

Miscellaneous Great Quotes:

Tulku Urgyen Rinpoche used to say, "Samsara is mind turned outwardly, lost in its projections; nirvana is mind turned inwardly, recognizing its nature."

"Any attempt to capture the direct experience of the nature of mind in words is impossible. The best that can be said is that it is immeasurably peaceful and, once stabilized through repeated experience, virtually unshakable. It's an experience of absolute well-being that radiates through all physical, emotional and mental states - even those that might ordinarily be labeled as unpleasant." Mingyur Rinpoche

"Pain and pleasure go together; they are inseparable. They can be celebrated. They are ordinary. Birth is painful and delightful. Death is painful and delightful. Everything that ends is also the beginning of something else. Pain is not a punishment; pleasure is not a reward." -Pema Chodron, *When Things Fall Apart*

We don't need to look outside of the present moment to find inner peace and contentment; when experienced with awareness, everything becomes of a source of joy." Yongey Mingyur Rinpoche

Meditation is about learning to recognize our basic goodness in the immediacy of the present moment, and then nurturing this recognition until it seeps into the very core of our being." — Mingyur Rinpoche

The only source of every kind of benefit for others is awareness of our own condition. When we know how to help ourselves, and how to work with our own situation...our feelings of compassion arise spontaneously, without the need to hold ourselves to the rules of behavior of any religious doctrine. ----- Nyoshul Khen Rinpoche

The more that we're at ease, the more we're willing to open up a bit. When our attitude is not oriented exclusively around 'me' we experience a greater readiness to share. There is a sense of wanting all our friends to be at ease that gradually expands to encompass the whole population around us, the whole region.

This being at ease with ourselves, accepting, or having a certain affection for our own state of being, can be steadily expanded to include others. This is the true beginning of meditation practice.

Fearless Simplicity, pg. 53

MAKING FRIENDS WITH THE REAL WORLD

Take delight in others and propagate dignity.
Always think only of the good of others.

Rest with gentle patience and strength.
VACT

In the practice of meditation, having developed a sense of trust in oneself, slowly that expands its expression outward, and the world becomes a friendly world rather than a hostile world. You could say that you have changed the world: you have become the king or queen of the universe. On the other hand, you can't exactly say that, because the world has come toward you, to return your friendship – Trungpa Rinpoche

All beings tremble before violence.
All fear death.
All love life.

See yourself in others.
Then whom can you hurt?
What harm can you do? The Buddha

Veterans are the light at the tip of the candle, illuminating the way for the whole nation. If Veterans can achieve awareness, transformation, understanding, and peace, they can share with the rest of society the realities of war. And they can teach us how to make peace with ourselves and each other, so we never have to use violence to resolve conflicts again.

— Thich Nhat Hanh

THE CHALLENGE OF WARRIORSHIP

The challenge of warriorship is to live fully in the world as it is and to find within this world, with all its paradoxes, the essence of nowness. If we open our eyes, if we open our minds, if we open our hearts, we will find that this world is a magical place. It is not magical because it tricks us or changes unexpectedly into something else, but it is magical because it can *be* so vividly, so brilliantly Trungpa Rinpoche

Let the flower of compassion bloom
In the soil of kindness.
Tend it with the pure water of equanimity
In the cool shade of joy.

~ Longchenpa, *Kindly Bent to Ease Us*

STEPPING OUT OF THE COCOON

You don't know how to take off your suit of armor. You have no idea how to conduct yourself without the reference point of your own security. The challenge of warriorship is to step out of the cocoon, to step out into space, by being brave and at the same time gentle. You can expose your wounds and flesh, your sore points. You can be completely

raw and exposed with your husband or your wife, your banker, your landlord, anyone you meet.

"Compassion is the spontaneous wisdom of the heart. It's always with us. It always has been, and always will be. When it arises in us, we've simply learned to see how strong and safe we really are." Mingyur Rinpoche

Tulku Urgyen used to say:

"If I were to give you lots of beer and a pack of cards, you could stay awake cheerfully for days, but if I asked you to go and practice for a few hours, you'd fall right asleep. You poor things"

"What we are doing here is so important, so important that we might as well not take it too seriously." Suzuli Roshi

"Simply having the wish to go to solitary places and taking seven steps in their direction is worth more than making offerings to all the Buddhas in the ten directions for as many kalpas as there are grains of sand in the Ganges"

Lord Buddha in *The Moon Lamp Sutra*

"Our life is shaped by our mind; we become what we think. Suffering follows an evil thought as the wheels of a cart follow the oxen that draws it. The Buddha

"This busy, grasping mind, always latching onto things, let it be given a break to recognize itself." ~ Tsoknyi Rinpoche

"Awareness' is the quintessential teaching of the Buddha—from the awareness of cool air as you breathe in and then out, to the profound awareness of natural perfection. And with boundless compassion and courage, the sole purpose and activity of all the buddhas it is to ring the alarm bell that brings us to this awareness."

Dzongsar Khentse Rinpoche

"You only lose what you cling to." - Buddha (Prince Gautama Siddharta, the founder of Buddhism)

"Our life is shaped by our mind; we become what we think. Suffering follows an evil thought as the wheels of a cart follow the oxen that draws it. The Buddha

The truth you believe and cling to makes you unavailable to hear anything new. ~ Pema Chodron

MINDFULNESS PROVIDES SPACE

Right mindfulness does not simply mean being aware; it is like creating a work of art. If you are drinking a cup of tea with right mindfulness, you are aware of the whole environment as well as the cup of tea. You can therefore trust what you are doing; you are not threatened by anything. You have room to dance in the space, and this makes it a creative situation. The space is open to you.

Condensed from "The Eightfold Path," in *The Myth of Freedom and the Way of Meditation*, page 125 in the Shambhala Library edition.

Even though beings wish to avoid suffering, they run straight towards suffering alone.
Even though they desire happiness, they destroy happiness as if it were their enemy.'
Shantideva from the Bodhicaryaavacara

"To understand everything is to forgive everything
The Buddha

The value of a personal relationship to things is that it creates intimacy and intimacy creates understanding and understanding creates love.

Anais Nin

Abraham Lincoln. "I destroy my enemies when I make them my friends."

Those with great compassion possess all the Buddha's teaching as if were in the palm of their hand. —

The Buddha - The Sutra that Perfectly Encapsulates the Dharma

"The ego is really just a fabrication of thought, and when you realize that both the object grasped and the mind that grasps are void, it is easy to see that others are not different from yourself."

-- Dilgo Khyentse Rinpoche

The late Dilgo Khyentse once said,
"A beautiful country is like a dreamlike illusion
It is senseless to cling to it
Unless the inner forces of negative emotions are conquered
Strife with outer enemies will never end"

"This existence of ours is as transient as autumn clouds.
To watch the birth and death of beings is like looking at the movements of a dance. A lifetime is like a flash of lightning in the sky, rushing by, like a torrent down a steep mountain."

-The words of Buddha, quoted by
Dilgo Khyentse Rinpoche

When the appearances of this life dissolve,
May I with ease and great happiness,
let go of all attachments to this life,
as a son or daughter returning home.

Dzigar Kongtrul Rinpoche

“Regard this fleeting world like this:
Like stars fading and vanishing at dawn,
Like bubbles on a fast moving stream,
Like morning dewdrops evaporating in blades of grass
Like a candle flickering in a strong wind,
Echoes, mirages, and phantoms, hallucinations,
Are like a dream.”

Words of the Buddha

"The desire to achieve lasting happiness and to avoid unhappiness is the one
unmistakable sign of the presence of natural mind." Mingyur Rinpoche

Really please think, from now on think the Dharma practice is an art to change perception.
Once you change their perception really, when you are released from all this paranoia.
That's enlightenment. This is how you have to educate yourself.

Dzongsar Khyentse

"The problem in the world is we have just forgotten that we belong to each another."
Mother Theresa

What should you do to put your body to good use? Most people have no idea. A
craftsman who borrows some tools will try to make the best possible use of them while
they are available. Your body, too, is actually on loan to you for the time being, for the
brief period left before it is taken back from you by death. Had you better not use it to
practice learning true reality while you can?- Dilgo Khyentse, “The Day After You Die”

The Essence of Mind in a Single Moment

Instead of thinking of this and that, one thing after the other, let your mind recognize
itself in a single moment. When the mind recognizes itself, there is no thing to see there.
It's just wide open. That's because the essence of mind is empty. It's wide open and free.

- Tsoknyi Rinpoche, "Dissolving the Confusion"

INVITING ALL SENTIENT BEINGS AS GUESTS

In bodhisattva language, the definition of *friend* is the idea of a guest. There is a phrase, “inviting all sentient beings as your guests.” When we invite a guest, we have a sense of the importance of the relationship. Guests are usually fed specially cooked food and receive special hospitality. The life of a bodhisattva is relating with *all* sentient beings as guests. He or she is inviting everyone as a guest, constantly offering a feast.

EVERYBODY IS THE GUEST

In inviting sentient beings as guests, the bodhisattva, the practitioner in the Mahayana, has a constant sense of the impermanence of the relationship—the guest is going to leave. So we view this as an opportune time, and there is constant appreciation. Our guests come. We entertain them and relate with them. Afterward, the guests thank us, we say good-bye, and we go back to running our home. There is a sense of the preciousness and the impermanence of the relationship, a sense of that relationship being extremely special. Our guest may be our husband, our wife, or our child—everybody is the guest of everybody. Trungpa Rinpoche

Buddha "I am my own protector, I many own refuge."

“Awareness’ is the quintessential teaching of the Buddha—from the awareness of cool air as you breath in and then out, to the profound awareness of natural perfection. And with boundless compassion and courage, the sole purpose and activity of all the buddhas it is to ring the alarm bell that brings us to this awareness.”

Dzongsar Khentse Rinpoche

“According to Dzogchen, true confidence comes from knowig how to be free in any thought and in any emotion. When that is the reality of our experience, we are no longer afraid of ourselves” Tsoknyi Rinpoche from *Fearless Simplicity*, page 147

Tilopa said:

“Child, it is not appearances that cause suffering.
Attachment causes suffering
Therefore, Naropa, abandon attachment.”

For all anxiety and fear,
All sufferings in boundless measure,
Their source and wellspring is the mind itself,
Thus the Truthful One has said.

Shantideva BCA Chapter 5, verse 6

‘Even though beings wish to avoid suffering, they run straight towards suffering alone.
Even though they desire happiness, they destroy happiness as if it were their enemy.’

Shantideva from the Bodhicaryaavacara

Beings by nature have always been Buddhas,
Yet not realizing this, they wander endlessly in samsara.
May unbearable compassion arise within us
For sentient beings whose suffering knows no bounds.
Aspiration Prayer for Mahamudra, Third Karmapa Rangjung Dorje

“Let those who desire Buddhahood not train in many Dharmas but only one.
Which one? Great compassion,
Those with great compassion possess all the Buddha’s teaching as if were in the palm of
their hand.”

The Buddha - The Sutra that Perfectly Encapsulates the Dharma

Whatever joy and good exist in the world arise from the wish for other’s well-being.
Whatever suffering exists in the world arises from the wish for one’s own selfish
happiness.

Shantideva

The only source of every kind of benefit for others is awareness of our own condition.
When we know how to help ourselves, and how to work with our own situation...our
feelings of compassion arise spontaneously, without the need to hold ourselves to the
rules of behavior of any religious doctrine.

Noyoshel Khen Rinpoche

" So the choice is ours – to identify and acknowledge the absolute reality of the beings we
deal with every day, or to respond to them in terms their relatively ignorant and painful
idea of themselves as who they really are. And depending in our decision, we will
experience pain or peace in their presence."

Mingyur Rinpoche

Refrain from harmful deeds,
Foster all that is virtuous,
And thoroughly tame your mind
These are the teachings of the Buddha

The Dhammapada

Compassion for those who have not realized their Wisdom Nature
Devotion for those who have
And a genuine affection for all beings
And the common denominator is love
This is the essence of the Buddha’s teachings

Tulku Urgyen Rinpoche

THREE INNATE QUALITIES

In meditation and in our daily lives there are three qualities that we can nurture, cultivate, and bring out. We already possess these, but they can be ripened: precision, gentleness, and the ability to let go. - Pema Chödrön

EVERYTHING THAT HUMAN BEINGS FEEL

While we are sitting in meditation, we are simply exploring humanity and all of creation in the form of ourselves. We can become the world's greatest experts on anger, jealousy, and self-deprecation, as well as on joyfulness, clarity, and insight. Everything that human beings feel, we feel. We can become extremely wise and sensitive to all of humanity and the whole universe simply by knowing ourselves, just as we are. Pema

"My teaching is not a philosophy. It is the result of direct experience... My teaching is a means of practice, not something to hold onto or worship. My teaching is like a raft used to cross the river. Only a fool would carry the raft around after he had already reached the other shore of liberation." The Buddha

Four Reliances:

"Rely on the teaching, not on the person;
Rely on the meaning, not on the words;
Rely on the definitive meaning, not on the provisional;
Rely on your wisdom mind, not on your ordinary mind."

"The world we live in is getting smaller and people's actions have tremendous impact. In the era in which we live people cannot get away with clinging to their beliefs. I don't have any personal attachment or clinging to being a Buddhist. We need to step outside the boundaries of Buddhism and really go out and share the benefits of our Buddhist practice with the rest of the world."

-- HH 17th Karmapa, Ogyen Trinley Dorje

It isn't a sin that we are in the dark room. It's just an innocent situation, but how fortunate that someone shows us where the light switch is. – Pema Chödrön

Say to yourself: "I am not going to run away from this suffering. I want to use it in the best and richest way I can, so that I can become more compassionate and more helpful to others." Suffering, after all, can teach us about compassion. If you suffer, you will know how it is when others suffer. And if you are in a position to help others, it is through your suffering that you will find the understanding and compassion to do so.
Sogyal Rinpoche

What is born will die,

What has been gathered will be dispersed,
What has been accumulated will be exhausted,
What has been built up will collapse,
And what has been high will be brought low.

The Buddha

The problem is not that we are bombarded by demands, the problem is that we are speeding so much that we think that we are being bombarded by things.

Chögyam Trungpa Rinpoche

“Even though the meditator may leave the meditation, the meditation will not leave the meditator.”

Dudjom Rinpoche

EMBRACING SIMPLICITY

The reality of the world is something more than the life style than the modern world has embraced. Pleasure has been cheapened, joy has been reduced, happiness has been computerized. The goal of warriorship is to reconnect to the oneness of reality, so that you can go forward without destroying simplicity; without destroying your connection to this earth.

“Compassion automatically invites you to relate with people because you no longer regard people as a drain on your energy.”

