

Venerable Sokste Rinpoche

Fairfax, CA

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- most notes taken after talk -

Day One

Instructions on "pointing to the point" based on oral transmission and text called "Old Meditator on the Mountain" connected to Mipham and Lonchenpa.

84,000 dharms taught, essence of all is Dzogchen.

**Ati Yoga (Dzogchen) takes months or years to realize** vs. Maha Yoga (Development) and Anu Yoga (Completion) which may be realized in a lifetime with hard work. Ati Yoga works with awareness.

Samaya between Lama and student on Dzogchen kept since time of Garab Dorje.

Still need to make effort in Dzogchen though; even H.H. Dudjom Rinpoche would go to bed at 9-10 p.m. and awake at 3:00 a.m.

Effort and devotion important. **Why devotion important? Since otherwise we don't recognize the kindness of the teacher.** Very important. Lama more important to us than the Buddha.

So wake up early! For first two months this is very difficult, but then it is more easy.

When wake up sit up comfortably in bed, relax body and mind; no tension.

Do cleansing breath left, right and both nostrils a total of nine times, with slight effort at end of exhalation; to clean channels.

Then perform Lama Yoga with devotion, receiving blessing, mixing mind completely with mind of the teacher.

Then sit, not thinking of past, future or evaluating present.

With this, an indeterminate state arises, something indefinite, like a gap; perhaps bewildered or uncertain, that is ignorance. Like whipping a stubborn horse, mind doesn't move from this.

**How do we lighten the quality of this?**

**First let awareness settle naturally, without thinking of three times.**

**If confusion doesn't dispel itself naturally, like dirt settling out of water, then look gently inward at (ignorant) mind. Thus awareness will rise.**

Then just rest mind naturally without making modifications.

Don't cling to clarity and emptiness which arises.

In the beginning of this practice we contact Kunzhi, the all-ground, of experience, colored with doubt and neutral in nature. In letting it clarify itself, Chokur (Dharmakaya) arises, or Rigpa (awareness). It "peels away concepts", is awareness free from concepts; confident and clear.

The sense of confidence and clarity is the key point in our wisdom state.

If cling to emptiness or clarity, "now this is it!" or "now I have it", then we are still subject to duality. Just rest mind naturally; in own primordial awareness.

**Most important point is to understand and know the difference between Kunzhi and Chokur mind.** With this we can cut through root of Samsara, with practice. Can't use words to describe both ignorance and dharmakaya states; both indeterminate.

Most important point in how to meditate is "**don't possess it**" (i.e. "have clarity or emptiness") or "**don't make it up**"; be natural, not fabricating, awareness of nowness, completely relaxed. When that continues awareness shines of itself.

If when sit we are first tense, feel have to sit. Later if we still have this, get up. When tension completely gone, be completely relaxed; return to sitting.

When sit we enter a state which is not so clear. We have neurosis due to our past. Don't be discouraged or if have a big experience, "I am so happy", don't emphasize this great joy. Don't get caught. Still don't cling. Just return to mind of nowness, like when clouds appear, just let sun shine.

Meditation should be free from acceptance and rejection, not elated if good, nor disappointed if bad.

**Maintain meditation in every condition.** If only do if wonderful and then stop if bad, then meditation can be an obstruction to us. Walking to Lhasa one may have many distractions and never make it there. Similarly, in meditation may have many distractions; keep on track.

If try to focus too much, then can harm winds (lung) and it will bring difficulties. Not too hard, not too loose.  
Dhakini said "relax, relax and to concentrate in between is right".

Find shinay; find extraordinary insight.

Saraha said "Let go of mental activity and clinging to them, be like a little child. Like a child looking at room with colors, look like that, simply and naturally.

Positive or negative may arise, don't follow, neither accepting nor rejecting.

If we connect one thought with the next, a chain reaction arises. Just remain completely natural.



Now let's meditate with body straight. Thus channels balanced, mind relaxed; posture is important. I suppose you now all understand the difference between Kunzhi and Chokur, so now meditate.

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Even if sit a long time, some subtle clinging arises, causes tightness. Should let go of it, then relaxes.

Usually in Dzogchen, we practice with mouth slightly open, since causes air when breath to go to lungs, more balanced.

If getting dull or excited, apply antidotes.

If excited, look down or if "air" is arising, put on a hat.  
If drowsy, open a window, apply remedies if arise.

