



Venerable Ringu Tulku Rinpoche
Remembering to Be Relaxed, Comfortable & at Ease

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Hosted by Karma Sherab Ling in collaboration with the Sozialpädagogisches Bildungswerk.

Ringu Tulku: The topic of this talk is meditation. The basic understanding is that when one tries to practice a spiritual path, it's important not to try to practice Buddhism, Christianity, or this, or that. I don't think that's the point. Sometimes people say, even in Buddhism, that one should not take different kinds of teachings from other traditions. In Tibetan Buddhism, some people say that one should not study with many Lamas or with Lamas from other traditions, because one would get confused. I don't believe it. I've studied with many Lamas from different traditions and nothing confused me – as far as I know. Maybe I'm completely confused. As far as I know, having studied with Lamas from different traditions didn't confuse me. I thought that each one helped me a lot. It's very nice for me to hear a teaching from a specific Lama. But some things that aren't clear become clear if I hear the same topic from another Lama, because every teacher explains a teaching in another way. I think this also applies to different religions and traditions.

As far as I can say from my experience, I don't think that there is a topic of interest in the world that cannot complement the other. For example, studying languages can be very helpful for the study of music. I think that anything one learns is very helpful in life. I'm sure that the study of languages also helps one's meditation. I think that every field of study helps the other, especially when it comes to meditation, because one engages in spiritual practices in order to help oneself. I personally don't practice Buddhism, but I practice whatever techniques, or instructions, or methods that Buddhism gives. Buddhism doesn't need to be practiced – it's already practiced. It's a path, an experience, and one needs to practice it oneself. One needs to work with one's problems, with one's negative tendencies, and that is why one practices. If a teacher gives good advice and one accepts and uses it, then it's a good practice. If someone else gives good advice and one accepts and uses it, then it's also a good practice. It's not good if someone who is not a Buddhist gives good advice and one rejects it – that's not the way. One should use whatever good advice one receives that benefits. The main point is in which way advice helps and whether one can use it to transform. There's no confusion if one can understand and see it this way. One uses

whatever instructions one understands and can connect with. That's why I say that I have my own practice.

In the practice of Buddhism, meditation is one of the most important elements, although it's not everything. One's attitude is also very important. How one sees things, how one understands, and trying to see things clearly are also very important. For instance, most people have the tendency to focus their entire attention on a problem that they have. They can't think of anything else except the problem and then their mind is totally submerged in it. They try their best to solve the problem, expect that everything will be okay when it is solved, and think that then they will live happily ever after. But it doesn't happen like that. After one problem is solved, another problem arises, maybe even two or three. One reacts in the same way by focusing one's attention on the next problems and becomes more and more tired, frustrated, and depressed. What happens if one repeatedly focuses all one's attention on one's problems? One has nothing but problems all one's life and dies entombed in them.

One has many more other things in life than just problems, but one doesn't see or appreciate them. Sometimes one almost forgets the good in one's life, because one takes it for granted and leaves it at that. Then one doesn't only fail to acknowledge and appreciate all the good things one has, but one can't even enjoy them. When one's mind is completely absorbed in one's problems, one feels that there are only problems in one's life. It's not a matter of ignoring problems, in which case one could never solve them, but it's a matter of being aware of other things. For example, if one holds one's hand flat to one's face, one can't really see it and can't see anything else, either. One's hand doesn't disappear when one holds it a little bit farther away from one's face, but one can then see it more clearly and can see other things, too. Therefore, by seeing that a little problem doesn't make a whole, one can see it in relation to other things. Then one becomes more joyful and lives a happier life.

How does one's perspective change? By changing one's attitude. One can remain exclusively focused on problems or, while dealing with them, one can try to see other things, too. A slight shift in one's way of looking at things can change one's reactions, one's life. So, it's most important to try to see things clearly and in the right perspective. The many different meditation practices and techniques taught in Buddhism can be categorized into two. One is called "calming down meditation" and the other is called "insight meditation." Insight means seeing the nature of things, i.e., by having wisdom, one deeply understands and experientially sees the nature of things clearly. Calming down means calming one's mind down and bringing it under one's control. Mind refers to one's thoughts and emotions.

