

# The Empty Mirror

December 2011 - February 2012

Kagyü Thegchen Ling Tibetan Buddhist Meditation Center 26 Gartley Place Honolulu, Hawai'i 96817 (808 595-8989) [www.ktlhonolulu.org](http://www.ktlhonolulu.org)

## To Cure the Mind, Practice

A Teaching by Lama Rinchen

Dear friends, again I want to remind you about your practice. I know that everybody is busy, and you are always trying to catch up with time, and time moves fast. But we have to control ourselves, otherwise, every moment thoughts are chasing thoughts, and we can never catch them; we can never end our suffering. Since beginningless time until now, we have followed our thoughts. Thoughts arise, and body and speech serve them.

If you don't know dharma, if you do not practice, it always has to be that way, thoughts chasing thoughts.

But if you do know dharma, then dharma ends suffering; it is the remedy for suffering. Sometimes, with a physical sickness we need the remedy of medicine. But for mental sickness, we need the remedy of the dharma. Sometimes, we suffer only because we create our own suffering with our thoughts.

The Buddha's main teachings-- gentleness and mindfulness-- are very important for curing the mind. You also have to understand cause and effect, karma. If you don't believe in karma, if you continue trying to fulfill your desires and hoping for happiness, your actions will only cause more suffering and it will never cease.

The Buddhist goal is Enlightenment. The seed of Enlightenment is already there. It only needs to grow and progress. It doesn't come from the outside. It is our own nature of mind. How do we progress? We practice.

That is the reason we meditate. If we sincerely follow the Buddha's advice, if we sincerely make the Buddha's teachings our responsibility, then sooner or later, our minds will be healthy.

We suffer because we are ignorant, and we

believe our egos. Ignorance is ego. Ego makes ideas and thoughts. Then you always want, and you always have desire. If you succeed in reaching your desire, then you become proud. If you don't succeed and someone else gets your desire, then you become jealous, or you become angry and aggressive.

How did all of our problems start? We believe our egos, we believe our ignorance, we believe the ego, which always wants, because that is our habit, our tendency and pattern. Since beginningless time until now, it continues. Ignorance has no form. Ignorance is empty. It has no form, no size, and no color. But we believe our ignorance; we believe the ego.

The ego makes you more important than others. You always want. Your desires and wants start from ignorance. You have attachment or desire, and then you become angry and jealous and proud. These are what we call the Five Poisons: ignorance, desire or attachment, anger or aggression, jealousy, and pride.

All these problems and more start with ego and ignorance. The Five Poisons cause the Ten Negatives. There are three physical negatives; speech has four negatives; and three negatives are of the mind. In turn, each of the Ten Negatives produces four kinds of karmic effects. If you believe the ego, then all these causes and effects continue automatically. Every moment, ego and ignorance continually produce karmic effects. That is why it is important that we learn how to stop all these problems.

That answer is meditation. For example, if you have a boss and the boss is resting, all the workers are able to rest. If the boss is too active, then all the workers have to act. The mind is the same way—if the mind rests, then body and speech rest.

If you meditate mindfully, if you experience meditation, there's no boss, no employees. If you don't have this ex-

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perience, then the boss is important, the boss is always there; the boss is always restless, and the employees have to work.

I have been here teaching to help you, brothers and sisters, over 35 years. It is important to be mindful and practice. Without practice, you cannot graduate. Practice is your homework. If you do your homework, and if you do your homework well, then you can graduate. If you don't practice, you cannot graduate. Meditation is the root practice.

If you practice meditation, sooner or later, you will recognize your own mind, then all your problems will be gone. But without practice, without an experience of the nature of the mind, then your problems are always there: cause and effect, cause and effect, beginningless, endless.

It is also important to always be gentle with other beings, to practice loving kindness. Gentleness is important. Even with your enemy, people you don't like, you have to practice gentleness. If someone bothers you, you have the opportunity to practice patience. If no one bothers you, you cannot practice patience.

