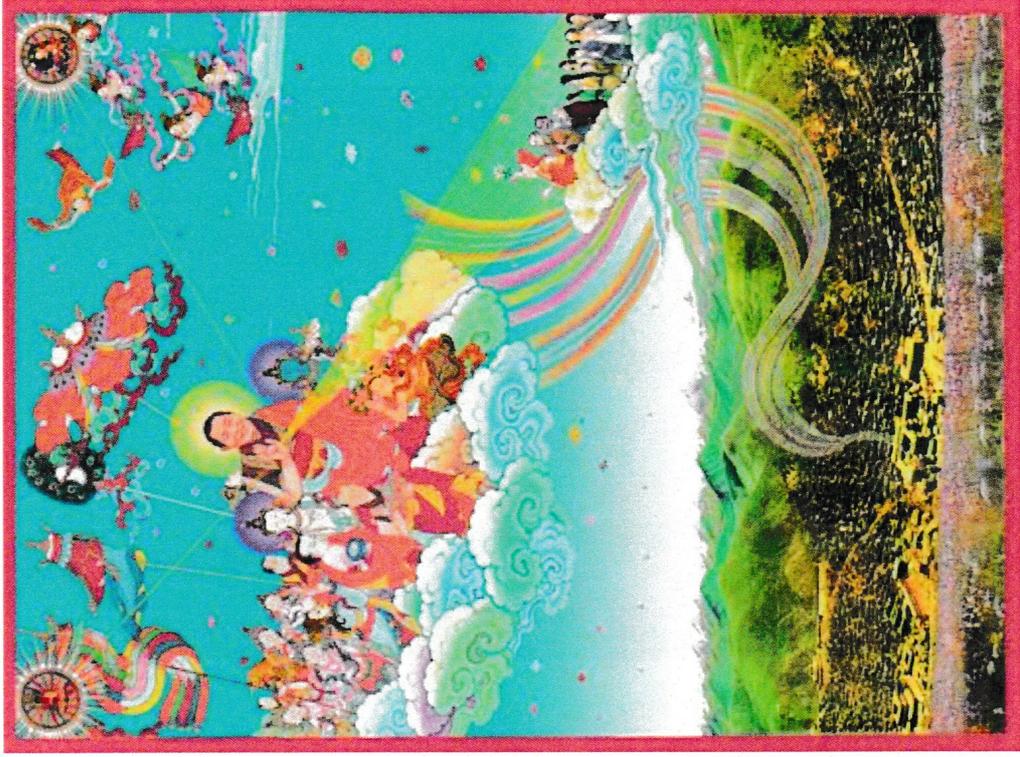


*Vajran Meditation Yoga:
Ancient Teachings Living Today*



H.E. Khenchen Lama Rinpoche



The Wishful Gem Buddhahood



Lineage Tree Thangka

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Tibetan Meditation Yoga: Ancient Teachings Living Today

Preface from H.E. Khenchen Lama Rinpoche

Yogis and yoginis in Tibet have benefited from the practices of Tibetan Meditation Yoga for centuries. In their experience, and also in my personal experience, the practices have repeatedly proven very valuable in supporting health and spiritual progress of practitioners. I have written this book with the motivation to share this ancient knowledge with yogis and yoginis of this era so they too can experience the multifaceted benefits of Tibetan Meditation Yoga.

I am making the teachings of Tibetan Meditation Yoga available now as an intellectual record and as an historically valuable preservation of the Tibetan Buddhist Yogi tradition. More importantly, I offer this book as a way of Liberation, a path of Light for those interested in awakening in the midst of their busy lives in this century. The teachings are very important at this time on this planet as they offer us a way to peacefully transform ourselves, our families, and our communities so that kindness and taking care of everyone becomes the characteristics of all human relationships. Humanity will then naturally extend this attitude of kindness and care to all beings and our environment, an approach which is much needed during this challenging time for us and the planet.

Acknowledgements

From H.E. Khenchen Lama Rinpoche

I offer my heartfelt thanks to everyone who has contributed their time, effort and talents to creating this book.

From Kunzang Chosdron / Bev Clarke

I extend my gratitude to my Master, H.E. Khenchen Lama Rinpoche for this opportunity to work with him on this book so his teachings can be shared. Thank you Rinpoche for sharing The Wishful Gem Buddhahood tanka and King Gesar pictures from your personal collection. They have been intentionally placed at the beginning and end of the teachings to contain the teachings within the Four Roots. Thank you also for the other pictures from your personal archives. These include the AWAM symbol on the front cover; the Guru Padma Gyalpo picture for the Sadhana of Rangrig Lami Sangdrudi as well as OM, AH, HUNG, HRI.

In working with H.E. Khenchen Lama Rinpoche, I recognize that his students and other readers are in many different countries and may not have English as their first language. I have attempted to write clearly and concisely so that language is not a barrier to understanding these teachings. My wish is that the Tibetan Meditation Yoga presented here by H.E. Khenchen Lama Rinpoche, will be for everyone's benefit and liberation.

This book, H.E. Khenchen Lama Rinpoche's first book in English, would not have even had birth without the suggestion from Patrick Ingram, a student of Rinpoche's. Thank you!

With gratitude, thank you to the Sangha of the Shri Maha Vajra Center in Singapore for presenting H.E. Khenchen Lama Rinpoche with the Lineage Tree thanka. It clearly brings to life this great lineage.

Thank you Palden Norbu in Singapore, for your photographic expertise of the Lineage Tree thanka and H.E. Khenchen Lama Rinpoche demonstrating the movements of the Body Yogas. The pictures add a depth to these yogas that go beyond words, enabling practitioners to easily do these practices.

With great appreciation, thank you Cristine Sills for your skills in creating the front cover from Rinpoche's idea and for your creativity for the back cover.

This work has been a collaboration with H.E. Khenchen Lama Rinpoche across three continents and with people from four countries. I am aware that there are many others who have supported all of our efforts. To you, I extend my thanks.

I also feel very grateful for the constant presence and support from the lineage. From my heart, thank you...

In the Fire Monkey year, Year of Padmasambhava, 2016
Kunzang Chosdron / Bev Clarke

Introduction

Buddhism was first brought to Tibet by Padmasambhava in the ninth century CE. Tibetan Buddhism is best known for its meditation practices that enable students to realize the Great Liberation from suffering of this lifetime and cyclic rebirth. Little known are the yoga practices of body, speech and mind that deepen and enhance a student's process of awakening to realize their nature of mind. These Tibetan Meditation Yoga practices were traditionally done by Masters and their yogi students; those with families and monastics. The practices were often maintained within families.

This book is dedicated to sharing some of these Tibetan Meditation Yoga practices that have been handed down in a lineage of practitioners from masters to students over centuries. They are shared with the aspiration that they benefit all sentient beings.

Today the world is most familiar with yoga from India. There are some similarities and many differences between the yogas from India and those from Tibet. Those students with knowledge of yoga from India, will notice some of these differences. It is not necessary to have any previous knowledge or experience with yoga to begin practicing and experience the benefits of Tibetan Meditation Yoga. One of the great characteristics of the Tibetan Meditation Yoga is the gentle nature of the practices. They can be done by young and old alike; whether one is a practitioner of Buddhism or not, a new student of Tibetan Buddhism or a long-time practitioner. As shared in this book, Tibetan Meditation Yoga

practices appear very simple. However, unlike many simple things, they can have a profound impact on your health, well-being and spiritual practice, if you sustain your practice!

At the simplest level, Tibetan Meditation Yoga is a natural way of maintaining our health. If we don't exercise, don't eat appropriately or take care of ourselves, we lose our physical and mental health. Tibetan Meditation Yoga can be helpful in minimizing or reversing some unhealthy aspects of our lifestyle. If you are only interested in Tibetan Yoga as a way to improve your health at this time, please see the 21 Body Movements of Tibetan Meditation Yoga practice in Chapter 1: Body Yoga Practices, page 18.

The word yoga in the Tibetan Meditation context has, however, a much deeper meaning. Yoga is a Sanskrit word which means 'union'. In Tibetan language, the deepest meaning of yoga refers to understanding our primordial nature. It is the nature of body, the nature of speech and the nature of mind all together, which we all have with this precious human life. In line with this meaning, Tibetan Meditation Yoga practices are methods that enable students to experience their primordial nature, their nature of mind. They also support stabilization of this realization through repeated engagement in the practices. Realizing our nature of mind is liberation from suffering. If we do not experience the nature of our mind, there is no liberation from suffering and its roots regardless of what else we do. This is the ultimate significance of Tibetan Meditation Yoga.

In the Vajrayana and Dzogchen teachings of Tibetan Buddhism, individuals are understood to function at three interdependent levels; body, speech and mind. These are considered our three gates. That is, they act like doors. These doors are commonly the gateways to suffering. However, in Tibetan Meditation Yoga, they are used as doors to happiness, a peaceful mind, better physical and mental health and especially liberation from suffering.

Body includes the entire material aspects of a person. Speech is the vital energy of a person, 'prana' in Sanskrit and 'lung' in Tibetan. The circulation of this energy is linked to breathing. Mind is the thinking, reasoning and dualistic mind as well as the nature of mind. Ordinary individuals are so conditioned by the interlinked functions of our body, speech and mind, that we are caught up in karma and so we experience suffering. The purpose of Tibetan meditation practices and Tibetan Meditation Yoga is to uncover our true nature of mind. Tibetan Meditation Yoga practices help us to reconnect with and recognize the underlying nature of body, speech and mind. They are essential to realizing the nature of our mind.

Uncovering our true nature is not linked to any particular country, religion, philosophy, culture, political view, gender or perceived identity. Anyone who is sincerely interested is welcome and able to do these yogas. The Tibetan Meditation Yoga practices provide different doors to begin according to a person's intention.

Motivation for some people will be to practice to improve their health. Others will engage in these practices to support their spiritual practice and there will be some who approach these practices as a path to liberation from suffering. The results you will experience from practicing Tibetan Meditation Yoga will be in line with your intention. If you can, please enter the teachings with great motivation to benefit yourself and all sentient beings. This is Bodhicitta. This is the foundation of all meditation and Tibetan Meditation Yoga practice. When you finish reading or doing a practice, close the book and dedicate all virtue to the benefit and liberation of all sentient beings.

As we are about to enter the heart of the teachings, I, Khenchen Lama Rinpoche, pay homage to the Buddha, Dharma and Great Sangha. I rest in the primordial state, like Samantabhadra, as I teach these yogas.

I extend an invitation from the lineage to you, that you can connect with the long, uninterrupted line of Masters sharing their wisdom with you, inviting you to fully awaken in this very life!

As you turn this page and cross the threshold to enter these teachings, please take a moment to pause and contemplate on your motivation.



OM

Chapter 1: Body Yoga Practices:

The body is the first of the three gates. In this chapter we will discuss three Body Yogas: prostrations, mudras and the 21 Body Movements of Tibetan Meditation Yoga. Prostrations are traditionally considered one of four preliminary practices in that they are done as a foundation to other practices. They are not traditionally thought of as yoga practices. However, in my experience, it is useful to understand prostrations both as preliminary meditation practices and as yoga practices.

Throughout the body yogas, we often place our hands together as in prayer. We consider our right hand as representing compassion and our left hand representing wisdom. We leave a small space between our palms which represents 'wish fulfilling'. When we do this hand position, mudra or prayer, we are showing respect and offering compassion and wisdom. Our wish is for compassion and wisdom for all sentient beings and that this be fulfilled.

The long and short prostration practices as well as many of the postures in the 21 Body Movements of Tibetan Meditation Yoga use the so called Vairochana posture as their beginning position. Vairochana posture has seven characteristics: legs are crossed in Vajra/lotus position (men: right leg is on top/ women: left leg is on top); hands are on the knees palms down; eyes, lips and teeth are closed naturally; back is upright and straight without tension; shoulders and chest are open and your entire body is relaxed while you are present. You are not

‘thinking’ of other things such as work, sports, making dinner, politics, family or projects.

