

A Complete Guide
TO THE BUDDHIST PATH



by Khenchen Konchog Gyaltsen

edited by Khenmo Trinlay Chödrön

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DRIKUNG KYABGON CHETSANG

I am delighted to know that Khenchen Konchog Gyaltsen has written *The Complete Guide to the Buddhist Path*, and that fortunately it is now coming into the light of publication. The text is a commentary on *The Jewel Treasury of Advice*, which was composed by Drikung Bhande Dharmaradza (1704–1754), the reincarnation of Drikung Dharmakirti. I am very happy that English readers will be able to benefit from it, since the commentary is written in English. Furthermore, because it is written in a manner that is easy to understand, it will reach far and wide.

This book contains the complete teachings of Buddhism, from the very basic, up to the very profound trainings of the Mahayana and Vajrayana systems, including the Six Yogas of Naropa. The text is based on the ground of the Six Perfections, which are generosity, ethical discipline, patience, perseverance, meditative concentration, and wisdom mind. From that ground, the tree of the Vajrayana blossoms with the flowers of the Six Yogas of Naropa: the practices of tummo, clear light, dream yoga, the illusory body, phowa, and bardo. The practice of all these teachings, step by step, will lead us one day to bear the fruit of complete enlightenment.

No matter how much confusion we suffer from, there are infinite opportunities for all of us to practice the teachings of the great realized Lamas of Tibet. Since we are all born as human beings our power of intellectual capacity is much greater than that of other sentient beings. We have the great opportunity to cultivate the field of our heart, and grow all kinds of good qualities that ripen into a meaningful life. Everything lies in our hands, so don't miss your chance.

I therefore thank Khenchen Rinpoche and welcome his light of commentary to illuminate the teachings of our great Lamas, making them available to all.

May it benefit countless sentient beings.

With my prayers,
Drikung Kyabgon Chetsang

• Editor's Preface

THE *JEWEL TREASURY OF ADVICE, One Hundred Teachings from the Heart*, the root text on which this commentary is based, is commonly known as the *Hundred Verses of Advice*, even though it actually contains 103 numbered verses and twenty-eight introductory and preliminary verses. The first lines of the “Hundred Verses” are indexed toward the back of the book.

We have styled this book to match the root text verse by verse, with a separate, more or less stand-alone commentary following each stanza. Within each commentary, we have italicized words or phrases echoed from the relevant verse the first time they are mentioned. This was done in order to more clearly correlate the commentary with the verse.

We anticipated that readers might choose to read one or two verses at a time and then stop to contemplate them. So that each commentary is understandable as a complete thought, there is necessarily some repetition that would not have been included if this were a continuous narrative. In addition, some points were repeated in the original verses for emphasis or because the same subject is presented from different angles.

To aid readers who might be unfamiliar with Tibetan Buddhism, we included a glossary that contains short definitions of specialized terms and identifies the persons mentioned in the book. As a quick reference, there is also a glossary of the many enumerated lists that are so typical of Buddhist writings. Brief biographies of both authors—Drigung Bhande Dharmaradza, who wrote the root verses, and Khenchen Konchog Gyaltsen, who wrote the commentary—were added to inspire confidence and devotion in the reader. Finally, there is an annotated bibliography of the writings mentioned that you may find useful as you pursue further study.

x a complete guide to the buddhist path

Thank you for your interest in the holy Dharma and this text. May it resolve your doubts and inspire you to attain complete enlightenment for the benefit of all!

Khenmo Trinlay Chödrön

• Introduction

Buddhism, or the sublime Dharma, was born in India about 2,500 years ago. The founder of Buddhism, the prince Siddhartha, was born the son of King Shuddhodana, who was a learned and powerful ruler in Northern India. Until he was twenty-nine years old, Prince Siddhartha enjoyed the best that palace life had to offer and was well schooled in every aspect of learning. Since he was the king's only son, the king had high expectations that the prince would live out his life in the kingdom and rule the country after his enthronement.

But the prince was deeply stirred by the suffering he saw, the suffering shared by all sentient beings. Unable to enjoy the power and luxury of the kingdom any longer, he began to investigate whether beings could be freed from their sufferings. With great courage, he renounced the kingdom and assumed responsibility to seek the highest truth.

