

RIGPA GURU YOGA COMMENTARY

Rigpa guru yoga has a seven-fold division according to the power of devotion in the realm of the senses, like so:

1. The fundamental teaching for the very best of senses is in all as the yoga of one's own rigpa as the guru. This is the absolute truth of dharmata's basic expanse, the dharmadhatu as Samantabhadri, the mother of the conqueror Prajnaparamita. This very rigpa guru yoga is from the start free of synthesis and analysis, the basis continuum in all sentient beings, the being of the Sugatagarbha, the Buddha Nature which is the meaning of being a cipher. (1) The path of seeing that very thing for all sentient beings, self and other, it is primordially free of birth, death, and abiding. It is the great nirvana, the truth of cessation, and the understanding of that very thing. There samsara, all of its causes, the pain which appears from them as karma, and the resulting suffering do not even have a name. It is the place of refuge of this rigpa guru yoga where the best of senses claim permanent pleasure as the natural situation, the final fruit known as the nature of human beings, and apply themselves to the tasks of the rigpa guru yoga which is the basis of all and the true benefit of a natural life style while also:
2. There is the holy dharma path for those of middling senses who do not know that the yoga of one's own rigpa as the guru is in them existentially as the rigpa guru yoga of the dharmakaya, the own rigpa of all sentient beings, both self and other. So, for the sake of

these sentient beings who wander samsara's three erroneous realms and are under the power of misery as something other than their own mind, there is own-rigpa as the guru the Lotus King to rely upon. He appears spontaneously, taking rise as a perfect Sambhogakaya form body, best at doing the activities of pacifying, increasing, overpowering, and warring. With pure vision and faith as the cause of going for refuge, those of middling senses possess the true knowledge of refuge and perform the tasks of applying themselves to the rigpa guru yoga of the tantric path while also:

3. The sangha of friends, having ordinary senses, at the beginning do the rigpa guru yoga preliminaries such as bringing the intellect to the dharma by the turnings away, producing renunciation that brings one into the path of the dharma, producing bodhichitta as a special means of destroying illusory paths, and by making fictional discriminations arise as gnosis. All of that is what rigpa guru yoga necessitates for them and, if not done like that, a single pure and true dharma is not born in one's continuum. Dry discourse and rudeness, clung to in discursive mind, appear like Music! Music! and Beauty! Beauty! Evil friends pollute and one follows after teachers of wrong views. So, in order to benefit those seduced by looking only for their own benefit through wrong views, there is the yoga of one's own rigpa as the guru, the Lotus King. Taking hold of his pride by knowing his true life stories and path produces a singular pure faith from a clean and enthusiastic mind's desire. A singular true going for refuge which knows the cause and result of refuge is

known by those of ordinary senses through applying themselves to the tasks of rigpa guru yoga while also:

4. Not keeping uppermost in one's own mind how from beginningless time all sentient beings have been made our mothers and fathers, one must meditate the recollection of their kindness etc, a path of compassion etc, and the four immeasurables for the pure being of the non-dual gnosis of bodhichitta. By generating that precious bodhichitta which objectifies non-dually all the sentient beings living as fathers and mothers who are bound by the pollutions of bad habits to the karma of dividing in two self and others, one generates for that very purpose rigpa guru yoga. It is the going for refuge with bodhichitta which is the Mahayana going for refuge understood, experienced, and realized through applying oneself to the tasks of rigpa guru yoga while also:

5. It is difficult to have a complete understanding of the co-emergent gnosis of one's own mind as appearance and cipherness. Once one has done the preliminary practice of connecting the means had in one's own body as the means to understanding that very thing, one's own mind as Mahamudra, or alternatively, meditating the great bliss path of means by relying on the body of another as a friend, a Vajrayogini mudra, one is conscientiously mindful of being free of distraction by the evil deeds of meaningless, non-beneficial worldly sexual conduct. As for the gnosis of the means of great bliss, the great benefit of the special instructions of this path of means uniting generation

and completion, here one goes for refuge in rigpa guru yoga to a dharma mudra of rigpa intelligence, applying oneself to the tasks of rigpa guru yoga which knows refuge chiefly as the generation stage while also:

6. One's own mind is the gnosis of co-emergent bliss and cipherness. If one who has the point of view which understands the truly natural condition of that very thing and has brought to abide the point of meditating the meaning of non-dual bliss and cipherness does not know the unmistakable dependent origination of the result from causes and conditions, there is the obscuration of ignorance in the meaning of what is to be known. And so, when medicine becomes poison, healing is difficult, and thus there is no realization. When one takes refuge in the right path of means, its conduct causes no harm to the samaya and has as its being the great bliss of union with a karma mudra, an actual consort who has true rigpa. Here the nature of rigpa guru yoga is none other than the gnosis which recollects one's own rigpa's omniscience and one applies oneself to the tasks of rigpa guru yoga knowing refuge as chiefly completion stage Mahamudra while also:

7. Own mind gnosis spontaneously present as rigpa's cipherness, a gnosis free of all conceptual points of view, non-dual, a natural being at peace, its nature beyond the objects of discursive mind, like the character of space, is the primordial Buddha's whole dharmata, the whole essence of events. All of that being indivisible, nonetheless there is still more. In order to claim the precious rank of the indivisible

three kayas of the perfect Buddha, the truly highest permanent bliss, for all male and female individuals, students on the path connected with the host of sentient beings who do not understand the meaning of the indivisible basis and result, there is the ultimate going for refuge in the path of liberation, the indivisible generation and completion stages, where one applies oneself to the tasks of rigpa guruyoga appropriate to the meaning of great completion (dzokchen).

Thus, according to seven causal characteristics, the holy guru has pointed out chiefly the outer nature of self-produced great completion. Applying oneself to the tasks of one's own guru yoga with one's sole effort being the secret sadhana of special means and wisdom, rigpa guru yoga is the lotus king, yidam guru yoga is Dorje Drollo, dakini guru yoga is Simhamukha, and dharma protector guru yoga is King Gesar etc and then whatever is accomplished suffices.

By virtue of these extensive profound teachings bringing difficult points together in one place and arranged as a condensation of all the essential heart teachings, may all sentient beings without exception finally reach Samantabhadra's land of great bliss.

On the full moon day of the 11th month of the well-adorned earth ox year (December 31st, 2009), on the occasion of the anniversary of the passing of the Dharma Lord, the Wish-Granting Jewel His Holiness Jikme Phuntsok, at the repeated request of Khenpo Drimed Dawa, Khandro Chodron, Yeshe Chodron and others, Rinzin Paljeapa Dorje composed this.

May it be the cause of reaching the final meaning of the three realities for all living beings. (2)

SHRI LOKA SARVA VIJAYANTU!

At the request of Rinzin Paljeapa Dorje, this commentary on the Rigpa Guru Yoga was translated by Ngakchang Lotsawa Palden Phuntsok (James Rutke) for the occasion of Losar 2010.

Notes:

1. Cipher, cipherness: the state of being a zero, a nonentity.
2. The three realities: 1) the uncreated reality which is the causal basis of the mandala; 2) the resultant reality which is the spontaneous Samantabhadra; and 3) the reality which appears as a chain of seed syllables and is the causal basis of the secret enlightened mind.

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