If for any reason, you are not able to do Vairochana posture, cross your legs comfortably with right leg over left if you are male and left leg over right if you are female. Keep your back straight so that your navel and your nose are in a straight line.

Before doing any of the body yoga practices, please consider your health and physical capacity to do a specific practice. If for any reason, you are not able to do a practice easily without pain or injury etc., please go on to a practice you are able to do comfortably and safely.

Prostration Practices:

There are three types of prostrations: long, short and sitting. These practices are particularly helpful in the basic balancing of body tone and bodily energies.

Long Prostration:

The long prostration is seven steps that are done slowly and mindfully. Begin by standing.

- Place your hands together in prayer mudra at your heart chakra.
- Think of and visualize the Refuge Tree and take Refuge in the Buddha, Dharma and Great Sangha.

- Keeping your hands together, move them:
 - To the top of your head, taking Refuge in the Buddha.
 - To your throat chakra, taking Refuge in the Dharma.
 - To your heart chakra, taking Refuge in the Great Sangha.
- Slowly lie down flat on the floor, face down with your arms on the floor and stretched up above your head.
- Place your hands in the prayer mudra on the top of your head.
- Stand up carefully and then repeat.
- In the beginning, repeat as you are able. Repeat this three, five, seven or more times. Gradually build up to more than ten times.

Short Prostration:

The short prostration is also done slowly and mindfully. Just as in the long prostration, begin by standing.

- Place your hands together in prayer mudra at your heart chakra.
- Think of and visualize the Refuge Tree and take Refuge in the Buddha, Dharma and Great Sangha.

- Keeping your hands together, move them:
 - To the top of your head, taking Refuge in the Buddha;
 - To your throat chakra, taking Refuge in the Dharma.
 - To your heart chakra, taking Refuge in the Great Sangha
- Slowly kneel on your hands and knees.
- Place your forehead on the floor and your hands in prayer mudra on top of your head.
- Stand up carefully.
- In the beginning, repeat as you are comfortable. Repeat this three, five, seven or more times as you are able.

Sitting Prostration:

In Tibet, this isn't usually taught. However, in my teaching, this practice has proved helpful to those who are not able to do either of the prostrations above. It is very useful for anyone who is in poor health, has limited mobility or is elderly.

If you are able, sit in Vairochana posture. If you are not able to do this, sit comfortably in a chair with your back straight if you like.

- With hands in prayer mudra, bring them to the top

- of your head. Visualize the Refuge Tree at your crown. This is taking Refuge in the Buddha.
- Bring your hands in prayer position to your throat chakra. Visualize the Refuge Tree at your throat chakra. This is taking Refuge in the Dharma.
 - Bring your hands in prayer position to your heart chakra. Visualize the Refuge Tree at your heart chakra. This is taking Refuge in the Great Sangha.
 - Rest your hands in your lap, right palm on top of the left palm and with thumb tips touching. This is the Liberation posture.

This is also done at the beginning of every meditation practice and is known as 'taking Refuge'.

Mudra Yogas:

The second group of Body Yogas are Mudra Yogas. We will discuss three of these. You may have noticed in images that Shakyamuni Buddha, Padmasambhava and some other Dzogchen Masters place their fingers into specific postures when meditating. I have found that some practitioners naturally place their fingers into different positions while meditating and don't understand why.

These different finger postures are the first type of Mudra yoga. The first type of Mudra yoga is closely

linked to the second type of Mudra yoga which involves postures and sequences of gentle finger movements with the tip of the thumb touching the tips of other fingers. I call this type of mudra yoga 'Yoga of Fingers'. Finally, the third type of Mudra yoga involves gentle sequences of movements involving the whole hand. You may find it helpful to understand how the different Mudra yoga movements can support your practice.

In the East, it is well known that the body has energetic channels throughout. Each fingertip is the end point of a different channel and accesses channels deep within the body. By touching different fingers together, we access and enhance the energy of those channels and we gain in energy. When the energy in our channels is weak and/or disordered, we have poor physical and mental health. When the energy is strong and ordered, then we are healthy and have a peaceful mind. This is why 'Yoga of Fingers' is important.

Yoga of Fingers:

Lay your hands on your knees. Palms can be up or down. Please only engage in the practices to the extent they are comfortable for you. Mudras with palms facing up symbolize sending compassion and we can practice it when we need to increase compassion in our practice. Mudras with palms facing down symbolize sending wisdom to other beings and can support us when we need to increase wisdom in our practice.

I call the thumb the "great" finger because its channel goes to the whole body. The index finger is Peace. When we hold the index finger and thumb together it supports

fostering the energy of peace and "great fullness" that is 'gratefulness'. The middle finger is the finger of Joy while the ring finger is the finger of Power. The baby finger is the Wish Fulfilling finger.

There are two orders of movement that this mudra can be done in. Commonly it is done in sequence with the tip of the great finger gradually touching the tip of the index finger for Peace; the middle finger for Joy; the ring finger for Power and lastly the baby finger for Wish fulfilling.

However, I found a different order particularly helpful.

- I like to join the tips of the great finger and the middle finger for Joy first; to be happy especially about this opportunity to practice finger yoga.
- I join the tips of the great finger with the baby finger, the Wish Fulfilling finger, as motivation is very important.
- Then I join the tips of the great finger with the index finger of Peace to support the experience of great peace.
- Lastly, I touch the great finger to the ring finger of Power. I have found touching the ring finger of Power last particularly helpful when we are tired or when there are obstacles as it fosters overcoming these.

- Separating your fingers in a relaxed way, rotate your hands at the base of the palms so that the right palm is facing up and the left palm is facing down.
- Rotate your hands again keeping the base of the palms together so the right palm is now facing down and the left palm is facing up.
- Rotate your hands again. As the right palm rotates it is facing up. While doing this movement, place the thumbs in each palm and lightly close the ring and middle fingers over the thumb.

- Maintain this finger position with two more rotations of your hands. You will have done three rotations of your hands in total.
- Separate your hands and with your palms facing you, place the tips of your thumb and middle finger of each hand together. Your other fingers are stretched out.

- Bring your hands towards your chest. Once at your chest, turn them outward and slowly extend your arms.

- Gently look up slightly as you extend your arms.
- When your arms are extended, say the syllable OM.
- Open your hands fully.
- Place the tips of your thumbs and baby fingers together. Your other fingers are stretched out.

There are also different mantras that enhance the finger yoga. For example, the middle finger can be linked to the sound of OM. The baby finger to AH. The index finger to HUNG. While the ring finger is Hri and the thumb is 'TRAM' or 'DRUM'. Sometimes Drum can mean mandala. TRAM means the Five Buddhas and the Five Wisdoms. Each time we touch our thumb to another finger, it symbolizes contacting the Five Buddhas and the Five Wisdoms along with the emotion or mantra for that finger. You can do these simple mudra sequences as many times as you like throughout the day.

OM	Thumb and middle finger	Joy
AH	Thumb and baby finger	Wish Fulfilling
HUNG	Thumb and index finger	Peace
HRI	Thumb and ring finger	Power

Hand Movement Mudra Yoga:

- Place your hands together in prayer mudra at your heart chakra. While keeping the base of your palms together, open your hands.

- Bring them toward your chest while crossing your arms. Say the syllable AH. Try to relax.
- Now separate your hands and turn them outwards while your arms are half stretched. Now, touch the tips of your thumb and index fingers together. The other fingers are stretched out in a relaxed way.
- Bring the thumb and index fingers of each hand together so all four fingers are gently touching.
- Keeping your hands together, raise your hands to the crown of your head. The tips of the other fingers of each hand gently touch each other. That is, the tips of the middle fingers touch; the tips of the ring fingers touch and the tips of the baby fingers touch. Together, these fingers stand up in a relaxed way.

In this position, your hands form a heart shape at your crown four finger widths back from the front hairline. Say the syllable HUNG.

- Open your hands and bring them slightly below your navel. (Three to five centimeters. One to two inches.) The tips of your thumbs and ring fingers are touching and the other fingers are stretched out.
- Bring the two hands together with the backs of your ring fingers touching and the index, middle and baby fingers of the right hand resting on the same fingers of the left hand.

- Rest in this position for a short time while saying the syllable HRI.
- Bring your arms down into your lap. With each hand, touch the tip of the thumb with the tips of all four fingers of that hand.
- Keeping your fingers in this position, place your hands on your knees with fingers pointing up. Say the syllable DRUM.

Now we've done 'finger and hand mudra' yoga, the second group of the Body Yogas. Lastly, we will turn to the third group of the Body Yogas which is a body movement yoga and is called the 21 Body Movements of Tibetan Meditation Yoga.

21 Body Movements of Tibetan Yoga Meditation:

The last section of yogas of the body is the 21 Body Movements of Tibetan Meditation Yoga. The Body Movements of Tibetan Meditation Yoga are a gentle sequence of movements that is intended to balance energies in the body and enhance well-being and health. The postures and gentle movements need to be practiced slowly. All practitioners experience obstacles whether these manifest as difficulties in physical or mental health. The purpose of this yoga is to support practitioners in overcoming these obstacles.

The body movements of Tibetan Meditation Yoga have come down the Tibetan Buddhist lineage from Longchen Rabjampa, better known as Longchenpa (1308-1363 AD). He was the pre-eminent Dzogchen Master who wrote many books and poems. Following a vision revealed in a dream, I have added one posture to this sequence. I teach the 21 Body Movements of Tibetan Meditation Yoga to all of my students to optimize the health of their body and mind as well as it being a support to their meditation practices. This includes those practicing the most advanced teachings which enable recognizing the nature of mind. If done daily, the 21 Body Movements of Tibetan Meditation Yoga foster long life, giving a practitioner more opportunity to continue to practice meditation and realize the nature of mind.

As mentioned above, the sequence of postures and movements is to be done slowly. If you have any difficulty with any posture or movement, do your best

and build up to it slowly. You should not experience any pain and especially not any sharp pain while doing these practices. If you experience even very mild pain, it is important to stop the practice.

The 21 Body Movements of Tibetan Meditation Yoga do not require a specific way of breathing. The teachings suggest that the postures and movements, if done carefully and properly, naturally adjust the breathing pattern during the postures/movements as needed. So there is no need to focus on or modify your breathing; just breathe in your normal way.

Most of the movements involve sitting in so called Vairochana posture. This is a basic meditation posture recommended in Tibetan Buddhist meditation.

Vairochana posture has seven characteristics: legs are crossed in Vajra/lotus position (men right leg is on top / women left leg is on top); hands are on the knees palms down; eyes, lips and teeth are closed naturally; back is upright and straight; shoulders and chest are open and your entire body is relaxed while you are present. If you are not able to do this, simply cross your legs comfortably at your lower legs or ankles with right leg over left if you are male and left leg over right if you are female. If sitting cross-legged is difficult, you can sit in a chair for any of the movements that say to sit in Vairochana posture. Whichever sitting position you choose, please keep your back straight so that your navel and your nose are in a line.

