

**Teaching on Tong-Len given by His Eminence Garchen Triptrül Rinpoche  
In Kathmandu, Nepal 2007**

The main practice I did in prison was tong-len (giving and taking). Khenpo Munsel gave me many special oral instructions on tong-len that were not in the text.

In tong-len, we generally say that we are sending happiness out to others and taking others' suffering in. but for the actual meaning of tong-len, you have to understand the inseparability of self and other.

The ground of our minds is the same. We understand this from the View. In this context, even if there are many different types of suffering, there is really only one thing called "suffering." there is only one suffering, he taught. If there is only one suffering, then at this time when you, yourself, have great suffering, you should think, "The minds of the sentient beings of the three realms and my mind have the same ground." The essence of the suffering of the sentient beings of the three realms and your own suffering is the same. If you see them as the same, if you see them as being non-dual, and then meditate on that suffering in the mind's natural state, that suffering goes away. At that moment, you have been able to lessen the suffering of all sentient beings of the three realms, all at once.

The "len" of tong-len means "taking". First, take in this way. "Tong" means "giving". If you understand mind's nature, then you recognize the essence of whatever suffering and afflictive emotions there may be to be emptiness. When suffering does not harm you anymore, the mind has great bliss. If at that time you meditate, making self and others inseparable, then that bliss can diminish the self-grasping of all sentient beings. It can lessen the self-grasping. The happiness that is being given is the bliss that comes from the practice of giving and taking. This is how you should practice.

This is very special. Others do not explain it this way.

**The Spontaneous Teaching from His Eminence Garchen Triptrül Rinpoche gave on the 10 Perfections  
by Jetsun Milarepa In Lapchi, Nepal, 2007**

When this body dies, my mind has not died.  
I will continue to remain, pervading the five elements.

Apart from giving up self-grasping, there is no other perfection of generosity.  
Apart from giving up deception, there is no other perfection of moral conduct.  
Apart from being fearless of ultimate truth, there is no other perfection of patience.  
Apart from remaining inseparable from practice, there is no other perfection of diligence.  
Apart from abiding within the natural state, there is no other perfection of meditative concentration.  
Apart from realizing the nature of mind, there is no other perfection of wisdom.  
Apart from practicing virtue in whatever you do, there is no other perfection of skillful means.  
Apart from defeating the four maras, there is no other perfection of power.  
Apart from giving up afflictions through the power of awareness, there is no other perfection of primordial awareness.  
Apart from accomplishing the two-fold purpose, there is no other perfection of aspiration.

Son, rest within non-conceptuality.  
In non-conceptual Shamata meditation, there is no thoughts.  
However, an absence of thoughts is not the desired quality.

Rest within non-conceptuality means that no phenomenon within samsara and nirvana transcends Mahamudra.

Son, when you meditate on Mahamudra do not exert yourself in virtues of body and speech.

Son, do not grasp at the appearance of great signs and qualities.

This is the source of Mara's prophecy.

Son, rest within a state free of hopes.

Son, rest within a state devoid of grasping at being great.

When you realize the nature of mind, have no desire for clairvoyant powers.

When you actually realize the meaning of Mahamudra, you should not cling to the thought, "Oh, this is Mahamudra, now I have realized it."

You must free this fixation.

I supplicate Lord Milarepa, Laughing Vajra.

### **The Spontaneous Teaching His Eminence Garchen Triptrül Rinpoche gave in the Prophesied cave of the Great Forest In Lapchi, Nepal 2007**

We must separate the inner mind from external conduct. The inner mind realizes that all phenomena of samsara and nirvana lack inherent existence. The external universe and internal sentient beings lack inherent existence; they are compounds. We understand this through examples and the scriptures.

Understanding this, we know that if we grasp at the truth of whatever arises within the mind – pleasure, suffering, thoughts and afflictive emotions – we will accumulate karma. In particular, when afflictive emotions and unwholesome thoughts arise, your mindful awareness recognizing them is the Buddha.

All buddhas abide within the mind streams of sentient beings. If mindful awareness recognizes this, and awareness holds its own, this wisdom awareness is the Buddha. Thoughts are delusions and lack inherent existence. Knowing this, when awareness holds its own, afflictive emotions, pleasure and suffering, will all disappear. Then the mind will be clear. If you grasp at the truth of thoughts, your mind will be obscured. Obscurations come from grasping at the truth of thoughts. Thus, do not grasp at their reality. Although the mind sees that things lack inherent existence and are like a dream, in your activities accomplish the benefit of others entirely and abandon harm toward others entirely. Be in harmony with everyone, accomplish the causes of benefit and happiness for all sentient beings; try to make them joyful and happy.

