

# ~ *The Guru Principle and Padmasambhava* ~

Mingyur Rinpoche

The Dzogchen lineage comes from India. In the Dzogchen literature, in the *tantras*, they mention that when the Buddha achieved enlightenment he taught three main teachings, the three turnings of the wheel of dharma. Based on Buddha's teachings, first comes the Foundational Yana. From the second big teaching comes the Great Vehicle, or Mahayana. And then, especially the last big teaching Buddha taught in various places. Also, Buddha did not teach it in public; he only taught it to people who were ready to receive this advanced teaching.

When Buddha taught whatever *tantras*, he manifested in *sambhogakaya* form, the same as he did with the *Kalachakra*. One of the last teachings was the *Kalachakra*. Buddha became the *Kalachakra* deity. And then, Buddha taught the tantra, or teaching, in the form of *Kalachakra*. Here, in Dzogchen, it is the same thing. There are a lot of different lineages of Dzogchen, different *tantras*, and other different lineages. But the main thing is that Shakyamuni became the *nirmanakaya* form of Vajrasattva. Shakyamuni became Vajrasattva, and Vajrasattva taught the Dzogchen teachings.

Then, there are some Dzogchen teachings that Buddha taught in various places, depending on the students there — in India, the *devas* realm, the god realm, or the *naga* realm. It was to these different beings that Buddha taught all these teachings.

One of the disciples was Indrabhuti, who was also a student of the Vajrayana and some Dzogchen teachings. But the main lineage that brought the teachings into the world was that of Garab Dorje. Garab Dorje received these teachings from Vajrasattva directly, and then Garab Dorje put them into practice and achieved enlightenment.

In Dzogchen, there are three lineages. The first is the mind lineage of the Buddha. The second is the symbolic lineage of the *vidyadharas*.

And then, the third is the oral lineage of humans. Those are the three kinds of lineage. When the Buddha taught Dzogchen, and there were a lot of students, the moment when Buddha was going to teach, it was almost nonverbal, like a mind to mind connection. And the students got this realization directly, mind to mind. The wisdom of the recognition, the wisdom of Buddha Vajrasattva, was received by the student directly. Why? Because these students were not just like us, with a lot of negativity, ignorance, and karmic habitual tendency. They were not like that. They were ready to receive these teachings. For example, when Garab Dorje sat on the cushion, he was an ordinary being, and he received these Dzogchen teachings. After he received these Dzogchen teachings, Garab Dorje's mind and the teacher's mind became one. So when Garab Dorje stood up, he was already enlightened. That is the mind to mind lineage.

For us, the first time we hear a teaching, we are confused, right? Almost like when we learn a new language and we have no idea what that person is talking about. It is very fuzzy, unclear — forget about direct realization. Forget about enlightenment; there is not even direct realization. But these mind to mind lineages are different.

Then, after that, there is what we call the “symbolic lineage.” Garab Dorje gave this teaching to Jampel Shenyen. Jampel Shenyen was the first very famous scholar, especially, as well as meditator, known by everybody. And he had heard of Garab Dorje — that Garab Dorje brought the view, mainly, of the Dzogchen teachings — a very profound view. And Jampel Shenyen thought that there was no more profound view than what he was learning and practicing. So he wanted to debate with Garab Dorje. And when they debated, he could not debate with Garab Dorje, and what he learned was the profound view of Dzogchen. And Garab Dorje gave this lineage to Jampel Shenyen. Then, Jampel Shenyen gave it to Shri Singha. And Shri Singha's student was Padmasambhava, Guru Rinpoche.

The first time that Guru Rinpoche met with Shri Singha, Shri Singha did not teach too much. In this whole lineage, a lot of things are symbolic. They did not teach so much like us, very detailed. It was a symbolic way of teaching. It could be by surprise. Although there were words, gestures, and methods, the methods and words gave a direct

experience to the students immediately. For example, when Guru Rinpoche met Shri Singha, Shri Singha said, "Okay, you sit here and I will teach you," and Shri Singha made this gesture with his hand, pointed up in the sky, opened his eyes wide, and said, [Mingyur Rinpoche speaks in Tibetan] with a very loud voice, and shouted "PHAT!" They were symbolic teachings. Everything manifests but it does not manifest. Manifesting but not manifesting. Manifesting, manifests. [Mingyur Rinpoche laughs.] When we directly listen to the words, there is no real meaning in it — the conceptual mind cannot grasp it. But it comes through experience, through gestures, looking up to the sky, the eyes, and all of this. In that way, Guru Rinpoche got direct realization from Shri Singha. The main lineage came to Guru Rinpoche.