Each of the 21 Yoga postures and movements has benefits for specific problems. They are as follows:

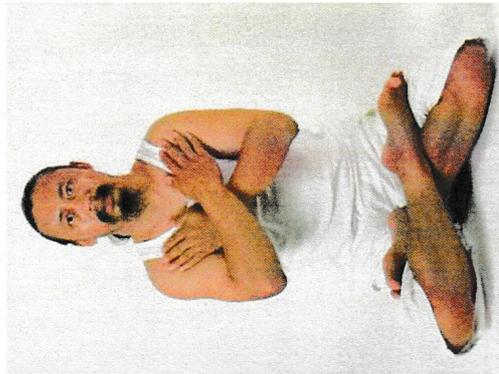
Movements:

1. Legs, knees, arms, hands and back of the neck.
2. Skin and eye problems.
3. For a person who is always cold or has difficulty eating.
4. Strengthens weak arms.
5. For a person who is overweight or has edema anywhere in their body.
6. Spine.
7. Channels and energy problems.
8. Back of the shoulders.
9. Upper back and shortness of breath.
10. Kidneys
11. Ribs, chest
12. Stomach and intestines.
13. Whole body.
14. Difficulty moving one's neck.
15. Inside our whole body.
16. Weak voice or difficulty speaking.
17. Abdomen.
18. All joints.
19. Leg muscles.
20. Whole body inside and outside and all of the channels.
21. Balances and calms the mind.

21 Body Movements of Tibetan Meditation Yoga:

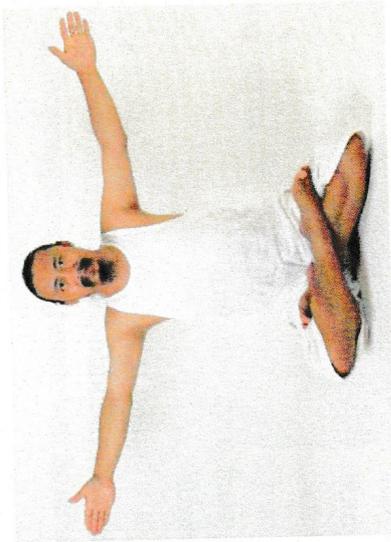
Movement 1: Begin in Vairochana posture or in one of the alternate positions as above.

- Cross your arms with your left on top of your right. Place your open hands on your upper chest by your shoulders.



- Relax for a moment.

- Quickly open your arms out to your sides at shoulder level.



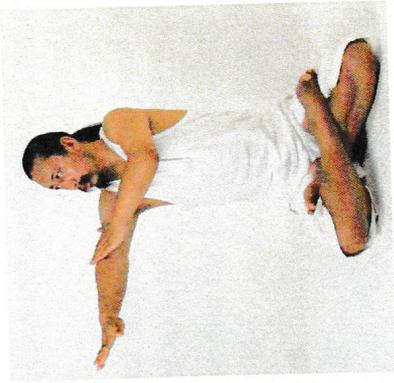
Movement 2: Continue sitting as in Movement 1.

- Place the heels of you palms together and rub them to make them warm.
- Then place your whole palms together. Rub your hands strongly together 21 times. This may take some practice to build up doing this quickly while you are counting.
- Open your hands and place them over your eyes. Hold for a count of three.
- Bring your hands simultaneously down over your face as if washing your face. Do this three times.

- Bring your hands up over your forehead and over your head. Do this three times.
- Use your right hand and rub down the left side of your head; down your left arm and off your left hand. Your thumb is on the underside of your arm while your fingers are on the top of your arm. Once at your hand, your thumb rubs down your palm while your fingers rub down the back of your hand. This is like you were in a shower or having a massage. Do this three times.

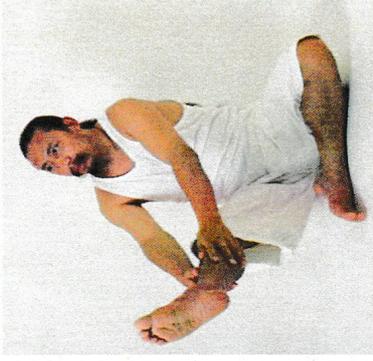


- Do this on your other side. Use your left hand and rub down the right side of your head; right arm and off your right hand. Do this three times.

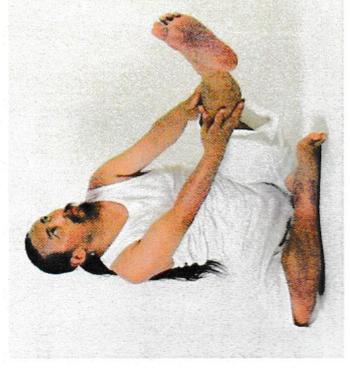


- Place your right hand on your heart chakra and your left hand on your back at the heart chakra level. If you can't quite reach this position in the back, place your left hand as close to this position as you can comfortably. Rub both hands down your body three times.
- Place each hand on the sides of your chest and rub down the sides of your body from under your arms to the base of your hips. Do this three times.
- Bring your hands to the top of your right leg. Your thumbs should be touching and your fingers spread out.
- In this movement, you will come out of being cross legged. With your hands covering as much of your leg as possible, rub down your whole leg and over your foot as if in a shower. If you need to, bend your leg so you can reach your lower leg and entire foot.

- Do this three times.



- Now repeat the above on the other leg. Bring your hands to your left leg, thumbs touching and fingers spread out to cover as much of your leg as possible. Rub down your whole leg and over your foot as if in a shower. If needed, bend your leg so you can reach your lower leg and entire foot. Do this three times.



Movement 3: Begin in Vairochana posture.

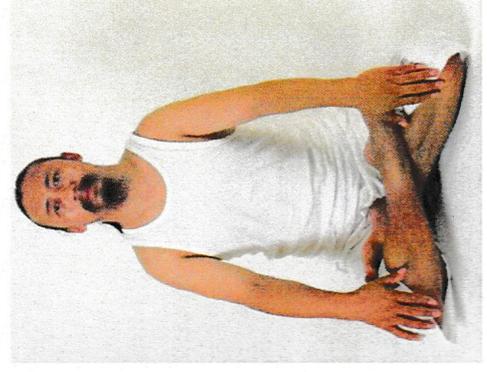
- With your palms together, bring your hands to the level of your heart chakra but a bit away from your body. Close your fingers so they are entwined.



- Bring your palms with your fingers entwined toward your heart chakra so they almost touch your body.
- Keeping your fingers entwined, turn your palms to face out.
- Keeping your fingers entwined, stretch your arms out in front of you.

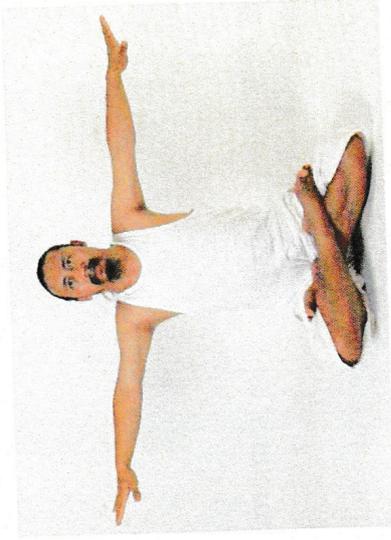


- Keeping your fingers entwined, raise your arms over your head and look upward.
- Bring your arms down and place them on your knees with palms down.

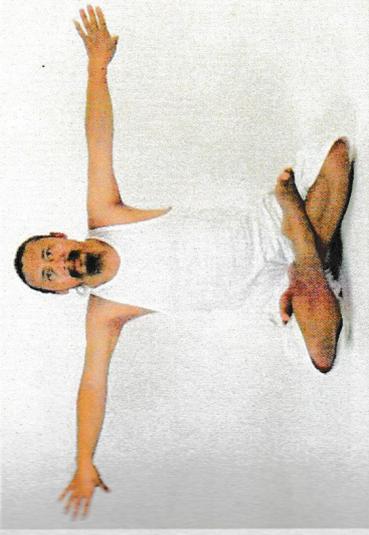


Movement 4: Begin in Vairochana posture.

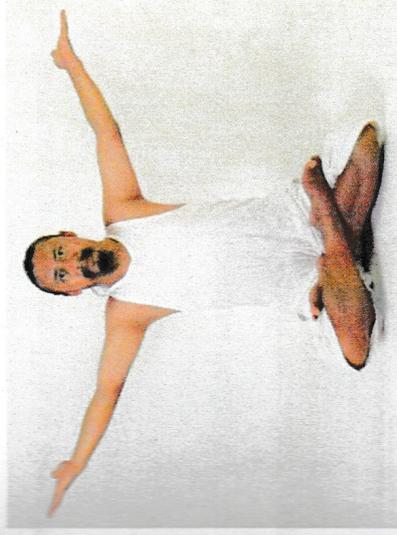
- With your palms together, bring your hands to your heart chakra.
- Slowly open your arms to the side and bring them even with your shoulders.



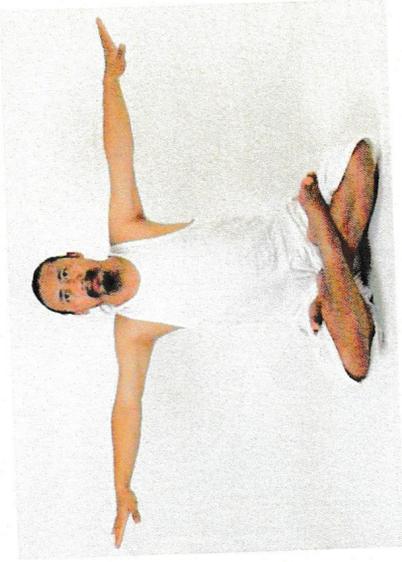
- Now turn your hands gently so that the palms of your hands are facing backward.
- Lean your head slightly back while turning the hands. Do this only as far as is completely comfortable.



- While keeping the arms horizontally stretched, gently turn your hands so that they are facing upwards. Lean your head slightly forward while turning your hands.
- Repeat the sequence of hand turning backwards and upwards two more times.



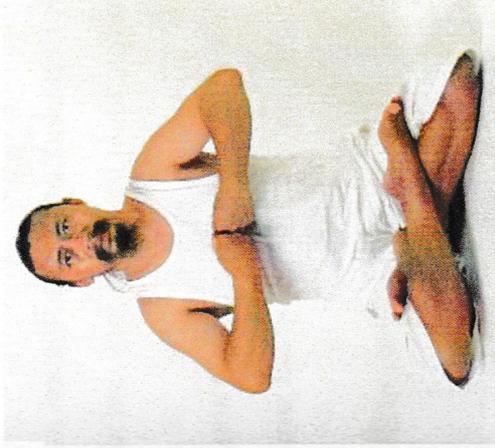
- Now keep your arms stretched and turn your hands so that the palms are facing downwards.



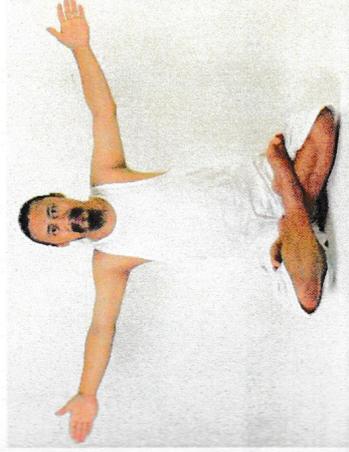
- Keeping the arms in this position, raise them up slightly and gently backwards at the same time.
- Still keeping this arm position, lean slightly forward and slightly lower your arms.
- Repeat this sequence three times. This is like a bird flying.

Movement 5: Begin in Vairochana posture.

- Place your thumbs on your palms and close your fingers around your thumbs.
- Place the big knuckles of your hands together.
- Keeping your hands together, bring them close to your heart chakra. Do not touch your body. Your elbows are in a horizontal line with your hands and not at your sides.



- Slowly open your arms out to your sides at shoulder height. Open your hands as you do this.

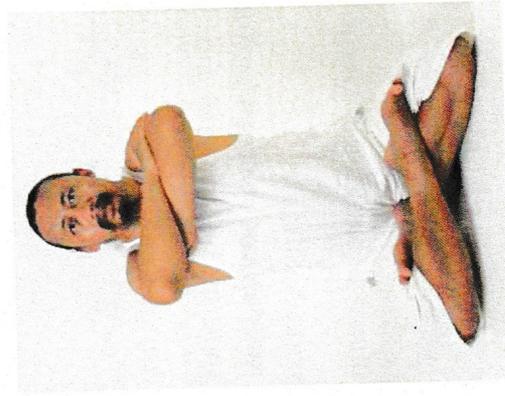


- Bring your hands back together as you began, placing your thumbs in your palms and your fingers gently closed around your thumbs.
- Do this three times.