Other beings are important to us. If we have loving kindness and compassion to other beings, then we have no more enemies, and we don't owe anything to them. We're free. Otherwise, if we like this person, and we don't like that person, if we differentiate between people, then we are never free.

And for yourself, you should always be content, to have contentment within ourselves. If we don't have contentment, our discontentment will never end. Body, speech and mind never rest.

Contentment is important.

Otherwise, if our life ends tomorrow, we will feel that our work is incomplete. If we are not content, then we say, "My work is not finished. My office is a mess!" But if we are content, it's okay.

Contentment comes from practicing the dharma. If you want happiness, then meditate and practice the dharma more often. Sooner or later, happiness will come.

The practices are all about mindfulness. Meditation is practicing mindfulness, and at the Dharma Center, when we chant, that is also mindfulness, and when we work, we work with mindfulness. It's all the same practice of mindfulness, and if you can be mindful doing those things, you create good habits, and it helps when you're sitting for meditation.

All suffering can be reduced. All suffering can be purified. It depends on the practice. If practice is strong, if there is commitment, suffering will be purified. Commitment is important in dharma. Otherwise we cannot break the mind's habits and patterns. If we have bad habits, we stay here, in our suffering. If we have good habits, then we are already enlightened.

The Buddhist teachings are profound, so profound. The more you study, the more you practice, you go deeper and deeper. It is like if you dig in a mountain and find diamonds and gold. You might think, "Ah, I found it," but the more you dig, the more you find. If you follow the Buddha's teachings and keep a steady practice, you will find more and more. Sooner or later, you will find the Truth, you will realize, "I'm so lucky. My life is a fruitful life."

I want to share this with you, my friends. In good health, with best wishes, aloha and mahalo.

-edited by Tino Ramirez

## Kalu Rinpoche Visit

In late August of 2011, Hawaii was blessed with the short visit of the 20 year old Yangsi Kalu Rinpoche. Yangsi Kalu Rinpoche, the incarnation of the previous Kalu Rinpoche who died in 1990, visited the Maui and Honolulu Dharma Centers while he was in the islands.

On Oahu Rinpoche blessed and consecrated the recent renovation of Kagyu Thegchen Ling Dharma Center, as well as the Stupa in KTL's side yard in Nuuanu Valley. While in Honolulu, Rinpoche held a capacity crowd of 300 spellbound for two hours at the Art Department's auditorium at the University of Hawaii, as he spoke of the importance of the practice of the Buddha Dharma in our current times.

At the Dharma Center, Rinpoche gave a Sukhasiddhi Long Life Empowerment and Ngondro teachings. Rinpoche gave blessings to many, many people with his openness and willingness to give of himself.



Kalu Rinpoche teaching

The *Empty Mirror* is published four times a year by Kagyu Thegchen Ling, a Tibetan Buddhist Meditation Center, 26 Gartley Place, Honolulu, Hawai'i 96817. Resident Lamas: Lama Karma Rinchen, Lama Tempa Gyeltshen  
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# A Teaching on Guru Rinpoche's Supplication that All Thoughts Are Self Liberated

by Khenpo Tsultrim Gyamtso Rinpoche on October 18, 2002

translated by Ari Goldfield

Tashi Delek! I hope that for you everything is filled with auspiciousness, happiness, and excellence. To meet you all here makes me very happy. Gyatrul Rinpoche is a great friend of mine and I have heard a lot about his monastery here. Today, to actually come and be able to see it, to see what a secluded and beautiful place it is, makes me very happy.

I would like to explain to you a supplication that was composed by Guru Rinpoche, a supplication that all thoughts be self-liberated. Guru Rinpoche composed seven chapters of supplications for students to recite to him, and this one comes from a chapter that he taught to the monk whose name was Namkha'i Nyingpo.

Before listening to this teaching, please give rise to the supreme motivation of bodhichitta. When we give rise to bodhichitta, it means that for the benefit of all sentient beings, limitless in number as the sky is vast in its extent, we aim to bring our love and compassion to their ultimate perfection, and to bring our wisdom realizing emptiness to its ultimate perfection. We know that in order to do this we must listen to, reflect upon and meditate on the teachings of the genuine Dharma with all the enthusiasm we can muster in our hearts.

