



Transforming the Mind: Talk on the Occasion of the Birthday of the 41st Gongma Trichen Rinpoche

His Holiness the 42nd Sakya Trizin, Ratna Vajra Rinpoche



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By the merit of this work, may Their Holiness the Sakya Trichen and Sakya Trizin enjoy perfect health and very long lives, and continue to turn the wheel of Dharma.

Thinking about Buddha Śākyamuni, buddhas and bodhisattvas, and even contemporary Buddhist masters, many of us may envision them as characters in fairy tales—living without eating, sleeping, or facing life's challenges—seemingly detached from earthly concerns from birth, lacking a sense of 'reality.' In this teaching, His Holiness the 42nd Sakya Trizin uses the example of His Holiness Gongma Trichen, the supreme head of the Sakya school, to offer a more genuine understanding of this perception.

Buddhism is a way of life with the aim of achieving liberation and enlightenment. Despite differences in individual habitual tendencies and capacities, its universality makes Buddhism applicable to everyone. How does Buddhism differ from secular or other spiritual beliefs?

His Holiness addresses the above question concisely, making it easier for busy individuals to absorb and grasp the right method, leading to a clearer understanding of Buddhism. Regardless of our temporary and ultimate goals, there is benefit to be gained from it.

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Transforming the Mind

First of all, I would like to say *Tashi Delek* to everyone on this special occasion. Today is His Holiness the 41st Gongma Trichen Rinpoche's birthday according to the lunar calendar. Generally speaking, whatever virtuous actions we perform on holy days like today become more meritorious and more powerful, so it is a good time to study and practice.

His Holiness the 41st Gongma Trichen Rinpoche, or the Great Vajradhara Gongma Trichen Rinpoche, was born in 1945 on the first day of the eighth lunar month. This year, that day falls on the eighteenth of September. When His Holiness was born, his future root guru, the Great Vajradhara Khenchen Dhampa Rinpoche, declared that he felt joy because a great being, a great teacher, was born. He added that he felt great relief, too, because the Sakyapa tradition would flourish. At a very young age, His Holiness performed many activities that ordinary children are unable to do. He studied at an advanced level, and he practiced

advanced Dharma, too, at a young age. When he was only seven, he performed his first retreat. When he was eight or nine years old, he did the Hevajra basic retreat for 6 months, waking up each morning at 3 a.m. Because of his extraordinary study and practice, he was held in high esteem when quite young by the learned and by commoners alike. When he came to India, His Holiness was only 10 years old. Nevertheless, he remembers in a detailed way the rituals that he performed in the Sakya Monastery in Tibet. These things clearly show that His Holiness is an extraordinary master and guru.

His Holiness came intentionally into this world to serve the Buddhadharma in general and, in particular, to serve the Sakyapa tradition during a time of great historical change. His Holiness faced many challenges in establishing new monasteries, settlements, colleges, and retreat centers in India and around the world so that the Dharma would flourish. Through his great compassion and great wisdom, he performed countless noble activities leading beings from suffering and dissatisfaction to temporary and ultimate happiness.

On the special occasion of His Holiness's birthday, I was asked by Khenpo Jampa to talk about His Holiness's books published under the title *Freeing the Heart and Mind*. To fulfill that request, I will talk today about the Buddhadharma with special

reference to His Holiness, because it is his birthday, and to the teachings that are found in those books.

In all his teachings, His Holiness emphasizes the importance of motivation. Having the right motivation in the beginning is critical because this will determine the outcome of whatever action we perform. All our actions can be divided into three: physical, verbal, and mental actions. The most important of these is mental action. The mind is the most powerful of the three, much more powerful than the body or speech. We practice Dharma through all of them—through physical, verbal, and mental actions. But our practice should primarily be pursued with the mind. Dharma practice is most of all a mental practice. Therefore, having the right intention in the mind, the right motivation, is necessary for a perfect practice of Dharma. His Holiness also emphasizes that we must not practice the Dharma or receive Dharma teachings out of curiosity but only with sincere faith and devotion. We should never approach the Dharma in the manner of ordinary topics of study, the way we study English, mathematics, or geography. While it is true we must receive the teachings in order to acquire knowledge, if our aim is *only* to gain knowledge, then this is not right. That goal is too small; it means our way of thinking is too narrow. Similarly, we should not receive the teachings in a purposeless way, either,

lacking any intention or motivation at all. Finally, we should not receive the teachings thinking only that they will be beneficial for this life. We should not practice them only for benefits in this life. There is not a single teaching of the Buddha that is meant for this life alone. All of the teachings of the Buddha were given to his followers for the sake of gaining liberation from saṃsāra and eventually for attaining buddhahood for the sake of all sentient beings without any exception.