For six years, he traveled from place to place and met many different teachers and meditators. Not satisfied with that, he continued to thoroughly investigate and contemplate suffering and its cause using his own critical insight. He achieved a very profound samadhi, an all-pervading state, and thought he had attained enlightenment. But the buddhas of the ten directions appeared to him and said, "This state is not the final realization nor is it complete enlightenment." So, he proceeded to Bodh Gaya and meditated under the Bodhi Tree.

At early dawn on Vesak Day, he achieved complete and perfect enlightenment at the age of thirty-five. From then on, he was known as "the Buddha," the fully awakened one. At that time he declared, "I have found the stainless ambrosia of sublime Dharma that is profound; complete peace; free from elaboration; luminous; the

uncompounded essence. This is the universal truth that is free from all confusion and all suffering.”

The Buddha taught this Dharma for forty-five years, sharing his wisdom with hundreds and thousands of human and non-human beings. These trainees themselves achieved the various stages of enlightenment. Thus, he taught the complete Dharma teachings comprising both the sutra and tantra systems of practice as was suitable for the disciples. Over the following centuries, these teachings spread throughout India and many other countries. Among these, Buddhism arrived in Tibet in the seventh century.

Many great translators traveled from Tibet to India, where they learned from great masters. Over time, they translated the complete body of the Buddha’s teachings, and many great scholars and realized masters were produced. So it continues until the present time. Currently, there are four great lineages: Nyingma, Kagyu, Sakya and Gelug. This presentation encompasses the teachings of the various traditions that comprise the Kagyu lineage.

Lord Gampopa, Milarepa’s chief disciple and a particularly revered Kagyu lineage master, is respected by masters of all the lineages because he was highly learned and accomplished in meditation practices. He studied and perfectly practiced the teachings from three lineages in combination:

- ▶ the Profound Madhyamaka View lineage, as well as the special bodhicitta practice, passed down from the Buddha to Manjushri to Nagarjuna, and so forth
- ▶ the Vast Action lineage of the gradual training of the mind through bodhicitta, and the Madhyamaka system transmitted by Buddha Maitreya to Asanga and so forth
- ▶ the Vajrayana system of tantric study and practice, with the special Mahamudra teachings and Six Yogas of Naropa that originated with the Buddha’s dharmakaya form, Vajradhara, and passed down successively through Tilopa, Naropa, Marpa, and Milarepa

Thus, Lord Gampopa thoroughly studied and practiced all aspects of knowledge passed down through Atisha’s Kadampa lineage as well as Milarepa’s lineage. In a single lifetime, he was established in the enlightened state—the perfection of view, meditation, and

action—and passed all these teachings to the Kagyu lineages. Lord Jigten Sumgön incorporated them into the Drigung Kagyu tradition and explained them in his texts *One Thought* (Tib.: *Gong Chig*), *Heart Essence of the Maha yana Teachings* (Tib.: *Ten Nying*), and many others. The author of *The Jewel Treasury of Advice* was one of Jigten Sumgön’s spiritual successors.

When our most meaningful and precious possessions are collected together in a jewel treasury, we cherish it above all other wealth and never tire of looking at it. Like a jewel treasury, this text contains a collection of the most valuable essence of the Dharma teachings, beneficial both for those with a general interest in Buddhism and for serious practitioners. Jewels of Dharma have been gathered together here as pieces of advice for daily life and, especially, for the spiritual journey toward enlightenment. Even though *The Jewel Treasury of Advice* is a small text, it maps out the complete teachings of Buddhism from beginning to end, from the four foundations to the perfection of buddhahood. This essence of the authentic teachings is called “pith instruction”—the essential points of both sutra and tantra, as well as their commentaries. Those who want to study and practice Buddhism sincerely will find this an indispensable guide that they can read over and over again.

