

Sangye Nyenpa Rinpoche
Milarepa guru-yoga
[Video transcript](#)

This morning the empowerment is Milarepa. First of all I would like to request you to generate bodhichitta in order to receive this empowerment. The guru yoga practice is the essence of practice in Vajrayana. Eventually, if you practice Guruyoga, Yidam practice and Dharma Protector, you will have to bring the practice of the Yidam and the Dharma Protector into the practice of the Guru.

In the tantra the Buddha says: "Give up all other making offerings, except for making offering to the Guru." This is because this will lead you to the omniscient state of Buddhahood. This will lead you to the *kunshé yeshe*, the state of mind that you will know all phenomena. That means *kunshé yeshe*. So, you must know this point if you are a Vajrayana practitioner; you practice separately Guruyoga, Yidam practice, Dharma Protector.

Eventually or gradually, if you are unable to bring every practice into one single – that is the Guruyoga practice – then the tantra says: "As long as you are unable to bring all other practices into one that is the Guruyoga practice, having cultivated the knowledge or the realization of that the Guru is the One – all in One, until that you will not be able to achieve any absolute realization. So, that particular, the Guruyoga or the Milarepa, is very special, because he has three special points, or qualities.

Number one, he has a pure and genuine devotion towards a Lama. Number two: whatever teachings he received from his master he kept in mind and did practice. And number three, he [wished] that may he really reach the achievement from the practice. These are the special qualities of Milarepa's life story. We as followers of Milarepa practice the same thing: we need a master and then we need to listen to what he says and then put it into practice and make achievement from the practice.

It is simple, right? But we make complicated... so we are very indecisive with our practice thinking: "This practice is much practice than that practice, okay I follow this." And after some time you give up that for something else which is there: "Oh, so much better there!" So for your whole life you are running around as if you were running around in a shopping centre, collecting things, but never really satisfied with what you have bought and you are still looking for something else.

This is what we call a great obstacle. Therefore one should be do determined and decisive for what practice you have received from your master. Truly trusting, truly being confident with your practice. That way you will make achievement.

So, such a great master Milarepa. Even in India great mahasiddhas like Naropa and Padampa Sangye were very respectful towards Milarepa. And Milarepa himself says: "In the future, any individual who just hears the name of Milarepa and supplicates to him, who calls Milarepa's name, he is never separate from us. He said that whoever supplicates him, recites the prayer to Milarepa genuinely, he is there although invisible, but he is always within us. Because, being so devoted to his Guru and practising so hard in his life, dedicating it all to sentient beings, he said that in the future if any individual does practice like Milarepa, genuinely and with hard work, then, he said, because of his hard work and genuine practice fully dedicated, for those individuals achievement is there, no obstacle. He has given such a profound prayer, so therefore the Milarepa empowerment is very blessed and very powerful.

Now we move into the mandala, mandala in the sense of mandala of wisdom or the mandala of jnana. And in the space the essence is Milarepa, but the aspect is Vajradhara, Dorje Chang. And then you all go for refuge in the Vajradhara, doing prostrations and making offerings. Jnana is very tiny, tiny in a sense of being very subtle. Why is it so subtle? – Because nobody is paying attention and it is there always. It is like space there always and never deluded. Always pure, it comes from your own within, it's not from somewhere else, not from outside. You can call it the Creator. It is like your Father, and because of failure of identifying such we are wandering in samsara. Finding this subtle jnana or yeshe is the finding of your own identity. So, strong clinging to your own kleshas.

There are three lights from the Milarepa's Body, Speech and Mind that penetrate the body, speech and mind of us, the individuals. Same as the [Three Nails](#) of Meditation, Three Nails of Conduct and Three Nails of Fruition.

Now, the Three Nails of the View, number one; appearances within the mind. The mind is always clear, luminosity, and that luminosity is indescribable. The next is the Three Nails of Meditation. Our discursive thoughts are never separate from the Dharmakaya and the awareness is always clear and brilliant. You can experience it if you remain in the very natural state of this. If fabricated, then you cannot, so, unfabricated. And the next, Three Nails of Conduct: there is no such thing as so called ten virtuous actions which need to be adopted. There are no ten negative actions to abandon and there is no antidote which dispels all the negativities. And the next is the Three Nails of the Fruition: no samsara to be abandoned, and no nirvana to be adopted, because our own mind is Buddha. So, that is the essence teachings of Milarepa.

That's the introduction that I just have sung, the doha.