So, as followers of the Buddha and as followers of our root guru, one of the biggest obstacles that we encounter is our strong attachment to this life. The more we are attached to this life, the more negative thoughts and worldly thoughts will arise in our mental continuums. Whenever there are more negative thoughts, there will also be more negative actions. As a result of such actions, we will experience ever more suffering both in this life and in future lives.

Therefore, we must not have attachment to this life. It is not easy to renounce this life, but we must try. With effort, we can all eventually accomplish it. When we speak of renunciation, which means not having attachment to this life, it does not mean that we should not take care of things of this life. Instead, it means that we should take care of this life without having attachment. We take care because this life gives us to

opportunity to practice the Dharma. Because of this precious human life, we can do many activities on the path to help sentient beings. This human life is very precious because it gives us the best opportunity to practice the Dharma. A human life is the best occasion to serve the Buddhadharmā and to serve all sentient beings without exception, more so than any other kind of rebirth in saṃsāra. Therefore, we need to take care of this life while at the same time not having attachment to it.

We should think that we cannot keep this life forever, no matter how much we take care of it. Generally speaking, we cannot live for even one hundred years. There are very few people who live that long, only a small percentage of world's population. If we can focus our minds on impermanence in this way, then we will have less attachment to our present life. At the moment, in this world, there are so many problems—personal, domestic, national, and international problems. All of them are caused by attachment to this life, by self-clinging thoughts that arise because we cherish ourselves, because we are greedy, and because we do not have contentment. It is our self-cherishing and our own actions that arise from it that cause us so many problems. Simply by having less attachment to this life, we will naturally diminish our problems and sufferings without even making great efforts to fix the world.

We should be mindful that whenever we say, 'This is my family,' or 'These are my family members,' 'This is my house,' or 'This is my property,' these things will not last. We can say them only for a short while, perhaps for a few decades, but not for centuries. No one can own a property forever. No one can own something even for more than a century, really. No one can have their family with them forever. All of these things in life are impermanent. There is nothing that will last. If we can truly focus on impermanence like this, it will bring us great benefit.

Lord Buddha said, "A perception of impermanence is the most excellent perception of all." The perception of impermanence is blessed by the Buddha and is prophesied by the Buddha. Lord Buddha himself said, "There are many benefits in pondering impermanence." If we really think about impermanence and internalize it, then we will experience less attachment to our life and to the things of this life. Our worries, anxieties, and feelings of unhappiness arise because we hold to this life so very dearly.

We tend to think, 'I should have the best,' or, 'I should have happiness,' or, 'I should gain knowledge, wealth, fame, power.' Because of such thinking, we naturally experience jealousy towards others who possess knowledge, power, fame, and so on. The jealousy comes about because of our selfish thoughts. If we can stop focusing on ourselves, then whenever others

are happy—if they gain knowledge, wealth, power, fame, or whatever makes them happy—we can rejoice for them. We can support them, appreciate their happiness, and appreciate their good qualities. Whether we do this or not depends only on ourselves—on our way of thinking.

In our ordinary life, there are some people we like and others we don't like. But such thoughts of dislike for others are obstacles to our Dharma practice, a great hindrance. We should not have such discriminative thoughts. Instead, we should look to all beings as one human family. If we can think like this, it will be easier for us to practice loving-kindness, compassion, and the other qualities. It will be easy for us to control our thoughts and to remove jealousy and other negative thoughts. This is why it is important for us to focus on impermanence. Imagine that there are two people who are both going to die tomorrow. You know this, but they don't. You see that they they are fighting with one another. From your point of view, it is obvious how meaningless it is for them to be fighting. Maybe they are fighting over wealth, or property, or for some other worldly reason. What is the point when they are going to die tomorrow? It doesn't matter who wins or loses from this perspective.