The present text is simple and goes right to the point, providing clear instruction on the practical meaning of Dharma and on meditation practice. Our reason to study and practice Buddhism is to free our mind from delusions. Advice like this prevents us from getting lost in illusions in the name of the study and practice of Buddhism. In the world of samsara, all sentient beings, including humans, must suffer from the afflictions (Skt.: *klesha*) such as greed, pride, hatred, and so forth. These different types of afflictions follow us through limitless lifetimes and always cause suffering. Everyone’s instinctive nature is to want happiness and peace, but these afflictions don’t allow it. Rather, they bring one suffering after another without end. These afflictions cannot be healed by taking medicines or by living a luxurious life. They will not age or get sick; they always stay as fresh and young as they are now. The most powerful laboratory cannot pinpoint these afflictions; only Dharma can precisely identify their nature and provide us with a method to purify them. Modern technology, machinery, and science cannot eliminate or purify

the afflictions. The only way to weaken their power and eventually uproot them is through the study and practice of the precious Buddhadharma.

The root text is organized into two parts. The first part contains general advice for daily life—how to relate to others peacefully , how to associate within groups harmoniously , how to be honest and kind, how to be supportive of each other, and how to be sincere Dharma practitioners. The second part, which contains the hundred verses of advice, is more specifically for practitioners, particularly those practitioners who are very serious about studying and practicing and want to attain enlightenment or buddhahood. Realistically, if we want to attain enlightenment without facing any obstacles, we have to know what to do and how to do it. *The Jewel Treasury of Advice: One Hundred Teachings from the Heart* outlines what to expect and gives us very valuable counsel from the author's own experience of the reality of samsara and nirvana.

The teachings were given from the author's heart, the mandala of perfect wisdom and compassion, and are not just intellectual musings. They were written sincerely so that practitioners could understand what Dharma is about and how to practice it. We should, therefore, take this advice into our heart sincerely and implement it wholeheartedly in order to free ourselves from obscurations and from the suffering that we face.

Acknowledgments

The production of this book took a long time. Initially, I gave oral commentary on *The Jewel Treasury of Advice, One Hundred Teachings from the Heart* in many different places. Khenmo Trinlay Chödrön took great pains to transcribe these talks and consolidate them into the form of a book. Ani Jampa, Ani Wangmo, Ani Pelmo, Ani Dadron, Eileen Feldman, and David Griffin provided sincere help as critical readers. Victoria Huckenpahler provided expert editorial assistance. Terry Barrett aided this effort by helping to translate the quotations from the *Heart Essence of the Mahayana Teachings* (Tib.: *Ten Nying*) and *Wish-granting Jewel* (Tib.: *Tsin-dha Mani*). I am especially grateful to my long-time friend and fellow translator, Rick Finney, who not only helped me translate the root verses, but

who then went through this text thoroughly and contributed many insightful comments.

This book has materialized due to the interest in Dharma of our many affiliated Dharma centers, groups, and friends. I am grateful for all the support I have received while finishing this major project. I hope that this small contribution to human society will be of benefit to readers generally, and especially to serious practitioners.

Khenchen Konchog Gyaltshen
June 2007

Dedication

As the author dedicates his virtue, likewise we should dedicate our merit and virtue. There are numerous dedication prayers, but this one, written by Lord Jigten Sumgön, is complete and concise. To begin we assemble witnesses to hear our prayer by visualizing them in the space just in front of and above ourselves. We invoke the root and lineage lamas, those who kept the teachings alive by receiving the holy instructions and passing them on to us along with their own experience. Yidams are special manifestations of the pure enlightenment state, free from confusion, attachments, and delusions. Buddhas are historical beings in the past, present, and future of the world who abide in the dharmakaya form. Bodhisattvas are beings on the way to enlightenment. Yogins, yoginis, and dakinis are those beings who are successful in their practice. We establish all of them as witnesses for our dedication prayer.

It is not just our own merit that we dedicate but that of all the buddhas, bodhisattvas, and yidams, as well as that of all sentient beings. We add to this the buddha nature that all sentient beings, ourselves included, have within their own minds. This powerful collection of virtue is what is needed to uproot delusion and purify obscuration. We commit ourselves to use this merit in order to be of service to others. Then we pray to eliminate negative influences and establish the true causes for peace and happiness. So, once we have established a solid foundation by dispelling our confusion and gathering infinite good qualities, we pray for the supreme attainment, Mahamudra, the dharmakaya.

