The Six Bardos, Vajrakilaya & Public Talk with Lama Thubten Nima, May 9-17

The Six Bardos: A Journey of Consciousness, May 9, 10, 11, 13 (Sat.-Mon., Wed.)

Root Text: *The Root Verses of the Six Bardos* by Karma Lingpa (www.lotsawahouse.org/tibetan-masters/karma-lingpa/root-verses-six-bardos)
Commentary: *The Mirror of Mindfulness* by Tsele Natsok Rangdröl (can be purchased via internet such as Bokus)

Revealed by tertön Karma Lingpa (c. 1326–1386), *The Root Verses of the Six Bardos* is the heart essence of the *Bardo Tödrol Chenmo* (*Great Liberation Through Hearing*) from the cycle *Zabchö Shitro Gongpa Rangdrol (Profound Dharma of Self-Liberation through the Intention of the Peaceful and Wrathful Deities)* attributed to Padmasambhava.

Course Highlights
Based on the root text and commentary, this retreat explores the various "gaps" in consciousness (bardos) and provide liberation instructions to help us to recognize our Nature of Mind in each bardo. These instructions are intended to be integrated into daily activities and meditation to prepare especially for the transition of death to achieve liberation. The goal of this retreat is to ensure we do not "return empty-handed" from this life but rather take every opportunity to achieve recognition during these critical transitional moments.

- **Transmission:** Bestowing of the *Zhitro Lung* (Oral Transmission).
- **Pointing-Out:** A brief introduction to *Rigpa Ngo-sprod* (Seeing with Naked Awareness) during the Bardo of Meditation session.
- **Method:** Lama will explain the root verses through the practical commentary of *The Mirror of Mindfulness*.
- **Translation:** Christoph Klonk will translate the teachings from Tibetan to English.

There will be time for questions and answers.

<u>The Six States of Recognition</u>

1. **Bardo of This Life:** Abandon laziness and distraction; engage in hearing, contemplating, and meditating; develop all appearances and mind as the path; and actualize the three kayas.
2. **Bardo of Dream:** Abandon the "corpse-like sleep of ignorance"; settle the mind in its natural state without distraction; recognize dreams; and train in clear light and transformation.
3. **Bardo of Meditation:** Abandon distraction, deluded thoughts, and grasping; maintain stability in the creation and completion stages of meditation; recognize the nature of mind by resting in undistracted, non-grasping awareness.
4. **Bardo of Dying:** Abandon attachment, clinging, and grasping; recognize impermanence and enter undistractedly into a state of clearing understanding of oral instructions; practice transferring awareness (phowa) single-pointedly to merge with the Clear Light of the unborn mind in the expanse of space—the Ground Luminosity.
5. **Bardo of Dharmata:** Abandon fear of frightening appearances; recognize all radiant lights and deities as the self-manifestation of our pristine awareness arise directly from the Ground Luminosity.
6. **Bardo of Becoming:** Abandon the impulse to enter a womb; hold one-pointed virtuous bodhicitta intention and pure perception, recognize the potential to block any unwholesome births and steer toward a beneficial rebirth.

Failure to integrate these instructions is considered a form of self-betrayal; the goal is to avoid "returning empty-handed" by achieving recognition in these transitional moments.

The Tertön Karma Lingpa was an incarnation of Chokro Lüi Gyaltsen, a direct disciple of Guru Padmasambhava. At age fifteen, he revealed the *Zabchö Shitro Gongpa Rangdrol* cycle from Mount Gampodar. It includes liberation instructions through hearing, sight (including peaceful and wrathful deities), touch, taste, smelling, and meditation. He also revealed texts that provide pointing-out instructions for recognizing the nature of the mind, and the signs of death.

<u>Schedule</u>: **May 9** Sat. kl. 14-17, 18-21; **May 10** Sun. 9-12, 14-17; **May 11** Mon. 18-21; and **May 13** Wed.18-21.

<u>Venue</u>: Ratnashri Meditation Center: Friggavägen 11, Lidingö

<u>Fee</u>: 1 000 kr including a veg. meal on Sat. and Sun, **OR** 250 kr for each individual 3-hour session.
(Alternatively, 2 000 kr for the entire program May 9-17.)

<u>Registration:</u> Email to info@ratnashri.se; and deposit fee to Plusgiro: 1287806-2 before the event or pay on site.

Public Talk: Hur vi frigör oss från stress och hat med ett helat sinne, May 12 Tue. 18:30-20

The teaching will be translated from Tibetan to English by Christoph Klonk.

<u>Venue</u>: Folkuniversitetet, Kungstensgatan 45, Stockholm

<u>Admission</u>: Free for students; 80 SEK for others (Swish or cash on site. or Plusgiro: 1287806-2).

Vajrakilaya Empowerment, Transmission, Teaching, and Practice, May 14-17 (Thur.-Sun.)

From His Eminence Garchen Rinpoche, "*OM AH HUM! Homage and praise to the deity Vajrakilaya, Destroyer of Maras, whose unchanging body—immutable and steadfast—is free from aging and decay, and who appears in wrathful form out of fierce compassion to unite the activities of all the buddhas of the ten directions and three times as one to subdue forces that create suffering!* Dear Dharma friends, this verse summarizes the main benefits of Vajrakilaya practice. In short, the four maras (obstacles to enlightenment) are destroyed by the enlightened intent of the four kilas (wisdom *phurbas*/daggers or pins as antidotes). All suffering in the six realms of samsara is contained within the four maras. Here, mara should be understood to mean suffering." These kilas represent antidotes to the four maras, mental states, and realizations, rather than physical daggers.

