

Connection with the Master

by
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An inner conviction

When we think of the closeness or distance between ourselves and our master, it should not be understood in terms of a spatial difference marked by travelling to physically encounter the teacher. It is not about that at all. The closeness of the connection is based on trust, renunciation, and deep confidence in the master. According to your inner conviction, there will be closeness or distance.

If you have the confidence and ability to mix your own mind with that of your master, then even if you are separated for many years and cannot meet in person, you can experience the wisdom of your Guru, just as it is, through pure devotion combined with practice. Something quite amazing can happen – you can receive an extraordinary blessing from your master’s wisdom mind. This is the actual meaning of accomplishment or siddhi. It is simply indescribable. You are establishing confidence in the nonduality of your true nature and your master’s wisdom mind.

My relationship with His Holiness Chatral Rinpoche

When I was 4 years old, His Holiness Chatral Rinpoche informed me that I was the reincarnation of Jigdral Yeshe Dorje. I was very young so I can’t say that I was able to have devotion, because I didn’t understand the Dharma at that time. I did feel that somebody very senior to me, somebody who would not be at all frivolous, had recognized me in that way. Later I was told to come to Nepal to be enthroned by him. I had a definite and deep veneration for what was happening at that time, even though I didn’t understand consciously from the perspective of Dharma. This was the entryway for me into the teachings. His Holiness Chatral Rinpoche taught me the Tibetan alphabet himself, from beginning to end.

After that I received teachings from many other masters. I am also a student of Penor Rinpoche, Thupten Zangpo, Tulku Teglo and Kunchup Orgyen Changchup. I have had many great teachers, but definitely only a single root lama, His Holiness Chatral Rinpoche. Right up to the present moment, the continuity of his kindness in bestowing all his realization, instructions, and empowerments upon me has been unflinching. Just knowing that Rinpoche’s enlightened form is in this world is so precious. I do not insist on meeting with him these days because the mere fact that his enlightened body is here in this world is the most important thing for me. He has given me all the direct pointing out instructions and pith oral teachings there could possibly be, bestowing them upon me in their entirety. I remember all these teachings and instructions fully. The fault could only lie with me if I am not practicing them. There is not the slightest fault of Rinpoche not having taught me.

The most important thing now is that Rinpoche remain in this world, that his body remain healthy and that he is content and delighted. This is enough, and it is my main aspiration and the reason I

come to Nepal. I pray again and again that Rinpoche will live 120 years. I don't actually feel there is any distance between Rinpoche's enlightened mind, his blessings and myself. Yet although there is no distance at all, to be here in Nepal and catch a glimpse of Rinpoche is precious. It is a very special feeling.

I have followed exactly everything Rinpoche told me to do. He told me it might be difficult going to the West, and that is why I have not gone yet. He told me I needed to do the preliminary practices and right at that moment, I made the commitment that I would do them and I did both the Tersar ngöndro and Longchen Nyingtik ngöndro in full. After that, Rinpoche advised me to do a three-year retreat, so I stayed in retreat at Gangri Tokar and practiced the lama, yidam and dakini practices from the Dudjom Tersar for three years. I have done absolutely everything I could to fulfill whatever Rinpoche asked of me.

Because of Rinpoche's great kindness I was able to meet Penor Rinpoche and receive all the transmissions of the Nyingtik cycle, as well as the Jatsun Putruk and Nyingtig Yabshi. From Tulku Tubsong, who is also Rinpoche's disciple, I received the teachings of the Namchak cycle. All these lineages that I have been able to receive are completely one with Rinpoche's own wisdom mind, undefiled and pure.

I don't think I should bore you with my own experiences. I feel that the most important thing is Rinpoche's long life, for him to remain in this world. We speak about the Dharma of scripture and the Dharma of realization. His Holiness Chatral Rinpoche holds the Dharma of realization through his meditation and practice. This is what he embodies. His main practice, of course, is benefitting sentient beings. Rinpoche has completely cut through all conceptual thinking. For him, whether or not he eats meat makes no difference. He has completely transcended all duality. But for the benefit of those beings to be tamed, he teaches the importance of vegetarianism and continually practices life-release for helpless animals and fish. The enlightened Buddha was similarly completely beyond all aspects of birth and death. Yet his teaching activity manifested in order to help beings according to their own capacities.

Rinpoche's manner is extremely direct. His is the style of a true Dzogchen yogi who is able to speak absolutely, directly based on his wisdom realization. He does not mince words. He says whatever needs to be said, based upon his wisdom, directly to sentient beings to help them. We are not able to do this. Nevertheless, I think it is due to our collective merit that Rinpoche is still in the world today. Of course, there are many other inner and secret aspects of Rinpoche's marvelous life. Here I have simply related a few things that I know.

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