What is happening now? One's five sense perceptions of sights, sounds, tastes, smells, and touches are so strong that one's mind follows them automatically. If one sees something that one thinks is nice, one grasps for it; if one sees something that one thinks isn't nice, one shuns it. This shows that one's sense perceptions that perceive outer sensory objects control one totally and that one doesn't control one's mind. The traditional example given to illustrate this is that one's mind is like a wild elephant. An elephant is very big, strong, stubborn, hard to deal with, and stomps on anything that is in its way. On top of being wild, it is a little bit drunk. To top that off, the traditional example states that it is led by a wild and drunk monkey. A monkey is an animal that never sits still and jumps up and down restlessly. It is an unstable animal that does something all the time - if drunk, all the more so. So, the havoc that a wild elephant creates when it is led by a wild monkey is horrendous. One's mind is said to be a little bit like that. Unless one does something about it, one has no control over one's emotions and feels totally sad, completely frustrated, and completely bored when small things happen. Then one needs an iron ring through one's nose. I haven't seen yaks in Germany, but they are very strong animals living in Tibet and can't be domesticated. If one puts an iron ring through a yak's nose, one can attach a rope to it and lead it wherever one wants. It's like that: One is totally carried away by one's senses and distractions. One needs to do something about it, because one isn't free to do what one wants as long as one has no control over one's mind. Therefore, the main purpose of meditation is learning to control one's mind by exercising intelligent and skilful methods. One needs to learn to make one's mind flexible, so that one's emotions, thoughts, views, and whatever arises in one's mind are as one wants them to be. Having tamed one's mind, one can control oneself, one can go and stay where one wants, and one can have freedom and peace. So, that is the main purpose of calming down meditation.

How does one start practicing calming down meditation, *shamata* in Sanskrit, *zhi-gnäs* in Tibetan? One starts by relaxing one's body and mind and letting them be. One has to find a subtle way to let one's mind cool down. This doesn't mean to say that one tells oneself, "I must let my mind calm down. I may not let thoughts come, so I must suppress them." Thoughts come. Meditation is a subtle and balanced way of letting thoughts and emotions come without being disturbed and taken away by them. One can't and needn't stop them from coming, because they are mind's nature. But one needs to find a way to let them come and go without being knocked over.

The traditional example given for balancing one's mind and letting it calm down is the incident that took place more than 2,500 years ago. Lord Buddha was sitting with his many disciples along the banks of the Ganges River and was offering them teachings. He asked them to fetch water from the river and to bring it to him. They did as told and he asked them, "Is the water clean?" They looked inside the pot and saw that the water wasn't clean - even at that time. There was lots of sand and dirt floating around in the water. The Buddha asked his disciples, "How can one clean the water?" He told them to put the pot filled with the dirty water on the ground and to leave it

undisturbed. He told them that the dirt would settle to the bottom and the water would be clean by evening. He then said, "Do the same with your mind. Let your disturbed and confused mind slowly settle down. Without stirring it up, just let it be." So, that's how one practices shamata, calming down meditation.

Let us do a short meditation together now. If you have any questions afterwards, you are welcome to ask. Shall we do it like that?

The first thing to do when preparing to engage in meditation practice is to sit in the right posture. One's physical posture influences one's mind deeply. One can see how one's mind functions by looking at one's body and vice versa. From the backside of the body, one can almost see how somebody feels - happy, joyful, up or down, drunk or sober. Creating that kind of body creates that kind of mind. Body and mind affect each other deeply, so one tries to settle one's body in a way that affects one's mind positively.

One's posture during meditation is very important, so the main thing is to sit correctly. One doesn't have to sit while meditating, though. One can meditate while standing, walking, and laying down, if one doesn't fall asleep. There are many postures. But most practitioners sit when they meditate, because it makes the mind calmer. The important point is to sit straight. Images of the Buddha on paintings and statues indicate the right meditation posture. One sits cross-legged, which is easy for Easterners. Westerners have difficulties, because they are used to sitting on chairs. There's nothing wrong with sitting on a chair, because the future Buddha is always depicted seated on a chair. So maybe it's okay. On the images one sees of the Buddhas, the main thing is sitting in the lotus-posture. One's body becomes more balanced and one's weight is more expansive if one sits in the right posture. One's tailbone then doesn't carry all one's weight. It's also said that one's blood circulation becomes better. I didn't know why one's circulation becomes better if one sits cross-legged, but I think it must be the case. A few years ago I travelled to America with my uncle and he had very strong pain in his calves. The doctor told him that the pain was due to his blood circulation and that he shouldn't sit on a chair, in the plane, or in a car for a long time without moving. So my uncle had to wear surgical stockings that fit tightly around his legs. He wore them and had no problems after a few days. I then thought that one's blood circulation becomes better when one's legs are pressed while in the vajra posture, otherwise I have no explanation. So that's one point.