Chogyam Trungpa

“Look. This is your world! You can’t not look. There is no other world. This is your world; it is your feast. You inherited this; you inherited these eyeballs; you inherited this world of color. Look at the greatness of the whole thing. Look! Don’t hesitate – look! Open your eyes. Don’t blink, and look, look – look further.” Chogyam Trungpa

In horror of death, I took to the mountains— Again and again I meditated on the uncertainty of the hour of death, Capturing the fortress of the deathless unending nature of mind. Now all fear of death is over and done.

MILAREPA

The root of all phenomena is your mind. If unexamined, it rushes after experiences, ingenious in the games of deception. If you look right into it, it is free of any ground or origin, In essence free of any coming, staying or going.

JAMYANG KHYENTSE CHÖKYI LODRÖ

The basis on which Buddhist[s] accept the concept of rebirth is principally the continuity of consciousness . . . If you trace our present mind or consciousness back, then you will find that you are tracing the origin of the continuity of mind into an infinite dimension; it is, as you will see, beginningless.

Therefore there must be successive rebirths that allow that continuum of mind to be there.

THE DALAI LAMA

With mind far off, not thinking of death's, Performing these meaningless activities, Returning empty-handed now would be complete confusion; The need is recognition, the spiritual teachings, So why not practice the path of wisdom at this very moment? From the mouths of the saints come these words: If you do not keep your master's teaching in your heart Will you not become your own deceiver?

The Tibetan Book Of The Dead

In today's highly interdependent world, individuals and nations can no longer resolve many of their problems by themselves. We need one another. We must therefore develop a sense of universal responsibility . . . It is our collective and individual responsibility to protect and nurture the global family, to support its weaker members, and to preserve and tend to the environment in which we all live.

THE DALAI LAMA

If something exists in dependence on something else, But that thing upon which it depends must also depend on it, Then which one of these exists on dependence of which?

--Nagarjuna, Fundamental Wisdom of the Middle Way

For whom emptiness is possible,
Everything is possible.
For whom emptiness is not possible,
Nothing is possible.

Nagarjuna

Whatever is dependently arisen
Is explained to be emptiness.
Its existence is imputed in dependence upon something else
And this is the path of the middle way.
”

—Nāgārjuna, Mūlamadhyamakakārikā

When you meditate, it is essential to create the right inner environment of the mind. All effort and struggle come from not being spacious, and so creating that right environment is vital for your meditation truly to happen.

When humor and spaciousness *are* present, meditation arises effortlessly.

Sogyal Rinpoche

THE ORAL TRADITION OF MEDITATION

The discipline for developing both gentleness toward ourselves and appreciation of our world is the sitting practice of meditation. The practice of meditation was taught by the Lord Buddha over twenty-five hundred years ago. It is based on an oral tradition: from the time of the Buddha, this practice has been transmitted from one human being to another. In this way, it has remained a living tradition. So although it is an ancient practice, it is still up to date.

Chogyam Trungpa Rinpoche

MIND IS THE CAUSE OF CONFUSION

For the follower of the Buddhadharma, the teachings of Buddhism, there is a need for great emphasis on the practice of meditation. One must see the straightforward logic that mind is the cause of confusion and that by transcending confusion one attains the enlightened state. This can only take place through the practice of meditation. The Buddha himself experienced this, by working on his own mind; and what he learned has been handed down to us.

Chogyam Trungpa Rinpoche

This existence of ours is as transient as autumn clouds
To watch the birth and death of beings is like looking at the movements of a dance.
A lifetime is like a flash of lightning in the sky,
Rushing by, like a torrent down a steep mountain. The BUDDHA

RESTLESSNESS IS AN EXPRESSION OF BUDDHA NATURE

The idea of buddha mind is not purely a concept or a theoretical, metaphysical idea. It is something extremely real that we can experience ourselves. In fact, it is the ego that feels that we have an ego. It is ego that tells us, "My ego is bothering me. I feel very self-conscious about having to be me. I feel that I have a tremendous burden in me, and I wonder what the best way to get rid of it is." Yet all those expressions of restlessness that keep coming out of us are the expression of buddha nature: the expression of our unborn, unobstructed, and nondwelling nature.

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EMPTINESS AND NON-EXISTENCE

The doctrines of emptiness and selflessness do not imply the non-existence of things. Things do exist. When we say that all phenomena are void of self-existence, it does not mean that we are advocating non-existence, that we are repudiating that things exist. Then what is it we are negating? We are negating, or denying, that anything exists from its own side without depending on other things. Hence, it is because things depend for their existence upon other causes and conditions that they are said to lack independent self-existence.

To know how to be satisfied with what you have is to process true wealth. The great saints and hermits of the past had the ability to be content with whatever they had and

however they lived. They stayed in lonely places, sheltering case, sustaining their lives with the very barest necessities.

Khyentse Rinpoche

Spending your time with true spiritual friends will fill you with love for all beings and help you to see how negative attachment and hatred are. Being with such friends, and following their example, will naturally imbue you with their good qualities, just as all the birds flying around a golden mountain are bathed in its golden radiance.

HH Dilgo Khyentse Rinpoche

You will discover that your Buddha nature has always been near you and will always be with you. This is the truest friendship you can ever cultivate.

HH Khyentse Rinpoche

The towns and countryside that the traveller sees through a train window do not slow down the train, nor does the train affect them. Neither disturbs the other. This is how you should see the thoughts that pass through your mind when you meditate.

HH Khyentse Rinpoche

For sentient beings in general, there is no end to samsara. But for each sentient being individually, there is an end.

TULKU URGYEN

"Love and compassion are necessities, not luxuries. Without them humanity cannot survive."

HH Dalai Lama

We must love one another or die
W. H. Auden

"The greatest single antidote to violence is conversation, speaking our fears, listening to the fears of others, and in that sharing of vulnerabilities, discovering a genesis of hope."
Chief Rabbi of Great Britain, Lord Jonathan Sacks

When you lose all sense of self
the bonds of a thousand chains will vanish.
Lose yourself completely,

Return to the root of the root of your Self.

Rumi

“What we speak becomes the house we live in.”

Hafez

Link your spirit to Love itself,
Open your heart to existence,
Choose Love as your spiritual journey
And you will never be disappointed in humans.
- Rumi "The Path of Love"

When you are strong and healthy,
You never think of sickness coming,
But it descends with sudden force
Like a stroke of lightning.
When involved in worldly things,
You never think of death's approach;
Quick it comes like thunder
Crashing round your head.
MILAREPA

As Buddha said: “What you are is what you have been, what you will be is what you do now.” Padmasambhava went further: “If you want to know your past life, look into your present condition; if you want to know your future life, look at your present actions.”

If we want there to be peace in the world, we have to be brave enough to soften what is rigid in our hearts, to find the soft spot and stay with it. We have to have that kind of courage and take that kind of responsibility. That's the true practice of peace." Pema Chödrön

If you find a path with no obstacles it probably doesn't lead anywhere. Frank a Clark

"Anger needs no training to grow. On the relative level, compassion requires training. Relative compassion is like an illusion, but a good illusion that causes other illusions to dissipate."
Yongey Mingyur Dorje Rinpoche

"The best form of security we can offer ourselves is to develop an open heart."

We don't need to look outside of the present moment to find inner peace and contentment; when experienced with awareness, everything becomes of a source of joy.
- Yongey Mingyur Rinpoche

To bring an end to suffering, we need to cut through dualistic habits of perception and the illusions that hold them in place—not by fighting or suppressing them, but by embracing and exploring them.

— Yongey Mingyur Rinpoche

“If we try too hard, meditation becomes difficult. But it is so easy. Meditation is resting in our own natural awareness.” Yongey Mingyur Rinpoche

Meditation is about learning to recognize our basic goodness in the immediacy of the present moment, and then nurturing this recognition until it seeps into the very core of our being.

— Mingyur Rinpoche

"Compassion becomes real when we recognize our shared humanity. Only when we know our own darkness well can we be present with the darkness of others."

Pema Chodron

"Fear is a natural reaction to moving closer to the truth." - Pema Chödrön

It's not enough to think you understand impermanence and then to forget about it. The real dharma practitioner is someone who contemplates impermanence many times throughout day. Only then do our fixations begin to loosen, our attachments begin to break. Only then do we finally begin to relax.

Chokyi Nyima Rinpoche

Coming or Going?

When we rub two sticks together that produces a fire that will eventually cease. However, the fire doesn't come from anywhere when it starts to burn the sticks, and it doesn't go anywhere when it dies out. Fire is empty of coming and going.

Similarly, ignorance--clinging to the belief in a self, the mental afflictions, or suffering--does not come from anywhere and does not go anywhere.

We can apply this to our dreams: whatever appears in dreams, be it happiness or suffering, does not come from anywhere and it does not go anywhere

All phenomena are empty of coming and going.

Khenpo Tsultrim Gyamtso Rinpoche, Sun of Wisdom, Shambhala Publications 2003, p. 66.

May the noble path of non-violence
Flourish in all the worlds there are
When beings meet and interact
May the connections they make be filled with love
And by this may auspiciousness
Light up the whole universe!

~ Khenpo Rinpoche

Through all of this auspiciousness
Wherever its light may be seen
With the love and the compassion
That make bodhicitta mind supreme
May this thought arise in everyone
“Other beings’ happiness is as important as my own”
And may excellent virtue and auspiciousness
Always increase, never diminish!

-KHENPO TSÜLTRIM GYAMTSO RINPOCHE

The presence of this life is like a single day.
The presence of the bardo is like tonight's dream.
The presence of rebirth will come as quickly as tomorrow
Deal with life's real meaning straight away.
--*Longchenpa*

The practice of mindfulness, of bringing the scattered mind home, and so of bringing the different aspects of our being into focus, is called Peacefully Remaining or Calm Abiding.

All the fragmented aspects of ourselves, which had been at war, settle and dissolve and become friends. In that settling we begin to understand ourselves more, and sometimes even have glimpses of the radiance of our fundamental nature. – Sogyal Rinpoche

"My starting point is the fundamental initial fact that each one of us is perforce linked by all the material, organic and psychic strands of his being to all that surrounds him."

Teilhard de Chardin from Writings in *Time of War*

MEDITATION AND MYSTICISM

From the practice of meditation, we can experience ourselves as what we are and who we are altogether. Sitting practice is a way of discovering ourselves. This approach is compatible with the mystical tradition within Christianity and other religions, where people rouse themselves in a particular moment to connect themselves with God. When there is the highest moment of being roused or turned on, your mind is open, on the spot. There is nothing happening; therefore everything happens. CTR

“Thousands of candles can be lit from a single candle, and the life of the candle will not be shortened. Happiness never decreases by being shared.” The Buddha

“In the sky, there is no distinction of east and west; people create distinctions out of their own minds and then believe them to be true.” The Buddha

“Even death is not to be feared by one who has lived wisely.” The Buddha

Ananda, the Buddha's long-time personal attendant and monk-disciple, asks Buddha: "Is it true what has been said, that good spiritual friends are fully half of the holy life?"

The Buddha replied, "No, Ananda, good spiritual friends are the whole of the holy life. Find refuge in the Sangha community."

Victory is not having to deal with an enemy at all.
It is the notion of no enemy.
The whole world is a friend.

Chögyam Trungpa Rinpoche

“Once you have the View, although the delusory perceptions of samsara may arise in your mind, you will be like the sky; when a rainbow appears in front of it, it’s not particularly flattered, and when the clouds appear it’s not particularly disappointed either.

Dilgo Khyentse Rinpoche

When distractions have been abandoned one can exert oneself in the practice. Through exertion it is possible to destroy confusion. When confusion falls away, enlightenment is attained.

- Tulku Urgyen Rinpoche

Human beings spend all their lives preparing, preparing, preparing.
Only to meet the next life unprepared.

DRAKPA GYALTSEN

“Compassion automatically invites you to relate with people because you no longer regard people as a drain on your energy.”

— Chogyam Trungpa

Love alone is capable of uniting living beings in such a way as to complete and fulfill them, for it alone takes them and joins them by what is deepest in themselves. All we need is to imagine our ability to love developing until it embraces the totality of men and the earth.

Teilhard de Chardin (1 May 1881 – 10 April 1955) was a French Jesuit priest trained as a paleontologist and a philosopher, and was present at the discovery of Peking Man.

“It is only with the heart that one can see rightly. What is essential is invisible to the eye.”

— Antoine de Saint-Exupéry, *The Little Prince*

From the *Velveteen Rabbit* by Margery Williams

"What is REAL?" asked the Rabbit one day, when they were lying side by side near the nursery fender, before Nana came to tidy the room. "Does it mean having things that buzz inside you and a stick-out handle?"

"Real isn't how you are made," said the Skin Horse. "It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real."

"Does it hurt?" asked the Rabbit.

"Sometimes," said the Skin Horse, for he was always truthful. "When you are Real you don't mind being hurt."

"Does it happen all at once, like being wound up," he asked, "or bit by bit?"

"It doesn't happen all at once," said the Skin Horse. "You become. It takes a long time. That's why it doesn't happen often to people who break easily, or have sharp edges, or who have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in your joints and very shabby. But these things don't matter at all, because once you are Real you can't be ugly, except to people who don't understand."

Padmasambhava - Tsogyal, when practicing the Dharma, you must first tame your own mind.

Yeshe Tsogyal - What does that mean?

Padmasambhava - You must extinguish the scorching flames of anger, cross the river of desire, crumble the mountain of pride, overcome the storm of envy and light the torch of discriminating knowledge in the darkness of ignorance.

Padmasambhava - These five poisons of anger, desire, pride, envy and delusion will ruin your being in samsara if you uninhibitedly indulge in them. Do not let them run wild. There is a danger

EMBRACING INTERDEPENDENCE

Interdependence is our reality, whether we accept it or not. In order to live productively within such a reality, it is better to acknowledge and work with interdependence, wholeheartedly and without resistance. This is where love and compassion come in. It is love that leads us to embrace our connectedness to others, and to participate willingly in the relations created by our interdependence. Love can melt away our defenses and our painful sense of separation. The warmth of friendship and love makes it easy for us to accept that our happiness is intimately linked to that of others. The more widely we are able to love others, the happier and more content we can feel within the relations of interdependence that are a natural part of our life. Love is possible in all our relationships because all people want happiness. No one wants to suffer. This is true of the people we love. It is also true of those we dislike. We are all absolutely identical in this respect. I think this universal wish for happiness is something we can easily grasp intellectually. When we learn to also feel and respect this in our heart, love naturally flourishes within us.

