

HUNGKAR DORJE RINPOCHE'S TEACHING

4.12.2022, Zoom

I know the time of people is very valuable. And it's difficult for people to make it once a week, on Sunday, one hour for the Dharma teachings. So, I think it's a good decision and it's very valuable for me to see people faithful and be kind of enthusiastic about receiving this teaching.

Of course, Saturday and Sunday are the only time for people to rest and do things other than their jobs to make money. So, it's difficult for people to offer this time to the Buddha or to the Dharma. Anyway, I think we need to use many Sundays, because the teachings in this book is not very small, and there are many pages and meanings that we need to go through. Therefore, I think people have to understand and have some sort of preparation for the future, too.

Anyway, I still think that people are brave because they have the mind to make the start, because many people do not really want even one hour in a week for Dharma, because they don't understand the value of Dharma, and think [their own] life is the most important, so they have different understandings. Of course, life is important and this life is even more important but why is it important? Because we have the chance to meet Dharma and the chance to study Dharma. And what makes this life even more valuable and more meaningful is because of the Dharma. Therefore, I actually appreciate all of you here, to be in the zoom with us to listen to the teachings for your Dharma practice.

Some people have requested me to teach online, so I think it would be the best to talk about the book that I wrote - the brief explanation of the preliminaries for the Dzogchen Nyingthig “The Melodious Sound of the Laughter of the Vidyadharas of the Three Lineages”. It’s because this [book] covers many things, many important practices, and includes important subjects. Therefore, I thought it would be a good idea and probably be helpful for most of the people who listen to this to remind some important Dharma practices. And it will probably answer to your Dharma questions at the same time, so I picked the subject for this time.

Although, I have not read the book yet in English [laugh]. Still, I believe that this translation is good. The book is translated by Peter Allen Roberts who is familiar with us, and he has been doing translation job many years. And I also asked John Crigler to record this whole book for me that I can listen.

I picked this book because this is a short way of explanation for the book of “The Word of my Perfect Teacher”, a great book composed by Patrul Rinpoche. I think this book is written in more modern and shorter way, and I think that can save a lot of time and energy for people. If we teach this many times, many Sundays, people may lose energy and may not want to be here every Sunday morning or evening, and probably lose their interest. Therefore, I think shorter is better, but this is still not that short. I wish people keep the energy for this and be interest for this. And we have to be like, energetic, for this lesson.

So, I don't know how many times, how many lessons that we need for this to complete everything. Sometimes, I think I will be very slow and sometimes I can go through pretty quick. Because of the parts the subjects, some parts we need to explain clearly as much as possible and we can

explain more. And some parts maybe a little more, say, not for some of you, but some of them. Some of the parts maybe a little too deep or too new for them. So therefore, I will teach it accordingly and like, when it comes to how to practice and then I will try my best to explain clearly. Some of the history and some of the things I can just read and in just a short way to go through. That's what I think how to do.

The name is “The Sound of the Vidyadharas”, “Laughter of Vidyadharas”, or the “The Melodious sound of the Laughter “, we could say the sound of the Vidyadharas. But the sound is the Laughter, the Laughing sound, which means something special, precious sounds of the laughter, of the Vidyadharas. And then Vidyadharas, of course, means the noble ones, the high beings, high masters. So, this is the meditation of the teaching of Longchen Nyingthig practices. All the Vidyadharas of this lineage are very great, compassionate and have wisdom, and Mahasiddhas, so therefore they called Vidyadharas. Vidyadhara basically means the one who's able to hold the teachings of the essence or the nature of the mind, who's realized the nature of the mind, who became enlightened through realizing the nature of the mind. They are the Vidyadharas.

So, Vidyadharas is another way of calling the Lineage Masters. They are not just master, but great masters, very accomplished masters on the path of liberation, on Dharma practice. Any teacher, any person, who has students, we sometimes called them master. But this master has a different meaning: It's the Master because of their realization on emptiness of the mind, nature of the mind, so therefore Vidyadhara is something with very special meaning and special name.

And now the Vidyadharas of the three Lineages. There is the mind lineage of the Buddhas, the symbol lineage of the Vidyadharas, and the oral lineage of individuals - these three groups have their own ways of to teach. Buddhas had their own ways of teaching to each other. And Vidyadharas also have their unique way of teaching. And also, ordinary people like us, we have our own way to receive teachings and to teach to others. So, there are three ways of giving the instructions of the nature of the mind on the emptiness. So, because of those three ways, there are three Lineages.

