

OM SVASTI!

Dharmakaya Samantabhadra; Vajradhara;

Lineages of the Buddha's words, treasure, vision, and prophecy;

My guru, embodiment of them all, I pray to you.

Grant your blessing so that dual good may be spontaneously accomplished.

Preceded by that prayer of body, speech, and mind: In offering oral instruction on the great perfection, the ultimate practice of the Nyingma tradition of the early translations, if one does not follow the correct instructional procedure of one's particular lineage it will definitely not help others and will bring the punishment of the deities and guardians down on the teacher. I feel there is no point in offering instruction that will cause the ruin of myself and others.

However, ever since the Sixteenth Gyalwang Karmapa Rigpe Dorje placed atop my head his prophetic command recognizing me as the emanation body of Barway Dorje, I have done everything I can for the good of beings and the teachings, and devoted my life to service both great or small. Especially, with the aspiration to ensure that my predecessor's treasure dharma not disappear but flourish, be restored, and spread in every direction, although my knowledge from birth and education is limited, since the blessing of my kind root guru's command is infallible, I have tried to fulfill it according to his intentions.

As I wrote above he named me the rebirth of my predecessor, the great revealer; I have therefore repeatedly prayed to my predecessor and made aspirations. The Lord Refuge Dungse Trinley Norbu Rinpoche also repeatedly told me that even if I did not receive the empowerments and transmissions for my predecessor's treasure dharma in this life, there would still definitely be great benefit in my offering their empowerments, transmissions, and instructions to others; I have complete trust in this.

I have, however, properly received the empowerments and transmissions, and have also performed the requisite practices, accumulating 100,000 multiplied by the number of syllables in each mantra, in a manner that is viable and not too shoddy. I think that I have done well in this, and that I am better off than merely having received the empowerments, transmissions, and instructions.

About Lama Tashi Topgyal from my monastery:

My predecessor's seat, Karma Tenpa Tagye Ling, was given that name by the Fifteenth Gyalwang Karmapa Khakyap Dorje. It is usually called Raktrul Monastery, based on part of the great revealer's name. In its retreat, Lama performed the 400,000 preliminaries several times, beginning with the four thoughts that turn the mind and continuing with the uncommon practices of refuge, bodhichitta, and the rest. Starting with his correct and authentic practice of these, he performed a three-year three-month retreat according the general tradition of the Kagyu. Subsequently, in accordance with the particular tradition of Raktrul Monastery, he performed the great approach of Mañjushri Yamantaka for six years. He received precise, excellent instruction on this

from Lagen Karma Tupten, a direct disciple of the Second Bardor Rinpoche. After that, at the great Nyingma Dharma Encampment at Yachen and in other places, in the presence of the great spiritual friend Khenchen Achuk Rinpoche, Tulku Purpa Tashi, the mahasiddha Jangchup Dorje, Khenpo Drukgyal Rinpoche, Khenchen Tsepak Dorje, and others, Lama offered his experience of the nature of the mind and refined it. He has practiced authentically and properly.

Many people who know me and have formed a dharma connection with me have repeatedly urged me to teach the great perfection, and I think the time to do so has come. However, without the right conditions this would have been extremely difficult. Now, through the generosity of donors to Kunzang Palchen Ling; the resolute, earnest, and hard work of all who serve it; and the fortitude, devotion, aspiration, and trust of so many, the interdependence is excellent.

Without a way to communicate in students' native tongue, Lama and I would be like mutes unable to describe the taste of treacle: knowing what to say but unable to say it. Our translator, Lama Yeshe Gyamtso, is a disciple of the Lord Refuge Kalu Rinpoche who performed a Kagyu three-year retreat under the direction of Lama Norlha Rinpoche. After that he properly completed the great approach of the Embodiment of the Three Jewels and other practices, making him an excellent interpreter for instruction on the mind. He has interpreted for the Lord Refuge Kalu Rinpoche, His Holiness the Seventeenth Gyalwang Karmapa, and other great beings, khenpos, retreat masters, and lamas of many traditions. He has experience as an interpreter.

If I briefly describe the course of study and practice:

Although as I wrote above it is important to be extremely careful, my thoughts on what will help the most people without straying too far from tradition are these:

- 1) Beginners who have entered the gate of dharma need to properly perform the five hundred thousand preliminaries, with their supplementary repetitions, of the Four Heart Sadhanas of the Vidyadhara Guru, using The Great Gate to the Path of Freedom.
- 2) Those already practicing The Great Gate to the Path of Freedom should continue, and also recite as many Seven-Line Supplications as they can.
- 3) Those who have already properly completed the preliminaries of any of the four Tibetan Buddhist traditions should, in accordance with the instructions of Jamgön Lodrö Taye, perform ten thousand of each of the five preliminaries and accumulate five hundred thousand Vajra Guru mantras in order to form a connection with this profound treasure dharma.
- 4) Those who are over fifty years of age may practice The Great Gate to the Path of Freedom as described above if they wish, but I request that they definitely repeat five hundred thousand Vajra Guru mantras as described below.
- 5) I ask those who are over fifty-nine years of age to properly repeat five hundred thousand Vajra Guru mantras. This may be done in the context of any of three liturgies: A) After reciting the Seven Line Prayer to Guru Rinpoche, the Vajra Guru

mantra may be accumulated. Each session should end with dedication and aspirations. B) The Vajra Guru mantra may be accumulated within the practice of The Sadhana of the Embodiment of All Victorious Sugatas, which was bestowed upon Terchen Barway Dorje by the Fourteenth Gyalwang Karmapa Tekchok Dorje when he transmitted to him the prophetic command to reveal profound treasure. Each session should end with proper dedications and aspirations. C) The Vajra Guru mantra may be accumulated within the practice of the Daily Combined Sadhana of the Vidyadhara Guru from the treasure dharma, also concluding with the proper dedication and aspiration as found in the liturgy.

If those taking part in our ten-day Dzogchen retreat can promise to fulfill these practice requirements after the retreat, I feel that will suffice. I ask that each individual decide for themselves whether or not they are capable of this.

I've trained my mind in holy bodhichitta,
And have written this with the wish to help everyone.
If anything is wrong with my decision,
Or I've gone against the wisdom of the principal and entourage,
I confess within absolute truth beyond complexity
And pray that you bestow ultimate, perfect purity.

Written by Karma Drupgyu Tenpay Nyima, called the Third Bardor Tulku, on April 28, 2017.