HH the 17th Karmapa

As Buddha said: "What you are is what you have been, what you will be is what you do now." Padmasambhava went further: "If you want to know your past life, look into your present condition; if you want to know your future life, look at your present actions

How sad it is that most of us only begin to appreciate our lives when we are on the point of dying. I often think of the words of the great Buddhist master Padmasambhava:

"Those who believe they have plenty of time get ready only at the time of death. Then they are ravaged by regret. But isn't it far too late?"

"As human beings, our greatness lies not so much in being able to remake the world as in being able to remake ourselves."

~ Mahatma Gandhi

A Selection of Prayers by Dudjom Rinpoche
Beneficial Words For The Mind

A peaceful and tamed mind is the sign of having listened to the teachings.
A decrease in emotion is the sign of genuine meditation.
A flexible mind, open-hearted toward all beings, is the sign of a real practitioner.
A serene mind is the sign of genuine realization.
Mind is the source of the Dharma.
If you tame your mind, you are a practitioner.
If you are a real practitioner, your mind is tamed.
When your mind is tamed, this is liberation.

As Dudjom Rinpoche says:

“Whatever perceptions arise, you should be like a little child going into a beautifully decorated temple; he looks, but grasping does not enter into his perception at all. You leave everything fresh, natural, vivid and unspoiled. When you leave each thing in its own state, then its shape doesn’t change, its color doesn’t fade and its glow does not disappear. Whatever appears is unstained by any grasping, so then all that you perceive arises as the naked wisdom of Rigpa, which is the indivisibility of luminosity and emptiness.”

It is hard to see one's own faults. `

So, pointing them out to oneself

Is a crucial instruction. HH Dudjom Rinpoche

"I am fully real if my own heart says yes to everyone." Thomas Merton

The presence of this life is like a single day. The presence of the bardo is like tonight's dream. The presence of rebirth will come as quickly as tomorrow-- Deal with life's real meaning straight away.

--*Longchenpa*

May bodhichitta, precious and sublime,
Arise where it has not come to be.
And where it has arisen, may it not decline
But grow and flourish ever more and more.
Longchenpa

Let the flower of compassion bloom
In the soil of kindness.
Tend it with the pure water of equanimity
In the cool shade of joy.

~ Longchenpa, *Kindly Bent to Ease Us*

TAMING THE GORILLA

Without taming yourself, you cannot train yourself. You are somewhat wild and untamable, so we have to catch you and put you in a zoo, like a wild gorilla. Traditionally, this particular zoo is known as monasticism. Actually we do not catch the gorilla, but it walks into our trap. Once it is caught, the best thing to do is to educate and civilize that gorilla. *Shamatha* or mindfulness practice actually tames that gorilla; it creates an environment of discipline.

“Introduction” in *The Profound Treasury of the Ocean of Dharma, Volume Three: The Tantric Path of Indestructible Wakefulness*, page 9.

All self-centered thoughts limit our vast mind. When we have no thought of achievement, no thought of self, we are true beginners. Then we can really learn something. The beginner’s mind is the mind of compassion. When our mind is compassionate, it is boundless. ~ Suzuki Roshi

Grasping is the source of all our problems. Since impermanence to us spells anguish, we grasp on to things desperately, even though all things change. We are terrified of letting go, terrified, in fact, of living at all, *since learning to live is learning to let go*. And this is the tragedy and the irony of our struggle to hold on: Not only is it impossible, but it brings us the very pain we are seeking to avoid.

The intention behind grasping may not in itself be bad; there’s nothing wrong with the desire to be happy, but what we try to grasp on to is by nature ungraspable. Sogyal Rinpoche

“Compassion is not a relationship between the healer and the wounded. It’s a relationship between equals...it becomes real when we recognize our shared humanity.”

Pema Chodron

Whatever we have done with our lives makes us what we are when we die. And everything, absolutely everything, counts.

Sogyal Rinpoche

THE ESSENTIAL NATURE OF MIND

No words can describe it
No example can point to it
Samsara does not make it

Nirvana does not make it better
It has never been born
It has never ceased
It has never been liberated
It has never been deluded
It has never existed
It has never been nonexistent
t It has no limits at all
It does not fall into any kind of category.

Dudjom Rinpoche

ONE INTENTION

Whatever you are doing, take the attitude of wanting it directly or indirectly to benefit others. Take the attitude of wanting it to increase your experience of kinship with your fellow beings.

Pema Chödrön

The nature of everything is illusory and ephemeral,
Those with dualistic perception regard suffering as happiness,
Like they who lick the honey from a razor's edge.
How pitiful are they who cling strongly to concrete reality:
Turn your attention within, my heart friends.

Nyoshul Khen Rinpoche

What we are today comes from our thoughts of yesterday,
and our present thoughts build our life of tomorrow:
Our life is the creation of our mind.
—Buddha

The towns and countryside that the traveller sees through a train window do not slow down the train, nor does the train affect them. Neither disturbs the other. This is how you should see the thoughts that pass through your mind when you meditate.

HH Khyentse Rinpoche

Since everything is but an apparition, Perfect in being what it is, Having
nothing to do with good or bad, Acceptance or rejection
You might as well burst out laughing!

Longchenpa

"Life is fragile, like a dewdrop poised on the tip of a blade of grass, ready to be carried away by the first breath of morning breeze. It is not enough just to have a sincere desire to practice the Dharma and the intention to begin soon. Do not just passively wait for the

wind of death to carry away your plans before you have gotten around to them. As soon as the idea of practicing comes to you, do it without hesitation."

~Dilgo Khyentse Rinpoche

FACING OURSELVES

One of the main obstacles to fearlessness is our habitual patterns. Ordinarily, we don't let ourselves experience ourselves fully. That is to say, we have a fear of facing ourselves. Experiencing the innermost core of their existence is embarrassing to a lot of people. We cannot do that. We have to be honest with ourselves. We have to see our gut, our most undesirable parts. We have to see that. That is the basis of conquering fear. We have to face our fear; we have to look at it, study it, work with it, and practice meditation with it.

Trungpa Rinpoche

Rest in natural great peace
This exhausted mind
Beaten helpless by karma and neurotic thought,
Like the relentless fury of the pounding waves
In the infinite ocean of samsara.
Rest in natural great peace.

Nyoshul Khen Rinpoche

If all we know of mind is the aspect of mind that dissolves when we die, we will be left with no idea of what continues, no knowledge of the new dimension of the deeper reality of the nature of mind. So it is vital for us all to familiarize ourselves with the nature of mind while we are still alive. Only then will we be prepared for the time when it reveals itself spontaneously and powerfully at the moment of death; be able to recognize it "as naturally," the teachings say, "as a child running into its mother's lap"; and by remaining in that state, finally be liberated.

Sogyal Rinpoche

The Buddha's teachings have been handed down from generation to generation, so that right now, right here, we have that information and experience. We can practice the path of meditation in the same way and style as the Buddha and our lineage ancestors. We have the transmission of the way to practice in order to overcome anxiety, deception, and neurosis. We have it and we can do it.

Trungpa Rinpoche

THE SACREDNESS OF MEDITATION

When a person sits and meditates, it is a special situation, a sacred act. In meditation, even the most impure, crude, or confused thoughts are regarded as sacred. You may fall

asleep on your cushion or feel that you have not actually meditated at all. Even daydreams on the cushion are important. You should have the attitude that you are involved with a system and a tradition that is valid and has its roots in solid thinking. Meditation is a definite approach, an extremely valid thing to do.

Trungpa Rinpoche

“There is no need for temples; no need for complicated philosophy. Our own brain, our own heart is our temple; my philosophy is kindness.”

The Dalai Lama

Always recognize the dreamlike qualities of life and reduce attachment and aversion. Practice good-heartedness toward all beings. Be loving and compassionate, no matter what others do to you. What they will do will not matter so much when you see it as a dream. The trick is to have positive intention during the dream. This is the essential point. This is true spirituality.

Chakdud Tulku Rinpoche

Remember the clear light, the pure clear white light from which everything in the universe comes, to which everything in the universe returns; the original nature of your own mind. The natural state of the universe unmanifest. Let go into the clear light, trust it, merge with it. It is your own true nature, it is home.

-Tibetan Book of the Dead

“Everyone is homesick because our true home is inside us, and until we recognize that, we will long for comfort outside ourselves. The issue is whether we set out for home on the right or wrong path. Taking refuge connects us to the right path.”

Saljay Rinpoche – Mingyur Rinpoche’s 3 year retreat master

Mahatma Gandhi said, “An eye for an eye makes the whole world blind.”

Renunciation has both sadness and joy in it: sadness because you realize the futility of your old ways, and joy because of the greater vision that begins to unfold when you are able to let go of them. This is no ordinary joy. It is a joy that gives birth to a new and profound strength, a confidence, an abiding inspiration that comes from the realization that you are not condemned to your habits, that you can indeed emerge from them, that you can change, and grow more and more free.

Sogyal Rinpoche

THE ABSENCE OF AGGRESSION

When we reach the state of nonaggression, it is not that we cease to perceive anything, but we begin to perceive in a particular way. With the absence of aggression, there is further clarity, because nothing is based on anxiety and nothing is based on ideas or ideals of any kind. Instead, we are beginning to see things without making any demands. We are no longer trying to buy or sell anything to anybody. It is a direct and very personal experience.

Trungpa Rinpoche

There's no greater foolishness than to spend one's lifetime acknowledging that one is deluded and yet doing nothing whatsoever about it.

- Chökyi Nyima Rinpoche, "Renunciation"

What can we gain by sailing to the moon if we are not able to cross the abyss that separates us from ourselves? This is the most important of all voyages of discovery, and without it, all the rest are not only useless, but disastrous.

Thomas Merton

If your mind is empty, it is always ready for anything; it is open to everything. In the beginner's mind there are many possibilities, in the expert's mind there are few.

Suzuki-Roshi

Buddha recognized that ignorance of our true nature is the root of all the torment of samsara, and the root of ignorance itself is the mind's habitual tendency to distraction.

To end the mind's distraction would be to end samsara itself; the key to this, he realized, is to *bring the mind home* to its true nature, through the practice of meditation.

Sogyal Rinpoche

ACCEPTING OURSELVES

We are very critical of ourselves, to the point where we are even our own enemies. Meditation is a way of making up that quarrel, of accepting ourselves, making friends with ourselves. We find that we are not as bad as we have been told we are.

Trungpa Rinpoche

All Sense Objects Are Like Rainbows

All sense objects are like rainbows that, though beautiful and desirable, are mere appearances that lack essence. If we believe otherwise, our desire to cling to a desirable object will increase, and our suffering will grow in equal measure. Once the object is understood to be empty of essence, it can be enjoyed without clinging, without suffering. What is there to give up?

Khenpo Tsultrim Gyamtso Rinpoche, commentary on *The 37 Practices of a Bodhisattva* by Ngulchu Thogme, 1993

"A crystal takes on the color of the cloth upon which it is placed, whether white, yellow, red, or black. Likewise, the people you spend your time with, whether their influence is good or bad, will make a huge difference to the direction your life and practice take.

Spending your time with true spiritual friends will fill you with love for all beings and help you to see how negative attachment and hatred are. Being with such friends, and following their example, will naturally imbue you with their good qualities, just as all the birds flying around a golden mountain are bathed in its golden radiance.

HH Dilgo Khyentse Rinpoche

"The ego is really just a fabrication of thought, and when you realize that both the object grasped and the mind that grasps are void, it is easy to see that others are not different from yourself."

-- Dilgo Khyentse Rinpoche

The towns and countryside that the traveller sees through a train window do not slow down the train, nor does the train affect them. Neither disturbs the other. This is how you should see the thoughts that pass through your mind when you meditate.

HH Khyentse Rinpoche

"Incense, flowers and lamps are not the best offerings to the Buddha. The most beautiful gift to the Buddha is good done for beings." –

Shabkar from " Rainbows Appear " Tibetan Poems of Shabkar

“Be free of attachment and aversion. Keep your mind pure. And unite your mind with Buddha.”

Jamyang Khyentse

The world is not divided between black and white or Christian and Muslim, but between those who would live together as brothers and those who would perish together as fools.

Martin Luther King

Our scientific power has outrun our spiritual power. We have guided missiles and misguided men.

Martin Luther King

Even though thoughts and emotions come and go, the mind's natural clarity is never disturbed or interrupted.

Mingyur Rinpoche

Clarity is part of the mind from the beginning, a natural awareness. Just acknowledge it, simply notice that you're aware.

Mingyur Rinpoche

All the qualities of your natural mind – peace, openness, relaxation, and clarity – are present in your mind just as it is.

Mingyur Rinpoche

Instead of struggling against the force of confusion, we could meet it and relax. When we do that, we gradually discover that clarity is always there. In the middle of the worst scenario of the worst person in the world, in the middle of all the heavy dialogue with ourselves, open space is always there.

Pema Chödrön

Your work is your meditation's friend,
Focus on your work and meditate like this:
While you're working, settle down in your own
basic nature,
Uncontrived, relaxed,
Know that memories are self-liberated,
Know that thoughts are free all by themselves.

Khenpo Tsultrim Gyamtso Rinpoche, 2009

Someone who knows that everything is mind is able to use
whatever appears as a resource

Milarepa

“The expectations you bring to meditation practice are often the greatest obstacles you will encounter.” Mingyur Rinpoche from *The Joy of Living*, pg.214

The best rule is to spend less time meditating than you think you can . . . leaves yourself wanting more.” Mingyur Rinpoche from *The Joy of Living*, pg.198

In today's highly interdependent world, individuals and nations can no longer resolve many of their problems by themselves. We need one another. We must therefore develop a sense of universal responsibility . . . It is our collective and individual responsibility to protect and nurture the global family, to support its weaker members, and to preserve and tend to the environment in which we all live.

The Dalai Lama

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HH Khyentse Rinpoche

"Life is fragile, like a dewdrop poised on the tip of a blade of grass, ready to be carried away by the first breath of morning breeze. It is not enough just to have a sincere desire to practice the Dharma and the intention to begin soon. Do not just passively wait for the wind of death to carry away your plans before you have gotten around to them. As soon as the idea of practicing comes to you, do it without hesitation."

~Dilgo Khyentse Rinpoche

Clarity, like emptiness, is infinite: it has no limits, no starting point and no end. The more deeply we examine our minds, the less possible it becomes to find a clear distinction between where our own mind ends and other's begin. As this begins to happen, the sense of difference between "self" and "other" gives way to a gentler and more fluid sense of identification with other beings and with the world around us.

Mingyur Rinpoche

All the qualities of your natural mind – peace, openness, relaxation, and clarity – are present in your mind just as it is.