The Lineage – it should be unbroken lineage for the teachings of the Buddha, of the five Buddha's families, of Padmasambhava or Guru Rinpoche. But we need a non-stopping Lineage. The way or the source of the teachings coming from Buddha up to us without being broken is called Lineage, like Longchen Nyingthig Lineage. This goes up to like Buddha Samantabhadra here, and five Buddha families, and Vidyadharas like Garab Dorje and Guru Rinpoche, and down to us through these different great, compassionate masters. Because of their compassion, their wisdom, their practice, they are able to hold these teachings until now without being broken. So, the strength or the non-stopping, non- broken way to us from Buddha, how to practice and the instructions - this is called a lineage. And it's very important to have Lineage, and for any Dharma practices because all the 84,000 teachings of the Buddha, of course come from Buddha and they come until now through different masters. And they brought this lineage, this teaching to us in a very pure way. And they sort of put a lot of energy and work very hard to bring these teachings from the Buddha out to us. And these works, that energy, that meaning is called the lineage.

This is a book that I wrote and that we are going through. Everyone knows that I showed a brief explanation of the preliminaries for the Dzogchen Longchen Nyingthig. Of course, Dzogchen Longchen, or Dzogchen Nyingthig, I would say Dzogchen Practices or Longchen Nyingthig practices means very bright, very great. But this is a brief explanation specifically to the Book of “The Word of my Perfect Teacher” and how I wrote this book is that I studied, of course, and I practiced on this book, Patrul Rinpoche’s book, of course it’s a basic book, basic foundation for all the Nyingma practitioners, including me, right? It’s very important book and we everyone studies this and everyone hear the teaching and thinking of the teaching and meditate on the teachings. This book is a very important foundation for the Nyingmapa Dharma practice. Lama Sang and other great masters, they teach “The Words of my Perfect Teacher” a lot. It’s very common, popular, and as in Nyingmapa, especially the practitioner should receive the teachings, something like that. If you don’t have or receive that teaching, if you don’t see this important then you are out of something and you’re not in this, uh, this group or something like that. It’s a very important book. And therefore, I can say that I was very fortunate to be able to receive the teaching, the great book composed by Patrul Rinpoche. And of course, I studied this and then I also read many other books related to preliminary practices [there is a connection to the Ngondro book of Gampopa]. And this is how I wrote: I brought many essences and important notes of “the Words of my Perfect Teacher” into this book. There are many great masters, great khenpos from Nyingma Lineage have taken notes when they received teachings from “the Words of on my Perfect Teacher”. They have taken very importantly clear notes and I brought some essences from those notes into this book. Therefore, this book includes many

essences of other masters and studies on the book “The Word of My Perfect Teacher”.

The great master from Kagyupa Lineage, Milarepa, Gampopa, also wrote a commentary on preliminary practices, which is called “Jewel Ornament of Liberation”. That book is a kind of very complete, beautiful book. And some of the books you probably not know, some of the notes from Khenpo Ngakchung. There's a very great Khenpo called Ngakchung from Katog Lineage who very famous in Tibet, a very famous and great Master in my Lineage. He also took some notes on the book “The Words of my Perfect Teacher” and they're very good. So, our book is based on all of these teachings composed by great Masters. Therefore, even though my understanding is limited, the book is short, not great, but because of the source of this book, they're great. So, I think this book can be very useful and show you some things that are correctly. Therefore, I think that there is nothing wrong, at least nothing wrong to use this book to study for your Dharma foundation.

Anyway, I think it's been one hour, so I think we should stop because of time difference. Some are very late right now, some are very early in the morning here, there and so I think we will use one hour every Sunday to teach. I will try my best to be there every Sunday. But of course, we never know and also people, sometimes they lose energy and have more important things coming up, and they may have to give up [laugh] but I think we still at least [to be here] at the most time, right? And most of the Sundays, in the morning, we will use to study together. I appreciate everyone's energy, devotion and motivation for this – it's the most important thing to receive the teaching. Of course, we always understand about

devotion and pure Samaya. And when it comes to Samaya, people have to be sweet and very polite to each other, no gossip, no dramas and no distraction. That's the basic conditions for us to receive these teachings.

Transcript by Tri Minh Tara & Dieu Hue.

From MP 3 Hungkar Dorje Rinpoche teaching 4.12.2022:

<https://drive.google.com/file/d/1u8qNs14Y7hcNgpNixXtJR56-3mWldsIX>