The second point is sitting straight. Problems arise when one leans in any direction. Thirdly, one keeps one's shoulders slightly back and straightened. Also, one bends one's neck slightly downwards so that one doesn't see one's Adam's apple. One's teeth do not grind against each other. One's lips are slightly opened, to the extent that one can breathe through one's mouth. They aren't tight, because one becomes tense if they are stiff; and one doesn't hold one's upper lip like the English people have the habit of doing. One's tongue is lifted against and spread out lightly along one's upper palate; this prevents lots of saliva from forming in one's mouth, in which case one would have to swallow all the time. There are a few ways to keep one's eyes. Generally, it's important to keep them relaxed, because it is said that if one can relax one's eyes, one can relax one's mind. Eyes are the doors to the mind, so it's important to relax them. Sometimes people make a big fuss whether to keep their eyes open or closed while meditating. There's not just one way. It's easier to concentrate and meditate with eyes closed if one has many thoughts and is very distracted. But there is the danger of falling asleep if one is tired and one meditates with closed eyes. Then it's better to meditate with one's eyes open, sometimes even opened very widely and glaring ahead. So, that's the posture, and the main point is having the body relaxed. Sometimes it's said that one should feel as though every cell of one's body is smiling. One feels relaxed, comfortable, and at ease. That's the most important point of meditation posture.

As for the mind, it's nothing special. The most natural thing taking place within is one's breathing. One dies when one stops breathing. While meditating, one is awake and slightly aware that one is breathing in and breathing out, slowly and naturally - that's all, nothing more. One is relaxed and doesn't think about anything. Actually, meditating is doing nothing, so it's very good for lazy people. But, one is a little bit aware that one is breathing in and breathing out. When one finds that one has become distracted when hearing a car pass by, for example, it's okay - one lets it go. One doesn't think, "Oh, the car is disturbing me and those people aren't letting me meditate." One lets the car go. If an airplane flies by overhead, one lets it go. If somebody makes noise, one lets them and is a little aware of one's breathing. If one notices that one's mind has become distracted and is somewhere else, one doesn't bother. One brings one's mind back and remembers one's breathing. There's no need to do anything else and to struggle by hiring a crane with which to haul something away. The only thing one has to do is to remember and to be there. That's the only thing. This is how one settles one's mind and lets one's mind be in the present moment. Being aware of the present moment, one isn't involved with the past or future, but is aware of the now - breathing in and breathing out and just relaxing in that.

Questions & Answers

Question: "What is the position of one's hands during meditation practice?"

RTR: The right hand is usually placed on the left hand and the thumbs touch. One holds one's hands slightly below one's navel in this position when one practices calming down meditation. I don't think it matters too much, but one places one's hands on one's knees and glances in the distance when one practices insight meditation.

Next question: “What is the difference between insight meditation and calming down meditation? I learned that one focuses one’s attention on one’s breathing when practicing calming down meditation.”

RTR: Insight meditation is practiced to perceive the nature of one’s mind, to see the truth of who one is, the truth of the way all things are and how all things appear. Calming down meditation is practiced to let one’s mind become calm, clear, and tamed. But there’s no distinct borderline between both practices; they merge. One’s mind becomes clearer when it is calmer, because these two qualities are related. One’s mind becomes more confused, distracted, and less clear the more turbulent it is. So calming down meditation is a preparation for insight meditation. When one has the good foundation of calming down meditation, then one looks at the nature of one’s mind and has insight, which isn’t an intellectual matter but is experiential. So one experiences calmness and sees the true nature of things through insight meditation. In the end, both merge and then one can’t say that the one is this and the other is that. There are different ways, but usually one starts by practicing calming down meditation, which slowly turns into insight meditation. But sometimes insight meditation also involves analysing. Insight meditation consists of two parts, analysing and letting be. The latter, letting be, slowly arises as one practices calming down. Analysing is a little bit different.