Mingyur Rinpoche

ENJOYING THE CHAOS

Working with conflict is precisely the idea of walking on the spiritual path. The path is a wild, winding mountain road with all kinds of curves; there are wild animals, attacks by bandits, all kinds of situations cropping up. As far as the occupation of our mind is concerned, the chaos of the path is the fun.

Trungpa Rinpoche

READING THE MESSAGES IN OUR LIVES

Vajrayana or tantric Buddhism involves learning to work with the cosmic message, the basic message in our life situation. What we live, where we live, how we live—all these living situations also have a basic message that we can read, that we can work with. If you are speeding, you get a ticket. If you are driving too slow, you get a honk from behind. If you don't pay your telephone bill, the telephone will be disconnected. There is always some message, constantly happening. From this point of view, vajrayana means openness to the messages that are coming across to us: acknowledging them, respecting them, appreciating their basic buddha natures.

Trungpa Rinpoche

THREE OBJECTS, THREE POISONS, AND THREE SEEDS OF VIRTUE

The three objects are: friends, enemies, and neutrals. The three poisons are: craving, aversion, and indifference. When you feel craving, you own it fully and wish that all beings could be free of it. When you feel aggression or indifference you do the same. In this way what usually causes suffering—what poisons us and others—becomes a seed of compassion and loving-kindness, a seed of virtue.

Pema Chodron

“Those who believe they have plenty of time get ready only at the time of death. Then they are ravaged by regret. But isn't it far too late?”

Padmasambhava

Tsoknyi Rinpoche from - Carefree Dignity page 216:

This true mindfulness is the single sufficient king. We can also call that equanimity, the meditation state. Equanimity literally means 'placing evenly.' What is placed evenly? It is rigpa, awareness. Placing rigpa in evenness means leaving it alone. It's not placing it as being aware of something other. Just leave your awareness as it is, alone. It's not a sense of nowness; nor is it a sense of the past or the future. Rather it is something which embraces past, present and future, which embraces the nowness but is not the nowness itself.

The Joy that isn't shared, I've heard, dies young.

"Welcome Morning" by Anne Sexton

Planning for the future is like going fishing in a dry gulch; Nothing ever works out as you wanted, so give up all your schemes and ambitions. If you have got to think about something— Make it the uncertainty of the hour of your death.

Gyalsé Rinpoche

"Simply let experience take place very freely, so that your open heart is suffused with the tenderness of true compassion."

Tsoknyi Rinpoche III

DON'T ASSUME THE POSTURE OF A WILTED FLOWER

When you slouch, you are trying to hide your heart, protecting it by slumping over. But when you sit upright but relaxed in the posture of meditation, your heart is naked. Your entire being is exposed—to yourself, first of all, but to others as well. Through the practice of sitting still and following your breath as it goes out and dissolves, you are connecting with your heart. By simply letting yourself be, as you are, you develop genuine sympathy towards yourself. When you sit erect, you proclaim to yourself and to the rest of the world that you are going to be a warrior, a fully human being.

AWAKEN THE GENUINE HEART OF SADNESS

Awakened heart comes from being willing to face your state of mind. The sitting practice of meditation is a means to awaken this within you. When you awaken your heart, to your surprise, you find that it is empty. If you search for awakened heart, if you put your hand through your rib cage and feel for your heart, there is nothing there—except for tenderness. You feel sore and soft, and if you open your eyes to the world, you feel tremendous sadness. It is not the sadness of feeling sorry for yourself or feeling deprived. It is a natural situation of fullness. The genuine heart of sadness comes from this feeling that your nonexistent heart is full. Your experience is so raw, tender, and personal that even if a tiny mosquito lands on you, you feel its touch. Trungpa Rinpoche

Whatever meditation method you use, drop it, or simply let it dissolve on its own, when you find that you have arrived naturally at a state of alert, expansive, and vibrant peace. Then remain there quietly, undistracted, without necessarily using any particular method. The method has already achieved its purpose. However, if you do stray or become distracted, then return to whatever technique is most appropriate to call you back.

Sogyal Rinpoche

Theism is a deep-seated conviction that there is some hand to hold. If we just do the right things someone will appreciate us and take care of us. It means thinking that there is always going to be a babysitter available when we need on. We all are inclined to abdicate our responsibilities and delegate our authority to something outside ourselves. Non-theism is relaxing with the ambiguity and uncertainty of the present moment without reaching for anything to protect ourselves. Pema Chödrön

EGO IS A FILTER

In Buddhist psychology, ego is seen as a kind of filter, a network through which energy is constantly being channeled and manipulated rather than being able to flow freely in unrestricted space. It is not a solid entity but a moment-to-moment process of birth, evolution, and death.

Trungpa Rinpoche

All beings have lived and died and been reborn countless times. Over and over again they have experienced the indescribable Clear Light. But because they are obscured by the darkness of ignorance, they wander endlessly in a limitless samsara.

PADMASAMBHAVA

Open, Spacious and Relaxed

If we can see that things are not truly real -- that they are mere appearances whose true nature is beyond all concepts of what it might be -- then our experience of both good and bad events in life will be open, spacious, and relaxed.

From Khenpo Tsültrim Gyamtso Rinpoche's

The Sun of Wisdom, Teachings on the Noble Nagarjuna's Fundamental Wisdom of the Middle Way, page xvi. Translated by Ari Goldfield

When you are strong and healthy,
You never think of sickness coming,
But it descends with sudden force
Like a stroke of lightning.

When involved in worldly things,
You never think of death's approach;
Quick it comes like thunder
Crashing round your head.

Milarepa

THE MEANING OF EMPTINESS

"Emptiness" is a rough translation of the Sanskrit term *shunyata* and the Tibetan term *tongpa-nyi*. The basic meaning of the Sanskrit word *shunya* is "zero," while the Tibetan word *tongpa* means "empty"—not in the sense of a vacuum or a void, but rather in the sense that the basis of experience is beyond our ability to perceive with our senses and or to capture in a nice, tidy concept. Maybe a better understanding of the deep sense of the word may be "inconceivable" or "unnameable." So when Buddhists talk about emptiness as the basis of our being, we don't mean that who or what we are is nothing, a zero, a point of view that can give way to a kind of cynicism. The actual teachings on emptiness imply an infinitely open space that allows for anything to appear, change, disappear, and reappear. The basic meaning of emptiness, in other words, is openness, or potential. At the basic level of our being, we are "empty" of definable characteristics.

Tsoknyi Rinpoche from *The Best Buddhist Writing 2013*, pages 120-121.

"When there's a disappointment, I don't know if it's the end of the story. It may just be the beginning of a great adventure."
Pema Chödrön

OPENNESS IS LIKE THE WIND

Basic wakefulness, natural openness, is always available. This openness is not something that needs to be manufactured. When we pause, when we touch the energy of the moment, when we slow down and allow a gap, self-existing openness comes to us. It does not require a particular effort. It is available anytime. As Chögyam Trungpa once remarked, "Openness is like the wind. If you open your doors and windows, it is bound to come in."

Pema Chodron

The problem is not that we are bombarded by demands, the problem is that we are speeding so much that we think that we are being bombarded by things.

Chögyam Trungpa Rinpoche

Look. This is your world! You can't not look. There is no other world. This is your world; it is your feast. You inherited this; you inherited these eyeballs; you inherited this world of color. Look at the greatness of the whole thing. Look! Don't hesitate - look! Open your eyes. Don't blink, and look, look - look further.

Chogyam Trungpa

Referring to the example of Milarepa:

It teaches that without suffering, without adversities, without challenges, we would probably not wake up to our inherent basic wisdom. However, the difference between wisdom and ignorance is how we make adverse circumstances our best friend.

Khandro Rinpoche Bodhi Magazine, Vol. 9, pg. 74

If we have no peace it is because we have forgotten
that we belong to each other. ~ Mother Teresa

Since pure awareness of nowness is the real buddha,
In openness and contentment
I found the Lama in my heart.

Dudjum Rinpoche

Ho! Mesmerized by the sheer variety of perceptions, which are like the illusory
reflections of the moon in water,

Beings wander endlessly astray in samsara's vicious cycle.

In order that they may find comfort and ease in the luminosity

and all-pervading space of the true nature of their minds,

I generate the immeasurable love, compassion, joy and equanimity of the awakened mind, the heart of Bodhicitta.

JIKMÉ LINGPA

Because your mind in its natural state is infinite, the brilliant light of your own awareness shines everywhere, at all times. It sees all things, knows all things, and understands all things."

Mingyur Rinpoche

By nature, the essence of our mind is total peace.
Therefore, we can find true peace of mind
through meditation.

Mingyur Rinpoche

The Buddha said that all sentient beings possess Buddha Nature. Because of that we have this natural purity, peacefulness and power. We can rest the mind naturally because we are already in possession of these qualities. If one can rest the mind naturally that's the best meditation. Non-meditation is the supreme meditation.

Mingyur Rinpoche

To diminish grasping at appearances as if they have a real essence, watch all things as if they were reflections in a mirror.

Mingyur Rinpoche

"Meditation is really quite simple. All we have to do is embrace each experience with awareness and open our hearts fully to the present moment. When we are completely at ease with our own being, the ripples of awareness naturally spread out in all directions, touching the lives of everyone we meet."

-Yongey Mingyur Rinpoche

Even though thoughts and emotions come and go, the mind's natural clarity is never disturbed or interrupted.

Mingyur Rinpoche

All the qualities of your natural mind – peace, openness, relaxation, and clarity – are present in your mind just as it is.

Mingyur Rinpoche

"The best form of security we can offer ourselves is to develop an open heart."
Mingyur Rinpoche

Forgiveness is not an occasional act; it is a permanent attitude
Martin Luther King

When compassion develops we see that all life is the same,
And that every single being wishes to be happy.

Kalu Rinpoche. The Dharma That Illuminates All Beings Impartially Like the Light of
the Sun and the Moon

One with compassion is kind even when angry,
One without compassion will kill even as he smiles.
For one with compassion, even his enemies will turn into friends,
Without compassion, even his friends turn into enemies.

Shabkar Tsokdruk Rangdrol 1781-1851

REGARD ALL DHARMAS AS DREAMS

This slogan is an expression of compassion and openness. It means that whatever you experience in your life—pain, pleasure, happiness, sadness, grossness, refinement, sophistication, crudeness, heat, cold, or whatever—is purely memory. The actual discipline or practice of the bodhisattva tradition is to regard whatever occurs as a phantom. Nothing ever happens. But because nothing happens, everything happens. That “nothing happening” is the experience of openness, and that percolation is the experience of compassion.

Chögyam Trungpa Rinpoche

“Once you have the View, although the delusory perceptions of samsara may arise in your mind, you will be like the sky; when a rainbow appears in front of it, it’s not particularly flattered, and when the clouds appear it’s not particularly disappointed either. There is a deep sense of contentment. You chuckle from inside as you see the facade of samsara and nirvana; the View will keep you constantly amused, with a little inner smile bubbling away all the time.”

DILGO KHYENTSE RINPOCHE

WE ALL HAVE GOODNESS

The realization of the nature of the mind is not something we can find by searching for it from afar. It is present within the essence of the mind itself. If we do not alter or change that in any way, that is enough. It is not as if we were lacking something before, so we

need to make something new through our meditation. It is not as if we are bad and have to go through all sorts of efforts to make ourselves good. Goodness is something we all have. It has always been with us, but we have just not looked for it or seen it yet, so we have become confused. Therefore all we need to do is to just rest within it without changing it. We see where it stays and rest there, so we are like a *kusulu*. This means that we rest free and easy with nothing to do, very simply. We do not need to think that we are making something good or that we need to meditate properly. It is enough just to know what we already have.

Thrangu Rinpoche, from Vivid Awareness

And the end of all our exploring
Will be to arrive where we started
And know the place for the first time. – T.S Eliot, *Little Gidding*

ORDINARY DISTRACTIONS ARE A WASTE

If there is one constant tendency of our fickle and ever-changing minds, it is our strong predilection for ordinary distractions. Until we learn to master our thoughts and attain true stability of mind, our commitment is bound to be hesitant, and we run the risk of being distracted by activities with little true meaning, wasting our life and the precious opportunities for the Dharma it has brought us. To postpone the practice of Dharma until tomorrow is tantamount to postponing it till we die.

HH Dilgo Khyentse Rinpoche

Human beings spend all their lives preparing, preparing, preparing. . . .
Only to meet the next life unprepared. Drakpa Gyaltsen

“The Greek for sin means to miss the target. Sin is what turns consciousness away from truth. Being the consequence of illusion and selfishness, sin includes its own punishment. God doesn’t do the punishing.” -The Monk and the Philosopher, #271

Laurence Freeman Benedictine monk

Reminding us why we need this -

It is hard to see one's own faults. `
So, pointing them out to oneself
Is a crucial instruction. HH Dudjom Rinpoche

“The best spiritual friend is the one who shows your hidden faults.”
Atisa in The Words of My Perfect Teacher

“The ultimate definition of bravery is not being afraid of who you are,” ~ Chögyam Trungpa.

Everything reverts back to being genuine. Whenever there's a gap, the only way to be a warrior is to refer back to the genuineness, which is somewhat raw and so tender and painful. That is the saving grace or the safety precaution, so that the warrior never goes astray and never grows a thick skin.

Chögyam Trungpa

Meditation is about learning to recognize our basic goodness in the immediacy of the present moment, and then nurturing this recognition until it seeps into the very core of our being.

Mingyur Rinpoche

“Sometimes, if you stand on the bottom rail of a bridge and lean over to watch the river slipping slowly away beneath you, you will suddenly know everything there is to be known.”

Winnie-The-Pooh

RIGHT ON THE DOT

In postmeditation practice, after you meditate, being right on the dot means to be present every waking moment. Whatever you are doing, you should be in contact with reality as much as you can. You could be right on the dot while taking a shower. You could communicate with the sights, sounds, feelings, and temperatures around you.

Trungpa Rinpoche

Buddha reminded us in the *Four Reliances*:

Rely on the message of the teacher, not on his personality;

Rely on the meaning, not just on the words;

Rely on the real meaning, not on the provisional one;

Rely on your wisdom mind, not on your ordinary, judgmental mind.

Grasping is the source of all our problems. Since impermanence to us spells anguish, we grasp on to things desperately, even though all things change. We are terrified of letting go, terrified, in fact, of living at all, *since learning to live is learning to let go*. And this is the tragedy and the irony of our struggle to hold on: Not only is it impossible, but it brings us the very pain we are seeking to avoid.

Sogyal Rinpoche

PANORAMIC AWARENESS IS ALWAYS THERE

Often there is a perceived conflict between our ordinary life and sitting meditation. That comes from the inability to perceive the background of panoramic awareness that is present in our daily life. There is always an undercurrent of panoramic awareness that acts as guidance and is the source and inspiration for being skillful in daily life. There

should be some acknowledgment that the space of awareness is there, just a fraction of a second of acknowledgment.

