

CHOKYI NYIMA RINPOCHE

SATURDAY TALK

Chegom's Instructions
- part 1

NOVEMBER 06, 2010

GIVEN AT KA-NYING SHEDRUB LING MONASTERY

Namo Guru!

The precious father Chegom said:

Know appearance and existence to be your mind. Realize the nature of your mind to be emptiness. If you do not cling to this realization as being supreme, this is the ultimate view.

Embrace this with nondistractedness. Settle within the state of nonfabrication. This absence of reference point or fixation is the ultimate meditation.

Take uncomfortable circumstances as the path. Cut your clinging to comfortable circumstances. This absence of accepting and rejecting, blocking or encouraging, is the ultimate conduct.

Know that whatever happens is not real. Do not accept the good and reject the bad. The ultimate way to clear obstacles is not to be too concerned about anything, and to accept whatever happens.

Appearances become insubstantial; confusion wavers and collapses; we turn away in revulsion from our attachments: these are the ultimate signs of progress.

The stake of ego-clinging is uprooted. Having realized that nothing has a self, your outer and inner desires are exhausted. This cutting through the tether of hope and fear is the temporary result. Having purified awareness within the ground and reached the natural seat of dharmakaya, to act selflessly for the benefit of others is the ultimate result.

Furthermore, with respect to the ultimate, there is no ultimate reference point. This is the ultimate in that (temporary) context.

This being so, since the empty ground is empty sound, do not grasp to empty sound as being real. Since the confused path is a mental imputation, do not negate or affirm that imputation. The three resultant kayas are empty words, so do not have hope and fear for those empty words!

Namo Guru!

The ten authentic dharmas are as follows:

The authentic view of those of lesser capacity is to believe in karmic cause and effect.

The authentic view of those of middling capacity is to realize all outer and inner phenomena as the four unities: appearance and emptiness, and awareness and emptiness.

The authentic view of those of superior capacity is to realize that the act of viewing, the viewer and the realization are indivisible.

The authentic meditation of those of lesser capacity is to rest in the samadhi of one-pointed concentration on the meditation object.

The authentic meditation of those of middling capacity is to rest in the samadhi of the fourunities.

The authentic meditation of those of superior capacity is to rest in the state without reference point where there is no act of meditation, no meditator and no experience.

The authentic conduct of those of lesser capacity is to guard karmic cause and effect just as one would guard one's own eyes.

The authentic conduct of those of middling capacity is to conduct oneself as though all phenomena are dreams or illusions.

The authentic conduct of those of superior capacity is not to do anything at all.

The authentic sign of progress of those of superior, middling, and lesser capacity is a lessening of ego-clinging, the negative emotions, conceptual thought, and so forth.

These are the ten authentic dharmas.

This was taught by Chegom.