The first verse of the supplication<sup>1</sup> is:

*All these forms that appear to eyes that see,  
All things on the outside and the inside,  
The environment and its inhabitants  
Appear, but let them rest where no self's found;  
Perceiver and perceived when purified  
Are the body of the deity, clear emptiness—  
To the guru for whom desire frees itself,  
To Orgyen Pema Jungnay I supplicate.*

What appears to the eyes are forms, which are made up of shapes and colors. Everything that is a shape and color is included in the source of consciousness (Sanskrit: *ayatana*) that is called form. The shapes and colors that appear to the eyes are found in all of the aspects of the environment in which we live, as well as in all of the sentient beings who inhabit this environment. What is the true nature of the appearances of shapes and colors of the environment and sentient beings? It is that they are dependently arisen mere appearances, which do not exist in essence. The forms that appear do not truly exist. In the abiding nature of reality, their nature is emptiness. They appear while being empty; while empty, they appear. They are appearance-emptiness like rainbows,

water-moons, and reflections. All of the objects that appear to the eyes are appearance-emptiness undifferentiable.

As the protector Nagarjuna writes in his *Fundamental Wisdom of the Middle Way*<sup>2</sup>:

*Like a dream, like an illusion  
Like a city of gandharvas,  
That's how birth, and that's how living,  
That's how dying are taught to be.*

The meaning of this verse and the one from Guru Rinpoche's supplication are exactly the same.

This is the actual way forms are. They are appearance-emptiness undifferentiable, but sentient beings do not see this because they think things truly exist, and their thoughts that cling to the true existence of appearances obscure the appearance-emptiness that is their true nature. That is why we practice the Dharma—to cleanse ourselves of this clinging to appearances as truly existent so that we can realize appearances' true nature is appearance-emptiness undifferentiable.

It is like when you dream and you do not know that you are dreaming. The appearances in the dream are appearance-emptiness, but your thought that they truly exist prevents you from seeing that. Even though the dream appearances are appearance-emptiness and have no inherent nature, they seem to be real when you do not know that you are dreaming. You think that they are real and you have experiences that seem to confirm your belief that they are real.

But however much you cling to the appearances in a dream, that does not change what the appearances are from their own side. The essential nature of these appearances is unchanging appearance-emptiness. It never moves from being just that. When you dream and you know you are dreaming, you are free of the thoughts that fixate on the appearances as being truly existent. You are free from that obscuration so you can experience the appearances just as they are: as appearance-emptiness. That enables you to do wonderful things like fly in the sky, move unobstructedly through rock mountains, and travel to pure realms. All that is possible when you recognize a dream for what it is, and in that way, not be blocked by thinking that the appearances truly exist.

(cont on pg 4)

# Center Events

In our waking life, even though the environment and sentient beings appear to us, the supplication says "let them rest where no self's found." The environment and sentient beings appear, but let them rest without clinging to them as truly existent. Let them rest in their natural state of appearance-emptiness without fixating on them as being real. When we let the appearances rest without fixating on them as being real, all of the thoughts of there being an actual object out there to perceive and an actual distinct subject perceiving it just dissolve. The thoughts that take the duality of perceived object and perceiving subject to be real dissolve. They are purified.

When that happens, everything shines as luminous emptiness, clarity-emptiness. At this point, you are ready to meditate on the deity, because the deity's enlightened body is also appearance-emptiness. It appears while it is empty; it is empty while it appears—it is like a rainbow. When you meditate on the deity, everything appears as the body of the deity—appearance-emptiness.

When all of the appearances of the physical environment shine as the appearance-emptiness immeasurable palace of the deity, and all the sentient beings in the environment shine as the appearance-emptiness enlightened bodies of the deities themselves, then all desire is free in its own place. It is self-liberated. Thoughts of desire do not come from anywhere and they do not go anywhere. They do not arise, so they do not cease. Since they are free from coming and going, and free from arising and ceasing, thoughts of desire are self-liberated. For this reason the verse says, "To the guru for whom desire frees itself, To Orgyen Pema Jungnay, I supplicate."