Chögyam Trungpa Rinpoche

I was doing an interview with Dzigar Kongtrul Rinpoche recently, and I asked him the question: "Rinpoche, you have been living in the west for some time now, and you know western people well. What do you think is the most important advise you could give to a western dharma practitioner?"

And he said "I think the most important thing that western dharma practitioners need to understand is guiltlessness."

I said "guiltlessness?"

He said "Yes. You have to understand that even though you make a lot of mistakes and you mess up in all kinds of ways, all of that is impermanent and shifting and changing and temporary. But fundamentally, your mind and heart are not guilty. They are innocent."

Pema Chödrön

The goal of every act is happiness itself.
Though even with great wealth, it's rarely found
So take your pleasure in the qualities of others
Let them be a heartfelt joy to you.

Shantideva, The Way of the Bodhisattva, v. 5.77

Continuous Practice

Not to know the equality of appearance emptiness
And get attached to appearances alone is delusion
But to get attached to emptiness alone is delusion too
If you know the equality of appearance emptiness
There's no need to get caught up in or give up phenomena
Those appearances and emptiness
What you must do is to rest in the spaciousness
Of the equality of appearance emptiness

Composed by Dechen Rangdrol, Khenpo Rinpoche

To the degree that we look clearly and compassionately at ourselves, we feel confident and fearless about looking into someone else's eyes. ” — Pema Chödrön

"The entire body of Buddhist teachings that was developed in Tibet remains intact to the present day. Its foundation has not been undermined, nor has its pinnacle been destroyed.

We think of our tradition of Buddhism as a gift we have to offer the world. And all that we, the teachers of the Tibetan Buddhist tradition, would ask is that you accept our offering, enjoy it, make use of it, and benefit from it."

Nyoshul Khen Rinpoche

The Empty Nature of Thoughts

Just as clouds form, last for a while, and then dissolve back into the empty sky, so deluded thoughts arise, remain for a while, and then vanish into the emptiness of mind; in reality nothing at all has happened.

Dilgo Khyentse Rinpoche

"If a hundred people sleep and dream, each of them will experience a different world in his dream. Everyone's dream might be said to be true, but it would be meaningless to ascertain that only one person's dream was the true world and all others were fallacies. There is truth for each perceiver according to the karmic patterns conditioning his perceptions."

Kalu Rinpoche

When compassion develops we see that all life is the same,
And that every single being wishes to be happy.

Kalu Rinpoche. *The Dharma That Illuminates All Beings Impartially Like the Light of the Sun and the Moon*

It is important to see that the main point of any spiritual practice is to step out of the bureaucracy of ego. This means stepping out of ego's constant desire for higher, more spiritual, more transcendental versions of knowledge, religion, virtue, judgment, comfort or whatever it is that the particular ego is seeking. One must step out of spiritual materialism.

Cutting Through Spiritual Materialism, p. 15.

As a Buddhist, I view death as a normal process, a reality that I accept will occur as long as I remain in this earthly existence. Knowing that I cannot escape it, I see no point in worrying about it. I tend to think of death as being like changing your clothes when they are old and worn out, rather than as some final end. Yet death is unpredictable: We do not know when or how it will take place. So it is only sensible to take certain precautions before it actually happens.

The Dalai Lama

BEGINNING WITH WHAT WE ARE ALREADY

People have difficulty beginning a spiritual practice because they put a lot of energy into looking for the best and easiest way to get into it. We might have to change our attitude and give up looking for the best or easiest way. Actually, there is no choice. Whatever approach we take, we will have to deal with what we are already. We have to look at who we are.

Chögyam Trungpa's "The Four Foundations of Mindfulness" in *A Beginner's Guide to Meditation: Practical Advice and Inspiration from Contemporary Buddhist Teachers*, page 37

COMPASSION IS BEING WHAT YOU ARE

With genuine love and compassion, you just be what you are. If you can be what you are, external situations will become as they are, automatically. Then you can communicate directly and accurately. This is a balanced way of openness and communication, which automatically allows tremendous space, room for creative development, space in which to dance and exchange. The fundamental characteristic of true compassion is pure and fearless openness without territorial limitations

"Prajna and Compassion" in *Cutting Through Spiritual Materialism* by Chögyam Trungpa, pages 249-250

I know of no other single thing so conducive to misery
as this uncultivated, untrained mind.
I know of no other single thing so conducive to well-being
as this cultivated and well-trained mind.

The Buddha

BITTERSWEET WORLD

We have created a world that is bittersweet. Things are amusing but, at the same time, not so amusing. Sometimes things seem terribly funny but, on the other hand, terribly sad. Life has the quality of a game that has trapped us. The setup of mind has created the whole thing—the realm of duality, which is ego. In meditation we work on this creator of duality rather than on the creation. That is beginning at the beginning.

Chögyam Trungpa Rinpoche

The nature of everything is illusory and ephemeral,
Those with dualistic perception regard suffering as happiness,
Like they who lick the honey from a razor's edge.
How pitiful are they who cling strongly to concrete reality:
Turn your attention within, my heart friends.

Nyoshul Khen Rinpoche

OPEN SECRET

This whole world is mind's world. By meditating we are dealing with the very mind that devised our eyeglasses and put the lenses in the rims. So this is a living world, mind's world. When we realize this, working with mind is no longer a remote or mysterious thing to do. It is no longer dealing with something that is hidden or somewhere else. Mind is right here. Mind is hanging out in the world. It is an open secret.

Chögyam Trungpa Rinpoche

No Life Guarantee ~ Patrul Rinpoche

Breathing gently, people enjoy their slumber. But between one breath and the next there is no guarantee that death will not slip in. To wake up in good health is an event which truly deserves to be considered miraculous, yet we take it completely for granted.

Patrul Rinpoche

*The three realms of existence are like a cloud in autumn:
The birth and the death of beings is like a dancer's movement;
A being's life is like a waterfall,
Like a flash of lightning in the sky;
It never stops even for a single moment and once it starts,
It goes inevitably to its conclusion.*

The Buddha

If one knows that everything is impermanent, one does not grasp, and if one does not grasp, one will not think in terms of having or lacking, and therefore one lives fully.

Dzongsar Khyentse Rinpoche

Life doesn't stay in place, even for just a moment.

Gampopa

Forever in Flux ~ Pema Chödrön

As human beings we share a tendency to scramble for certainty whenever we realize that everything around us is in flux. In difficult times the stress of trying to find solid ground — something predictable to stand on — seems to intensify. But in truth, the very nature of our existence is forever in flux. Everything keeps changing, whether we're aware of it or not.

Pema Chödrön

All that I possess and use
Is like the fleeting vision of a dream.
It fades into the realms of memory;
And fading, will be seen no more.

Shantideva

The realization of impermanence is paradoxically the only thing we can hold on to, perhaps our only lasting possession. It is like the sky, or the earth. No matter how much everything around us may change or collapse, they endure.

Sogyal Rinpoche

Never forget how swiftly this life will be over,
like a flash of summer lightning or the wave of a hand.
Now that you have the opportunity to practice dharma,
do not waste a single moment on anything else.

Dilgo Khyentse Rinpoche

Whatever is born is impermanent and is bound to die.
Whatever is stored up is impermanent and is bound to run out.
Whatever comes together is impermanent and is bound to come apart.
Whatever is built is impermanent and is bound to collapse.
Whatever rises up is impermanent and is bound to fall down.
So also, friendship and enmity, fortune and sorrow, good and evil, all the thoughts that
run through your mind – everything is always changing.

Patrul Rinpoche

In the midst of clouds of impermanence and illusion
dances the lightening of life.
Can you say you won't die tomorrow?
Practice the dharma.

Dilgo Khyentse Rinpoche

Yes, Kalamas, it is proper that you have doubt, that you have perplexity, for a doubt has arisen in a matter which is doubtful. Now, look you Kalamas, do not be led by reports, or tradition, or hearsay. Be not led by the authority of religious texts, nor by mere logic or inference, nor by considering appearances, nor by the delight in speculative opinions, nor by seeming possibilities, nor by the idea: 'this is our teacher'. But, O Kalamas, when, you know for yourselves that certain things are unwholesome (akusala), and wrong, and bad, then give them up . . . And when you know for yourselves that certain things are wholesome (kusala) and good, then accept them and follow them.

– Buddha (Kalama Sutta)

Hatred never ceases by hatred
But by love alone is healed.
This is an ancient and eternal law.
The Buddha

"When we try to pick out anything by itself, we find it hitched to everything else in the Universe." - John Muir

TRUE COMPASSION

When you develop an open and carefree state of being, that is to say, non-dualistic, non-security-oriented, then the understanding of basic warmth arises. You are no longer involved with the conscious kindness of a pious and deliberate scene. You are able to give an open welcome since you have no territory of your own to preserve. The more you welcome others, the freer you become.

The Glossary in *Mudra: Early Poems and Songs* by Chögyam Trungpa, page 97

“Walking the spiritual path properly is a very subtle process; it is not something to jump into naively. There are numerous sidetracks which leads to a distorted, ego-centered version of spirituality; we can deceive ourselves into thinking we are developing spiritually when instead we are strengthening our egocentricity through spiritual techniques. This fundamental distortion may be referred to as spiritual materialism”

Chogyam Trungpa Rinpoche

Spirituality is completely ordinary. Though we may speak of it as extraordinary, it is the most ordinary thing of all. Spirituality is simply a means of arousing one's spirit, of developing a kind of spiritedness. Through that we begin to have greater contact with reality. If we open our eyes, if we open our minds, if we open our hearts, we will find that this world is a magical place. It is magical not because it tricks us or changes unexpectedly into something else, but because it can BE so vividly and brilliantly.

Chogyam Trungpa Rinpoche

We cannot hope to die peacefully if our lives have been full of violence, or if our minds have mostly been agitated by emotions like anger, attachment, or fear. So if we wish to die well, we must learn how to live well: Hoping for a peaceful death, we must cultivate peace in our mind, and in our way of life.

The Dalai Lama

THE AWAKENED STATE WITHIN YOU

A spiritual teacher shows you the awakened state—as if he or she possessed your wealth. It is as though someone else possesses your own belongings, and you are asking him or her to give them back to you. That is what it is, in fact! But one has to go through the kind of ritual of receiving something from the outside. Transmission does not mean that the teacher is imparting his knowledge or her discovery to you—that would be impossible. Even Buddha could not do so.

“Transmission” in *Meditation in Action* by Chögyam Trungpa, page 31

Completely Up to Ourselves

There is no other way to reach enlightenment than by recognizing buddha nature and attaining stability in it. Buddhas of the past did that, and the present-day practitioners who will be the buddhas of the future will do so by recognizing their own nature and attaining stability in it. There is no other way.

~ Tulku Urgyen Rinpoche

We are very critical of ourselves, to the point where we are even our own enemies. Meditation is a way of making up that quarrel, of accepting ourselves, making friends with ourselves. We find that we are not as bad as we have been told we are.

Trungpa Rinpoche

“If a hundred people sleep and dream, each of them will experience a different world in his dream. Everyone’s dream might be said to be true, but it would be meaningless to ascertain that only one person’s dream was the true world and all others were fallacies. There is truth for each perceiver according to the karmic patterns conditioning his perceptions.”

Kalu Rinpoche

If we can allow some space within our awareness and rest there, we can respect our troubling thoughts and emotions, allow them to come, and let them go. Our lives may be complicated on the outside, but we remain simple, easy, and open on the inside.

—Tsoknyi Rinpoche

Profound, peaceful, and free from concepts,
Luminous and uncompounded—
A nectar-like nature—that I have realized!

The Buddha

Atisha (982–1055) once said, “The ultimate meaning of all teachings is emptiness, of which compassion (skillful means) is the essence.”

“Then how come,” his disciple asked, “so many people say that they have realized emptiness when they haven’t made a dent in their hatred and attachment?”

“Because,” Atisha replied, “their claims are mere words.”

To the degree that we look clearly and compassionately at ourselves, we feel confident and fearless about looking into someone else’s eyes. ” — Pema Chödrön

What can we gain by sailing to the moon if we are not able to cross the abyss that separates us from ourselves? This is the most important of all voyages of discovery, and without it, all the rest are not only useless, but disastrous.

Thomas Merton

If your mind is empty, it is always ready for anything; it is open to everything. In the beginner’s mind there are many possibilities, in the expert’s mind there are few.

Suzuki-Roshi

What do you have to fear from the wild elephant
Who can only damage your body here and now,
When falling under the influence of misguided people and wrong views
Not only destroys the merit you have accumulated in the past,

But also blocks your path to freedom in the future?
The Buddha

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Kalu Rinpoche

THE BUDDHA REACHED SQUARE ONE

The Buddha grew up in the samsaric or confused world, just like ourselves. He realized the nature of confusion and made his journey back, undoing his samsaric world until finally he reached square one. The Buddha followed the path all the way to the final achievement of enlightenment.

“Enlightened Genes” in *The Profound Treasury of the Ocean of Dharma. Volume Two: The Bodhisattva Path of Wisdom and Compassion* by Chögyam Trungpa, page 65

In today’s highly interdependent world, individuals and nations can no longer resolve many of their problems by themselves. We need one another. We must therefore develop a sense of universal responsibility . . . It is our collective and individual responsibility to protect and nurture the global family, to support its weaker members, and to preserve and tend to the environment in which we all live.

THE DALAI LAMA

The root of all phenomena is your mind.
If unexamined, it rushes after experiences, ingenious in the games of deception.
If you look right into it, it is free of any ground or origin,
In essence free of any coming, staying or going.

Jamyang Khyentse Chökyi Lodrö

“The only difference is that, in the case of bodhicitta, we ourselves are often the ones crying in the dark. Unfortunately, we tend to sleep through the conflicts we face in our lives. We ignore our Buddha moments, and don’t let them awaken our hearts. We fail to

see that recognizing, admitting, and clearly understanding the patterns we experience in our own lives can have a transformative effect on the way we function in the world and the way we relate to others.

Tsoknyi Rinpoche, *From Open Heart, Open Mind*, Pg 71

Vulnerability can sometimes make you nervous. It is uncomfortable to feel so real, so you want to numb yourself. You look for some kind of anaesthetic, anything that will provide you with entertainment. Then you can forget the discomfort of reality. People don't want to live with their basic rawness for even fifteen minutes.