**See the difference between Awareness (rigpa) and Kunzhi.**

Day Two

It is common to lay ground first, through ordinary and special Ngondro and Lama, Yidam and Dhakini meditation.

Rinpoche teaching Dzogpa Chenpo now because Choje Rinpoche asked on behalf of you, since Dzogchen teachings have already been given in the West and since you are fortunate to be here tonight due to practice in previous life. Very special. Sokste Rinpoche has students who have completed 3, even 6 Ngondro, and still have not received teachings on Dogpa Chenpo.

These teachings are **based on the instructions of H.H. Dudjom Rinpoche.**

Last talk, spoke of importance to distinguish between indeterminate ground and indeterminate state with clarity and certainty.

From Dzogchen perspective, there are 4 ways to practice:

- 1) accumulation of merit, practice virtue
- 2) Lama Yoga, mingle mind with mind of Lama
- 3) Yidam practice, development and completion
- 4) pointing out of teacher; if had previous good Karma, then can understand

Lama more special than Buddha, since he is here. Last time emphasis was on practice, here emphasis is on view.

In Dzogchen have

- 1) understanding of impermanence. This has special place in Dzogchen, not just in preliminary practices.
- 2) meditation.

In meditation, first take posture, straight, legs crossed, chin in slightly, mouth slightly open, look straight ahead. **Important here that eyes are open naturally, looking at space straight ahead.** Not penetrating nor focussing on object.

a) **mingle with space**, just rest in this

b) from resting in space, **generate strong Bodhicitta**; essence of Kunto Zabgpo - All Good Buddha; **mingle with this.**

c) **rest in space**

d) visualize guru as Padmasambhava; **mix mind of guru into self, like water pouring into water**

e) **now relax mind "do not make up", "not fabricate" anything; very relaxed**

**Essence of mind, Dzogchen, free, unfabricated, open relaxed. Essence of Dzogchen.**

Still thoughts may arise. Can't push them away; like hitting a horse with a hammer. Just let them be, completely. Whatever arises, thoughts, or no thoughts, just let them be. Waves may be bigger than a tidal wave; still they return to the ocean after they arise, not harning the ocean.

When confident, no doubts and no duality of meditator meditating on this, free nothing made up, unfabricated, this is Dharmakaya awareness.

Here speak of

1) Dharmakaya awareness - everything self-liberated, like a burnt straw thread, in which one can still see a pattern, falls apart when touched, self-liberated and also

2) Dharmakaya expression, has to be pointed out,

a) something arises in Dharmakaya awareness, called arising or expression

b) "display"

c) "ornament" - more gross

Trekco is cutting thru, pointing out Dharmakaya, Tsogyal is display of cutting through.

When in post-meditation important point is

1) to realize essence of mind in everything, eating, sleeping, etc. (Presence of essence is key to practice in meditation and post-meditation)

2) very naturally, very easily one should realize this. Not fabricated, not made up.

When awareness is clear, becomes vast; ego then feels kind of lost! Weakened. Doesn't know what to do! Awareness becomes more important. All of our lives we have been a slave to ego, its shit. Now can finally be free from it.

If gross thoughts arise, these are easy to recognize. If subtle dullness, thoughts arise, not so easy. Still they are wrong, and one still applies antidotes.

**Finally one reaches a place of no difference between heaven and hell, samsara and nirvana, virtue and non-virtue. In view there is no difference. Still in action practice virtue.** Wrong if fell one can drink alcohol or act like a Mahasiddha. Padmasambhava said view is like open space, still cause and effect are important like an atom.

Can drink during the day, smell like farts at night... not the point. Put to practice Dzogpa Chenpo! May feel doesn't have to practice.

Reach state where one not meditate anymore. This doesn't mean don't practice.

When sit some peoples faces turn red, too tense. Not good for energies. Relax. "Not a big deal", don't treat meditation as something different.

Everything free as it arises, self-liberates, even concepts self-liberated, like burnt straw thread, see pattern but dissolves when touch, exhaustion of concepts.

Concepts arising is like loss of awareness.

**We reach place of no hope, no fear, no duality, no ego. No distinction between virtue and non-virtue. Completely free, everything liberated. Still Bodhicitta important here.**

If feel, now you are a Dzogchen practitioner, should practice it. Key is Bodhicitta.

Important to treasure this practice. If do, one will realize something profound; this is certain.

Mila " No one owns Dharma; important point is practice".

Mila said he "practiced Chag-Chen and came to Dzog-Chen". From this infer Dzogchen somewhat higher.