This dedication prayer can be recited three or more times:

Glorious, holy, venerable, precious, kind root and
lineage lamas,

divine assembly of yidam deities and assemblies of buddhas,
 bodhisattvas, yogins, yoginis, and dakinis dwelling in the
 ten directions,
 please hear my prayer!

May the virtues collected in the three times
 by myself and all sentient beings in samsara and nirvana
 and the innate root of virtue
 not result in the eight worldly concerns, the four causes of
 samsara,
 or rebirth as a shravaka or pratyekabuddha.

May all mother sentient beings,
 especially those enemies who hate me and mine,
 obstructers who harm, misleading maras, and the hordes
 of demons
 experience happiness, be separated from suffering,
 and swiftly attain unsurpassed, perfect, complete, and
 precious buddhahood.

By the power of this vast root of virtue,
 may I benefit all beings through my body, speech, and
 mind.

May the afflictions of desire, hatred, ignorance, arrogance,
 and jealousy not arise in my mind.

May attachment to fame, reputation, wealth, honor, and
 concern for this life not arise for even a moment.

May my mind-stream be moistened by loving-kindness,
 compassion, and bodhicitta

and, through that, may I become a spiritual master
 with good qualities equal to the infinity of space.

May I gain the supreme attainment of Mahamudra in this
 very life.

May the torment of suffering not arise even at the time
 of my death.

May I not die with negative thoughts.

May I not die confused by wrong view.

May I not experience an untimely death.

May I die joyfully and happily in the great luminosity
of mind-as-such
and the pervading clarity of dharmata.
May I, in any case, gain the supreme attainment
of Mahamudra
at the time of death or in the bardo.

This prayer can be repeated many times:

By the virtues collected in the three times
by myself and all beings in samsara and nirvana
and by the innate root of virtue,
may I and all sentient beings quickly attain
unsurpassed, perfect, complete, precious Enlightenment.

Prayer for the continuation and increase of the teachings:

May the teachings of the Great Drigungpa, Ratnashri,
who is omniscient, Lord of the Dharma, Master of
Interdependence,
continue and increase through study, practice, contemplation,
and meditation
until the end of samsara.

• Appendix: The Life of Drigung Bhande Dharmaradza

You are the embodiment of the vajra dance,
the three secrets of the Three Jewels,
the inconceivable activity of holding
the Victor's teachings and liberating all beings.
Döndrub Chökyi Gyalpo, I supplicate you.

Trinley Döndrub Chökyi Gyal (Dharmaradza), the reincarnation of the great Drigung Dharmakirti, was born on the morning of the twenty-fifth day of the Moon Month of the Wood Monkey year (1704) in Jang. His father's name was Dresay Ngödrup Tashi, and his mother's name was Namjom. His birth was accompanied by many auspicious signs, and, on that same day, rainbows appeared and flowers fell from the sky in the area of Drigung.

The omniscient Könchok Trinley Sangpo, the second Drigung Kyabgon Chetsang, whose fame pervades the three worlds, had meanwhile received a clear and unobstructed vision of this event and had written down its details. Giving directions and advice to the *chöppön* Chöjor, the *tsorpön* Bukge, and two other monks, he sent them to find the tulku. These four traveled south to Jang and searched in many places. Then they came to Laphir, a place whose qualities and features matched those found in the description given by Könchok Trinley Sangpo. When the search party heard that a special child had been born to Ngödrup Tashi, they immediately went to investigate.

The child, who was still only a few months old, became delighted when he saw them, and the party realized that he was without a doubt the reincarnation they were seeking. They then returned to make their report, and on the way they discussed the situation with

• Guideline for Dharma Practitioners

These key points were assembled so that practitioners may be reminded of their Dharma practice and reflect on them repeatedly.

FOUR FOUNDATIONS:

- ▶ recollecting the blessedness and possibilities of a precious human life
- ▶ contemplating ever-changing impermanence
- ▶ contemplating the nature of samsara, the wheel of transmigration
- ▶ action and its result

FOUR SEALS OF DHARMA:

- ▶ All composite phenomena are impermanent.
- ▶ All the afflicted states are suffering.
- ▶ All phenomena are devoid of self.
- ▶ The unconditional, ultimate peace is nirvana.

