

# Chenrezig Teachings Continue

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*Translation Evelyne Leblois, edited transcript*

What can I teach, we have already seen the preliminaries, the main part has been taught. I thought maybe I could teach some branches of the dissolution. I was thinking about a short explanation of powa. There is a lot, there is the dissolution, there are shine, lhaktong, powa, illusory body, bardo, dream yoga and clear light. But today I think we just have time to give a short explanation of powa. Powa is one of the important branches of the dissolution phase.

There are four types of powa. The best type is transference into the view of dharmakaya, the middle one is the union of the creation and dissolution phase, the sambhogakaya, the less best one is the nirmanakaya powa and fourth there is the powa with three concepts.

The first one, the best type of powa, which is the transference into the view of dharmakaya; this is for those who practice dzogpa chenpo and mahamudra. These practitioners are introduced by the lama to rigpa, which means dharmakaya. When the time to die has arrived and the breath stops, they just transfer into the exact meaning of this rigpa / dharmakaya, into the essence of the dharmakaya.

How is the transference into the view, the dharmakaya? This is what is called the liberation into the essence of dharmakaya. When we die there is the white bindu from the father that goes down and the red from the mother that goes up, and then the consciousness is kept in between. We lose consciousness when they meet each other. When we lose consciousness, we lose all the ordinary appearances of this life. This is when the rigpa self-appearing primordial wisdom can be seen. When we come back after having fallen unconscious, at that time there is the chance to see this self-arisen primordial wisdom, rigpa. But if we are not used to practice in this life, then we are not going to recognize it at that time. This is called the bardo of the time of dying.

After that there will be all the appearances of the clear light of the true nature that will appear. These will be like big sounds, rays of light, different sentient beings of all the types. And when that appears, if one has mastered the practice of creation and dissolution phase in this life, then one can be liberated at that time. If that happens, then this is what is called the intermediate powa practice, which is the union of creation and dissolution phase.

This is called the bardo of the clear light of the true nature, and if we don't recognize it at that time, then we go to the next bardo, which is called the bardo of becoming. When we have not been able to liberate ourselves through either the best type of powa, which is the transference into the view of dharmakaya, or the second type of powa, which is the powa of the union of the creation and dissolution phase, then we get at a point when there is the bardo of becoming, and then for sure we will take rebirth.

At that time we are in the bardo of becoming and there it is the case that we have not been able to free ourselves during the first powa, which is the transference into the view of the dharmakaya, nor during the second powa, the powa of the union of the creation and dissolution phase, but still, if we have in this life received the initiation, kept the samaya, if we have faith and good interest in practice, then at that time it is possible to make wishes, and through a strong wish to block bad type of wombs, to make wish to be reborn in a good place where we can practice and so on, and then take rebirth. This is the third type of powa, which is called the powa with the hook of compassion. Most of the tulkus do this third type of powa.

If one cannot train in any of these three powas, the best, the middle and the less best, then there is still a fourth possibility. This is the pawa with three concepts. What are these three concepts? They are: Dewachen / Sukhavati is the place where one wants to go; the path is the uma channel, and the guest is our consciousness.

This is what we saw yesterday, we saw that with visualization we can do the creation phase on basis of three samadhis or the five aspects of enlightenment. In any case our own body is the enlightened body of Avalokiteshvara. So our body is of white color. From the aspect of appearance it is completely clear with all details: all the colors and form. From the aspect of emptiness it is like an empty vase. Inside it is empty, like a white tent.

And in the middle of our body there is the channel uma; there are many different colors, but mainly it is outside white, inside red and it is very straight. The uma channel is closed at the bottom. This exemplifies that the door to lower rebirths is closed. It is open upwards, which symbolizes that the way to liberation is opened. Inside it is empty.

On top of our head we visualize the Buddha Amitabha. The appearance is the Buddha Amitabha, but the essence is of our teacher, mixed with the heart of our teacher.

Then there is the pawa which is like the enlightened body, the pawa which is like the enlightened sound and the pawa which is like the enlightened mind. The first one, which is the pawa which is like the enlightened body is this training: we visualize as explained that we are Avalokiteshvara. In the middle there is the uma channel and above there is Amitabha. In the channel there is the wisdom deity Tamdrin / Hayagriva. There are rays of light from Amitabha, which touch Hayagriva at our heart center, and the immediately Hayagriva goes to Amitabha and dissolves into the heart or mind of Protector Amitabha. Then there are light rays again from the heart of Amitabha and we repeat the visualization many times as training.