If we are really able to think about impermanence in this way, then we will realize that there is not any meaning in

acquiring property or wealth for worldly purposes. Thinking about impermanence can really help us, but we do more than learn about it, study, and understand it intellectually. We need to practice impermanence, embody the meaning of it in our lives, and know it experientially. This is a very different way of knowing something than knowing only with the intellect. If we only know intellectually that everything is impermanent, this will not help us become better people. It won't have a great impact on us. For that, we need to practice it and experience it. If we can acquire genuine, experiential understanding of impermanence, then we can really embody it. It will make a strong impact on the mind and change us in a powerful way. So, the first thing is to study impermanence and to reflect upon it, then we need to practice it. Finally, we will acquire experiential knowledge of it.

Whether the teachings are profound or not depends on only one thing: on how profoundly we practice them. The profundity of the teaching doesn't depend on the topic. If we can perform a proper practice of the preliminary teachings, then this can be a profound, transformative practice. By the same token, if we practice the main part but we do it in an improper way, then the practice will not be profound. It depends on our own minds and on our motivation more than the teaching or the topic.

As I said, these practices are mental actions. We need to remember that the main thing is the mind and mental actions. Sometimes, in our Buddhist community, we focus too much on the proper performance of physical and verbal actions, and we forget the primary importance of mental practice. That is not the right way. The right way is to focus on the mind and on mental practices.

For example, imagine that you are doing prostrations or circumambulations of a temple. Verbally, you are reciting the correct prayers, but if your mind is distracted with worldly matters, then the practice will have little real benefit. Even if you do the physical and verbal practices for many years—for centuries or eons—you will still not be a good Dharma practitioner. You will not progress on the path. In fact, you would not even be correctly called a Dharma practitioner at all, because the main practice is not physical or verbal. Unless your mental practice is primary, then it will be impossible to perform a genuine, pure Dharma practice.

The Buddha's teachings are based on the law of karma. The law of karma is something that no one can change. Not only that, karma applies equally, with strict fairness, to everyone without exception. At the moment, in our Dharma community, I am here holding a high title. But this does not mean that I am above the

law of karma. No matter how high one's title or position, no one is above the law of karma. Talking about myself, no matter how high a title I have, I am still under the law of karma. If I perform good actions, then I will have good results. If I perform bad actions, then I will face the consequences of my bad karma, just like everyone else.

Lord Buddha said, "Karma will not ripen on others." Karma will never ripen on the earth, or on stones, and karma will never ripen on another person. Our actions will ripen on ourselves alone. This is the fairness of karma. We can never hide anything from karma. We cannot bribe karma. It doesn't matter whether you are rich or poor, powerful or weak, famous or not; we are all the same in front of the law of karma. Whoever does good things will receive the good results of their actions. Whoever does bad actions will receive the negative results.

As I said, to really follow the Buddha's teachings, it is important that we know impermanence in an experiential way. It is also important that we understand the law of karma. Knowing impermanence will help us turn our minds to the practice of the Dharma. And the Dharma—the Buddha's teaching—is based on the law of karma. Therefore, our Dharma practice, too, is based on the law of karma. The performance of virtuous actions will bring good results and create happiness, while the

performance of nonvirtuous actions will bring negative results and create suffering.

The Buddha explained that the teachings are the only sure way that we can attain liberation from suffering. Everyone can see how much suffering there is in the world of existence. In the last few decades, there has been tremendous development in the material world. But this does not mean that we are happier now. For example, many people commit suicide, and not only in the underdeveloped world, but in the developed world. This shows clearly that material progress and economic development are not the real causes of happiness, of peace or harmony. We think that material development and progress will bring happiness and satisfaction, but it is not like that. There is no single ordinary person in the world who doesn't experience anxiety or suffering.

In the time of the Buddha, there was a mother whose child died. As a result, she experienced great distress. She went to Lord Buddha Śākyamuni, and he said to her, "Go now to visit every family in the country. Collect a grain from each family that has never been touched by death." In her desperation, the mother went to many houses, and she asked them all whether some family member had ever died. Of course, she could not find a single one that had never been touched by death.

This shows that death is something that no one can avoid. Sooner or later, death will come. As human beings, we are subject to what are called in Buddhism the four common sufferings. These are the sufferings of birth, old age, sickness, and death. This suffering is a natural part of saṃsāra. All of the realms in saṃsāra experience these sufferings—even the realms of gods and demigods. This is why they are called common. If we really want to overcome suffering, then we must overcome saṃsāra or gain liberation from the whole of saṃsāra. When we speak of liberation or freeing ourselves from saṃsāra, this does not mean freeing our bodies. It means freeing our hearts and minds—or to express it more simply, freeing the mind. It means a mind free of affliction, free of afflictive thoughts or emotions. When this is achieved, we will have gained liberation and freedom from the suffering of saṃsāra.

