

Khenpo Tamphel Continues Teaching on Coemergent Unification *by Lord Phagmodrupa, Nov. 21 (part 2) & Dec. 5 (part 3), 2020*



The text *Coemergent Unification* (Tib. *lhan cig skyes sbyor*; Skt. *sahajayoga*) by Lord Phagmodrupa is based on his guru Gampopa's special transmission which became very popular among all the Kaygupa especially the Dagpo Kagyupas. It is a path to the realization of the true nature of the mind, mahamudra. It is one of the most important instructions among the definitive teachings taught by the glorious Gampopa. According to Phagmodrupa, *Sahajayoga* holds the essence of the whole spectrum of Buddha's teachings right from Vinaya up to Mahamudra.

Sahaja means coemergent and *yoga* means to unite. Phagmodrupa said: "Mind, thought and dharmakaya are primordially coemergent (inseparable). Since this is trained (yoga) through instructions, it is called *yoga of the coemergent*." Coemergent mind can be regarded as the dharmakaya. Coemergent thoughts of the mind can be regarded as the waves of the dharmakaya. Coemergent appearances of the mind can be regarded as the light of the dharmakaya. These three are indivisibly in coemergence (inseparable), just like the sun, the waves of the sun and the light of the sun. This is the actual dharmakaya and the meaning of dharmakaya. However, this needs to be pointed out, realized and habituated.

Though thoughts and appearances do not have any inherent existence, they are kindness, indispensable, possessing qualities since it is only through them that dharmakaya, being from the beginning coemergent with the mind, can be seen. This precious text includes instructions that points out appearances as mind through the analogy of sleep and dream, appearances inseparable from emptiness through the analogy of ice and water, mind-as-such as empty through the analogy of the empty sky, multiplicity as one taste through the analogy of water and waves, and the continuity of the dharmakaya through the analogy of the continuity of a river.

Lord Phagmodrupa wrote this text to help himself not to forget the precious instructions of his precious Guru Gampopa and also to benefit sentient beings. Through the introduction and practice of these profound pointed-out instructions, the innate nature of our mind can be vividly seen. Thereafter, through diligent practice and habituation, one can attain enlightenment just like countless yogis in India, Tibet and elsewhere did in less than one lifetime.

Dharma Lord Phagmodrupa (1110–1170), the manifestation of Buddha Krakucchanda, was one of the four foremost disciples of the glorious Gampopa and founder of Phagdrü Kagyü. In a previous life, he was King Pawajin, who attained enlightenment in the form of the Buddha Shakyamuni. He was born into a poor family in Kham. The family earned their livelihood through impure means, but Phagmodrupa like a lotus in the mud, remained unstained. When he was four, he took the novice monk's vows from the great Khenpo Phagpa Trulpe, the emanation of the noble Arya, and Yanthub Tsultrim. He perfected reading and writing mostly on his own. He studied the Dharma unceasingly and progressed quickly. When he was 18, he proceeded to Central Tibet (Ü-Tsang) where he attended many masters such as Tölungpa Chenpo and many other scholars in central Tibet and received all the knowledge and transmissions. Thus, he became the great master of all the teachings. Then he studied and practiced all the tantras from the great master of the Four Tantras and thus became the Lord of the Vajrayana teachings. Later he attended great yogis such as Galo, the bodhisattva Dawa Gyaltzen, Jomo Lhajema and many others and received complete instructions. Before meeting Gampopa, he studied with Jetsün Sakyapa and received the complete Lam-Dre teachings, Padampa Sanye, Ahapa Chökyi sengé and others.

Finally, he proceeded to Dagla Gampo Monastery. Upon the sight of Gampopa and after a brief discussion with him, Phagmodrupa immediately recognized his own wisdom mind, and fully realized the ultimate truth. Within the

following days, Phagmodrupa completely mastered the direct realization of Mahamudra. Gampopa, who was aware of his realization, said to him: “I have nothing more than that to teach you; however, my tradition has a convenient method that I will give you,” and so he taught him the practice, *Coemergent Unification*. After asking him questions about the nature of mind, Gampopa said, “I say! Geshepa (Phagmodrupa), you understand the Dharma very well”, and explained to him the authentic, vast and profound points of Dharma and gave him the entire set of practice advice in the manner of pouring into a full vase.

When Gampopa was about to pass into parinirvana, he said to his disciples, “Geshe Khampa (Phagmodrupa) and myself are so indistinguishable from each other, you could split a hair one hundred times and still find no difference. Therefore, you great meditators, all you who need to request practice advice and all you who need to cut superimposition, look to him.” After Gampopa's death, Phagmodrupa left Central Tibet and settled in Phagmodru, Kham where he continued to teach and practice meditation with unceasing perseverance. His fame spread and disciples gathered. The site over time was developed into the monastic seat of Dentsa Thel and founded the Phagdru Kagyu school. When Jigten Sumgön came, Phagmodrupa said to him: “I have a great expectation that you, a layperson with vows, will benefit many beings; in order for you to be able to accomplish this, I have endured hardship for many kalpas.” By this he meant that he was the Buddha himself.

At the age of sixty-one, a woman offered him food that was mixed with poison. Knowing that it was the interdependence of his past karma, not only did he accept it, but also made sure that she would not go to the lower realms and requested four fully ordained bhikshus to perform extensive purification practices. Numerous auspicious signs were displayed when he passed into parinirvāṇa. He corpse was placed in the Jagjil main shrine, where his heart son Jigten Sumgön offered a mandala. When he came to the supplication section, a golden vajra with a garuda in the center emerged from the lama's heart-center, emanating light, and dissolved into Jigten Sumgön's heart-center. All who were there saw it the same way. At that time, the lineage was passed on and the blessings were imparted. Later from the Phagdru Kagyu lineage, eight sub-lineages were established by his eight most accomplished disciples. Among them was Lord Jigten Sumgön, the founder of Drikung Kagyu lineage. His teachings are collected in the *Collected Works of Phagmodrupa*.

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 the 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 includes *Water Crystal* (based on a commentary of the Ganges Mahamudra by H.H. Chetsang Rinpoche), *Introduction to Mahamudra the Co-emergent 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 where he has worked as a researcher in the past project “Neue Erwägungen zur Buddha-Natur” (new considerations on Buddha nature) between Oct. 2015 and Sept. 2018. Khenpo Tamphel teaches in English. This is a perfect opportunity to learn more about our mind and its nature with such a well-liked and well-qualified teacher.

Time:	Saturdays 21/11 (part 2) and 5/12 ,(part 3); kl. 10 – 13 (with 30 minutes break)
Fee:	600 SEK [300 SEK per session, half of it will go to Khenpo Tamphel's Dharma projects and the rest to the late Lamchen Gyalpo Rinpoche's project see https://ratnashri.se/LamchenProject.pdf]
Registration:	latest 19/11 to info@ratnashri.se with payment to pg 1287806-2 (see foreign deposit below) Zoom-link will be sent on 20/11. After that, no refund will be given. The text will be sent when Khenpo Tamphel has finished compiling it. Participants have the possibility to listen to Khenpo Tamphel's part 1 teaching in January 2020.

Foreign deposit: Name & address of bank: Nordea Bank Sweden, 10571 Stockholm, Sweden
Swift address: NDEASESS
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