  
To run away from our own thoughts and emotions is like trying to run away from our  
own shadow  
So let them be  
Relax in them  
Laugh at them  
And if you can do that  
It's called self liberating your thoughts and emotions  
Self liberation means liberating on its own  
So therefore, there is nothing to do  
Just to relax  
Just to be happy  
Just to be lazy  
There is nothing to meditate  
Let us celebrate  
And that celebration is the dedication