Movement 6: Begin in Vairochana posture.

It is very important to do this one gently and not push yourself.

- Place your left hand on your upper right arm.
- Place your right hand on your upper left arm.



- With your hands in place, massage your upper arms three times.
- Keeping your hands on your upper arms, raise your arms so they are at shoulder height.
- Keeping your hands on your upper arms, slowly turn to your right and look up over your shoulder slightly.

Go only as far as you can comfortably.



◦ Keeping your hands on your upper arms, slowly rotate to your left and look up over your shoulder slightly. Go only as far as you can comfortably.



◦ Do this three times.

Movement 7: Begin with your legs straight out, flat on the floor.

- Place your hands on each knee and massage them gently three times.
- Slowly slide your hands down your legs to your toes.
- Place your hands over your toes and massage them three times.
- Slide your hands from the pads of your feet up over your toes three times.
- Try to keep your knees straight throughout this movement.



Movement 8: Begin in Vairochana posture.

- Place your right hand close to your chest at the level of your heart chakra.

◦ Your left hand is stretched out on your left side horizontally at shoulder height in a relaxed way.



◦ Turn slightly to the right side while you bring your left hand slightly behind you and then forward. As your left hand moves even with your shoulder, you will move both arms at the same time.

Bring your left hand forward to your chest at heart level, with the palm facing your body and close to your heart. This movement makes an arch or a half moon.

At the same time as you move the left hand as above, move your right hand out to your right side at shoulder height.



- Leaning slightly to the left side, bring your right hand slightly behind you and then forward.
- Once your right hand is even with your shoulder, bring it forward with your palm facing your body and place it close to your heart chakra. This movement forms a second half moon. As you move your right hand to your heart chakra, the left hand moves to the original position with your arm being stretched out on your left side horizontally at shoulder height.



- Do this set of both arms three times.

Together the movement with the left and right arms form a full moon. This is the movement I decided to add to this sequence of 21 Body Movements of Tibetan Meditation Yoga.

Movement 9: Begin in Viarochana posture.

- Tuck each thumb into your palms and place the middle and ring fingers over each thumb. Your index and baby fingers are stretched out straight in a relaxed way.
- Cross your arms with your left arm on top of your right and place your hands with your index fingers and baby fingers above your clavicles (collar bone). The knuckles of the middle and ring fingers rest at the top edge of your clavicles.



- While keeping your fingers in this position, move your hands down over your clavicles and slightly toward the sternum in the center of your chest. (The sternum is the large vertical bone in the center of your chest.) As the knuckles of your middle and ring fingers move down over your clavicles, it is as if they gently massage the clavicles.

- Slightly lift your hands off your body. Without touching the clavicles as you move upward, place them back in the initial position with your middle and ring finger knuckles at the top edge of your clavicles.
- Again, move your hands down over your clavicles and slightly toward the sternum.
- Return your hands with the knuckles of your middle and ring fingers to rest at the top edge of your clavicles.
- Do this movement three times.

Movement 10: Sit with the soles of your feet together.

- Place your hands on your knees. Gently push them down toward the floor, going only as far as you can comfortably.
- Sit comfortably.



With your hands remaining on your knees, lean forward as far as you can comfortably. If you are able to, place your forehead on the ground in front of you. If you can't do this, work up to this slowly and as you are comfortable.



Sit up.

- Lean slightly back while comfortably arching your neck and looking up at the ceiling.

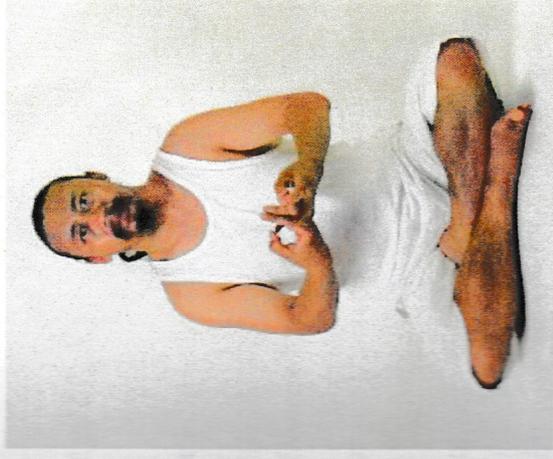


- Repeat the sequence two more times.

Movement 11: Begin in Vairochana posture.

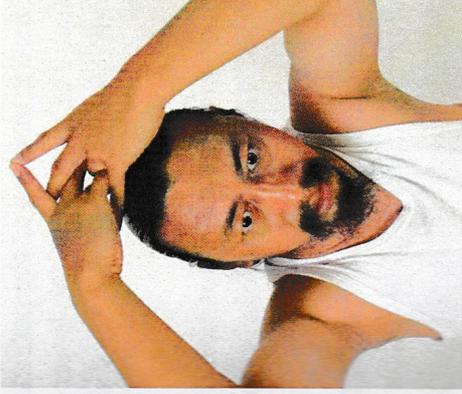
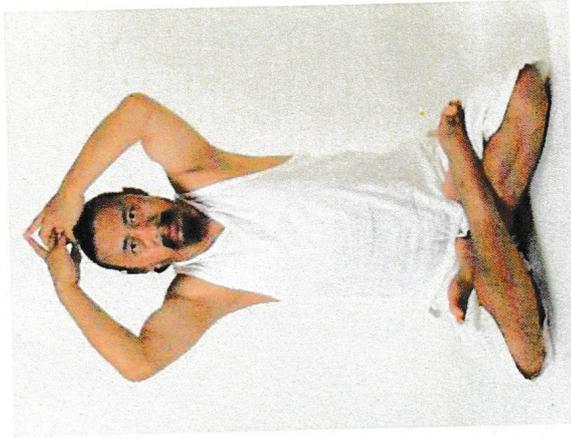
- Place your hands in the Mandala Offering mudra as follows. You bring your hands with fingertips towards each other and palms up. Your fingers are entwined in the following specific way.
- Place your ring fingers back to back and touching.
- Place your right middle finger on top of your left index finger with the top part of the left index finger closing on the top part of the right middle finger.

- Similarly, place your left middle finger on top of your right index finger with the top part of the right index finger closing on the top part of the left middle finger.
- Place the pad of your right thumb on the top of the tip of your left baby finger. Place the pad of your left thumb on top of the tip of your right baby finger.
- Keeping your hands together in the Mandala Offering mudra, raise them to your heart chakra.



- Keeping your hands in the Mandala Offering mudra, raise them to your head and turn your hands up-side-down so that the tips of your ring fingers are touching the top of your head.

The correct placement for your hands is the following: If you have a distinct frontal hairline, measure eight finger widths back from your frontal hair line. This is where your ring fingers will touch your head. If you do not have a distinct frontal hairline, measure twelve finger widths from your eyebrows and place the tips of your ring fingers on your head.



Hold this position for a minute or longer if you wish.

Movement 12: Begin in Variochana posture.

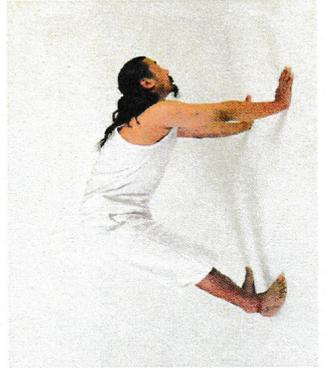
Do Not do this if you are pregnant or think you might be pregnant. Go on to the next movement.

- With your palms face up, place your right hand in your left with the tip of your thumbs touching.
- Place your hands in your lap.
- Gently pull your stomach in slightly; keep your mouth closed and gently tuck your chin down toward your chest.

- Slightly pull up the muscles of the perineum and anus, the secret place. The muscles of the lower pelvic floor are used to pull this area gently and very slightly upward.
- With your hands in the original position of right palm in your left palm, move and place them on your stomach. Gently push your stomach in.
- As you inhale the good air, it is mixed in the abdomen because you have pulled up slightly in the secret place. Exhale naturally. When exhaling, negativity and unhealthy air leaves you. This is like the moon from above and the sun from below mixing and collaborating to purify.

Movement 13: Begin by standing, feet shoulder width apart.

- Bend over and place your hands on the floor in front of you.
- While in this position, gently raise your head as you look up.

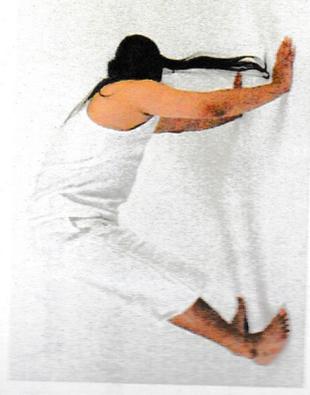


Movement 14: Keep your position from Movement 13.

- Slowly and gently turn your head to the right and look over your shoulder.



- Slowly and gently turn your head to the left and look over your shoulder.



- Do this three times.

Movement 16: Begin in Vairochana position.

- Place your palms on your knees.



◦ Slowly rotate your head to the right and then as far as you are comfortable, gently continue to turn your head so you are looking over your shoulder. Continue to gently rotate your head around to your left shoulder and return to center, looking straight ahead. There should be no discomfort. If there is, stop and go on to Movement 17.



Movement 15: Keep your position from Movement 14.

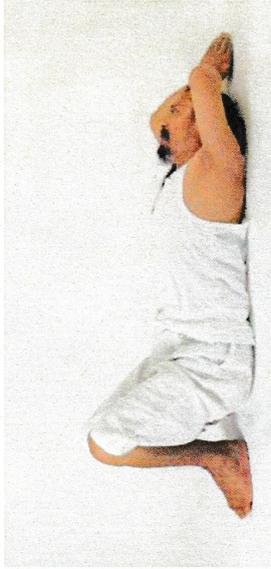
- Lie down on your stomach with your legs stretched out straight behind you.
- Place your forearms and hands flat on the ground in front of you with your thumbs touching. Your chest is off the ground.



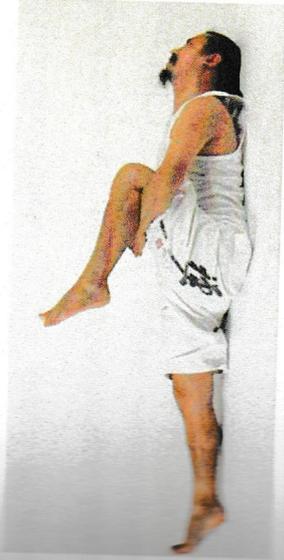
- Raise your head to look up.
- Return your head to look straight ahead.
- Gently and slowly raise and lower your head three times.

Movement 18: Lie on your back.

- Your legs are together with knees bent and feet flat on the floor.
- Place your hands together as in prayer mudra at your heart chakra.
- Keeping your hands together in the prayer mudra, raise them over your head behind you and rest them there.



- Bring your hands to your side at your hips with palms on the floor.
- Stretch your right leg out straight on the floor.
- Raise your left leg up and place your left hand under the back of your knee. Your right arm remains at your right side. Your knee will be close to or touching your chest.



- Using your left hand, bring your left knee gently toward your chest and then stretch your leg out flat on the floor.
- Now trade legs. Bring your right leg up toward your chest and place your right hand behind your right knee. The left leg rests straight on the floor and your left arm remains at your left side.
- Using your right hand, gently bring your right knee toward your chest and then stretch this leg out flat on the floor.



- Repeat this three times.

Movement 19: Lie on your back.