We talked about the very simple way of letting one’s mind settle down by focusing one’s attention on breathing in and breathing out. Actually, one can focus one’s attention on anything, but it’s just a matter of finding an object on which one can rest one’s mind. There’s nothing special about it. But there is something very special about the way of doing it. The main purpose of meditating calming down is to be in the present moment. If one can just be aware of one’s inhalation and exhalation, then one is in the here and now; one doesn’t think of the past, of the future, but is in the now. If one is able to be in the now, which is the most important point of practice, then there’s no stress, no pressure, no problem. Difficulties arise from the way one relates with the past and future, e.g., by thinking, “Oh, this was not good,” or “This was very troublesome,” or “That was very bad,” or “What will happen tomorrow?” and so forth. One has no stress and pressure, but one is relaxed and free if one can totally be in the present moment. One is trying to bring about presence, the experience of being free of the past and future by just being aware of the now. Being aware of the now is being in complete peace and happiness, too, because one is totally relaxed.

Furthermore, one doesn’t stand still when one is in the now. It’s important to understand that one is moving when one is in the now, because there is no now to hold on to. If one holds on to something, it belongs to the past. If one can be in the now, one lets things go and learns to let be. If, moment by moment, one can let thoughts and emotions be, one lets things pass on. One doesn’t have to push away or fight with anything, e.g., by thinking, “I don’t want this kind of thing.” One doesn’t have to avoid, deny, suppress, or cling and hold on to anything either. This is a very deep way of letting any thought or emotion be – letting them come and go. It is something spoken about quite often – let come and let go. Especially, it’s said very often, “Let go,” which is easy to say but not easy to do. Unless one knows how, it’s very difficult to let go. Some people say, “Let go,” in the manner of pushing away, which isn’t what is meant. When one pushes away, one isn’t letting go. Instead, one is actually holding on to the thought, “I don’t want this.”

There’s the English story of the tar baby. I think it’s the story of a doll made of tar that is lying on the road. If one kicks it, one’s foot gets stuck in it. If one ignores it, one gets stuck in it when one touches it while walking by. If one holds its hand, one gets stuck to it. So, it’s a little bit like that: One gets stuck in both aversion and attachment. If one can let go, one is totally relaxed, no matter what comes. As something comes, one lets it come and one lets it go. If one can be in the present moment, then one lets things come and go. One can’t be present while thinking about and holding on to something. The present moment is this moment and it is past in the next moment, therefore one is here in the now. One is aware of this ... is aware of this ... is aware of this. Therefore, there’s no time to hold on to anything. If one can let whatever comes in the moment come and can let it go as it goes - not holding on to it -, then one learns a little bit how to relax, how to be, how to come, and how to go. When one can do that a little bit and experience it, then one’s thoughts and emotions do not overpower one, because one lets a thought come and go, and one lets the next thought come and go, and so forth. For example, first I’m aware of the door; in the next moment I’m aware of the light. The thought, “There is the door” is gone when I allow the thought, “There is the light” to come to my mind. In the next moment the thought “There is a person” comes to my mind. Letting thoughts come, I can let them go. I can have peace when I let thoughts come and go. It’s not that one has to block thoughts, which one can’t and shouldn’t do anyway. Whatever comes, comes, and it doesn’t matter, because whatever comes, goes.

It’s a little bit like the wind that blows through one window and leaves the window at the other side of the room, offering fresh air to everyone inside. If one can let one’s mind be like the windows and let a thought come and go, then one is free and there’s nothing to hold on to. But we’re not used to this and need to learn. We get stuck by clinging to things. Then it becomes a pattern that becomes a habitual tendency and goes on and on and again and again. One needs to break through that habitual tendency and that’s how one liberates one’s mind. The main thing one accomplishes by meditating is letting one’s thoughts and emotions become liberated on their own.

Please ask further questions. You are most welcome to ask any kind of question, except maybe about what the

Americans would say.

Next question: “Is there a way to remember these teachings when involved with difficult situations in daily life, and how do I deal with things when I have to react?”

RTR: Meditation is actually like taking a break. It’s a training so that one’s mind is not totally out of control, i.e., one doesn’t know what is happening and is taken over when one has no control. The main tool for learning to have control of one’s mind is mindfulness, being a little bit aware of what is going on. That’s the main thing. We say that the only tool we use in meditation is mindfulness, becoming aware of what is going on, of what one is doing. One knows that one is trying to meditate and notices that one’s mind has roamed away – one thinks one is walking down the street, is wandering through a shop, is sitting at home, or is swimming in a lake, whatever. Aware that one has wandered off with one’s thoughts, one brings one’s mind back. Being mindful means being aware of what is going on.