Freeing the heart and mind is essential, but to accomplish it we need to practice. There can be no result without the right causes and conditions for it. A result is always based on its own causes and conditions. To achieve liberation, if this is the result we seek, then we need to have a genuine wish to gain liberation from the whole saṃsāra. On the basis of this genuine wish, we can develop loving-kindness and compassion for all sentient beings. Developing loving-kindness and compassion in this

way, we develop what is called bodhicitta. This is the thought to attain enlightenment for the sake of all sentient beings. With this motivation, which is the only correct one, we can perform our Dharma practice properly.

The Buddhadharma is a method that will transform our ordinary mind into the Buddha's wisdom. It is a method that will transform an ordinary human being into a buddha. As such, it is the highest and truest source of happiness. It is the supreme method for becoming a better person, for having a good mind and a warm heart.

The Dharma is based on nonviolence, loving-kindness, and compassion for all sentient beings. It is based on cultivating these thoughts in our lives and in our mental continuums. If the practice we perform is positive, then we will encounter positive results, because positive causes and conditions will never lead to negative results but to positive outcomes. If we plant a rice seed, for example, then it will never grow into a stalk of wheat. It will always grow into rice. In the same way, we should be confident that positive thoughts and positive practices will always yield positive results.

According to the Mahāyāna teachings, the key to Dharma practice is bodhicitta. The word in Tibetan is *changchub*. The

first part, *bodhi*, refers to perfect buddhahood. The second part, *citta*, refers to mind. So in English, we usually say “enlightenment mind.” But what does this phrase mean? The practitioner’s mind is not yet enlightened; we do not yet possess the mind or wisdom of a buddha. So what does it mean to say that we must have “enlightenment mind” in order to practice the Mahāyāna? Bodhicitta is really a mind that wishes to attain enlightenment. Enlightenment will arise because we have a sincere wish for it, because we are aiming for it. *Mind* in the phrase “enlightenment mind” refers to the mind that generates that wish. Bodhicitta, then, means generating the wish to attain buddhahood. The term actually has a deeper meaning than this, but I will leave the explanation at that.

Mahāyāna is based on bodhicitta. We can say that it is impossible to do any genuine practice in the Mahāyāna without first developing bodhicitta. If our practice is not sealed by bodhicitta, then it is not a Mahāyāna practice. The Great Sakya Paṇḍita Kunga Gyaltzen Sangpo said that there is no Pāramitāyāna practice without bodhicitta. Pāramitāyāna is the way of the six pāramitās, or the six perfections. It applies to Mahāyāna in general: there is no Mahāyāna teaching or Mahāyāna practice unless one has generated bodhicitta.

What is the cause of bodhicitta? The cause or the root of bodhicitta is great compassion. His Holiness taught the *Matchless Compassion* of Mahāsiddha Virupa, which is a practice for great compassion. Of course, because it is a fundamental part of the Mahāyāna, it appears elsewhere, too. When we say that great compassion is the root of bodhicitta and the cause of bodhicitta, we mean that without generating matchless or infinite compassion, we cannot generate bodhicitta.

The teachings say that if you possess genuine compassion towards all sentient beings without any exception, then naturally you will generate many other good qualities as a result. This is like inviting a king or a great leader to your home or palace. When you invite a king, then naturally his entire entourage will follow. You do not send them all separate invitations. In the same way, once we have matchless or genuine compassion, then we will generate many other good qualities without putting forth any extra effort. In the famous Madhyamaka text called *Madhyamakāvātāra*, the Nālandā master Candrakīrti paid homage to compassion at the beginning of the text rather than to the buddhas and bodhisattvas, which is more traditional. This is because compassion is the root of bodhisattvas and the root of buddhas. In the homage it says:

The śrāvakas and pratyekabuddhas are born from buddhas, and buddhas are born from bodhisattvas. Bodhisattvas are born from bodhicitta, non-dual wisdom, and compassion. The root of the first two of these, bodhicitta and wisdom, is great compassion.