- Rest your head on the floor.
- Bend your knees towards your chest.
- Place your hands on your knees as if hugging them, with the left hand on the right knee and the right hand on left knee. Your right arm is on top of your left arm.
- Rock forward and backward three times. On the third rock, sit up.
- Sit for a moment in this position.

Movement 20: Stand.

- Hug your arms over your head. Place your palms together in prayer mudra over your head.
- Make your right leg and place your right foot on your left knee.



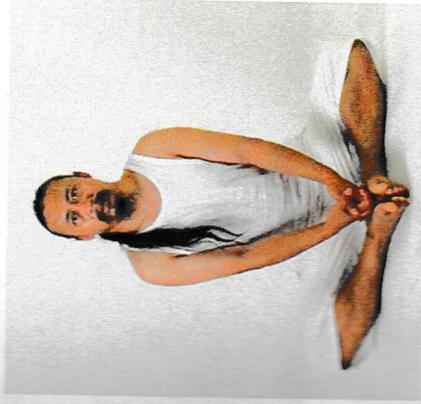
- Slightly jump three times.
- Put your right foot down.

- Raise your left leg and place your left foot on your right knee.
- Slightly jump three times.



Movement 21: Sit with the soles of your feet together.

- With your hands together in prayer mudra, bring them to your heart chakra.
- Keeping your middle fingers upright and touching, relax your other fingers and entwine them together.
- While keeping your hands together, lower and turn your hands upside down. Place your middle fingers between your feet.



- Look up at the ceiling in a comfortable way.

This is the Dharmakaya posture.



AH

Chapter 2: Speech Yoga Practices:

The second gate is voice or speech. It is related to our vital energy. To speak, we use our breath and breath is life. In speech yoga, we can use specific sounds called mantras. These sounds aren't used in everyday language but are sounds that have specific effects on the body, vital energy and mind.

In this section, two breathing yogas and two mantra yogas will be presented.

Breathing Yoga:

Breathing yoga can be done at any time such as before meditation or before the 21 Body Movements of Tibetan Meditation Yoga or on its own. There is a general breathing yoga and a special breathing yoga.

Breathing Yoga Practice I:

To begin, sit in Vairochana posture or sit comfortably cross legged or in a chair with straight legs and soles of your feet touching the floor. It is important that your back is straight and you are comfortable. Breathe normally through your nose with your mouth closed.

- Place your thumbs in each palm at the bottom of each ring finger.

- Close your middle and ring fingers of each hand over each thumb. The index and baby fingers are up.
- Keeping your hands in this position, place each hand so your baby fingers are lying against your body in your inguinal area. This is the crease between the bottom of your torso and the top of your legs.

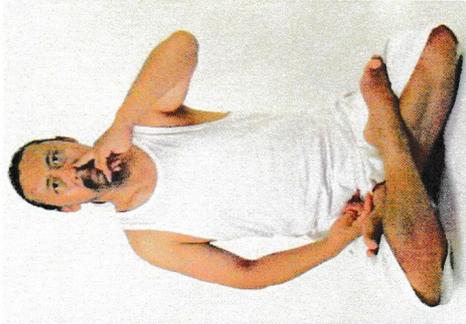


- Slightly push your hands down into your body.
- Very slightly pull up the secret place. The secret place is the perineum and anus. Gently pull your stomach in.
- Slightly push your right hand into the inguinal area.

- Bring your right hand up to your face. Turn your hand once as you raise your hand to your face.
- Place your right index finger against the right side of your nose to close it. You can also use your right ring finger to close your nose. In this case, all other fingers are gently closed.
- Slowly and strongly, exhale through your left nostril. When you exhale, unhealthy attachment leaves in the form of red black smoke.
- Return your right hand to the inguinal area. Your fingers return to their initial position.
- Raise your right hand again to your face. Turn your hand once as you raise it. Again, close off the right nostril with either your index finger or ring finger.
- Slowly and strongly exhale out of your left nostril. This time, the red black smoke is all karma and negativity associated with unhealthy attachment leaving at a deeper level.
- Return your right hand to the inguinal area as before and repeat a third time; exhaling red black smoke. This expels all karma and negativity linked to unhealthy attachment at the deepest level.
- Return your right hand to the inguinal area. Fingers again in their original position.



- Now, push down into your inguinal area with your left hand. Bring the left hand up to your face turning your hand once on the way to your face. Close the left nostril with either the left index finger or ring finger.
- Slowly and strongly exhale out of your right nostril. Visualize dirty, white smoke leaving the body. This is anger leaving. Repeat this three times. Each time, anger is expelled from a deeper level so that on the third repetition, anger at the deepest level is gone and you are completely purified.



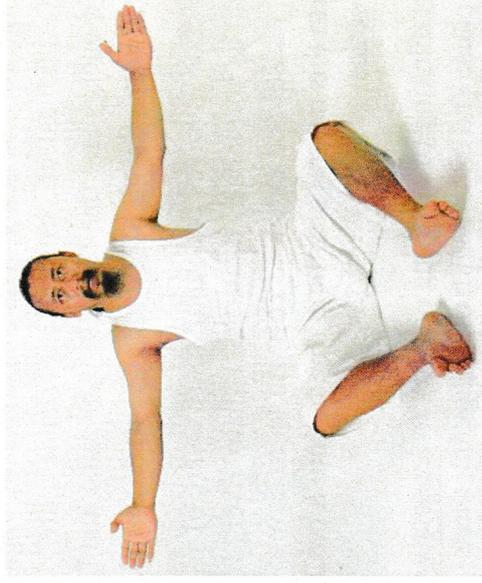
- With both hands in your inguinal area, push down and exhale through both nostrils. Visualize dark, black smoke leaving both nostrils. This is ignorance. Repeat this three times while slightly pushing your hands into your inguinal areas. Each repetition releases and expels ignorance from deeper and deeper levels so that by the third repetition, all ignorance is released.



- Now, gently push both hands into your inguinal area.
- While raising your arms, cross them and place your hands on your upper chest. Lean back slightly.



- Now, think to yourself and feel in your body, "I am completely clean now".
- Rock slightly back and then forward. As you rock forward, forcefully open your arms at shoulder height and sound "HA!". Do this only once.



Breathing Yoga Practice 2:

This breathing yoga can be done for five or ten minutes when you first wake up and before going to bed. You can also do this practice throughout the day because we breathe all day long, breathing approximately 21,000 times throughout every day. So this practice can help you all day long. When you do this breathing yoga just before you fall asleep, you will experience more balanced energy and this can help your mind and body recover through the night.

This practice involves becoming more aware of your breathing as you inhale, pause and exhale. Everyone inhales, pauses and exhales. You will learn how to transform this natural breathing rhythm into a breathing yoga practice.

Without thinking of anything else, try to associate the inhale, pause and exhale with the following three Tibetan syllables: OM, AH, HUNG. You can visualize the syllables and/or the colors associated with each syllable as explained below.

- As you inhale, think of OM and visualize a very clear, clean, white color entering you at your forehead. This is the Buddha energy/blessing and entering your body, vital energy and mind.
- When you pause, think of AH. The associated color is red. It awakens all the channels in your body. This is the nature of mind and the practice invites you to

rest in the nature of your mind.

- As you exhale, think of HUNG. The color associated with it is a light blue color like the sky. It leaves you and blesses all sentient beings.

Many Masters say that if you do this breathing yoga, you are less likely to become sick in general and will also be less likely to develop serious illnesses such as cancer.

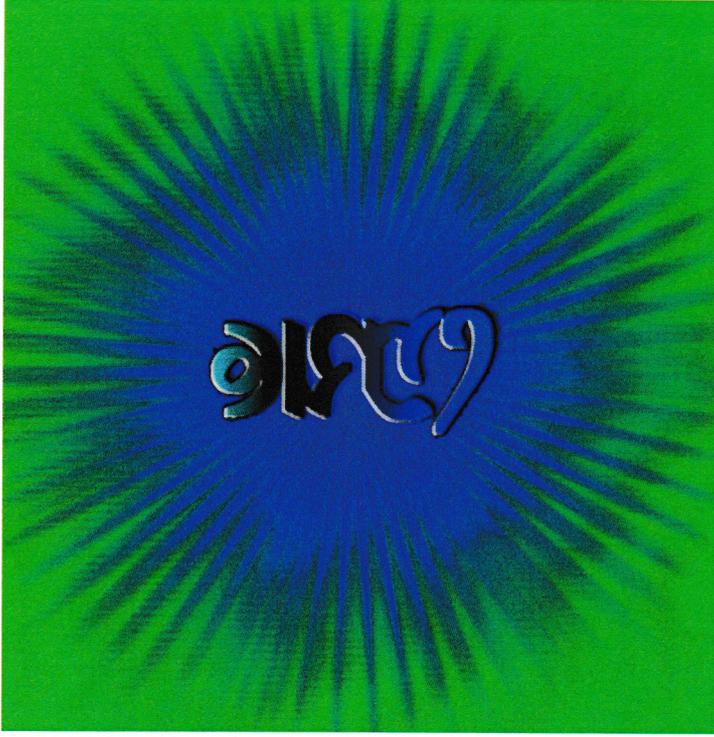
Many don't call this Breathing Yoga because it involves syllables used in mantra and you are not manipulating your breath. However, when you consider the meaning of yoga, (in terms of improving our health and spiritual practice), it clearly is.

Mantra Yoga:

The second Speech Yoga is Mantra Yoga. Mantra yoga is not only saying a mantra but also understanding and thinking of its meaning at the same time. Many people just say mantra while thinking of other things. This is not very helpful. When we are aware and present while saying the mantra, it is very beneficial.

Guru Rinpoche Mantra Yoga:

In my own practice I always use Padmashambhava mantra because it is the root mantra and also involves the Five Buddhas and Five Heart Wisdoms. You too can do this practice as follows.



HUNG

Chapter 3: Mind Yoga:

Mind is the third of the three gates of our human body. Our minds are very complicated and often create many difficulties for us. But if we use our mind skillfully, it can also become a tool to realizing its own nature. In this way, the mind is directly linked to our enlightenment and liberation. For this reason, Mind Yoga is the foundation of all other practices in Tibetan Meditation Yoga. It not only develops mental health but most importantly, it enables us to understand the nature of mind; Rigpa.

Even though the nature of mind never changes, it can be difficult for us to recognize it if our mind is busy and unstable. To balance the mind and create conditions for us to understand the nature of mind, preliminary practices are undertaken. When you do these practices, you create a steady basis for understanding the nature of your mind perfectly.

But how can we be sure that the preliminary practices work? This is where the lineage history can be very helpful as we can learn what was successfully done before. With this reassurance, we can then follow the examples of the Masters. Each of the different Tibetan schools has its own history and preliminary practices. Other Yogi lineages do also. Here we will focus on the Nubchen Sange Yeshe's Yogi tradition. In this lineage, the preliminary practices in mind yoga include the Eight Yogas and studying as well as practicing the teachings presented in the *Words of My Perfect Teacher, Natural*

Liberation: Padmasambhava's Teachings on the Six Bardos and Yeshe Lama.

1. The Four Thoughts:

There are many levels in Mind Yoga. The first step is understanding the Four Thoughts. The Four Thoughts act to turn the mind from lack of awareness and identification with our ego to understanding the preciousness of human life; impermanence; karma; and our suffering that comes from our karma that is produced by our negative actions and creates negative karma. The Four Thoughts arise in our mind only when we apply the understandings in our own life and always keep these in our awareness. When we do, it is easy to renounce our previous views that have led to suffering for ourselves and others. Most importantly, we then understand our great fortune and the tremendous opportunity we have in this life because we have met these teachings and a teacher who can correctly transmit them and guide us. Then we naturally feel that we don't want to waste this opportunity for ourselves or for other sentient beings.