*Parts two and three of Rinpoche's teaching will be published in the next two newsletters*

## Beginner's Orientation

Wed, Jan 4 7:00 pm

Wed, Feb 1 7:00 pm

Wed, Mar 7 7:00 pm

Come to the Dharma Center with your questions. For example, what is Tibetan Buddhism? How do I get started meditating? What is the protocol at the Dharma Center? Any question is appropriate to ask. These classes are a forum to clear away some of the confusion that can come from early contact with an unfamiliar path. The classes are taught/led by one of Lama Rinchen's senior students, on the first Wednesday of each month, providing a tsok or special puja hasn't been scheduled. Free.

## Learn Tibetan

Lama Tempa Gyeltshen gives instructions in Tibetan language every Saturday afternoon from 2:00-4:00 pm unless there are other retreats scheduled. This is an ongoing class. Beginners are welcome at any time. Donation: \$5.00 per class.

## Fire Puja

Fire Puja is being offered each first Sunday of the month at KTL. In this engaging ceremony, many special ingredients are burned in the flames of an actual fire. The smoke is then offered to the Buddhas and Bodhisattvas, local deities, hungry ghosts, and to those whom we owe karmic debt. This offering of smoke, prayers and mantras are made for all Beings who wander in Samsara. Through this practice of generosity, our mindstreams are purified, our debts are repaid, and our broken or damaged samaya vows (agreements) are repaired. Through the Grace of the Buddhas, inner and outer obstacles are removed.

Puja begins after Chenrezig Puja, at

approximately 12:30 pm.

For those who are interested, sponsorship of monthly fire pujas is possible. One can sponsor a fire puja for oneself, on behalf of another person in need of assistance or healing, for someone who has died, or for any other appropriate intention. The merit of engaging in such beneficial activity can be dedicated as one wishes.

If you would like to sponsor a Fire Puja, or would like more information, please call the Center, 595-8989. Spaces fill quickly, so be sure to register soon if you are interested.

## New Year's Day Aspiration Prayers

Prayers begin at 6:00 AM. This is a wonderful way to begin the New Year of 2012: prayers with a candle lighting your puja book on your meditation table. Please join us at the Dharma Center for this special joyous time. Breakfast will follow the prayers. May all beings have happiness.

## Annual Sangha Meeting

On Saturday, February 11, 2012, the annual Sangha meeting will take place, beginning at 10:00 am. This is a good time to bring your suggestions on how we can make our Dharma Center a better place to meditate and practice our teachings. New officers will be chosen. All Dharma brothers and sisters are welcome to attend. Refreshments will be served after the meeting.

## Losar

Losar is on Wednesday, February 22. Please join us at 6:00 am on Wednesday morning to celebrate the Tibetan New Year. 2139, Water Dragon Year. Breakfast will follow the prayers.

## Chenrezig Retreat with Lama Rinchen

Saturday, February 25: 9 am-12 noon and 2-5 pm; Sunday, February 26: 2-5 pm \$50 for the weekend for KTL members/\$60 for non members.

Lama Rinchen will give a special Chenrezig Retreat on this weekend. He will be emphasizing the correct way to visualize the creation and completion stages of the Chenrezig meditation practice.

In Tibetan Buddhism, Chenrezig is renowned as the embodiment of the compassion of all the Buddhas, the Bodhisattva of Compassion. According to legend, Chenrezig made a vow that he would not rest until he had liberated all the beings in all the realms of suffering.

Chenrezig may be the most popular of all Buddhist deities, except for Buddha himself -- he is beloved throughout the Buddhist world. He is known by different names in different lands: as Avalokiteshvara in the ancient Sanskrit language of India, as Kuan-yin in China, as Kannon in Japan.

As Chenrezig, he is considered the patron Bodhisattva of Tibet, and his meditation is practiced in all the great lineages of Tibetan Buddhism.