This is how the great Nālandā master Candrakīrti paid homage to great compassion, the root of the good qualities of all the noble beings.

Whether we succeed in generating genuine compassion or not depends on the object of our compassion. If the object is all sentient beings without any exception, then we are generating genuine or infinite compassion. We call it infinite or limitless compassion because the object is limitless: an infinite number of sentient beings, a number that cannot be fathomed. The object of our compassion must include all beings, whether they are Buddhists, followers of other religions, or non-believers. We must include animals and every other kind of being. All must be included as the objects of our great compassion. In this way, the object is limitless, just as sentient beings are limitless. I am focusing on compassion, but the thought of loving-kindness, too, is known as limitless loving-kindness in just the same way.

How can we focus on all sentient beings and develop limitless loving-kindness and compassion? We should think that every

sentient being has been very kind to us, if not in this life, then in past lifetimes. Each one has been our best friend and closest family member.

We should also remember that every sentient being has the same wish. Everyone has the wish to attain happiness and to overcome suffering. All sentient beings have this common goal. Therefore, we should think it would not be right to pursue happiness for ourselves alone and ignore others. We cannot ignore their welfare and their well-being. That would not be right. We must focus on all sentient beings.

The way to benefit them is to attain buddhahood. Taking all sentient beings as the object of our loving-kindness and compassion, we should not exclude any sentient being. We should think that it is because of them that we are able to practice limitless loving-kindness and compassion and develop bodhicitta. Focusing genuinely with our sincere great compassion for all sentient beings without any exception will enable us to do these profound practices—developing refuge, developing loving-kindness and compassion, and developing bodhicitta.

The most important thing for these practices is to train the mind. When the mind is controlled, then we can handle all

the rest: challenges, problems, and difficulties. If we cannot control our minds, however, then we will not be able to solve our problems, let alone in a perfect way. This is why the most important thing for our Dharma practice is to train our minds with loving-kindness, compassion, and bodhicitta.

Turning briefly to the specific teachings contained in *Freeing the Heart and Mind*, many are based on *Parting from the Four Attachments*, which is also there in its original form. This is a teaching that is special to the Sakya tradition. It was given by Mañjuśrī to Sachen Kunga Nyingpo, one of the five Sakya founders. The first “parting” is not to have attachment to this life. The second is not to have attachment to saṃsāra. The third is not to have attachment to oneself, which means not to have self-cherishing thoughts. And the fourth is not to have attachment to grasping or clinging thoughts of any kind, which means is to have the proper view.

An important teaching in *Freeing the Heart and Mind* is called *The Gift of Dharma to Kublai Khan*. It appears in volume two. His Holiness gives a commentary on the text, which was written by Chogyal Phagpa, the fifth of the five founders of the Sakya order. I will describe it very briefly, because of constraints of time. There are five main points in this teaching.

- The first is having pure moral conduct as the basis of the Buddhist path.
- The second is developing the right motivation as the preliminary to the Buddhist path.
- The third is the main practice of the path, which is meditation.
- The fourth is methods to increase our qualities on the path.
- And the fifth one, as it is translated in the book, is the infusion of all the paths and elements of the Dharma.

Another teaching found in the same book is called *A Garland of Jewels*, which is also by Chogyal Phagpa. It has three main topics. The first one is worldly advice. The second is general Buddhist teachings, and the third is Mahāyāna teachings. Because I don't have time to describe the contents any further today, I will conclude my short talk.

Because we are all followers of His Holiness the 41st Gongma Trichen Rinpoche, and today is his birthday, we should pray from the depths of our hearts for his good health and long life, and we should pray for him to turn the wheel of Dharma far and wide and forever. With this as a dedication, I will conclude my short talk. If there are any questions, I will try to answer them.

Questions and Answers

[*Student 1*] – Some people say that in the 21st century, Buddhists need to understand the Buddha’s words through study and examination. There are others who say that it is not necessary to study many texts, and it is more important to practice, doing things like like prostrations or chanting. Which is the proper method for Buddhists? What is the balance between knowledge and doing the actual practice?

[*His Holiness*] – In fact, we need both. We need education to gain knowledge about the Buddhadharma, and we need to practice it. We need the two together. Without knowledge, we cannot practice properly. But if we just have knowledge without practice, then we will not gain the result.