2. The Four Immeasurables:

The second level involves understanding and practicing the Four Immeasurables. These are immeasurable compassion; immeasurable loving kindness; immeasurable joy and immeasurable equanimity. In

mind yoga, our intention is to develop these more and more within ourselves, not only because it is of benefit to us but in order to help all sentient beings. This intention is Bodhicitta. Bodhicitta is a foundation of all yoga.

3. Tantra:

The third level of Mind Yoga is Tantra; cultivating a pure view of mind. It involves visualizations of Buddhas and Bodhisattvas and understanding the nature of mind. When we understand the nature of mind, we realize that the nature of our mind is the same as the nature of mind of the Buddhas and Bodhisattvas. We also realize that Buddhas are pure manifestations of our mind's nature and the essence of our manifestation is no different. The Four Roots meditations of Guru, Yidam, Dakini and Protector are the core practices of Tantra. These practices are not only done initially but throughout a practitioner's life to provide a strong and broad base.

4. Mind Meditation Yoga:

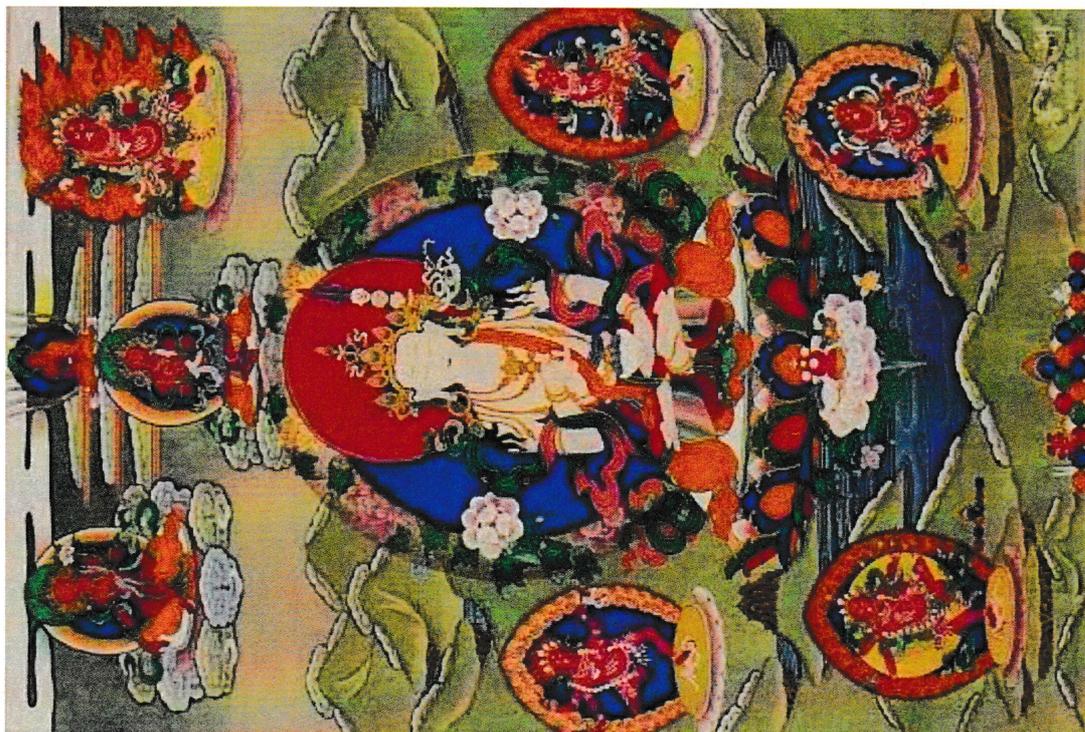
The fourth level of Mind Yoga is Padmasambhava's teachings of "mind yoga meditation". Padmasambhava said that all our perceptions of the outside world which seem so real, are actually created and strongly depend on the different types of consciousness in our own mind. There is no outside world without our inside mind. When

Chapter 4: Dedication Yoga:

Dedication Yoga is done at the end of every practice. We begin every practice with checking our motivation and developing Bodhicitta. Then we do a yoga exercise. After meditation, we offer the good virtue accumulated from the practice to all Buddhas, Bodhisattvas and the Great Sangha. At the same time, we wish for our liberation and the liberation of all sentient beings. This generosity and bigger thinking enriches our own life and we accumulate even more merit. We do this after every meditation regardless if it is long or short.

You can practice Dedication Yoga as follows:

- Begin in Vairochana posture or sitting in a chair with hands together in prayer mudra at your heart chakra. Keeping your hands in prayer mudra, raise them to your crown and sound OM. Offer all your virtue to all Buddhas, Bodhisattvas and the Great Sangha.
- Secondly, cross your arms on your chest with your hands on your upper chest and sound AH. At the same time think that you are taking care of and helping sentient beings and you wish for their liberation.
- Thirdly, touch each thumb tip to the tip of the index finger of that hand. Now, bring the thumb and index fingers of each hand together so all four fingers are gently touching.



Guru Padma Gyalpo

Rangrig Lami Sangdrudi
Secret Rigpa Guru Yoga Practice

Refuge and Bodhicitta

In the supreme Buddha, Dharma and assembly,
 I take refuge until attaining enlightenment
 Through the merit of practicing generosity and so on
 May I attain Buddhahood in order to benefit beings.

The Seven Line Prayer:

HUNG: In the north-west of the land of Orgyen,
 In the heart of a lotus flower,
 Endowed with the most marvelous attainments,
 You are renowned as the Lotus-Born,
 Surrounded by many hosts of dakinis,
 Following in your footsteps
 I pray to you: Come and bless me with your grace!

GURU PADMA SIDDHI HUNG

Seven Limb Prayer:

Whatever merit I have gathered through prostrations,
 offerings, confession, rejoicing, requesting and praying –
 for the sake of the enlightenment of all sentient beings,
 all this I dedicate.

beings as Buddhas,
Everything is the blessing of wisdom.

JYA NA AH WE SHA YA PHEM

Primordial self-arising ultimate Padmasambhava
Appears as my rigpa space – there is no face, no limbs,
no image,
Primordial rays of rigpa fully encompass the three kayas
Without the impurity coming from discursive
meditation.

Primordial nature of my rigpa is my guru,
There is no coming and going – In every moment I
welcome his presence,
Everything firmly abides in dharmadhatu.

I prostrate to the understanding of the real nature that
eliminates ignorance,
I offer recognition of the Buddha nature in objects of the
six kinds of consciousness, I
praise the nature of the Vajra three kayas of the body,
speech and mind.

In the great unchanging dharmadhatu
All moral ethics is encompassed in the pure guru mind.
I recognize the deepest empty nature of all sounds and
speech,
In all my activity I recognize its dharmadhatu nature and
recite the mantra:

OM AH HUNG BENZA GURU PADMA SIDDHI
HUNG

*Recite the mantra of Guru Rinpoche as many times as
you can and dedicate as follows:*

With all the good virtue I have accumulated in samsara
and nirvana,
I pray that discursive thought of all sentient beings
would be eliminated,
That they would achieve the ultimate liberation and
Obtain the rainbow body just like Rigpa Guru
Padmasambhava's.

On a strong request of Lama Rigzin Dho Naga Gya Stos,
this mind terma was received by Nubchen Sangye Yeshe
in the great place of Ma Gyal Pom Rai mountain in the
west and written down by Padma Sam Zin for the benefit
of all sentient beings.

*Prayer for the flourishing and spread of the Dzogchen
teachings:*

As the one and only short path of all the victorious
Buddhas,
The victorious ones have acclaimed the supreme yana,
Dzogpachenpo,
The Ancient Translation tradition of the victorious Lord,
Padmasambhava;
May all be auspicious for these victorious teachings to
spread and pervade the universe!

Bodhichitta, the excellent and precious mind.
 Where it is unborn, may it arise.
 Where it is born, may it not decline.
 But ever increase, higher and higher.

Shantideva

Great Treasury of Blessings:
Aspiration Verses for the Long Life
Of Khenchen Lama Pelgyeypa Dorje Rinpoche

By the “One with Lotus in Hand”
His Holiness the 14th Dalai Lama, Tenzin Gyatso

In the Noble Land of India

Om Svasti

Spontaneously established within the unimpeded natural
 energy of primordial original purity,

Ornamented by the hundred thousand beauties of exalted
 forms of display,

Is the ocean of the Three Roots and Victorious Ones.
 Through their awakened activity,

May the good fortune of transference of the great
 blessing of virtuous goodness be bestowed.

The power of the wisdom, love, and ability of the
Pleasing Glorious (Pelgyeypa) Gentle One

Is stable as the auspiciousness of the Three Secrets of the
 Immutably Vajra (Dorje),

One with great compassion which guides downtrodden transient beings:

May the lotus feet of Khenchen Lama remain firm.

By the awakening mind aspirations of the source of refuge, the Victorious Ones,

And the sacred bonds of the mighty Dharma Protectors and Guardians,

With true hopes and aspirations of unchanging altruism,

May you guard the benefit and welfare of the Teachings and beings for a long time.

Thus, in response to the request directly from His Eminence Lamchen Gyalpo Rinpoche, who said "a long-life prayer must be written for Khenchen Lama Pelgyeypa Dorje", and a great number of faithful, sublime and virtuous monastics and lay people, the fully-ordained monk of Shakyamuni (Buddha), Tenzin Gyatso, wrote this on the 10th day of the 6th month of the seventeenth Rabjung (sixty year cycle of the Tibetan calendar system), the 14th day of the 8th month of the foreign year 2001 (August 14, 2001), at Thekchen Choling (Main Temple) in Dharamsala - May virtue and goodness increase!

Translated from the Tibetan by Erick Tsiknopoulos (Sherab Zangpo), in McLeod Ganj, Dharamsala, India, close to Thekchen Choling, during the early part of January, 2014. Heartfelt thanks to Gen Lobzang Gyamtso of Esukhia Nangten Sizhu Khang and Drepung College, who provided the indispensable explanation and commentary for the text. By the positive karmic potential of this translation, may the lives of all teachers of the Dharma be long.

Chapter 6:
Glossary

Chapter 6: Glossary

Bodhicitta - Bodhicitta is the wish that all sentient beings attain Buddhahood. It is the motivation for doing any practice. That is, one does practice for the benefit and liberation of all sentient beings and not just for oneself. It is the heart of an awakened being.

Bodhisattva - Bodhi means spiritual awakening or Enlightenment and sattva means a person. That is, a person who is awakening spiritually. It is a Sanskrit word for anyone who is motivated by great compassion and has Bodhicitta. With this aspiration, practitioners not only do meditation but act to benefit sentient beings. Classically it refers to beings who have reached specific levels of spiritual awakening. The Bodhisattva Path is integral to Mahayana Buddhism as the path to attain Enlightenment.

Buddha - A Buddha is anyone who has completely awakened from ignorance and opened to their infinite potential of wisdom. The first Buddha of this era was Siddhartha Gautama better known as Shakyamuni Buddha. (See Buddha Shakyamuni.)

Buddha Amitabha - Buddha Amitabha is known as the “Buddha of Immeasurable Life and Light” and “Buddha of Infinite Light”. In Mahayana Buddhism he is the principle Buddha in Pure Land Buddhism of East Asia. In Tibetan Vajrayana Buddhism, he is known for

longevity and the awareness of emptiness that is integral to the wisdom of discernment. Samantabhadra symbolizes the Dharmakaya. Amitabha symbolizes the Sambhogakaya while Padmasambhava symbolizes the Nirmanakaya. (See Three Kayas.)

Buddha nature - Buddha nature is the fundamental or intrinsic nature of all sentient beings. Consequently, Enlightenment is possible for everyone. This understanding is found in the Sutras and Tantras. In the Sutras, liberation is understood to be a long process and will be completed in the future. (See Primordial nature.)

