

On Television and NANG DRAG RIG SUM...

Part 1

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The idea that all appearances, sounds, and thoughts are by nature enlightened body, speech, and mind—that is *right now*. What you are hearing, what you are seeing, what you are thinking, you don't put it in a corner or throw it away like a napkin. Here I'm watching these stupid ladies on television—they think they are so beautiful and their singing is so pretty. Actually, it sounds like a goat or a pig. But anyway, it doesn't matter if it is a pretty sound or an ugly sound; either way, the nature of all sound is enlightened speech. Enlightened speech doesn't just mean wonderful or sweet sounds. We say "wisdom phenomena"—enlightened body, speech, and mind—and that means that there are no impure appearances arising, only pure appearances. That doesn't mean just what you like. Pure and impure don't mean what you like and don't like. What you like or don't like are *both* impure. "Pure" means the nature of that, the nature of both, the nature of all sound, the nature of all phenomena.

"All sound" doesn't just mean every being's voice. It includes the sounds of the elements—the sound of fire burning, wind blowing, the sound of water or earth. There are so many different kinds of sounds, aren't there? Their nature is enlightened speech. There isn't another enlightened speech somewhere else. Here is my television. Here is my television's sound. *That* sound. Or you hear the wind, *that* sound. Or the birdies, *that* sound. You don't put phenomena in one corner, your experience, and then go looking for enlightened phenomena somewhere else.

All appearances are enlightened body or enlightened form. Whatever you see—it means nothing that it is beautiful, ugly, or handsome. Look at the nature of it instead. Its nature is wisdom nature, enlightened form.

All thoughts are the same nature as enlightened mind. Virtuous thoughts? Enlightened mind. Non-virtuous thoughts? Enlightened mind. Neutral thoughts? Enlightened mind. If you recognize their nature, all thoughts are enlightened mind.

If you recognize its nature, anything you experience is enlightened body, speech, and mind. You don't have to put ordinary experience in a corner. You don't have to throw away samsara like toilet paper.

When you are practicing, this is the practice. When you are chanting, this is the chant. When you are chanting together at tsok, for example, it is still the same—sound as

enlightened speech. It isn't because it is chanting or chanting dharma particularly. It is just the sound, any sound. There is enlightened speech, if you recognize its nature.

All form is enlightened body. It isn't just the deity you visualize in generation stage practice. It doesn't have to be peaceful or wrathful, male or female particularly. Any form, any appearance, anytime. If you recognize that, enlightened form is right there, that form itself. There is your generation stage practice. You don't have to go chasing it or squeezing, trying to make it.

Any thought that arises, any concept or recollection, any mental activity at all, is the nature of enlightened mind. Why? Because that nature is the pure, all-pervading expanse. If you recognize the pure expanse, enlightened mind is there. It's yours. You don't have to cover up your ordinary mind as if you were embarrassed. You don't have to go find enlightened mind somewhere else like a hungry person, mouth open. It's there.

If you don't recognize that the nature of thoughts is the pure expanse, then you screw up the whole enlightened body, speech, and mind—you will realize nothing and get nothing. Then everything is just ordinary. If phenomena are ordinary or are enlightened body, speech, and mind, it's up to you. It's in your hand or on your head, which one you choose, which way you go.

Everyone can say the short prayer that starts "NANG DRAG RIG SUM..." [said at session breaks during all our retreats]. Well, this is what that prayer means. It's to remind us that the nature of all phenomena is enlightened body, speech, and mind. It's a simple prayer, short, easy to say. And if you know it and understand it, all generation stage practice is there. You don't need some other generation stage or completion stage in that case, because the meaning and essence of them all is there: All generation stage practice is that understanding, all completion stage practice is that understanding, and all practice of the union of the two is that understanding.

That NANG DRAG RIG SUM, that enlightened body, speech, and mind, it applies every second. These ladies on the television look like demonesses. Are there demonesses there? No. It's just television! Actually, it is like my refuge object, I go inside there and just am lost—even more than spaced out, zombied out! It shows lots of things—demons and demonesses, gods and goddesses, peaceful things and scary things. Whatever you see there, have your mind focus more and more on NANG DRAG RIG SUM, which means that whatever you are seeing is enlightened form. Slowly, slowly. It isn't something heavy. Just remember it, watching all these things, hearing them yelling or singing or whatever. And not just the television, but wherever you look, whatever you see, whatever you hear.

(to be continued...)

Here's the prayer Rinpoche was referring to in his teaching:

སྐྱེ་བྲག་རིག་གསུམ་ལྷ་སྒྲུབ་ཚུལ་སྐྱེ་ངང་། 1

NANG DRAG RIG SUM LHA NGAK CHÖ KÜ NGANG

Appearances, sounds, and awareness are experienced as the deity, mantra, and dharmakaya.

སྐྱེ་དང་ཡེ་ཤེས་རོལ་པར་འབྱམས་གྲས་པ། 1

KU DANG YESHE ROL PAR JAM LE PA

Within this vast display of enlightened embodiments and primordial wisdom,

ཟབ་གསང་རྣམ་འབྱོར་ཆེན་པོའི་ཉམས་ལེན་པ། 1

ZAB SANG NAL JOR CHEN PÖ NYAM LEN PA

by practicing the great yoga of the profound secret

དབྱེར་མེད་སྤྱུག་གི་བྲིབ་ལེར་རོ་གཅིབ་ཤོབ། 1

YER MED TUK KYI TIG LER RO CHIG SHOG

may we remain indivisible with the essence of the one taste of enlightened mind.

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