Smile at Fear: Awakening the True Heart of Bravery by Chögyam Trungpa, pages 58–59

We think that if we just meditated enough or jogged enough or ate perfect food, everything would be perfect. But from the point of view of someone who is awake, that's death. Seeking security or perfection, rejoicing in feeling confirmed and whole, self-contained and comfortable, is some kind of death. It doesn't have any fresh air. There's no room for something to come in and interrupt all that. We are killing the moment by controlling our experience. Doing this is setting ourselves up for failure, because sooner or later, we're going to have an experience we can't control

Pema Chödrön, *When Things Fall Apart*, pg. 88

"I was doing an interview with Dzigar Kongtrul Rinpoche recently, and I asked him the question: "Rinpoche, you have been living in the west for some time now, and you know western people well. What do you think is the most important advice you could give to a western dharma practitioner?"

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Dzigar Kongtrul Rinpoche to Pema Chödrön

All is neither real nor delusive—

Held to be like [a reflection of] the moon in water by the learned.

Just this ordinary mind Is called “dharmadhatu” and “Heart of the victors.”

It is neither to be improved by the noble ones

Nor made worse by sentient beings.

Luminous Heart: The Third Karmapa on Consciousness, Wisdom, and Buddha Nature, translated by Karl Brunnhölzl, page 354

Boredom is important in meditation practice. It increases the psychological sophistication of the practitioners. They begin to appreciate boredom and they develop their sophistication until the boredom begins to become cool boredom, like a mountain river. It flows and flows and flows, methodically and repetitiously, but it is very cooling, very refreshing.

The Myth of Freedom and the Way of Meditation by Chögyam Trungpa,

Planning for the future is like going fishing in a dry gulch; Nothing ever works out as you wanted, so give up all your schemes and ambitions. If you have got to think about something— Make it the uncertainty of the hour of your death.

GYALSÉ RINPOCHE

WHAT DO YOU DO WHEN YOU'RE UNHAPPY?

Sit quietly for a few minutes and become mindful of your breath as it goes in and out. Then contemplate what you do when you're unhappy or dissatisfied and want to feel better. Even make a list if you want to. Then ask yourself: Does it work? Has it ever worked? Does it soothe the pain? Does it escalate the pain? If you're really honest, you'll come up with some pretty interesting observations.

Living Beautifully with Uncertainty and Change by Pema Chödrön, page 54

The problem is not that we are bombarded by demands,
the problem is that we are speeding
so much that we think that we are being
bombarded by things.

Chögyam Trungpa Rinpoche

"No feeling is final"

Rainer Maria Rilke:

THE HEART OF THE BUDDHA

Without exception and without the need for analytical studies, we can say that we automatically have buddha within us. That heart of the buddha is a very open heart. That heart would like to explore the phenomenal world; it is open to relating with others. That heart contains tremendous strength and confidence in itself, which is called fearlessness. That heart is also extremely inquisitive, which at this point is synonymous with discriminating awareness. It is expansive and sees in all directions.

The Heart of the Buddha: Entering the Tibetan Buddhist Path by Chögyam Trungpa, pages 6–7

"In the Buddhist tradition, the purpose of taking refuge is to awaken from confusion and associate oneself with wakefulness. Taking refuge

is a matter of commitment and acceptance and at the same time, of openness and freedom. By taking the refuge vow we commit ourselves to freedom.

From "The Heart of the Buddha" by Chögyam Trungpa

“Everyone is homesick because our true home is inside us, and until we recognize that, we will long for comfort outside ourselves. The issue is whether we set out for home on the right or wrong path. Taking refuge connects us to the right path.”

Saljay Rinpoche – Mingyur Rinpoche’s 3 year retreat master

In short, lay the foundation with renunciation mind, open the door with devotion, remain on the path with compassion, persist with diligence, and avoid sidetracks with mindfulness.

Dzongsar Khyentse Rinpoche, *The Dzogchen Primer*, pg 104

“This thing called ‘corpse’ we dread so much is living with us here and now.”

Milarepa

“But when we realize genuine reality, the true nature of mind, appearances are not captors but friends.”

Composed by Khenpo Tsultrim Gyamtso Rinpoche, at Dorje Denma Ling in 2006

CHILDLIKE BEAUTY

It is possible for us to discover our own innocence and childlike beauty. Discovering the innocent childlike quality in us does not mean being reduced to a child. Rather, we become fresh, inquisitive, sparkling. We want to know more about the world, more about life. When our preconceptions are stripped away, we begin to realize ourselves—it is like a second birth. We discover our innocence, our primordial quality, our eternal youth.

Crazy Wisdom by Chögyam Trungpa, pages 27–28

When I look inside and see that I am nothing, that's wisdom. When I look outside and see that I am everything, that's love. Between these two my life turns.

Nisargadatta 20th Cent Advaita scholar and guru

Compassion is always, at its most authentic, about a shift from the cramped world of self-preoccupation, into a more expansive place of fellowship, of true kinship.

Father Gregory Boyle

RELAX AS IT IS

We can stop struggling with what occurs and see its true face without calling it the enemy. It helps to remember that our spiritual practice is not about accomplishing anything—not about winning or losing—but about ceasing to struggle and relaxing as it is. That is what we are doing when we sit down to meditate. That attitude spreads into the rest of our lives.

The Pocket Pema Chödrön, page 138

Ho! Mesmerized by the sheer variety of perceptions, which are like the illusory reflections of the moon in water,

Beings wander endlessly astray in samsara's vicious cycle.

In order that they may find comfort and ease in the luminosity and all-pervading space of the true nature of their minds,

I generate the immeasurable love, compassion, joy and equanimity of the awakened mind, the heart of Bodhicitta.

JIKMÉ LINGPA

18th Tibetan century scholar and meditation master

TRUE DHARMA IS VERY PLAIN

When a person begins to realize the actual truth that already exists in the self-existing situation, then they are experiencing true dharma. So what is true dharma? It is experiencing things as they are. It's nothing fancier than that. It's very plain. That's true dharma.

An unpublished seminar, *Mandala Principle and the Three Yanas, Talk Two*:
“Discrimination” by Chögyam Trungpa

Some day, after we have mastered the winds, the waves, the tides and gravity, we shall harness the energies of love. Then, for the second time in the history of the world, man will have discovered fire.

Teilhard De Chardin

"The ways that we destroy our equanimity on a daily basis are so "normal" that often they go unnoticed. We smile at someone, and if they don't smile back, we take it personally. We don't even consider that this person may have just learned that a loved one has died, or that they failed an exam at school, or perhaps they just lost their job. Our own self-preoccupation blocks that possibility. Or we arrange to meet someone at a restaurant, and after twenty minutes we're ready to walk out because we're so annoyed that they have kept us waiting. We could pray that their car has not crashed or that they did not fall on the winter ice, but we're already identified with the projection that they have treated us disrespectfully. Intellectually we know from previous experiences that our friend's lateness probably has nothing to do with us, but the habit of taking things personally is

hard to break. To benefit from this path, nothing is more important than recognizing that we often create our own problems."

~Mingyur Rinpoche

Turning Confusion Into Clarity, pg. 136

As Dudjom Rinpoche says:

"Whatever perceptions arise, you should be like a little child going into a beautifully decorated temple; he looks, but grasping does not enter into his perception at all. You leave everything fresh, natural, vivid and unspoiled. When you leave each thing in its own state, then its shape doesn't change, its color doesn't fade and its glow does not disappear. Whatever appears is unstained by any grasping, so then all that you perceive arises as the naked wisdom of Rigpa, which is the indivisibility of luminosity and emptiness."

WHY MEDITATE?

Meditation is about seeing clearly the body that we have, the mind that we have, the domestic situation that we have, the job that we have, and the people who are in our lives. It's about seeing how we react to all these things. It's seeing our emotions and thoughts just as they are right now, in this very moment, in this very room, on this very seat. It's about not trying to make them go away, not trying to become better than we are, but just seeing clearly with precision and gentleness...[We] work with cultivating gentleness, innate precision, and the ability to let go of small-mindedness, learning how to open to our thoughts and emotions, to all the people we meet in our world, how to open our minds and hearts.

The Wisdom of No Escape And the Path of Loving-Kindness by Pema Chödrön, page 14

When you begin to touch your heart or let your heart be touched, you begin to discover that it's bottomless, that it doesn't have any resolution, that this heart is huge, vast, and limitless. You begin to discover how much warmth and gentleness is there, as well as how much space."

Pema Chödrön, *Start Where You Are: A Guide to Compassionate Living*

Although hundreds or thousands of explanations are given,
There is only one thing to be understood
Know the one thing that liberates everything
Awareness itself, your true nature.

Dudjom Rinpoche

Uncontrived Mind - Mind itself is uncontrived, and the enlightened intention of the buddhas is nothing other than simply resting in that state of uncontrived mind just as it is, the mind itself just as it is.

Khenpo Tsultrim Gyamtso Rinpoche, at Karma Dzong. Boulder, Colorado in Oct. 1995

All the qualities of your natural mind – peace, openness, relaxation, and clarity – are present in your mind just as it is.

Mingyur Rinpoche

"The Buddha said that all sentient beings possess Buddha Nature. Because of that we have this natural purity, peacefulness and power. We can rest the mind naturally because we are already in possession of these qualities. If one can rest the mind naturally that's the best meditation. Non-meditation is the supreme meditation."

Mingyur Rinpoche

All the qualities of your natural mind – peace, openness, relaxation, and clarity – are present in your mind just as it is.

Mingyur Rinpoche

To bring an end to suffering, we need to cut through dualistic habits of perception and the illusions that hold them in place—not by fighting or suppressing them, but by embracing and exploring them.

Yongey Mingyur Rinpoche

Great love and compassion are innate qualities of our being. All the thoughts, destructive emotions, and suffering we encounter are, in essence, completely permeated by vast compassion. As a sign of this, we naturally wish to enjoy happiness and to be free of suffering.

Mingyur Rinpoche

HOW TO BUILD INNER STRENGTH

"You build inner strength through embracing the totality of your experience, both the delightful parts and the difficult parts. Embracing the totality of your experience is one definition of having loving-kindness for yourself. Loving-kindness for yourself does not mean making sure you're feeling good all the time—trying to set up your life so that you're comfortable every moment. Rather, it means setting up your life so that you have time for meditation and self-reflection, for kindhearted, compassionate self-honesty. In this way you become more attuned to seeing when you're biting the hook, when you're getting caught in the undertow of emotions, when you're grasping and when you're letting go. This is the way you become a true friend to yourself just as you are, with both your laziness and your bravery. There is no step more important than this."

From her book *Living Beautifully With Uncertainty and Change*

"There is a sharp precision that exists in our life, which generally arises from some form of training and discipline, particularly the sitting practice of meditation. Not that meditation sharpens our perception, but sitting practice makes it possible for us to perceive sharply. It is a question of removing the clouds rather than of recreating the sun."

Chögyam Trungpa Rinpoche

“When we try to pick out anything by itself, we find that it is bound fast by a thousand invisible cords that cannot be broken, to everything in the universe.”

John Muir, 19th cent. American naturalist

THE PERCEIVER OF THE UNIVERSE

The practice of meditation is based not on how we would like things to be but on what is. We often do not have a proper understanding of what we are, of what we are actually doing. From the beginning, spirituality should be concerned with the actuality of who is involved in the practice. In the Buddhist form of meditation, we try to look at the perceiver of the universe, the perceiver that is self, ego, me, mine.

Chögyam Trungpa Rinpoche

HOW TO WORK WITH PLEASURE AND PAIN

In Tibetan Buddhism there’s a set of teachings for cultivating compassion called mind training, or lojong. One of the lojong teachings is, “Whichever of the two occurs, be patient.” This means if a painful situation occurs, be patient, and if a pleasant situation occurs, be patient. This is an interesting point. Usually, we jump all the time; whether it’s pain or pleasure, we want resolution. So if we’re happy and something is great, we could also be patient then, and not fill up the space, going a million miles an hour—impulse shopping, impulse talking, impulse acting out.

Practicing Peace by Pema Chödrön, pages 39–40

YOU HAVE A CHOICE

If you have embarked on this journey of self-reflection, you may be at a place that everyone, sooner or later, experiences on the spiritual path. After a while it seems like almost every moment of your life you’re there, where you realize you have a choice. You have a choice whether to open or close, whether to hold on or let go, whether to harden or soften, whether to hold your seat or strike out. That choice is presented to you again and again and again.

Practicing Peace by Pema Chödrön, pages 36–37

BECOMING A GENTLE PERSON

Sympathy for yourself and others helps the mindfulness-awareness process to develop further. Basically, you become a gentle person. You begin to realize that you are good: totally good and totally wholesome. You have a sense of trust in yourself and in the world. You feel you want to do something for others and something for yourself. There is a sense of universal kindness, goodness, and genuineness.

“Natural Dharma” in *The Sanity We Are Born With: A Buddhist Approach to Psychotherapy* by Chögyam Trungpa, page 59

“When compassion develops we see that all life is the same,
And that every single being wishes to be happy.”

Kalu Rinpoche. The Dharma That Illuminates All Beings Impartially Like the Light of the Sun
and the Moon

“Why do we spend our lives striving to be something that we would never want to be? If
only we knew what we wanted.
Why do we waste our time doing things which, if we only stopped to think about them,
are just the opposite of what we were made for?”

From *No Man Is an Island* by Thomas Merton

Through all of this auspiciousness
Wherever its light may be seen
With the love and the compassion
That make bodhicitta mind supreme
May this thought arise in everyone
“Other beings’ happiness is as important as my own”
And may excellent virtue and auspiciousness
Always increase, never diminish!

Khenpo Tsültrim Gyamtso Rinpoche

May the noble path of non-violence
Flourish in all the worlds there are
When beings meet and interact
May the connections they make be filled with love
And by this may auspiciousness
Light up the whole universe!

~ Khenpo Rinpoche

"Compassion becomes real when we recognize our shared humanity. Only when we
know our own darkness well can we be present with the darkness of others."

Pema Chodron

“Alas, there is nothing more foolish than to ignore Dharma practice after having attained
the precious human body.” That would be like orchestrating one’s own defeat, like
sponsoring one’s own poisoning. It would be like reaching the top of the mountain only
to throw oneself into the abyss.

Tulku Urgyen Rinpoche

“This existence of ours is as transient as autumn clouds. To watch the birth and death of beings is like looking at the movements of a dance. A lifetime is like a flash of lightning in the sky, rushing by, like a torrent down a steep mountain.”

The words of Buddha, quoted by Dilgo Khyentse Rinpoche

Human beings spend all their lives preparing, preparing, preparing. Only to meet the next life unprepared.

Drakpa Gyaltsen

RECOVERING TRUST

The practice of meditation is not so much based on becoming a better person, or for that matter becoming an enlightened person. It is seeing how we can relate with our already existing enlightened state. To do that is a matter of trust, as well as a matter of openness. Trust plays an extremely important part in the practice of meditation. The trust we are discovering is trust in yourself. This trust has to be recovered rather than developed.