Chakra - Chakra is a Sanskrit word that means wheel or disk. It refers to wheels of energy and the vital life force which maintains and circulates throughout the body. The main chakras correspond to aspects of the dense physical body of nerve bundles, major organs, as well as psychological, emotional and spiritual states. They are anterior to the spine. There are also minor chakras throughout the body.

Dharma - Dharma is a Sanskrit word referring to the teachings of the Buddha.

Dharmakaya - See Three Kayas.

Dzogchen - Dzogchen is a teaching about the essential nature of every sentient being. As such, anyone who is interested in the teachings can benefit regardless of culture, religion, ethnicity, gender or perceived identity.

Dzogchen is also known as Atiyoga and it is the path of self-liberation in this life time. This is one of the three paths or methods used in Tibetan Buddhism. It is linked with mind. Dzogchen means 'total perfection', the real nature of every person. It is the self-perfected state, the potentiality of our true nature as a sentient being. It is discovered through experience and direct knowledge rather than intellectual understanding or analysis. Dzogchen as a teaching is very ancient. In this era, it was first transmitted by Garab Dorje after the parinirvana of Buddha Shakyamuni.

Enlightenment - Enlightenment is fully awakening through realizing the nature of mind. All limitations are removed from the mind. All negativity is finished while positive potential is realized. Positive potential includes compassion, wisdom and skillful activity.

Five Buddhas or Five Buddha Families - In Vajrayana, these are also known as the Five Wisdom Tathagatas, and represent the five qualities of a Buddha. They include the Buddha family that represents the Wisdom of Dharmadhatu. The Vajra family represents Mirror-Like Wisdom. The Ratna family represents the Wisdom of Equality. The Padma family represents the Wisdom of Discernment. The Karma family represents the All Accomplishing Wisdom.

Five Heart Wisdoms - See the Five Buddhas.

Four Roots - In Tantrism, practitioners take Refuge in the Four Roots: Guru, Deva, Dakini and Protectors. The Guru is the teacher and introduces students to the nature of mind, our natural state. The Guru also transmit the Buddha's teachings to students. Devas are realized beings in male and female form. Dakinis are realized beings in female form. Dakinis are also holders of the teachings especially the secret teachings. Protectors, as their name implies, protect practitioners and the teachings.

Guru Rinpoche - Guru Rinpoche is also known as Padmasambhava. He was an 8th Century Buddhist master who went from the land of Orgyen to Tibet at the request of King Trisong Detsen. He is considered the Nirmanakaya form of Amitabha Buddha and the founder of the Nyingma lineage. He is responsible for the termas that are teachings specifically for this degenerate age. Guru Rinpoche and his consort Yeshe Tsogyel, hid the termas with the intention that they will be found by specific practitioners in this era. These teachings are for the benefit and liberation of practitioners in our modern world. (See Padmasambhava.)

Karma - Karma is a fundamental understanding in Buddhism. It means action, the spiritual principle of cause and effect. Intentions and actions are the causes of all circumstances in each person's life. Life circumstances are the effects of previous intentions and actions. Today's intentions and actions influence future

circumstances. Our karma manifests in our life when the right causes and conditions occur. Negative intentions and actions create suffering. Positive intentions and actions create happiness, peacefulness etc. An individual's rebirth is influenced by their karma.

Longchen Rabjampa - Also known as Longchenpa. He was one of the great masters in the Nyingma lineage. He lived in Tibet from 1308-1364. He was widely trained and spent many years in retreat in the mountains. In addition to writing extensively on Dzogchen, he transmitted the Longchen Nyingtik cycle of teachings to Jigme Lingpa. This is now widely practiced. Of his many writings, Longchenpa is best known for his "Seven Treasuries". The Nyingma teachings were systematized by Longchenpa.

Mandala offering - The Mandala offering is one of the preliminary practices in Vajrayana. One offers the entire universe to all Buddhas, Bodhisattvas and the Great Sangha. Mandala offerings function to accumulate merit which is important for a person on the path of Enlightenment.

Manjushri - Manjushri is a Bodhisattva who is considered the embodiment of all the wisdom of all Buddhas. As such, he is often considered the best to finish afflictions and facilitate Enlightenment.

Mantra - Mantra is a sound or sequence of sounds used in meditation practices. They are repeated many times and have specific functions. Sound influences energy

and is used as a method to aid a practitioner in awakening; realizing their nature of mind.

Meditation - In Tibetan Buddhism, meditation is a fundamental method for attaining Enlightenment. There are many different meditation practices depending on if a person is a student of Vajrayana, the path of transformation or Dzogchen, the path of self-liberation.

Nature of mind - Nature of mind is the unborn essence of mind; our primordial nature. This is not the 'thinking' mind that people are most familiar which involves duality of I and other; judgements and discursive thoughts. (See Primordial nature.)

Nirmanakaya - See Three Kayas.

Padmasambhava - Padmasambhava is known as the Buddha of this degenerate age. He is also known as Guru Rinpoche. At the most secret level, he is the true nature of mind and the universe is his display.

Primordial nature - Primordial nature is every person's intrinsic nature that has been since the very beginning, will be in the future and never changes. Because it is present from the beginning, Enlightenment is possible now, in a single life. Primordial nature is found in the Dzogchen Tantras. To understand and experience our primordial nature, intellect and analysis are not keys. Dualistic vision blocks our experience of our primordial nature. Direct Introduction and methods to become more familiar with our primordial nature; not remain in doubt

and to abide in our primordial nature are the focus of Dzogchen.

Pure view - Pure view is developed through generation stage tantric meditation practices. These involve meditating on emptiness and a meditation deity practice in which the practitioner visualizes and experiences them self as the meditation deity. Over time, the practitioner develops and lives the qualities of the deity they have been practicing. The practitioner also experiences their nature of mind.

Rainbow Body - Rainbow body is the highest form of realization of a Dzogchen practitioner. Thodgal is the Dzogchen practice used for realizing a Rainbow Body. When a practitioner fully realizes their true nature, the illusion of duality of subject and object is undone and the Body of Light manifests. If a practitioner has entered the third level of visions, then at death, the physical body dissolves into the essence of the elements and the practitioner appears as light. Only fingers and nails may remain as these do not have consciousness and are considered impurities of the physical body. If a practitioner has entered the fourth level of visions, they do not wait for death. Padmasambhava did this 'Great Transference', a form of Rainbow Body, in which he dissolved directly into light, the essence of the elements. In the Dzogchen tradition, there are a lot of Masters who have attained Rainbow Body including the Great Transference.

Refuge Tree - Refuge Tree is also known as the “merit field”. It is the place of Refuge for Buddhist practitioners. It includes the Buddha, Dharma and Great Sangha; and the teacher, Yidams and Dakinis of the school or lineage the student is within. When one takes Refuge at the beginning of a practice, the Refuge Tree is visualized in front of the practitioner and is seen to fill the sky.

In my lineage, the Refuge Tree has a five branched lotus tree in the center. The earth and the ocean are also present. In the center of the lotus tree is Guru Rinpoche. The five branches include Dharma texts behind Guru Rinpoche; the Arhats and Hinayana Masters are to his left and the Bodhisattvas are to his right. The Buddhas of the three times (past, present and future) in front of Guru Rinpoche represent another branch. The lineage Masters filling the sky above Guru Rinpoche represent the fifth branch of the Refuge Tree. A picture of my lineage’s Refuge Tree is on page vii.

Rigpa - Rigpa is knowledge of the nature of mind and recognizing everything is the nature of mind. In Tibetan, “rig” means nature of mind. “Pa” means recognizing or awareness. Only sentient beings have “rig”, nature of mind. Trees, mountains etc. do not have “rig”. Once a student has had Direct Introduction to the nature of mind, practitioners use methods to not remain in doubt about their true condition. Then the practitioner endeavors to continue in awareness of nature of mind more and more in their daily life until everything

spontaneously self liberates. This is the focus of Dzogchen. It is not intellectual knowledge. The nature of mind is primordial purity; ‘kadag’ and self-perfected, spontaneous presence; ‘lhun grub’.

Root consciousness - In Tibetan, root consciousness is called “kunzhi”. It is one of the eight consciousnesses. The other seven include: the five senses related to eye, ear, nose, tongue, body; the mind, and afflicted mental/emotional consciousness. Kunzhi has different meanings. In the Sutras and Tantras, it means Dharmadhatu. Manjushri also taught this understanding. This is not the meaning in this book. Instead, root consciousness is like a storehouse of memories; the seeds of karma. Like a bank card, more can be added to and subtracted from it. Through meditation practices, negativity can be finished and positive potential realized. Liberation mind is then realized. Root consciousness is like the earth. Even when the earth is finished, sky or Dharmadhatu will remain.

Sambhogakaya - See Three Kayas.

Sangha - Sangha is a Sanskrit word and is one of the three places of Refuge. A practitioner goes for Refuge in the Buddha, Dharma and Great Sangha. In the West Sangha has come to refer to the group of Buddhist practitioners and specifically the group who study with the same teacher. Traditionally, all practitioners within the nine Buddhist Yanas are “the Great Sangha”. There are additional ways to consider Sangha. The most

'visible' Sangha is the 'Red' Sangha who take specific vows; are celibate, monastic monks and nuns. They are so named for the red robes they wear. There is also the White Sangha of tantric practitioners and the Lay Sangha.

Shakyamuni Buddha - Shakyamuni Buddha is also known as Siddhartha Gautama or Gautama Buddha. He lived in India between the sixth and fourth centuries BCE and began his life as a prince. After leaving his life as a prince, he became an ascetic; awakened and taught. His teachings are the basis for Buddhism.

Tantra - Tantra is the path of transformation, one of the three paths in Buddhism that leads to Enlightenment. Tantras are teachings and meditation practices that realized beings receive in pure vision from the Sambhogakaya for the benefit of sentient beings. (See Vajrayana.)

Three Paths - There are Three Paths that lead to Enlightenment in Tibetan Buddhism. The path of renunciation is based on the Sutras. The path of transformation is based on the Tantras. The third path is the path of self-liberation. It is based on the teachings of Dzogchen.

Thodgal - Thodgal is an Upadesha method in Dzogchen that means 'direct crossing' or 'leap over'. Traditionally, it is practiced once Tregchod is stable. Thodgal quickly

facilitates the practitioner's realization of the three kayas.

Three Kayas - The Three Kayas are the Dharmakaya, Sambhogakaya and Nirmanakaya. The Dharmakaya is the unborn nature of mind, the state of emptiness and perfection. Sambhogakaya is the infinite potentiality of all wisdom manifestations. In Tantrism, manifestations of deities are the Sambhogakaya. Nirmanakaya is the pure and impure physical manifestation. In Dzogchen, these three aspects are considered to be always present in every person. Dharmakaya is the essence and is emptiness. Clarity or luminosity is the self-liberated manifestation of energy, the voice, which is the Sambhogakaya. The continuous flow of energy as manifestation is the Nirmanakaya.

Tregchod - Tregchod is an Upadesha method in Dzogchen that involves completely relaxing the three gates of body, speech and mind in the recognition of one's true nature. It does not use any methods to do this. Instead, the practitioner relaxes without effort. The practitioner continues until it is stable.

Vairochana - Vairochana is one of the Five Wisdom Buddhas. He is one of the Primordial Buddhas.

Vajrayana - Vajrayana is the path of Transformation in Tibetan Buddhism. It is also known as Tantric Buddhism as it is based on Tantras and Secret Mantra as it uses

her advice, Rinpoche undertook twenty-five years of study that included Buddhist philosophy, meditation, logic, medicine, astrology, languages, grammar, lexicography, dance and drama. Rinpoche spent the last ten years of his studies at Larung Buddhist University. During this time, he received extensive teachings from his root teacher, H.H. Jigmed Phuntsok Rinpoche. He also spent a cumulative total of four years in solitary retreat.