The Mara of the Aggregates is pinned by the Kila of Existence (Material Kila). In *Gongchig*, it is said: *What wanders in the ocean of samsara is the body*. By practicing the generation stage, one transforms the clinging to this ordinary physical body of fully matured karma as a solid, permanent self into the pure illusory rainbow-like form of the deity.
The Mara of the Afflictions is destroyed by the Kila of Compassion (Bodhicitta Kila). The fierce intent of Bodhicitta (the altruistic intent to attain buddhahood for the benefit all beings through immeasurable compassion) transforms afflictions (such as hatred and attachment) into the five primordial wisdoms. Thus, the mara of the afflictions is transformed into a seal of bliss and emptiness.
The Mara of Death is conquered by the Kila of Awareness (Primordial Wisdom Kila)**.** By realizing the primordial wisdom of *Rigpa* (pure awareness or the realization of the ultimate truth of emptiness)— the unborn and undying nature of the mind—the practitioner transcends the cycle of samsaric rebirth and attains the power of immortal life.
The Mara of the Son of the Gods is overcome by the Kila of Bliss (Union Kila). By realizing the union of method (bliss) and wisdom (emptiness), the practitioner matures into a pure, unchanging illusory form. This culminates in the profound bliss of the Dharmakaya, the state of Vajradhara. This realization provides the stability needed to prevent regression into samsara, shielding the practitioner from the distractions of fleeting worldly pleasures, spiritual pride, or attachment to the subtle peace of meditative states.

Among the four kilas, the Primordial Wisdom Kila is the most important. Once you have conquered the four maras, you will attain the true state of buddhahood. Vajrakilaya, a wrathful manifestation of Vajrasattva (the Buddha of Purification) embodies all the three times buddhas' enlightened activities to help beings attain liberation swiftly. This practice focuses on removing inner and outer obstacles to peace, happiness, and enlightenment within oneself and the world.

Schedule: **Vajrakilaya Empowerment and Transmission: May 14** Thursday 9-12

Teaching and Practice in each session**: May 14** Thur. 14-17; **May 15** Fri. 18-21; **May 16-17** Sat.-Sun. 9-12, 14-17

Venue: Ratnashri Meditation Center: Friggavägen 11, Lidingö

Fee: 1 400 kr, including a veg. meal on Thu., Sat. and Sun., **OR** 400 kr for empowerment session and 250 kr for each subsequent 3-hour session. (Alternatively, 2 000 kr for the entire program May 9-17.)

Registration: Email to info@ratnashri.se; and deposit fee to Plusgiro: 1287806-2 before May 12.
Teachings will be translated from Tibetan to English by Christoph Klonk.
SAMAYA (Sacred Commitment): By taking the Vajrakilaya Empowerment, you commit to never losing your love for others, reciting the Vajrakilaya mantra daily (at a minimum), practicing the Vajrakilaya sadhana whenever possible.

Lama Thubten Nima (Gape Lama), born in 1965, is a prominent master in the Drikung Kagyu lineage. As a close disciple of H.E. Garchen Rinpoche, he served as a primary source and consultant for Rinpoche's official biography, *The Lama of Many Lifetimes*.
Given his family's long association with Gar Monastery prior to the Cultural Revolution, he traveled there to receive refuge ordination from H.E. Garchen Rinpoche. He later received full monastic ordination and the Bodhisattva vow from the great siddha Karma Norbu. After being admitted to Gar Monastery, he trained in the ritual practices of the Old and New School tantras. He received training at Lho Lungkar Monastery, focusing on *The Eight Heruka Sadhanas*, *The Embodiment of the Masters' Realization*, Vajrakilaya and *the Essence of Great Bliss*. He served as both Chant Master and Disciplinarian at Gar Monastery before receiving advanced teachings from several legendary masters. These included Dzogchen Trekchöd and Thögal from Khenpo Munsel Rinpoche, as well as the Kilaya cycle of teachings from Khenpo Jigme Phuntsok. At Drikung Thil, he studied the Fivefold Mahamudra and the Six Yogas of Naropa under Drubpon Tendzin Nyima. He also studied *Gong Chig* (Single Intention) and *the 37 Practices of a Bodhisattva* with Drikung Khenpo Namzig. H.E. Garchen Rinpoche appointed him Vajra Master and tasked him with reorganizing monastic discipline across the region. After a 25-year decline in practice, Gape Lama successfully reestablished traditions at Lho Miyel, Khargo, and Tseri Monasteries, where he restored the Drubchen practice of Yamantaka. He also served as a teacher at Tamgo Monastery and instructed the nuns at the Gargon Nunnery Meditation Center. In 2000, Gape Lama traveled to India for the complete Drikung Kagyu empowerments. After traveling through Singapore, Malaysia, and Taiwan, he moved to the United States to complete a Yamantaka retreat with H.E. Garchen Rinpoche. He served as the Resident Retreat Master and Chant Master for the Garchen Institute in Arizona. He is the founder and Resident Lama of the Drikung Rinchen Choling Dharma center in Los Angeles. At the request of H.E. Garchen Rinpoche, he serves as the religious ritual master for all Gar Buddhist Dharma centers in the West.