Trungpa Rinpoche

What makes our birth so precious is our potential for awakening. We are born buddhas, and all dharma practices help us recognize and nurture this truth. Because we do not actually believe in our own capacity for awakening, these teachings work to reverse the tendency to see ourselves as insufficient.

Yongey Mingyur Rinpoche, from *Turning Confusion into Clarity*

The peace that we’re looking for is not peace that crumbles as soon as there is difficulty or chaos. Whether we’re seeking inner peace or global peace or a combination of the two, the way to experience it is to build on the foundation of unconditional openness to all that arises. Peace isn’t an experience free of challenges, free of rough and smooth, it’s an experience that’s expansive enough to include all that arises without feeling threatened.

Taking the Leap by Pema Chödrön, page 87

MINDFULNESS CUTS BEWILDERMENT AND JUMPINESS

By practicing meditation, you develop sympathy for yourself, and a friendly and healthy attitude. You can actually go so far as to be with yourself. You are simply learning to be. Mindfulness is simply looking at ourselves and cutting the roots of bewilderment and jumpiness. It is fully being there.

Chögyam Trungpa Rinpoche

A human being is part of a whole, called by us the ‘Universe,’ a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest—a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest us. Our task must be to free ourselves from this prison by widening our circles of compassion to embrace all living creatures and the whole of nature in its beauty.

Albert Einstein

MEDITATION REMOVES PSYCHOLOGICAL PAIN

The sitting practice of meditation removes psychological pain. By looking into your existence, survival mentality is cut out altogether. You begin to feel extremely raw and rugged, right at the beginning. That is how a beginner’s meditation practice should be: raw and rugged, with no excuses and no promises.

“Ego” in *The Path of Individual Liberation: Volume One of The Profound Treasury of the Ocean of Dharma* by Chögyam Trungpa, page 523

This true mindfulness is the single sufficient king. We can also call that equanimity, the meditation state. Equanimity literally means 'placing evenly.' What is placed evenly? It is rigpa, awareness. Placing rigpa in evenness means leaving it alone. It's not placing it as being aware of something other. Just leave your awareness as it is, alone. It's not a sense of nowness; nor is it a sense of the past or the future. Rather it is something which embraces past, present and future, which embraces the newness but is not the nowness itself.

Tsoknyi Rinpoche - *Carefree Dignity* page 216:

AN ABSOLUTELY SPONTANEOUS PROCESS

For the bodhisattva, the practitioner who puts others before him or herself, working with others is a natural process, an absolutely spontaneous process. You are working along with situations as things happen. You don’t force things because you want to achieve something. It is like the natural growth of plants, If there’s enough rain and sunshine, the plants will grow; if there isn’t, the plants won’t grow. It’s as natural a process as that.

“The Bardo of Dreams” in *Transcending Madness: The Experience of the Six Bardos* by Chögyam Trungpa, page 115

This is what it means to “cultivate the vajrayana spirit.” It is a mind vast enough to take in a sense of all things being possible: being open is possible; being flexible is possible; letting go is possible. Having nothing but awareness is possible—and giving yourself every opportunity to merge your mind with that possibility is essential.

Referring to the example of Milarepa:

It teaches that without suffering, without adversities, without challenges, we would probably not wake up to our inherent basic wisdom. However, the difference between wisdom and ignorance is how we make adverse circumstances our best friend.

Khandro Rinpoche - Bodhi Magazine, Vol. 9, pg. 74

THE GUEST HOUSE

This being human is a guest house.
Every morning a new arrival.
A joy, a depression, a meanness,
some momentary awareness comes
as an unexpected visitor.
Welcome and entertain them all!
Even if they are a crowd of sorrows,
who violently sweep your house
empty of its furniture,
still, treat each guest honorably.
He may be clearing you out
for some new delight.
The dark thought, the shame, the malice.
meet them at the door laughing and invite them in.
Be grateful for whatever comes.
because each has been sent
as a guide from beyond.

Jelaluddin Rumi,
translation by Coleman Barks

“Unless someone like you cares a whole lot nothing is going to get better. It’s not.”

—Dr. Seuss, *The Lorax*

Despite everything, I believe that people are really good at heart.”

—Anne Frank, *The Diary of a Young Girl*

Practice is like going for a walk on a misty day—we don’t notice it at first, but we end up completely soaked, wet right through.

Suzuki Roshi

LIFE IS RUNNING OUT

Your mind, the primordial buddha, Searches elsewhere due to the power of desire. Doesn't it notice that it is wandering in samsara? Now that you have obtained the precious human body, You continuously get carried away by mundane actions. Don't you notice that your life is running out?

—Padmasambhava

From the Velveteen Rabbit:

"What is REAL?" asked the Rabbit one day, when they were lying side by side near the nursery fender, before Nana came to tidy the room. "Does it mean having things that buzz inside you and a stick-out handle?"

"Real isn't how you are made," said the Skin Horse. "It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real."

"Does it hurt?" asked the Rabbit.

"Sometimes," said the Skin Horse, for he was always truthful. "When you are Real you don't mind being hurt."

"Does it happen all at once, like being wound up," he asked, "or bit by bit?"

"It doesn't happen all at once," said the Skin Horse. "You become. It takes a long time. That's why it doesn't happen often to people who break easily, or have sharp edges, or who have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in your joints and very shabby. But these things don't matter at all, because once you are Real you can't be ugly, except to people who don't understand."

"The ways that we destroy our equanimity on a daily basis are so "normal" that often they go unnoticed. We smile at someone, and if they don't smile back, we take it personally. We don't even consider that this person may have just learned that a loved one has died, or that they failed an exam at school, or perhaps they just lost their job. Our own self-preoccupation blocks that possibility. Or we arrange to meet someone at a restaurant, and after twenty minutes we're ready to walk out because we're so annoyed that they have kept us waiting. We could pray that their car has not crashed or that they did not fall on the winter ice, but we're already identified with the projection that they have treated us disrespectfully. Intellectually we know from previous experiences that our friend's lateness probably has nothing to do with us, but the habit of taking things personally is hard to break. To benefit from this path, nothing is more important than recognizing that we often create our own problems."

~ Mingyur Rinpoche

Please understand that all sentient beings, all our parents, want nothing but happiness. Unfortunately, through their negative actions they only create the causes for further pain and suffering. Take this to heart and consider all our parents, wandering blindly and endlessly through painful samsaric states. When we truly take this to heart, out of compassion we feel motivated to achieve enlightenment to truly help all of them. This compassionate attitude is indispensable as a preparation for practice.

Tulku Urgyen Rinpoche

“My religion is not deceiving and not disturbing others.”

Milarepa

We cannot hope to die peacefully if our lives have been full of violence, or if our minds have mostly been agitated by emotions like anger, attachment, or fear. So if we wish to die well, we must learn how to live well: Hoping for a peaceful death, we must cultivate peace in our mind, and in our way of life.

The Dalai Lama

It is only with the heart that one can see
rightly; what is essential is invisible to the eye.

-Antoine de Saint Exupéry – The Little Prince

BEING WITHOUT CONTRIVANCE

The definition of meditation is the ability to be as you are without further contrivances to make yourself comfortable. The definition of meditation is just a sense of being, a sense of isness that is happening.

The Lion’s Roar: An Introduction to Tantra by Chögyam Trungpa, page 32

COMPASSION IS NOT LOGICAL

Compassion is not logical. It’s basically spacious and generous. A compassionate person might not be sure whether he is being compassionate to you or whether you are being compassionate to him, because compassion creates a total environment of generosity. Generosity is implied; it just happens, rather than you making it happen. It’s just there, without direction, without me, without “for them.” It’s full of joy, a spontaneously existing grin of joy, constant joy.

Mindfulness in Action: Making Friends with Yourself through Meditation and Everyday Awareness by Chögyam Trungpa, page 53

A Rainbow Out In Space

Emptiness and appearance are inseparable. It's like a rainbow out in space. There's nothing; it's both appearing and it's empty."

Composed by Khenpo Tsultrim Gyamtso Rinpoche

Always recognize the dreamlike qualities of life and reduce attachment and aversion. Practice good-heartedness toward all beings. Be loving and compassionate, no matter what others do to you. What they will do will not matter so much when you see it as a dream. The trick is to have positive intention during the dream. This is the essential point. This is true spirituality.

Chakdud Tulku Rinpoche

Right now, while your senses are clear and you have free time, if you do not exert yourself in the practice for attaining enlightenment you will very soon be blown away by the wind of karma, approached by the demonic Lord of Death, and be in danger of imminent death. At that time you will frantically try to think of all possible things, but it will be far too late. Keep that in mind!

Padmasambhava

After all, it is no more surprising to be born twice than it is to be born once.

Voltaire

Through retraining, the brain can develop new neuronal connections, through which it becomes possible not only to transform existing perceptions but also to move beyond ordinary mental conditions of anxiety, helplessness, and pain and toward a more lasting experience of happiness and peace.

This is good news for anyone who feels trapped in ideas about the way life is. Nothing in your experience - your thoughts, feelings, or sensations - is as fixed and unchangeable as it appears. Your perceptions are only crude approximations of the true nature of things.

Mingyur Rinpoche

Thousands of candles can be lighted from a single candle, and the life of the candle will not be shortened. Happiness never decreases by being shared. **The Buddha**

“What makes our birth so precious is our potential for awakening. We are born buddhas, and all dharma practices help us recognize and nurture this truth. Because we do not actually believe in our own capacity for awakening, these teachings work to reverse the tendency to see ourselves as insufficient.”

Yongey Mingyur Rinpoche, from *Turning Confusion into Clarity*

If your mind is empty, it is always ready for anything; it is open to everything. In the beginner's mind there are many possibilities, in the expert's mind there are few.

Suzuki-Roshi

During an interview the Dalai Lama was asked what surprises him the most about humanity, his response was:

Man surprised me most about humanity. Because he sacrifices his health in order to make money. Then he sacrifices money to recuperate his health. And then he is so anxious about the future that he does not enjoy the present; the result being that he does not live in the present or the future; he lives as if he is never going to die, and then dies having never really lived."

The Dalai Lama

"If you meet someone you don't like, that just means that you need to get to know them better."

Abraham Lincoln

When compassion develops we see that all life is the same,
And that every single being wishes to be happy.

Kalu Rinpoche

Just as a mother would protect with her life her own child, her only child,
So one should cultivate a boundless mind toward all beings
and friendliness toward the entire world.

Buddha Shakyamuni in the Metta Sutta

Discovering our own awareness allows us to access the natural steadiness and clarity of the mind, which exist independent of conditions and circumstances, and independent of our emotions and moods. Awareness exists whether we are happy or sad, calm or anxious. It does not increase or decrease. We don't attain awareness; rather we learn to recognize it, and this recognition awakens the enlightened nature of mind.

Mingyur Rinpoche, *Turning Confusion Into Clarity*, pg. 11

The practice of meditation is not so much based on becoming a better person, or for that matter becoming an enlightened person. It is seeing how we can relate with our already existing enlightened state. To do that is a matter of trust, as well as a matter of openness. Trust plays an extremely important part in the practice of meditation. The trust we are discovering is trust in yourself. This trust has to be recovered rather than developed.

Trungpa Rinpoche

“What is to give light must endure burning”

Victor Frankl

We often wonder what to do about negativity or certain troubling emotions. In the spaciousness of meditation, you can view your thoughts and emotions with a totally unbiased attitude. When your attitude changes, then the whole atmosphere of your mind changes, even the very nature of your thoughts and emotions. When *you* become more agreeable, then *they* do; if *you* have no difficulty with them, *they* will have no difficulty with you either.

Sogyal Rinpoche

"Many modern students follow teachers around and accumulate empowerments and transmissions and take many teachings. But this is not a substitute for practice. Pure students don't hang around the teachers that much. They come for instruction, or guidance, or clarification, and then they go off and practice. "

Mingyur Rinpoche

EXPERIENCING THE BASIC GOODNESS OF OUR LIVES

Experiencing the basic goodness of our lives makes us feel that we are intelligent and decent people and that the world is not a threat. When we feel that our lives are genuine and good, we do not have to deceive ourselves or other people. We can see our shortcomings without feeling guilty or inadequate, and at the same time, we can see our potential for extending goodness to others. We can tell the truth straightforwardly and be absolutely open, but steadfast at the same time.

Chögyam Trungpa Rinpoche

When I look inside and see that I am nothing, that's wisdom. When I look outside and see that I am everything, that's love. Between these two my life turns.

Nisargadatta Maharaj Indian spiritual teacher and philosopher of Advaita

We are not enslaved by our lives; we are free. Being free, in this case, means simply that we have a body and a mind, and we can uplift ourselves in order to work with reality in a dignified and humorous way. If we begin to perk up, we will find that the whole universe—including the seasons, the snowfall, the ice and the mud—is also powerfully working with us. Life is a humorous situation, but it is not mocking us.

Shambhala: The Sacred Path of the Warrior by Chögyam Trungpa, page 33

With mind far off, not thinking of death's coming,
Performing these meaningless activities,
Returning empty-handed now would be complete confusion;
The need is recognition, the spiritual teachings,
So why not practice the path of wisdom at this very moment?
From the mouths of the saints come these words:
If you do not keep your master's teaching in your heart
Will you not become your own deceiver?

The Tibetan Book of the Dead

"My religion is to live--and die--without regret." - Milarepa

I am of the opinion that my life belongs to the whole community and as long as I can live it is my privilege to do for it whatever I can.

George Bernard Shaw from "Man and Superman"

This is the true joy of life, the being used for a purpose recognized by yourself as a mighty one; the being a force of nature instead of a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy.

George Bernard Shaw from "Man and Superman"

You should regard your home life as a golden opportunity to experience nowness, by taking an interest in all the details of your life. Interest is simply applying awareness to what goes on in your everyday life—awareness while your cooking, while you're driving, while you're changing diapers, even awareness while you're arguing. Such awareness can help to free you from speed, chaos, neurosis and resentment. It can free you from the obstacles to nowness, so that you can cheer up on the spot, all the time.

Shambhala: The Sacred Path of the Warrior by Chögyam Trungpa

The root of all phenomena is your mind.
If unexamined, it rushes after experiences, ingenious in the games of deception.
If you look right into it, it is free of any ground or origin,
In essence free of any coming, staying or going.

Jamyang Khyentse Chökyi Lodrö

It is important to consider that other people are—all of them-marvelous

Dudjom Rinpoche from *A Torch Lighting the Way to Freedom*

Just as a mother would protect with her life her own child, her only child,
So one should cultivate a boundless mind toward all beings
and friendliness toward the entire world.

