

An Ambrosial Ocean of Sublime Explanations

by Pema Lungtog Gyatso, rainbow-body disciple of Heruka Dudjom Lingpa
Excerpt from the Guru-Devotion Section of the commentary on chod.

Translated by Light of Berotsana

It is possible to prove that the master is a buddha. Up until now, I have given many quotes from the scriptures to prove this. To prove this through reasoning, the master is an actual buddha because he reveals enlightened deeds from the perspective of showing us the dharma, which is a deed of an enlightened being. In that way, we are led upon the path of complete omniscience and liberation and set free from the fear of samsara and the lower realms. Even if we were to actually meet the Buddha, there is no better way to benefit beings than by showing them the dharma.

In the text *Special Utterances* [*Udanavarga*, compiled by Dharmatrata], it states:

For the sages, negativity cannot be washed by water; their hands cannot dispel the suffering of beings; and their realization cannot be transferred to others. But when it comes to revealing the tranquility of the dharmata, others will be brought to liberation.

As taught, the disciples to be tamed by the actual sambhogakaya buddhas were exclusively given instructions on the Mahayana doctrine. Previously, our teacher turned the dharma wheel of the great secret doctrine for King Indrabhuti. In order to tame others, he only taught the Vinaya and the common Mahayana Sutra doctrines. For some common disciples, he did not even show the Mahayana sutras. On the contrary, our present-day masters give us everything, beginning with refuge as the gateway to the doctrine all the way up to empowerment conferral, transmissions, and upadesha instructions. This dharma shower of whatever is desired, which includes the entire teachings of Sutra and Mantra, surpasses even what the Buddha has taught in terms of enlightened deeds.

Furthermore, when all buddhas initially cultivated the bodhichitta, we were held as the objects for that cultivation. In particular, during this excellent Eon of Light in the field of this Saha World, our guide Buddha Shakyamuni actually revealed the twelve enlightened deeds in the exceptional field of Jambudvipa in order to tame beings. More than that, during the time of the five dregs, it is this land of Tibet that was predicted to be a country where the dharma would flourish. Many of us have taken rebirth

here, met the dharma and are disciples of the Buddha. Having attained a unique form through which to practice dharma, possessing faith in dharma, and feeling inspired to accomplish it, even we have reached the time to be tamed. Since all of this is true, it is impossible to consider that the buddhas would abandon their own disciples.

The sutras tell us that it is possible that the ocean's sea monsters and their waves could miss their timing. However, it is impossible for the buddhas to miss their timing when it comes to taming disciples.

Thus it is as taught.

There exists no one other than the master who is said to be an emanation of the buddhas who can tame disciples. Hence, one must determine that the master is the actual buddha. Omniscient Longchenpa has said:

The master is the emanation of the Victors who guides beings to liberation. In the degenerate times, he appears in this way.

So it is taught.

The master is an actual buddha because buddha abides within his mind stream. For example, it is like how the protector Damchen Dorje Lekpa enters the body of an oracle. That, too, is the presence of the protector. That they abide in this way is also stated in the *Oral Transmission of Manjushri*:

I abide in that body. I accept offerings from other practitioners and by pleasing me the karmic obscurations in their mind streams are purified.

Thus, and in the sutras:

It is said that whoever utters any positive word that serves as an antidote for the passions will be someone who mentally abides with the wisdom of the buddhas of the three times. Like that, by attaining the higher stage of the path of accumulation and when revealing the dharma as a supreme nirmanakaya, that teacher has many exalted qualities such as samadhi, omniscience, and clairvoyance. Once attaining the first ground called Extreme Joy and while revealing the dharma as a sambhogakaya, the face of one-hundred buddhas will be seen in a single instant. There will be the potential to traverse hundreds of realms of the world, to open the doorway to hundreds of dharma categories, and to bring hundreds of beings to fruition. Hence, the qualities are

inconceivable. Once attaining the second ground, all of that is increased by ten. [For a bodhisattva] who then reveals the dharma, that resembles giving food and clothing to those who are already completely endowed with abundance. Compared to that, when the master teaches us, it is like giving food and clothing to those who are extremely poverty stricken and helpless; so the benefits derived are exceedingly significant. Based on that, buddhas appear to those who are superior objects to be tamed, not otherwise. Conversely, the master appears to everyone so the master is exalted.

In the sutra of *Stainless Space*, it states:

O Ananda! All tathagatas appear to sentient beings with pure karma. The virtuous spiritual guide appears to everyone, teaches the dharma, and plants seeds for liberation. Hence, one must cherish the spiritual guides even more than the tathagatas.

Thus, it is as taught.

For each verse of dharma that our teacher has spoken, he or she underwent hardships such as having one thousand iron nails pierced through the body or one thousand candle wicks burn the body, having forsaken all wealth, power, worldly abundance, and so forth. Similarly, the bodhisattvas Norzang, Naropa, Mila, Atisha, and others underwent many hardships for the sake of dharma. For us, although it is not necessary to undergo hardships, nevertheless—like a mother instructing her child—without concealing anything, to joyfully give all sacred instructions is an expression of great kindness.

If perhaps [the masters] did not compassionately care for us, still the other buddhas would not be met and even the sound of the Triple Gem would not come to our ears. Unable to know anything about virtue and nonvirtue, just how would we be set free from the fears of samsara and the lower realms? Now, as long as we do not lose our mental capacity and are not afraid to attempt [to traverse the path], there is no shortage of methods for awakening in a single lifetime. How amazing is that! From the depth of one's heart, devotion should be cultivated.

The master's kindness surpasses that of the Buddha's deeds, so it is the greatest expression of kindness. Yet due to our delusion and ignorance, we fail to see the qualities of the master while digging around for faults. By thinking there is no limit to one's heartless endeavors, bring shame upon yourself by thinking in these ways. By training in pure vision repeatedly like this, one will eventually see the master as a buddha; and according to that capacity, blessings similar to that will enter the mind. However many blessings enter the mind stream

indicates how deeply the master is seen as a buddha. However strong devotion and faith are will ensure that all positive, excellent qualities without exception will unite with one's mind.

The teacher Tonpa requested Lord Atisha, "Although in Tibet there are practitioners of dharma, there are no exceptional qualities being attained. Why is that?" Atisha replied, "All qualities derived on the path of the Mahayana come by relying upon the master. Nevertheless, you Tibetans are unable to see the masters as anything other than ordinary, so how can qualities arise?" Just as he said, since it is extremely crucial to see the master as a buddha I have taken the time to further illuminate this point.



On the festival day of Chotrul Duchen (February 25th, 2013), we offer to you this excerpt from the guru-devotion section of the commentary on chod, or severance, entitled An Ambrosial Ocean of Sublime Explanations by Pema Lungtog Gyatso, rainbow-body disciple of Heruka Dudjom Lingpa. Light of Berotsana is presently editing and preparing for publication this amazing and extensive commentary.

The excerpt is offered in honor of the imminent visit by the Venerable Yangthang Tulku Rinpoche, who will arrive in Alameda, California on March 12th, 2013 and confer the great empowerments of the Nyingma Kama Tradition beginning on March 15th at Orgyen Dorje Den.