What is the pawa, which is like the enlightened speech? This is with the syllable HRIH, as we have seen yesterday with the three samadhis. Then the same process happens, there are light rays from Amitabha and the HRIH goes up and dissolves to the heart center of Amitabha. Did you understand? This is the seed syllable, mind / life force of Avalokiteshvara. And if we train like this again and again, this is the pawa of enlightened speech.

And the third one, the pawa which is like the enlightened mind, in our heart center there is a white moon, which radiates. It represents our mind. And same thing happens, light from Amitabha touches the moon, which goes up immediately and dissolves into the heart / mind of Amitabha. We do that again and again. The moon goes up and down and so on. This is training in the pawa which is like the enlightened mind.

Usually when we do the training of pawa, when the small HRIH goes up, we say the syllable *hik*. But in this particular pawa of Avalokiteshvara there is not mentioned anything about saying the sound when we do the training.

What are the signs that we are trained in pawa? I think there are many people even in West with signs. When the training of pawa is successful there is a bit of yellow liquid that appears at the aperture or opening up on top of one's head, actually a swollen spot. For some people it even becomes easy to enter it with a stalk of grass.

Question: Does it happen spontaneously or only for those who practice?

Rinpoche: For those who practice. These are the signs that the pawa has been successful, it is said one needs to train until the signs occur. And it is said that sometimes when we are sick, even if it is not the time for us to die, there are people who can send their mind in this way into the realm of Amitabha, Sukhavati. But there is danger of losing the life, so it is said we should really not do that until it is time for us to die.

So at the moment we are just to train, we are not doing the actual powa. When it is time to actually use the powa for real this is at the time of dying, when the dissolution starts. This is when the body dissolves into earth and we have the feeling that we become very heavy, we can't even lift up our head anymore. When the blood dissolves into water element, water falls down from the mouth and nose. When the heat of our body is dissolving into fire element, it is said that the heat of the body goes up and the body becomes cold. Lastly when the wind dissolves into wind element we expire, but it is difficult to breathe in. At that time is the time to use the training and actually send the mind, to do the powa.

It is said that this type of powa ordinary beings can use. It is for those beings that do not have the possibility to do the best powa of the dharmakaya, the middle one of the sambhogakaya or the less best of the nirmanakaya.

So we train like this and at the end of the training we do the dissolution phase. This is similar what we have seen yesterday. There is a little difference. The environment dissolves into Avalokiteshvara which dissolves into the letter HRIH. This letter dissolves into Amitabha and Amitabha goes into Dewachen / Sukhavati, the Pure Realm of Amitabha. If you want to know how it looks like, we can look at the sutra of Amitabha. There is an explanation of Sukhavati written by Chame Rinpoche and it has been translated into English. You can find it as a pdf-file in internet.

Now we do the puja. 47:30

1:30 Any Questions?

Question: What are you doing during the puja while we recite the mantra and you stop reciting it aloud?

Rinpoche: There are different ways of reciting. You can recite with voice, or stopping your breath and keeping the wind inside in the vase and reciting, and then there is also silent recitation in the mind (mental recitation). We can do any of the three, which one is most comfortable.

Question: When you do mental recitation do you breathe normally?

Rinpoche: Yes, you breathe normally. When we do with voice of course we breathe in and out and also when we do mental recitation, but the second one, which is holding the breath, then there is no expression. There are lots of teachings about the recitation of the mantra: the approach, close approach, accomplishment, great accomplishment etc. and many other things, but I have to look at text, I don't have it all clearly now.

Question: What are we supposed to do at the dissolution phase (dzogrim)?

Rinpoche: Did you understand that in the beginning you visualize yourself as Chenrezig / Avalokiteshvara?

Question: Probably not, but what I remembered was the lotus and...

Rinpoche: Here what we understand by the dissolution phase is that we are the deity and there is also the celestial palace and then this is dissolving into the deity and that dissolves into the wisdom deity, if there is one, and then that to the seed syllable with the mantra and then the mantra dissolves into the seed syllable, and the seed syllable itself also slowly, slowly dissolves, and then at some point it is just melting into space.

Are there other questions?

Question: There are many questions. Sometimes I think about karma. Do I have to be here because my karma decided that? It is very difficult for me to believe anything, because it is very important for me to understand.

Rinpoche: You have doubts. There are two types of them. One type of doubts can be changed and this is for example when you study. When you understand, then you can change your doubts through study and through understanding. There is another type of doubt which cannot be changed, because of not looking at what the real situation is. I don't know which type of doubt you have now, but I suggest that you study, learn more.