Buddha Shakyamuni taught this Metta Sutta

“Those who believe they have plenty of time get ready only at the time of death. Then they are ravaged by regret. But isn’t it far too late?

Padmasambhava

EXPANSIVE AWARENESS

When you have an expansive sense of awareness, rather than focusing on what is “here,” your focus is totality, everywhere. This applies to communication in general. When we say “everywhere,” of course that includes here as well, but “here” is not particularly important. Here is just here. This is just this. But “that” permeates everywhere.

Work, Sex, Money: Real Life on the Path of Mindfulness by Chögyam Trungpa

Buddha realized that true freedom lay not in withdrawal from life but in a deeper and more conscious engagement in its processes. —

Mingyur Rinpoche

The experience of a sad and tender heart is what gives birth to fearlessness. Conventionally, being fearless means that you are not afraid or that, if someone hits you, you will hit him back. But we aren’t talking about that street-fighter level of fearlessness. Real fearlessness is the product of tenderness. It comes from letting the world tickle your heart, your raw heart. You are willing to open up, without resistance or shyness, and face the world. —Chogyam Trungpa Rinpoche

Our life is an endless journey: the practice of meditation allows us to experience all the textures of the roadway, which is what the journey is all about.

Chogyam Trungpa Rinpoche

Fearlessness is not like a wild tiger or brown bear that is locked up in a cage and growls every time you open the door. Fearlessness is powerful, but it also contains gentleness and constant loneliness and sadness. Wisdom and consideration for others are also part of fearlessness. When you are more fearless, you become more available and kinder to others, more considerate and more touched by others

Smile at Fear: Awakening the True Heart of Bravery by Chögyam Trungpa, page

If we can allow some space within our awareness and rest there, we can respect our troubling thoughts and emotions, allow them to come, and let them go. Our lives may be complicated on the outside, but we remain simple, easy, and open on the inside.

—Tsoknyi Rinpoche

BLUE SKY ALL THE TIME

The absence of grasping and fixation is like flying in an airplane. When we rise above the clouds, we begin to realize that upstairs there is a blue sky all the time. We realize that the sun is always shining, even when it is cloudy and rainy down below. There is blue sky all the time, and that blue sky is free from clouds.

Chögyam Trungpa

VISION BEYOND GRASPING AND FIXATION

When we surrender, when we give up our ego, we realize that there is greater vision beyond grasping and fixation. This vision is very firm and definite, no longer just a wishy-washy idea. In fact, there is no idealism involved with this vision; it is realistic.

From “Unconditional Ground” in *The Tantric Path of Indestructible Wakefulness*, Volume Three of *The Profound Treasury of the Ocean of Dharma*, Chögyam Trungpa, page 175

Tilopa said:

“Child, it is not appearances that cause suffering.

Attachment causes suffering

Therefore, Naropa, abandon attachment.”

THE MORE WE GIVE

We can afford to open ourselves and join the rest of the world with a sense of tremendous generosity, tremendous goodness, and tremendous richness. The more we give, the more we gain -- although what we gain should not particularly be our reason for giving. Rather, the more we give, the more we are inspired to give constantly. And the gaining process happens naturally, automatically, always.

Trungpa Rinpoche From training *The Mind And Cultivating Loving Kindness*

It is difficult to learn the names of the vows, let alone to observe them. So at least you should strive to be loving to people, especially those who are close to you such as friends, relatives, Dharma brothers and sisters, and neighbors. Try to avoid harming them. Be respectful to them, as all are enlightened in their true nature. Then, in a simple way, you are moving toward fulfilling the pratimoksa vow of not harming others, the bodhisattvas' vow of being loving to others, and the tantric vow of pure perception.

-H.H. Dodrupchen Rinpoche

Look in the mirror. Appreciate yourself. Celebrate your capacity for simple acts of generosity and gentleness.

Chögyam Trungpa Rinpoche

You don't need to be an "excellent meditator" to start with. All you need to do is have your heart and mind make the following agreement: "Let's rest. There's no reason right now to wander around following thoughts or worrying. Let's be relaxed and open." There's not even any need to shut down your thoughts. Just be there with them, but not overly concerned or engaged. Let there be total openness, and just relax within that.

Dza Kilung Rinpoche

"We take what is transitory – money, fame, power, relationship – to be real and base our lives on achieving what cannot last – happiness, wealth, fame, and respect. When we base life on what can be taken from us, we give power over our lives to anyone who can take it away. We become dependent on others and on society for a sense of well-being."

from *Wake Up to Your Life*, by Ken McCleod, page 92

There is no greater inspiration, no greater courage, than the intention to lead all beings to the perfect freedom and complete well-being of recognizing their true nature. Whether you accomplish this intention isn't important. The intention alone has such power that as you work with it, your mind will become stronger; your mental afflictions will diminish; you'll be more skillful in helping other beings; and in so doing, you'll create the causes and conditions for your own well-being.

Yongey Mingyur Rinpoche

When your journey is informed by meditative insight, then whatever happens in life becomes living insight. Situations themselves begin to act as reminders. They shake you, they slow you down, they warn you, or they may inspire you.

Chögyam Trungpa

The proud will never be pleased.
The jealous will never be happy.
The greedy will never be satisfied.
The hateful never be reconciled.
The stingy will never have enough.
The ignorant will never accomplish.
Guru Rinpoche

RELATING TO OUR THOUGHTS

Meditation allows us to step out of fundamental self-deception. This approach is not cutting off the thought process altogether, but is loosening it up. Thoughts become transparent and loose, so that they can pass through or float around in our minds more easily. Thoughts are often very heavy and sticky, and they hang around, demanding that

we pay attention to them. But with this approach, the thought process becomes relaxed and fluid, fundamentally transparent. In this way, we learn to relate to our thought process, rather than trying to attain a state without thoughts altogether.

Mindfulness in Action: Making Friends with Yourself through Meditation and Everyday Awareness by Chögyam Trungpa, page 144

The more and more you listen, the more and more you hear; the more and more you hear, the deeper and deeper your understanding becomes.

Dilgo Khyentse Rinpoche

What is our life but a dance of transient forms? Isn't everything always changing? Doesn't everything we have done in the past seem like a dream now? The friends we grew up with, the childhood haunts, those views and opinions we once held with such single-minded passion: We have left them all behind. Now, at this moment, reading this book seems vividly real to you. Even this page will soon be only a memory.

Sogyal Rinpoche

STOP STRUGGLING

Milarepa, the twelfth-century Tibetan yogi who sang wonderful songs about the proper way to meditate, said that the mind has more projections than there are dust motes in a sunbeam and that even hundreds of spears couldn't put an end to that. As meditators we might as well stop struggling against our thoughts and realize that honesty and humor are far more inspiring and helpful than any kind of solemn religious striving for or against anything.

Comfortable with Uncertainty by Pema Chödrön, pages 35–36

ACCEPTING LIFE AS IT IS

Love is not the experience of beauty and romantic joy alone. Love or compassion, the open path, is associated with “what is.” In order to develop love—universal love, cosmic love, whatever you would like to call it—one must accept the whole situation of life as it is, both the light and the dark, the good and the bad. One must open oneself to life, communicate with it.

Cutting Through Spiritual Materialism by Chögyam Trungpa

There is no need to be discouraged and think, “I can't meditate well.” The reason is that just as the Lord Buddha taught in the sutras, all sentient beings, whoever they may be, are pervaded by Buddha nature. Every single sentient being has Buddha nature. Because

they have this essence, anyone can meditate. Anyone can gain experience and realization as a result of doing meditation, and as a result of giving rise to experience and realization, they can reach the precious and unexcelled state of Buddhahood.

Thrangu Rinpoche

“We think that the point is to pass the test or overcome the problem, but the truth is that things don't really get solved. They come together and they fall apart. Then they come together again and fall apart again. It's just like that. The healing comes from letting there be room for all of this to happen: room for grief, for relief, for misery, for joy. ”

— Pema Chödrön, *When Things Fall Apart: Heartfelt Advice for Hard Times*

"Welcome the present moment as if you had invited it. It is all we ever have, so we might as well work with it rather than struggling against it. We might as well make it our friend and teacher rather than our enemy."

Pema Chödrön

“We think that the point is to pass the test or overcome the problem, but the truth is that things don't really get solved. They come together and they fall apart. Then they come together again and fall apart again. It's just like that. The healing comes from letting there be room for all of this to happen: room for grief, for relief, for misery, for joy. (10)”

— Pema Chödrön, *When Things Fall Apart: Heartfelt Advice for Hard Times*

Short Moments Repeated Many Times

The training in recognizing mind essence is this: short moments repeated many times. There is no other way. A short duration guarantees it is actually the authentic mind essence, by itself. Repeating this recognition many times ensures that we will get used to it.

Tulku Urgyen Rinpoche

An Enlightened Essence is Present in Everyone

Foremost I would like to tell you that an enlightened essence is present in everyone. It is present in every state, both samsara and nirvana, and in all sentient beings; there is no exception. Experience your buddha nature, make it your constant practice, and you will reach enlightenment. In my lifetime I have known many, many people who attained such an enlightened state, both male and female. Awakening to enlightenment is not an ancient fable. It is not mythology. It actually does happen. Bring the oral instructions into

your own practical experience and enlightenment is indeed possible; it is not just a fairy tale.

Tulku Urgyen Rinpoche - Repeating the Words of the Buddha

Samsara and Nirvana

Samsara is mind turned outwardly, lost in its projections.

Nirvana is mind turned inwardly, recognizing its nature.

Tulku Urgyen Rinpoche

Look in the mirror. Appreciate yourself. Celebrate your capacity for simple acts of generosity and gentleness.

Chögyam Trungpa Rinpoche

Buddhas and Sentient Beings

Covered by the web of disturbing emotions,
One is a sentient being.
Freed from disturbing emotions,
One is called a "buddha."

Nagarjuna

EXPERIENCING THE BASIC GOODNESS OF OUR LIVES

Experiencing the basic goodness of our lives makes us feel that we are intelligent and decent people and that the world is not a threat. When we feel that our lives are genuine and good, we do not have to deceive ourselves or other people. We can see our shortcomings without feeling guilty or inadequate, and at the same time, we can see our potential for extending goodness to others. We can tell the truth straightforwardly and be absolutely open, but steadfast at the same time.

Chögyam Trungpa Rinpoche

The Way to Become Enlightened

The way to become enlightened is to train in recognizing mind essence and become stable in this recognition.

Tulku Urgyen Rinpoche -As It Is, Vol. 2

The nature of everything is illusory and ephemeral,
Those with dualistic perception regard suffering as happiness,
Like they who lick the honey from a razor's edge.
How pitiful are they who cling strongly to concrete reality:
Turn your attention within, my heart friends.

Nyoshul Khen Rinpoche

The only source of every kind of benefit for others is awareness of our own condition.
When we know how to help ourselves, and how to work with our own situation our
feelings of compassion arise spontaneously, without the need to hold ourselves to the
rules of behavior of any religious doctrine.

Nyoshel Khen Rinpoche

"The entire body of Buddhist teachings that was developed in Tibet remains intact to the
present day. Its foundation has not been undermined, nor has its pinnacle been destroyed.
We think of our tradition of Buddhism as a gift we have to offer the world. And all that
we, the teachers of the Tibetan Buddhist tradition, would ask is that you accept our
offering, enjoy it, make use of it, and benefit from it."

Nyoshul Khen Rinpoche

Rest in natural great peace
This exhausted mind
Beaten helpless by karma and neurotic thought,
Like the relentless fury of the pounding waves
In the infinite ocean of samsara.
Rest in natural great peace.

Nyoshul Khen Rinpoche

"The Buddha said that all sentient beings possess Buddha Nature. Because
of that we have this natural purity, peacefulness and power. We can rest
the mind naturally because we are already in possession of these
qualities. If one can rest the mind naturally that's the best
meditation. Non-meditation is the supreme meditation."

Mingyur Rinpoche

AROUSING ONE'S SPIRIT

Spirituality is simply a means of arousing one's spirit, of developing a kind of spiritedness. You are not afraid of discovering what reality is all about, and you are willing to explore your individual energy. You actually choose to work with the essence of your existence, which could be called genuineness.

Chögyam Trungpa Rinpoche

When I began to practice meditation on compassion, I found that my sense of isolation began to diminish, while at the same time my personal sense of empowerment began to grow. Where once I saw only problems, I started to see solutions. Where once I viewed my own happiness as more important than the happiness of others, I began to see the well-being of others as the foundation of my own peace of mind.

Mingyur Rinpoche

A fresh attitude starts to happen when we look to see that yesterday was yesterday, and now it is gone; today is today and now it is new. It is like that — every hour, every minute is changing. If we stop observing change, then we stop seeing everything as new.

—Dzigar Kongtrul Rinpoche

“Trying to run away is never the answer to being fully human. Running away from the immediacy of our experiences is like preferring death to life”

Pema Chödrön from *When Things Fall Apart*

TAKE RESPONSIBILITY

If we want there to be peace in the world, then we have to take responsibility when our own hearts and minds harden and close. We have to be brave enough to soften what is rigid, to find the soft spot and stay with it. We have to have that kind of courage and take that kind of responsibility. That's true spiritual warriorship. That's the true practice of peace.

Practicing Peace by Pema Chödrön,

SELF-DECEPTION

Self-deception means trying to recreate a past experience again and again, instead of actually having the experience in the present moment. Self-deception needs the idea of evaluation and a very long memory. Thinking back, we feel nostalgic, getting a kick from our memories, but we do not know where we are at this very moment.

Cutting Through Spiritual Materialism by Chögyam Trungpa, page 68

Make Your Life And Practice One

In brief, taking your own mind as witness, make your life and practice one, and at the time of death, with no thought of anything left undone, do not be ashamed of yourself. This itself is the pith instruction of all practices.

Dudjom Rinpoche

THE PEACEFULNESS OF OUR BEING

In meditation, we work with breath and posture as expressions of our state of being. By assuming a dignified and upright posture and identifying with the outgoing breath, we begin to make friends with ourselves in a fundamental sense. Through practice, one begins to see the simplicity of one's original state of mind and to see how confusion, speed, and aggression are generated by ignoring the peacefulness of our being.

From "Sacred Outlook" in The Heart of the Buddha by Chögyam Trungpa, page 107

We cannot hope to die peacefully if our lives have been full of violence, or if our minds have mostly been agitated by emotions like anger, attachment, or fear. So if we wish to die well, we must learn how to live well: Hoping for a peaceful death, we must cultivate peace in our mind, and in our way of life.

The Dalai Lama