We request refuge from the Three Jewels. When we first receive the refuge vow, we learn that in their ground, buddhas and sentient beings are the same. All the buddhas are like a vast ocean. All the buddhas of the three times have the same wisdom mind; it is the union of emptiness and compassion. All sentient beings have become like many ice-blocks due to self-grasping. After having received the refuge vow, one's mindful awareness is like the warmth that melts the ice-block. In order to melt an ice-block, one needs warmth. If one has mindful awareness and compassion, self-grasping will collapse. Having received the refuge vow, we learn that our mindful awareness is the Buddha, compassion is the Dharma. If you have wisdom awareness and compassion in your mind stream, then you are a Sangha. The Three Jewels are contained within one's own mind. Understanding these inner three Jewels, at all times remain inseparable from mindful awareness and compassion.

If we take refuge in the Three Jewels, temporary and ultimate benefit and happiness will arise. What is the temporary benefit? If a person has great wisdom awareness, great compassion, loving kindness and compassion, he will make friends with everyone, even in this lifetime. If everyone becomes one's friend, then thoughts of attachment and aversion will not arise. Due to wisdom awareness and compassion,

from lifetime to lifetime, one will have generosity, ethical discipline, and patience. These three are the natural light of loving kindness and compassion. Depending on these three, the qualities of the higher realms will be obtained. Due to generosity, one will obtain resources. Due to ethical discipline, one will obtain a precious human incarnation. Due to patience, one will obtain good friends, a long life, and a beautiful appearance. The qualities of the higher realms are obtained through these. Ultimately, due to wisdom awareness, one will attain the state of Buddhahood. If through compassion, the afflictive emotions disappear, meditative concentration and wisdom awareness will naturally arise. This is the temporary benefit and ultimate happiness.

In brief, there are many Dharma teachings. There are 84,000 heaps of Dharma teachings: each one of them has another 84,000 divisions. There are myriad teachings. However, the root of the 84,000 heaps of Dharma teachings is contained within bodhicitta. They are contained in the twofold bodhicitta only.

What is the twofold bodhicitta?

Relative bodhicitta is loving kindness and compassion. If relative bodhicitta arises within our mind stream, self-grasping will collapse, and you will see ultimate bodhicitta naturally. When the ice-block melts, the nature of water will be understood naturally. Thus it is called "ultimate emptiness." In brief, ultimate bodhicitta also is contained in loving kindness and compassion. When saying "this ice-block is water," only someone with wisdom awareness will understand. An ignorant person will perceive the ice-block like a stone. In any case, it is all contained within relative bodhicitta, loving kindness and compassion. The mind should remain inseparable from emptiness and compassion.

How does compassion arise?

Now our compassion arises in dependence on seeing someone who suffers. For example, when we see a poor country where beings suffer, this is conceptual compassion. What then is actual compassion? When seeing the nature of mind, pleasure and suffering both must be understood to be emptiness. Realizing this is called great bliss. If you realize pleasure to be empty, there is no suffering at all, as suffering arises due to pleasure. Milarepa taught, "Between happiness and sorrow, there is no difference. This is the most perfect instruction." If one has seen that pleasure and suffering are thoughts, this person will not at all suffer in the mind, knowing that this is just the characteristic of this samsaric world. Once one has taken on a body, one will experience all sorts of pleasure and pain. But realizing that inside the mind, the clinging to pleasure and dislike of suffering are just thoughts, this person will find great bliss. Having seen the nature of mind, one experiences great bliss. All beings who have not realized this in this world, whether they are powerful, splendid, rich, or poor, they all have the nature of suffering. Not a single one of them is free from suffering. But when one realizes the nature of mind, there is no suffering at all. Whoever has not realized the nature of mind has the nature of suffering. Whenever you realize this, great compassion will arise. This kind of compassion benefits all sentient beings. This is called non-objectified compassion. If one knows the vastness – "infinite sentient beings suffer infinitely" – great unimaginable compassion arises like a strong sensation of sorrow.

In brief, however many sentient beings there may be, there is only one root, self-grasping. One's own self-grasping and the self-grasping of all sentient beings has the same essence. If you understand this, you will know that once self-grasping is destroyed, there is not a single sentient being. It is said, "there is no real object of compassion to be benefited." "They have to meditate; this would help them." Thus, Milarepa was only meditating. Understanding just this, if you only know how to recite the Mani mantra, that is enough.

As for the benefits of bodhicitta, if you give rise to bodhicitta, there is no self and if there is no self, the mind pervades both buddhas and sentient beings. The offerings made to all buddhas arise from this. The self-grasping of all sentient beings is destroyed by this. If there is no self-cherishing mind and you have bodhicitta, if you only offer a spoonful of food, compared to a selfish person offering a land full of gold, the benefit of offering a spoonful of food with bodhicitta is more beneficial. By the power of mind, buddhas and sentient beings are pervaded and the offerings to the buddhas are made naturally. The buddhas only think of sentient beings. This destroys the self-grasping of sentient beings and the offerings to the buddhas in the purelands are naturally created by bodhicitta. One becomes like the rising sun. These are the benefits of bodhicitta. In the beginning, relative bodhicitta is precious.