

*Welcome to Khenpo Tamphel 's teaching on The Two Truths
by Trengpo Tertön Sherab Ödzer, Sept 30 – Oct. 1, 2023*



The Light that Illuminates the Two Truths (Tib. bden gnyis gsal ba'i sgron me)

The 84,000 Dharmas taught by the buddhas is completely based on the two truths, the relative truth of the worldly beings and the ultimate truth of the supreme. The relative truth of worldly beings or the relative reality consists of dependent arising phenomena manifested out of dualistic fixations due to their misconception that aggregates (form, feeling, perception, formation, and consciousness) attributed to the self inherently and truly exist. The ultimate truth, reality as it is, being uncreated and free of elaboration, transcends through primordial wisdom the misconception that veils the ultimate reality. The relative truth of conventional appearances is relative due to its illusory appearances that do not inherently exist. However, temporarily from a deluded perspective, their specific characteristics are the (relative) truth. The text thoroughly examines the two truths and shows the way leading to the ultimate truth, as well as, the realization of the inseparability of the two truths. Khenpo Tamphel will teach this short, clear, profound, and interesting text in English.

Trengpo Tertön Sherab Ödzer (1518-1584) alias Drodul Lingpa or Prajñāraśmi was an important tertön (treasury revealer) in central Tibet who revealed the Droltik Gongpa Rangdrol cycle. A close disciple of Drikung Gyalwang Rinchen Phuntsok (1509-1557), he was the root guru of many important lamas, including Kunkhyen Jigme Lingpa (1730–1798), and he was the founder of Palri Monastery.

Trengpo Tertön Sherab Ödzer was born in Jang Namchen in 1518. Right from childhood, he was very compassionate and wise for his age. When he was nine years old, he became a novice in Evam Ling monastery of Yakri Panchen. He started learning how to read and write before becoming a student of Gaden Trihpa Tendar and studied the classical scriptures on the middle way, perfection of wisdom, the five works of Maitreya, logic, and reasoning, Vinaya, the three vows, Guhyasamaja, Hevajra, Kālacakra, and others for over six years. He became well known as a gifted exponent of the complex philosophical views among his fellow students and teachers in the Gelug tradition.

Around that time, Drikung lineage holder Gyalwang Rinchen Phuntsok, a reincarnation of the Dharma King Mutik Tsanpo, was teaching Bodhicaryavatara to a gathering of over three hundred devotees in the vicinity of Evam Monastery. As this news reached Trengpo Tertön, he spontaneously wished to visit Gyalwang Rinchen Phuntsok and listen to his teachings. When he arrived at the assembly, he found Gyalwang Rinchen Phuntsok explaining the two truths (Chapter 9, verse 3-5). Trengpo Tertön found the explanation exceptionally profound and precise, inspiring an unusually profound sense of devotion and faith in Gyalwang Rinchen Phuntsok. Subsequently, he abandoned his position and friends and moved to Drikung Thil with some monks from Yangrigar monastery who had visited southern Tibet.

When he arrived at Drikung Thil, Gyalwang Rinchen Phuntsok was giving teachings to a large gathering of ordained and lay disciples. The presence of Gyalwang Rinchen Phuntsok and his teachings reignited his devotion, and tears of joy and devotion rolled profusely from his eyes. Thus, he became a disciple of Gyalwang Rinchen Phuntsok, and received the Chakrasamvara empowerment from Mahasiddha Gantapa's tradition, followed by many more essential instructions and teachings, including the Mahamudra Coemergent Unification, the Fivefold Mahamudra, and the Single Intention.

When he studied and practiced these teachings for a while, Gyalwang Rinchen Phuntsok asked him to teach the Single Intention and other essential works of the Drikung Kagyu lineage to the Khenpos, retreat masters, and monks of Drikung Thil and Yangrigar monasteries. He agreed to teach, mainly to avoid disobeying his guru's instruction. However, the clarity and precision of his teachings earned him great reverence from the scholars and practitioners of Drikung Thil and Yangrigar. He also served as the chief abbot of Yangrigar monastery for several years.

Afterwards, Gyalwang Rinchen Phuntsok gave him transmissions of the collected works of the Drikung and Karma Kagyus traditions. Also, he gave him extensive teachings on the science of medicine, and the empowerments and transmissions of Yangzab, Khadro Nyingthig, Jangter Dzo Nga, the Terma teachings of Ngari Panchen, and many more Nyingma teachings, such as Gyu Sangwa Nyingpo, Lonchen Dzodun, Ngelso Korsum, Nyingthig Yabzhi, and the Dzogchen transmission from seventeen lineages.

After receiving all these teachings and transmissions, Trengpo Tertön expressed his wish to devote his life to practice in solitude. Gyalwang Rinchen Phuntsok permitted him to practice but within the area of Drikung. Then he practiced the instructions of Gyalwang Rinchen Phuntsok in the cave of Guru Rinpoche for ten years and attained perfect realization. Towards the end of his solitary meditation, Dakinis appeared in his vision and offered him nectar. Guru Rinpoche also appeared in his vision and gave him instructions and information about some texts and sacred objects hidden as treasures. Gradually, he revealed those treasures, including well-known treasure texts called Grol thig dgongs pa rang grol and many other important texts. He reviewed and structured the treasure texts that he revealed with his guru Gyalwang Rinchen Phuntsok and promulgated them widely.

He wrote many vital texts on various topics besides his treasure texts. All of his works are very profound and clear.

Venerable Khenpo Konchog Tamphel was born in 1975 in Ladakh, India. At age nine, he became a monk at Lamayuru Monastery, one of the three main Drikung Kagyu monasteries in Ladakh. After completing his basic monastic education, he joined the Drikung Kagyu Institute in Dehra Dun in 1987 where he studied various branches of buddhist philosophy for nine years and received the degree of Acharya in 1997. Since then he has served as a translator for His Holiness Chetsang Rinpoche and His Eminence Garchen Rinpoche, taught and worked as a research officer at the Songtsen Library (an important institution and resource for Buddhist Studies), taught at various Drikung Kagyu Dharma Centers worldwide, translated and published rare Drikung Kagyu texts from Tibetan to English. His translated works include *Water Crystal* (based on a commentary of the Ganges Mahamudra by H.H. Chetsang Rinpoche), *Introduction to Mahamudra the Coemergent Unification* by Lord Jigten Sumgön and *Shamatha to Mahamudra* by Yongzin Ngedon Gyatso. He earned his Khenpo degree in 2004. Since 2012, he has been heading the Ratnasri Translation Group for 84000 Dharma Translation. Since 2013, he has been teaching and assisting on research projects at the University of Vienna including the project "Neue Erwägungen zur Buddha-Natur" (new considerations on Buddha nature).

Tid: fredag och lördag **30/9-1/10**, kl. 9 – 12, 14-17

Plats: **Ratnashri Meditation Center**, Friggavägen 11, Lidingö (se vägbeskrivning nedan)

Kursavgift: 1 000 kr, enkel vegetarisk lunch ingår (enstaka dag 600 kr)

Anmälan: anmäl senast 27 sept. till info@ratnashri.se med insättning av kursavgift på pg 1287806-2

Vänligen ta med er om ni har [Drikung Kagyu Prayer Book](#) och [Ratnashri Book of Prayers](#).

Ratnashri Meditation Center (Friggavägen 11, Lidingö, telefon 08-765 5878)

Vägbeskrivning: T-bana Ropsten, buss till Lidingö Centrum (201,204,205,206,211,212,221).

Följ Odenvägen till vänster. Ta till vänster in på Friggavägen och gå rakt fram till Friggavägen 11.

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