FOUR NOBLE TRUTHS:

- ▶ the truth of suffering
- ▶ the truth of the cause of suffering
- ▶ the truth of the cessation of suffering
- ▶ the path to cessation of suffering

FOUR IMMEASURABLES:

- ▶ friendliness of loving-kindness
- ▶ compassion
- ▶ joy of rejoicing

- ▶ equanimity

Practitioners should contemplate these four by directing them sincerely toward all sentient beings.

THREE REFUGES:

- ▶ Buddha, the fully awakened and enlightened one
- ▶ Dharma, the teachings of scripture and experience
- ▶ Sangha, those highly accomplished in the experience of meditation

These three are the goal to be achieved as well as the path toward the goal—the gateway to be entered in order to be free from samsara.

TWO ACCUMULATIONS:

To actualize bodhicitta and experience emptiness, the two accumulations of virtue and wisdom are the indispensable method.

FOURFOLD STATEMENT OF EMPTINESS:

- ▶ Dependent origination—
- ▶ that nature is declared to be emptiness.
- ▶ Dependent designation—
- ▶ that itself is the middle way.

FOUR PRACTICES OF THE BODHISATTVA:

- ▶ contemplating these topics
- ▶ having the wisdom which has insight into the meaning of these topics
- ▶ following the path joyfully
- ▶ purifying the mind for the welfare of all sentient beings

SIX PERFECTIONS:

- ▶ generosity
- ▶ moral ethics
- ▶ enduring patience
- ▶ joyous effort
- ▶ meditative concentration
- ▶ wisdom

These six constitute the perfection of the mind and achievement of enlightenment.

PURITY OF DEITY YOGA:

- ▶ having the mind of enlightenment for all sentient beings
- ▶ emptiness of all phenomena
- ▶ perceiving all sentient beings in the enlightened state
- ▶ dedication of the virtues of the practices

• Glossary of Enumerations

Two

two accumulations: merit and wisdom

two form bodies: sambhogakaya and nirmanakaya

two obscurations: afflicting emotions that obscure liberation and the subtle obscurations to enlightenment

two siddhis: common and uncommon. Common types of siddhis are supernatural powers such as clairvoyance, levitation, telepathy, and so forth. Uncommon siddhis consist of special insight, the dispelling of obscurations, and revelation of the pristine nature of mind.

two stages of yidam practice: arising, or generation, and completion

two truths: relative and ultimate

two types of relative bodhicitta: aspiration and action

two types of completion stage meditation: with signs and without signs

two ways of life: religious life and secular life

THREE

three bodies or kayas (of a buddha):

1. *nirmanakaya*, the emanation body
2. *sambhogakaya*, the complete enjoyment body
3. *dharmakaya*, the perfect wisdom body

three excellences:

1. pure bodhicitta motivation
2. actual meditation practice
3. dedication of all virtues for the benefit of sentient beings

• Glossary of Terms and Names

Acharya: Literally, “master,” generally construed as an academic title.

Afflicting emotions: In general, any defilement or poison which obscures the clarity of mind. These are often summarized as three: ignorance, attachment, and aversion. All other negative predispositions are produced on the basis of these three poisons.

Aggregates (Skt.: *skandha*): The collection of characteristics that constitutes a sentient being. Like a heap of grain, a being appears to be a single entity until, upon closer examination, it is understood to be composed of many pieces.

Alaya: A foundational aspect of mind that can hold the seeds of dualistic thought or blossom into wisdom. It can also mean emptiness.

Ananda: Cousin and personal attendant of Buddha Shakyamuni. He is noted for having memorized all the Buddha’s teachings verbatim and having recited them at the First Council.

Arhat: Literally, a “foe destroyer.” The culmination of the Hinayana path, it refers to one who has overcome the outward manifestation of the afflicting emotions but who has not completely uprooted their psychic imprint. Although free of samsara, an arhat is not fully enlightened.

Arising stage (of tantric meditation): A meditation characterized by identifying all physical, mental, and verbal phenomena with a yidam deity through highly developed visualization techniques. It is performed in order to directly reveal the practitioner’s buddha nature.