After obtaining his Khenpo and Khenchen titles, H.E. Khenchen Lama Rinpoche began to teach Sutra, Tantra, debate and astrology at different monasteries and yogi centers in Tibet, Nepal, India, Malaysia, Singapore, China, USA and the UK. His sincere wish is to support his students around the world in rigorous meditation training which has led yogis and yoginis to complete liberation from suffering over the past twelve centuries. In addition to teaching, Rinpoche has written three books on Sutra and Tantra as well as a book of songs. He is now focusing more on written work, particularly Dzogchen Kalachakra commentaries.

Aside from writing and teaching, Rinpoche established and has been continuously supporting an orphanage and elder center in Tibet which provides complete care for about twenty local elders and educates 120 children. For more information on the orphanage/ elder center, please see www.awamfoundation.org. In the UK, Rinpoche established the Tibetan Yoga Centre which supports practitioners in the UK and worldwide. He is also the spiritual director of AWAM Foundation in the USA. For more information about H.E. Khenchen Lama Rinpoche, please visit www.tibetanyogacentre.org.



King Gesar

- Repeat this rotation to your right three times.
- Now, gently and slowly, rotate your head to the left and around toward your right shoulder and then return to center. There should be no discomfort. If there is, stop and go on to the next movement.



- Repeat this rotation to your left three times.

Movement 17: Begin in Vairochana position.

- Place your left hand on your right elbow.
- Place your right hand on your left elbow.

- While holding this position, raise your arms over your head.
- Place your arms as far back as is comfortably possible.



- Slowly separate your arms and bring them to the front.
- Place your hands on each elbow as you did initially.
- Repeat this three times.

Guru Rinpoche mantra:

OM AH HUNG BENZA GURU PADMA SIDDHI
HUNG

- It is very important to say it slowly like a song.
- Visualize Guru Rinpoche while sounding the mantra.
- Relax and try to connect with a feeling of happiness and tranquility while you say the mantra. The sound of the mantra naturally supports this.
- Remind yourself that you have this great opportunity to practice now; enjoy it and develop your devotion.
- While thinking of Guru Rinpoche's Rainbow Body, develop confidence in the possibility and opportunity of liberation through speech yoga as the path.

Secret Speech Mantra Yoga:

There is also a secret speech mantra yoga which involves saying the sound "AH" many times. Manjushri said that "AH" is the nature of mind mantra and is the heart mantra of all Buddhas. "AH" is the root of all sounds. Every sound has "AH" as the base. Many people don't know this about mantras. In the teachings of Manjushri, "AH" is the sound of great emptiness, this is the secret

meaning of "AH". Just like all countries have a flag that represents the country, in Dzogchen, "AH" is the signature sound of the nature of mind. You can practice the Secret Speech Mantra Yoga with the syllable "AH" as follows.

- Focus on your throat chakra and rest your mind.
- Try to make the "AH" sound as clearly as you can while being fully aware and focusing on the sound let go of other thoughts.
- Repeat the sound "AH" while abiding in the nature of the mind, letting go of discursive thoughts.

You can do this simple but profound practice for brief periods during the day or for as long as you wish.

If you don't know many mantras or they are difficult for you, I recommend you practice the Secret Speech Mantra Yoga with the sound "AH". You can also try to use the sound "AH" when your mind is disturbed through emotions of anger, unhealthy attachment etc. When you notice these emotions in your mind, try to shift your attention to the sound "AH", reciting it gently. This can help you settle the mind and find grounding again. Remind yourself of the essential nature of the sound "AH" and its profound significance.

Now we have completed the breathing and mantra yogas that make up Speech Yoga.

we recognize this in our own experience, we realize the nature of our mind. Without this inner liberation, there is no liberation outside.

Rigpa is the Light of the Mind. If we go into a dark room and turn on the light, darkness is gone immediately.

Understanding the nature of mind is like turning on a light and the darkness of our mind, our ignorance and confusion are gone. The nature of mind of all Buddhas in the past, present and future is great compassion. When we realize the nature of the mind, our mind is no different from all the Buddhas, we too will realize the mind of great compassion. This is liberation. Letting go of ordinary thinking in this very moment, resting and recognizing the nature of mind. This is the Great Yoga! Do this again and again.

In the beginning, recognizing and resting in the nature of mind will likely be very brief. The time will lengthen as we repeat this again and again.

If you find it difficult to recognize the nature of mind, focus on the tantric practice of pure view more. You perceive all outside phenomena as pure, as if in Buddha land, with no attachment. You also visualize yourself in the pure form, as a yidam. These practices will enable you to understand the nature of mind and abide in your own Buddha nature.

When one recognizes the nature of mind, there is no past, present or future. Rather, there is the experience of

fourth time, with no attachment, no ignorance, simply pure abiding in the nature of mind.

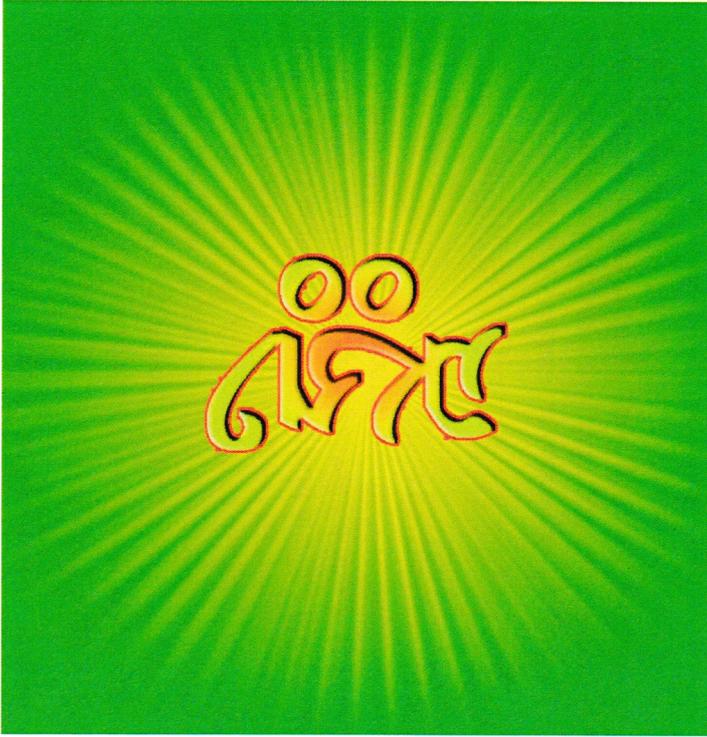
This experience is not to be confused with the less profound stabilization of the mind through calm abiding practices.

When one recognizes the nature of mind, Rigpa, it is like recognizing your mother. There is no doubt, there is no confusion, you know deeply that you have arrived at your ultimate home – to your own nature of mind. In the tradition of Dzogchen, yogis and yoginis engage in the practices of Trekchod or Thogdgal so that they recognize their home - their Buddha nature.

Rigpa is like a mirror inside of us. It can also be understood as being like a diamond. Rather than seeing everything as being outside of us and as separate things, we can see everything, both samsara and nirvana, in this mirror inside of ourselves. When we understand this, we understand our own true nature. Things have not changed but now we understand our true nature.

Everything is understood. The nature of mind is the nature of Wisdom and Compassion. There is no karma and no negative emotions. There is only Buddha nature and nothing else. There are no words. There is no speaking. There is only Wisdom and liberation of Wisdom. The abiding in the nature of mind doesn't come and go. The nature of mind is the true Buddha. All Buddhas of the past, present and future confirm this is

Buddha nature. Knowing and resting in the nature of mind is the ultimate practice of yogis and yoginis.



HRI

Keeping your hands together, raise your hands to the crown of your head. The tips of the other fingers of each hand gently touch each other. That is, the tips of the middle fingers touch; the tips of the ring fingers touch and the tips of the baby fingers touch.

Together, these fingers stand up in a relaxed way. In this position, your hands form a heart shape at your crown. Say the syllable HUNG. Remember that this symbolizes the heart of liberation for all sentient beings.

- Lastly, bring your hands to your lap. Place your palms face up with the right hand in the left hand and tips of your thumbs touching as in the Buddha Amitabha meditation position. Say HRI.

Let go of all samsara experience and abide in the pure space of liberation in this moment.

Chapter 5: Meditation Practices

Do this towards all you see:

Outside, inside, environment and beings, all things –
 Whilst seeing them, without grasping, remain.
 This freedom from the trap of duality, subject-object
 clinging.
 Is the very form of the deity – luminous and empty.
 To this lama, the very self-liberation of desire and
 attachment, we pray!
 To the Lotus-Born Guru of Orgyen, we pray!

Do this towards all that you hear:

All sounds, grasped as sweet or harsh,
 While hearing them, empty, without after-thought,
 remain.
 This empty sound, with no beginning and no end,
 Is the speech of the victorious ones.
 To this empty sound, the speech of all the Buddhas, we
 pray!
 To the Lotus-Born Guru of Orgyen, we pray!

Do this towards all that stirs in the mind:

Whatever thoughts and emotions of the five poisons
 arise,
 Don't invite them, don't chase after them,
 Don't let mind fabricate or contrive:
 Simply allowing them to settle in the face of their own
 arising,
 Is liberation into the Dharmakaya.

To this lama, rigpa's self-liberation, we pray!
 To the Lotus-Born Guru of Orgyen, we pray!

Thus, outwardly purify appearances of their allure;
 Inwardly, free mind from grasping;
 And by the self-recognition of luminosity,
 May the compassion of all the Sugatas of past, present
 and future
 Inspire and bless beings like us with self liberation!

Main practice:

AH, Rigpa Guru Padma Gyalpo,
 I take refuge in the self-recognizing nature of my mind.
 Because of their ignorance, sentient beings are
 wandering in samsara,
 May all sentient beings reach the great liberation.
 By recognizing their nature as the primordial awareness
 of Samantabhadra,
 All demons and malicious forces, even their concepts
 and names fall apart.
 The nature of all phenomena is dharmadhatu and
 The unchanging self-arising wisdom is your only
 protection

JYA NA RAK CHA HUNG

Phenomena perceived through the six kinds of
 consciousness (the five senses and the mind
 consciousness)
 Without attachment are recognized as the rays of rigpa,
 All surroundings appear as Buddha fields and sentient

mantra along with visualizations as methods in the meditation practices. (See Tantra.)

White Sangha - The White Sangha includes Tantric and Dzogchen practitioners who have taken specific Tantric vows; are male and female householders and are known as Nagpas and Nagmas. They are so named as they wear white.

Yidam - In Tantra, a yidam is a deity as well as the pure nature of every human being.

Yogis – Yogis and yoginis are male and female Tantric practitioners.

H.E. Khenchen Lama Rinpoche



At a very early age, H.E. Khenchen Lama Rinpoche displayed great compassion and an inclination towards meditation. When he was three, His Holiness Sera Yangtful Rinpoche, the head of the Nyingma Lineage, recognized Rinpoche as a reincarnation of Padma Dragnag Lingpa. Padma Dragnag Lingpa was a reincarnation of Nubchen Sangye Yeshe, one of Padmasambhava's five closest disciples and the founder of the yogi lineage of Tibetan Buddhism. Rinpoche's motivation in this lifetime is to share the profound teachings of this direct lineage with practitioners of this era, enabling them to reach great liberation. Accordingly, Rinpoche's teachings focus on termas (hidden treasure teachings) of Padma Dragnag Lingpa including Secret Rigpa Guru Yoga, Dzogchen commentaries and Dream Yoga, as well as the Six Bardos Teachings of Padmasambhava.

When H.E. Khenchen Lama was young, his mother strongly encouraged him to undergo rigorous study and practice. On