

# *On Television and NANG DRAG RIG SUM...*

## *Part 3*

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Yukok Lama, an amazing, wonderful lama I knew when I was young, he said: “Ya, ya, ya! You! Today, what are phenomena? Are they your enemy? Are they your friend? Are they something to eat or drink? What is NANG DRAG RIG SUM [all appearances, sounds, and thoughts being pure]?” I thought he was crazy. I thought, “What are you talking about? Nobody knows what you mean! What do you mean, NANG DRAG RIG SUM?”

Then another day I heard a khenpo teaching the young Dodrupchen Rinpoche about NANG DRAG RIG SUM—how the nature of all appearances, sounds, and thoughts is enlightened body, speech, and mind. Dodrupchen Rinpoche didn’t understand, he was just a child. The khenpo was saying: “Actually, everything is appearances. What you see with your eyes, those are appearances. What you hear with your ears, those are appearances. Appearances, sounds, and thoughts are all appearances.” I thought that was crazy—how can you make all appearances, sounds, and thoughts into one thing? Whatever you hear, whatever you see, big or small, everything, all the different things – you are going to put them all together? Strange! Strange! I thought.

Then I went to see Yukok Lama and he asked where I had been and what the lamas had been doing. I told him they had been talking crazy talk. He asked what they were talking about. I told him they were talking about NANG DRAG RIG SUM but they are liars. I thought I was giving a really special report! He grunted. “Oh! They are liars about NANG DRAG RIG SUM, are they?” I said, “Yes! They say it is everything that exists, all there.” He didn’t say anything.

Then later I saw my first teacher, Sangye Gön, and reported the same thing to him. I asked, “So, were those lamas lying?” He said, “What did Yukok Lama say?” I said, “Nothing. I didn’t ask him.” He said, “Ask him, if that is a lie or truth. Can you ask?” I said, “Yeah!” like it was no problem, because even though everyone was very afraid of Yukok Lama, even other high lamas, to me he was always like my playmate and I wasn’t afraid even to jump on his head.

So I did ask Yukok Lama. He asked me what I thought. I said, “I don’t know. I think your hair looks like the grass we use to line our shoes!” He said, “Oh! Who said that?” I said, “I just said that myself!” He said, “I don’t think so, I think that is someone else’s idea. What do *you* think yourself?” I said, “I think it looks like that.” He said, “Oh,

'looks like' but not real. Huh. Maybe real. Check." So then he had me ask the other old lamas, too—some of them yelled at me, some got upset, some laughed. I asked them all the same question, using the same words, but they were all so different! Or sometimes you use the same words but how you present the question is different, then that can be smooth or rough. Same words, same question, but some of them really have a problem with it, some of them think it's funny, so many different reactions. I thought, one question, same words, but how you present it, then sometimes there is a problem.

That same way I am seeing here in the television, a hundred times the pictures come and come, every kind of thing—but actually they are the same picture, same style, and I am thinking that is not just this funky old man's experience but all phenomena are that way, all samsara is like that. What you think is a good one is the same; what you think is a bad one is the same; bad and good, good and bad, everything actually never changes. There is your face and there is your experience. Look at that lady they are showing again and again—every time they show, supposed to be something different or special, but every time her face is the same, eyes are the same, eyebrows the same, even. Look at her mouth! Scary!

Anyway, I am gone inside there again!

## *-Gyatrul*

སྒྲུང་གྲགས་རིག་གསུམ་ལྟ་སྒྲགས་ཚོས་སྐྱེ་ངང་། །

**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་འབྲམས་ཀླས་པ། །

**KU DANG YESHE ROL PAR JAM LE PA**

Within this vast display of enlightened embodiments and primordial wisdom,

ཟབ་གསང་རྣལ་འབྱོར་ཆེན་པོའི་ཉམས་ལེན་པ། །

**ZAB SANG NAL JOR CHEN PÖ NYAM LEN PA**

by practicing the great yoga of the profound secret

དབྱེར་མེད་ཐུགས་གྱི་ཐེག་ལེར་རོ་གཅིག་ཤོག། །

**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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