• Annotated Bibliography of Works Mentioned in *A Complete Guide to the Buddhist Path*

Bodhicaryavatara

A beautiful presentation of the bodhisattva's training, in verse form, by the Indian master Shantideva. It is one of the most widely read and quoted of all Mahayana texts.

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Sharma, Parmananda. *Shantideva's Bodhicaryavatara*. New Delhi: Aditya Prakashan, 1990.

Wallace, Vesna and B. Alan Wallace. *A Guide to the Bodhisattva's Way of Life*. Ithaca: Snow Lion Publications, 1997.

Buddha Avatamsaka Sutra

A large collection of teachings illustrating the Buddhist path to enlightenment primarily through stories of various bodhisattvas' experiences.

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• About the Author

The village of Tsari and the surrounding areas are among the most sacred places in Tibet. It was there that Khenchen Rinpoche, Konchog Gyaltsen was born in the spring of 1946, and it was there that he spent his early years. In 1960, because of the political situation in Tibet, Khenchen Rinpoche fled to India with his family. The family then settled in Darjeeling, where he began his education. Even at a young age, he was an excellent and dedicated student, and he was able to complete his middle school studies in less than the average time.

At about the time that he completed middle school, a new university, the Central Institute of Higher Tibetan Studies, opened in Varanasi, India. Determined to be among its first students, Khenchen Rinpoche traveled to Varanasi in October 1967 to seek admission. He then began a nine-year course of study that included Madhyamaka, Abhidharma, Vinaya, the *Abhisamayalankara*, and the *Uttaratantra*, as well as history, logic, and Tibetan grammar. In early 1968, he had the good fortune to take full monastic ordination from the great Kalu Rinpoche and, shortly after graduating from the Institute, he received teachings from the sixteenth Gyalwa Karmapa on *The Eight Treasures of Mahamudra Songs* by the Indian mahasiddhas.

Even after completing this long and arduous course of study, Khenchen Rinpoche wanted only to deepen his knowledge and practice of the Dharma. With the same intensity that he brought to his earlier studies, Rinpoche sought out and received teachings and instructions from great Buddhist masters. One was the Venerable Khunu Lama Rinpoche, with whom Khenchen Rinpoche studied two works of Gampopa—*The Jewel Ornament of Liberation* and *The Precious Garland of the Excellent Path*. His studies with the

Venerable Khunu Lama also included Mahamudra and many of the songs of Milarepa.

Maintaining a balance between theoretical understanding and the practice of meditation, Khenchen Rinpoche began a three-year retreat in 1978 under the guidance of the enlightened master Khyunga Rinpoche. During this time, he was able to deepen and enhance his understanding of *The Fivefold Path of Mahamudra* and the profound *One Thought* of Lord Jigten Sumgön. He also received many other transmissions.

In 1985, Khenchen Rinpoche traveled to the main seat of the Drigung Kagyu lineage, Drigung Thil, in Tibet. There, he was able to receive personal blessings, as well as instructions and transmissions of Mahamudra and the Six Yogas of Naropa, from the enlightened master Venerable Pachung Rinpoche.

In 1982, the force of karma and the requests of many practitioners combined to bring Khenchen Rinpoche to the United States. By late 1983, the Tibetan Meditation Center was well established in Washington, D.C. Their original location was the site of innumerable teachings, practices, retreats, and ceremonies. In September 1984, and again in 1987, the young center was blessed with personal visits and teachings by His Holiness the Dalai Lama. Through Khenchen Rinpoche's and the center's efforts, Drigung Kyabgon Chetsang Rinpoche visited in 1987, 1994, and 1999, and people in several states were able to receive benefit from his teachings and presence.

With the Tibetan Meditation Center as his base, Khenchen Rinpoche went on to establish practice centers in Big Sur, CA; Boston, MA; Boulder, CO; Chicago, IL (currently under the direction of Drupon Rinchen Dorjee); Gainesville, FL; Los Angeles, CA; Madison, WI; Pittsburgh, PA; San Francisco, CA; Tampa Bay, FL (currently under the direction of Drupon Thinley Nyingpo); Virginia Beach, VA; as well as Dharmakirti College in Tucson, AZ and Vajra Publications. He also established centers in Lidingö, Sweden and Santiago, Chile (currently under the direction of Khenpo Phuntzok Tenzin).