Question: Yes, very difficult, I want to come (to teachings), but it is sometimes difficult, when I want to give respect but I cannot make it because I don't believe. There are many questions but it is enough now, because I don't want to take so much space.

Rinpoche: No problem. There are two types of practitioners. One type of practitioner is said to have stupid faith; they believe just like this without much reason, and then they do their practice. There is another type of practitioner, which is said to be a practitioner with intelligence. They need to study. First they have doubts and then through study if they find it is reasonable and logical and correct, then they have faith. This is the third type of faith, which we discussed yesterday, the confident faith. Then they start to practice, because they have this confident faith, which comes from understanding. It is said that for any kind of practice we need one type of faith or another, it depends on person which one.

The Buddha himself said: Don't believe me just like this without checking out. First you need to analyze. So there is no problem with that. What is it exactly that you don't believe? Do you not believe in karma or is it something in this practice of deities?

Question: I do trust in karma, I believe in it, because it is so physical. If something is put here it comes down. That is easy to understand. But if I pray, how can it help anything, when I have my karma? Karma means reasons.

Rinpoche: Let's say this is my enemy. When you see your enemy, some person who doesn't like you, when you see him, it makes you unhappy. If someone says harsh words to you, normally you become angry, yes?

Question: *Normally*, but I have exercise... All is karma, I have to change my mind, I try to have equanimity. Because I know when I do something wrong, I have to change my mind and behavior, I believe that.

Rinpoche: Yes, sometimes you think: "I'm little better than you, because I'm a teacher. This guy or girl is little bit stupid, they don't have any knowledge." Do you have a feeling like this?

Question: Of course (laughter).

Rinpoche: The reason why we do this practice with deities is in order to reverse the idea that this is an enemy, this one is a friend, this one is not as good as me, this one is superior and so on. When we do the practice we see everything as pure, so all the environment is a pure realm and there are pure beings. This practice is to change the habit of seeing some people as friends and some as enemies, superiors etc.

If you don't check, maybe you don't believe, but if you first check and think about yourself like Chenrezig or Chenrezig in front of you, practice day by day, then with compassion, kindness and bodhicitta you definitely change your mind in due time. That is the result. Right now it is like you haven't tasted any food, so you don't know how the food tastes. First eat a little bit!

Question: It is very difficult to believe that God is outside. If there is compassion and everything, that is in everybody, and therefore it is difficult for me to bow.

Question 2: Yesterday we were talking about this: in the western world there is an aversion towards gods outside. That is like stopping us from understanding. That is kind of an obstacle. I understand it that the deities are like pure frequencies, or Plato's idea of a perfect circle, that's a metaphor to a deity. We can only draw imperfect samples or produce some, which are never pure, because they are a combination of frequencies, but there exist a pure frequency. And when I connect to a deity, I connect to a pure frequency.

Rinpoche: Normally we think deities are the good ones and I am worse than them. We need to see them being at the same level. Think about it, everything is pure. Not that I am bad and deity is good.

Question: Yes, absolutely.

Rinpoche: But it's like one person is there and I am here; maybe somebody thinks I am teacher and he is stupid. Teacher and stupid person are not here but our mind is making up something!

Question: Yes, this is very important.

Rinpoche: Buddha's teaching is very excellent, he is a great man. Therefore we remember he did great job 2500 years ago, but still his teachings are still in the world. That's why we like him and remember him and study his behavior, his mind, everything.

Question 2: We are born Christian and have scientific world view.

Rinpoche: Don't think somebody is going to give us the best view. We do our best and that is the best way.

Question: Yes, I think we have to be honest and maybe we don't know what the truth is, but we try to find it.

Rinpoche: Yes, don't think Buddha is giving you Buddha, but try to go to the Buddha's level.

Question: Thank you very much.

Rinpoche: Discuss with teachers who know Buddhism, debate, and then you will find the truth. We have argued and discussed, debated for 2500 years. If you are a scientist, then you could participate the Mind and Life Conference.

Question: What is compassion actually?

Rinpoche: For example, when we have a good frame of mind, then automatically we have compassion and the body also becomes very relaxed and peaceful. And when we are angry the physical body also gets very tense. Compassion helps both body and mind, whereas anger harms both body and mind. That's why we need to increase compassion or the kind side. If we are all the time on the negative side it becomes worse and worse.