Chenrezig

## Medicine Buddha Retreat

Lama Rinchen will be leading a Medicine Buddha Retreat in March. Please check the website at [www.ktlhonolulu.org](http://www.ktlhonolulu.org) for dates, times, and cost.

# Happy 37th Birthday

On December 14th, 1974, Kyabje Kalu Rinpoche handed a small wooden Japanese Buddhist statue and a seal to Tashi Usui, Richard Melton, and Kathleen Bryan, requesting them to establish a Dharma Center under the name Situ Rimay Chuling (later changed to Situ Rimay Chuling dba Kagyu Thegchen Ling). That was the beginning of our Dharma Center.

The request to establish a Dharma Center by Kalu Rinpoche was followed by two years of hard work, financial sacrifice and effort by the three founding members and others as they worked to bring the Tibetan Buddhist teachings to Hawaii. During that time lamas from all four schools of Tibetan Buddhism visited Hawaii. They taught, guided, and encouraged many students and spiritual seekers.

In November 1975, the first Dharma Center with a dedicated shrine room was established at a residence on Tantalus Drive. A public meditation

schedule based on Chenrezig meditation practice was initiated, and over the next year there were numerous fund-raising events aimed at supporting our anticipated Resident Lama, Lama Karma Rinchen, and the upcoming visit of His Holiness the XVI Karmapa who was scheduled to arrive in Honolulu in November 1976, and perform the Black Crown Ceremony.

In December 1976, Lama Rinchen, arrived in Honolulu, and in January 1977, a new location for the Dharma Center was rented on Beretania Street. The Center later moved to a location on Liloa Rise, in Manoa, and later established a retreat facility in Hauula. Our current Center, on Gartley Place, was purchased in 1991 and in September 1999, Lama Tempa Gyeltshen arrived as Assistant Resident Lama.

Many thanks go out to all who have supported and worked to make Kagyu Thegchen Ling the Dharma Center that it is today.



Gartley Place Center



**Kagyü Thegchen Ling**  
Tibetan Buddhist Dharma Center  
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## MEDITATION AND PUJA SCHEDULES

### DAILY MEDITATION

6:00-7:00 am Tara Puja  
5:30-6:00 pm Mahakala Puja

### WEEKLY MEDITATION

Sun 10am Chenrezig Puja  
Mon 7:00pm Four Thoughts; short  
Chenrezig, collecting  
Manis  
Tue 7:00pm Silent Meditation  
Thu 7:00pm Basic Meditation

### BEGINNER'S ORIENTATION

Wed, Jan 4 7:00 pm  
Wed, Feb 1 7:00 pm  
Wed, Mar 7 7:00 pm

*"You live in illusion and in the appearance of things. There is a reality. You are the reality. If you wake up to that reality, you will know that you are nothing, and being nothing, you are everything."*

-Kalu Rinpoche

### MONTHLY PUJA SCHEDULE

#### December 2011

Tues 20 Milarepa Tsok  
Sat 24 Tara Puja

#### January 2012

Sun 1 New Year's Prayers  
(6am)  
Sun 1 Fire Puja after Chenrezig  
Sun 1 Medicine Buddha Puja  
Tues 3 Guru Rinpoche Tsok  
Mon 9 Amitabha Buddha Puja  
Wed 18 Milarepa Tsok  
Mon 23 Tara Puja  
Tues 31 Medicine Buddha Puja

#### February 2012

Thurs 2 Guru Rinpoche Tsok  
Sun 5 Fire Puja after Chenrezig  
Tues 7 Amitabha Buddha Puja  
Sat 11 Annual Meeting  
Fri 17 Milarepa Tsok  
Tues 21 Tara Puja  
Wed 22 Losar Prayers (6am)

## TEACHINGS

### Chenrezig Retreat

Saturday February 25th, 9am-noon and 2-5pm  
- Sunday February 26, 2-5pm -- Chenrezig  
Meditation instruction and retreat with  
Lama Rinchen.

### Lama Tempa's Tibetan Class

Saturdays: 2:00-4:00 pm, \$5.00 per class



For further information about Center programs  
and events, please call 595-8989.  
see page 4 for details on teachings