Wanting the teachings of Dharma to reach as many people as possible, Khenchen Rinpoche has quickly adapted himself to Western forms of communication. He has made appearances on television,

been a guest on many radio programs, lectured extensively at colleges and universities, and spoken to the public through countless newspaper articles. Between 1983 and 1990, Khenchen Rinpoche single-handedly translated critical Drigung Kagyu practices, prayers, and histories into English. Among the practice texts he translated were Achi Chökyi Drolma, Amitabha, Amitayus, Bodhicitta, Long Chakrasamvara, Shorter Chakrasamvara, Chenrezig, Chöd, Dharma Protectors, Four-session Guru Yoga, Green Tara, Guru Yoga, Lama Chöpa, Mandala Offering, Manjushri, Medicine Buddha, Ngondro practices, Nyung Ne, Peaceful Guru Rinpoche, Phowa, Refuge, Torma Offering, T sog, V ajrapani, V ajrasattva, V ajrayogini, and White Tara. Before Tibetan fonts were available for computers, he wrote all these texts out by hand. Later, when automation became available, the translations were polished and republished. This priceless work formed the essential base from which the holy Dharma could be taught and practiced.

Khenchen Rinpoche and the Tibetan Meditation Center moved to Frederick, Maryland in November 1991. Nestled inside a state park, the Center is now situated on four wooded acres. A small temple was built there and was consecrated by Drigung Kyabgon Chetsang Rinpoche in 1994. With this larger facility and in surroundings more conducive to contemplation, Khenchen Rinpoche has been able to benefit even more people with his teachings. Now that Western students are becoming interested in long-term retreat practice, plans are being made to establish a residential retreat center nearby.

Recently, Khenchen Rinpoche has been spending more of this time teaching in India and Tibet. He often teaches *One Thought* to the monks and nuns at the Drigung Kagyu Institute in Dehra Dun, India as well as monasteries in Tibet as conditions allow. With the financial assistance of the Tibetan Meditation Center's Text Project, he arranged for 1,200 copies of the text to be printed, and then distributed them to monks, nuns, and monasteries in India, Nepal, and Tibet.

Khenchen Rinpoche consistently strives to make important texts available to the public and to provide his students with thorough and systematic training in the Dharma. A skilled and dedicated author, he has published nine books prior to this one:

Prayer Flags, which is described in the Annotated Bibliography (see page 466).

The Garland of Mahamudra Practices is very helpful for those who already have a little understanding of the Dharma. It contains a description of all the Ngondro practices: the four foundation thoughts (precious human life, awareness of impermanence, karma, and the suffering of samsara), the four extraordinary preliminary practices (refuge, Vajrasattva, mandala offering, and Guru Yoga), Yidam practice, special guru yoga, and a Mahamudra session.

In Search of the Stainless Ambrosia (see the Annotated Bibliography, page 463).

The Great Kagyu Masters (see the Annotated Bibliography, page 462).

The Jewel Treasury of Advice is a translation of a profound teaching in verse, written by Drigung Dharmaradza.

The Jewel Ornament of Liberation (see the Annotated Bibliography, page 463).

Calling to the Lama from Afar (see the Annotated Bibliography, page 462).

Transformation of Suffering: A Handbook for Practitioners (see the Annotated Bibliography, page 467).

Pearl Rosary is another work that Khenchen Rinpoche himself wrote. It contains detailed instructions on twelve common deity yoga practices, such as Chenrezig, Tara, and Manjushri, as well as the translated sadhanas or practice texts. This book is also especially valuable for those who do not have the good fortune to see a qualified lama often, and for serious practitioners to use as a reminder.

Remembering the struggles of his early years, Khenchen Rinpoche inspires and supports monks, nuns and lay people in their practice of the Dharma and is always ready to assist them in whatever way he can. To all, he gives of himself freely. With his heart and mind turned firmly toward the Dharma, he compassionately and patiently shows the way.