

## Quotes for Tough Talk, Soft Heart

“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

## Non-Theistic outlook

“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

## We can talk to ourselves like a mother to a child –

sometimes sweet

sometimes pleading

sometimes warning

sometimes scolding

sometimes advice

## Sweet lyric poetry –

That mind of fearfulness

Should be put in the cradle of loving-kindness

And suckled with the profound and brilliant milk

Of eternal doubtlessness.

from *The Letter of The Black Ashe*, by 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*

## Words of acknowledgement and longing

Deceptively disguised in monks robes, I cherish the eight worldly dharmas as dearest life.  
Though my being has remained hardened, I pride myself on being called a Guru.  
Like a donkey covered with a leopard skin, there is nothing but self defeat in the end.  
Guru why don't you expel me right now?

Though I know it is difficult to gain this human birth,  
Free and well favored, I do not take advantage of this opportunity.  
Though I know of impermanence and death, I do not remember that death comes without warning.

Though I know that pain and pleasure arise from previous karma, I do not take up virtue and abandon evil deeds.

Though I am certain that since our suffering I do not consider pronunciation.  
Charlatans like myself who can put on a good show  
Can certainly deceive others of equally good fortune, as sensible people should know.

Do not look to those who talks openly and behave so nicely.  
This heartfelt advice tells an outsider the inside story, revealing what is definitely untrue.

Trashi Oser -The Rain of Wisdom -1836 – 1910, disciple of Lodro Thaye, Kongtrul 1st

## Words of pleading/longing –

Although I live in this slime and muck of the dark age, I still aspired to see it.  
Although I stumbled in the thick, black fog of materialism, I still aspired to see it.  
From The Sadhana of Mahamudra by Chögyam Trungpa Rinpoche

Grant your blessing that I be able to see my own faults.  
Grant your blessing that I have no wish to see the faults of others.  
Grant your blessing that evil, cruel, and vicious thoughts be pacified.  
Grant your blessing that wholesome thoughts arise deep from within.  
Grant your blessing that desire may lessen and contentment increase.  
A Prayer To Recognize My Own Faults – by Dudjom Rinpoche

## Positive Aspiring –

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, 14<sup>th</sup> century

## Words of warning –

Don't wander, don't wander, place mindfulness on guard;  
Along the road of distraction, Mara lies in ambush.  
Mara is this mind, clinging to like and dislike;

So look into the essence of this magic, free from dualistic fixation.  
Realize that your mind is unfabricated primal purity.

Drubwang Tsoknyi Rinpoche I

### Warning through imagery –

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

### A teacher's admonishment –

Guru Rinpoche speaking to his consort Lady Yeshe Tsogyal:

Guru Rinpoche –

“When practicing the Dharma, you must first tame your own mind.”

Lady Yeshe Tsogyal:

“What does that mean?”

Guru Rinpoche

“You must extinguish the scorching flames of anger with the water of lovingkindness.

You must cross the river of desire on the bridge of powerful remedies.

You must light the torch of discriminating knowledge in the darkness of stupidity.

You must crumble the mountain of pride to the ground with the pestle of diligence.

You must overcome the storm of envy by wearing the warm garment of patience.

In any case, these five poisons, your old archenemies, will ruin your being in the three realms of samsara if you uninhibitedly indulge in them. Do not let them run wild.

There is a danger in that.”

### Gentle scolding

Listen, Abushri

You miserable, daydreaming fool,

You remember how delusions

Confused you in the past?

Watch out for delusions in the present,

And don't lead a hypocritical life.

Stop unnecessary speculations.

You've made hundreds of plans

Which never came off

And only led to disappointment.

Unfinished acts are like

The overlapping action of the waves.

Stay alone and stop

Making your own head spin.

Preaching without first-hand experience

Of the subject is like dancing on books.  
The audience may seem willing to listen  
But they're not really interested at all.  
If you do not practice what you preach  
You'll be ashamed of it sooner or later,  
So forget about hollow rhetoric!

Paltrul Rinpoche speaking to himself

## A mother's last words

My mother told me this when she was at the verge of death, "There is no point in being proud because you are a tulku. There is also no point in being proud because you have studied the books and received a lot of empowerments and transmissions. You need to soften your heart, make your stream of being gentle, practice a lot. Without practicing, it is not enough to be conceited and think 'I'm a tulku!' There is nothing remarkable about having through read stacks of scriptures. The main point is to scrutinize your attitude and use practice to improve yourself. The Buddhist practice should be taken personally to heart. Make yourself more gentle, soft, peaceful, loving, compassionate, and insightful concerning the empty nature of things. Always check yourself to see whether you improve in these areas. Check yourself, but also question an authentic master, make an offering of your understanding. Behave in a straightforward way, don't pretend to be special, otherwise your life becomes a great delusion. You won't find many people who dare to tell you this. Most people will simply offer praise, telling how nice you are.

Advice to Chokyi Nyima Rinpoche from his mother:

## We can take delight?

Practice according to The Words of My Perfect Teacher, which represents a tradition of observing one's mind. In that tradition, you observe with a particular cynicism and humor at the same time, with a sense of renunciation and joy at the same time, with a sense of disgust mixed with delight. Be critical of yourself; but then be even happier to go beyond critical mind altogether. Try to find all your insecurities and sore points and bring them into your consciousness in the spirit of having tremendous fun with applying the teachings. Do it all in accordance with The Words of My Perfect Teacher; do not think that you are doing it by just sitting there going out with your breath..."

Dzigar Kongtrul Rinpoche