In the beginning, we need to know what we are going to practice: what is it and why we are practicing. We need to acquire knowledge about how to practice. After this, we need to do the practice.

An example: if you put a lot of effort into making something to eat and then you don't eat it, that would not be right. After making food with great effort, then we need to eat the food. In a similar way, after making great effort to gain knowledge of the Dharma, we need to practice the Dharma.

Training the mind through study and reflection will help our practice. Remember the example that I gave of performing prostrations with the right mental practice and without. If you practice prostrations with a genuine motivation and genuine bodhicitta, then it is much better and more meritorious than doing many thousands of prostrations without having the right mental practice and the right motivation.

[*Student 2*] – How are the heart and the mind connected? How can we connect them?

[His Holiness] – I think that “heart and mind” is an expression in English. It is not the translation of a Tibetan expression. Since I did not receive an education in English I cannot really explain the English phrase in much detail. But the Buddhist idea is that it is important to free our minds from negative thoughts. Without doing this, it will be impossible to achieve great goals.

[*Student 3*] – Would you please give us the blessings of the wisdom dhāraṇī, your blessing for increasing wisdom? There are those, like me, for whom studying the Dharma is very difficult.

[*His Holiness*] – Okay, yes. I will pray. You, too, should pray to Mañjuśrī, who is the embodiment of all the buddhas' wisdom. With the right motivation—and I explained the importance of motivation—you should do the supplication prayers to Mañjuśrī. Then you should recite the Mañjuśrī mantra, OM ARAPATSANA DHIH. Do this as much as possible. Finally, at the end, perform a proper dedication.

[*Student 4*] – Your Holiness, thank you for this beautiful teaching. I have been wondering: can't it become a problem for us if we become attached to achieving genuine happiness and avoiding suffering?

[*His Holiness*] – One important thing I want to emphasize today is that we need to avoid self-cherishing thoughts and avoid all attachment. We might think, 'I need to do this or that practice; I need to study because I need to gain knowledge; I need to accumulate merit.' If all of these things are based on "I" or

“myself,” then we will not be generating the right motivation. Our practice should be free from self-cherishing and worry that arises from attachment.

[*Student 5*] – How should we practice the five precepts?

[*His Holiness*] – As you know, the five precepts are to abstain from killing, stealing, sexual misconduct, lying, and intoxication. To practice them well, to keep these precepts or vows intact, we need first of all to have the right motivation. Next, we need to develop a strong determination to keep them. We can do this by understanding the consequences of breaking the precepts and the benefits of keeping them.

[*Student 6*] – The Buddhist systems of study appear very complex. Can Your Holiness help us to know what is the essence of studying the Buddhadharma?

[*His Holiness*] – The Dharma, or the Buddha’s teachings, are very profound and very wide. One person cannot study and practice all of them. The Buddha gave an enormous number of teachings to suit the different mentalities of many followers.

Therefore, we should practice according to our own ability, choosing the topic or the practice that suits our own mentality and our capacity. We should find the teachings that can really help us and that will make an impact on our mind.

We need to make the connection between our knowledge of Dharma and our practice. Likewise, we need a connection between our practice and our lived experience. Gaining knowledge is necessary for proper Dharma practice, and practicing Dharma is necessary for gaining inner realization or inner experience in our mental continuums. If we can establish these relationships of cause and effect, then definitely we will see the great benefits of practicing the Dharma.



- His Holiness the 42nd Sakya Trizin, Ratna Vajra Rinpoche, is the eldest son of His Holiness the Sakya Trichen (the 41st Sakya Trizin). Renowned for his erudition and the clarity of his teachings, His Holiness the 42nd Sakya Trizin is regarded as one of the most highly qualified lineage holders in the Tibetan Buddhist tradition. He belongs to the noble Khön family, whose successive generations have provided an unbroken lineage of outstanding Buddhist masters.

Since his youth, His Holiness the 42nd Sakya Trizin has received an ocean of sutra and tantra teachings, empowerments, transmissions, and pith instructions from His Holiness the Sakya Trichen, as well as many other learned and accomplished masters. After years of rigorous philosophy studies at Sakya College in India, he was awarded the kachupa degree. And starting from the age of twelve, he has completed numerous meditation retreats, including the Hevajra retreat. With utmost humility, he travels extensively to bestow teachings and empowerments at the request of students across the globe.



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