One always reacts and there’s no need to find a way to react. It’s normal to react when something happens. The point is reacting in a right way and not in an unreasonable and bad way. This also has to do with mindfulness. I think that the longer one practices meditation, which is a training, the better it is. If one is too sensitive, then it’s not good. If one has no mental problem, one can meditate for an hour, ½ an hour, or 20 minutes – it doesn’t matter. One takes that as training and relaxes. Actually, meditation is more relaxation. One can’t meditate if one can’t relax, so learning to relax is the first thing one needs to learn, and it’s very difficult. It’s the most important thing and for most people the most difficult. It’s something one needs to work on within. One has to learn, just like one learns how to ride a bike or drive a car. It’s easy learning the teaching manuals, but is very hard to actually do it. For instance, I learned the manual on driving in one day and passed the test easily. I learned how to drive for three months and failed the first driving test, because I made terrible mistakes. One has to learn by doing. That’s the thing. One can’t learn by theory, but one has to learn by doing. It’s useless talking about anything unless one does it.

What I want to say is that one trains for some time, for 20 minutes, 30 minutes, an hour, or 5 minutes in the course of a day. One tries to be mindful and tries to notice what one is doing, the state of one’s mind. If one sees that one is too agitated, for example, one brings what one has learned about meditation to mind and changes one’s attitude. As said, one’s attitude is very important. One uses what one has learned and that helps. If one is doing well, isn’t too negative, and is relaxed, then congratulate yourself. Don’t forget to congratulate yourself. It’s very important to appreciate yourself.

Sometimes people expect too much of themselves. They think, “I’ve been meditating for 3 months and haven’t become much better. My mind is still distracted.” One’s mind might still be distracted after having meditated for 12 years – it’s not that easy. If one finds that one hasn’t really become much better, then there’s no reason to criticize oneself. If one looks, one will see that one hasn’t become worse, but is the same. It’s okay. One has to appreciate if one has become a little bit better and has benefited. When one appreciates small things that one has been able to do or that one has, then one becomes more positive. Otherwise one will be disappointed if one expects that something great will happen, something from another world, and it doesn’t happen. That’s not good. One becomes impatient and always judges. Impatience is not good, because one can’t do anything as long as one is impatient. One can’t grow a flower if one isn’t patient. To grow a flower, one first needs to sow a seed in earth, sprinkle it with water regularly, and supply it with manure. And then? One can’t do anything. One just has to sit, but one may not forget to water it sometimes. Just sitting and looking at the spot where one planted the seed won’t do either. One does what one has to do and lets things happen on their own, otherwise it’s impossible. That’s it.

Next question: “Would you demonstrate insight meditation?”

RTR: How do I demonstrate it? I don’t know.

Insight meditation is important and more difficult. It’s about wisdom and seeing things in a direct way. There are different ways of working on insight meditation. For instance, there are two ways of looking at one’s thoughts. One way is to look at one’s thought to see what the nature of one’s thought is. Another way is to look at the thinker, the perceiver of a thought or emotion in detail, i.e., one looks at what it is that is experiencing something. That’s how one starts practicing insight meditation. But it’s also done through mindfulness, i.e., being mindful of what’s going on. For instance, one is aware of getting up when one gets up, is aware of sitting down when one sits down, is aware of a thought when it arises, and is aware of a thought when it goes. In this way, one is aware of one’s feelings, of one’s emotions, of one’s body, of things, and one is also aware of how fleeting, impermanent, transient they are.

When one looks deeper into oneself, one finds all the things that are going on within. One finds what one calls “self” isn’t a single entity but consists of many parts – body, mind, feelings, etc. One discovers that all these factors change and sees that what one calls “self” is like a process that arises and changes momentarily, that many things come, go away, and return again. Then one realizes that what one calls “self” - which is the basis of one’s attractions, aversions, wanting happiness, not wanting suffering and problems - isn’t an entity but a process. When one looks at oneself more deeply, one discovers that it’s impossible to find any security and that there’s nothing to secure. When one realizes that there’s nothing to secure and that everything is a process of change

from moment to moment, then one gets insight that there is nothing to fear. If there's nothing to secure, what is there to fear? If there's nothing to fear, then there's no need to have aversion, attachment, suffering, and problems. Who is there to suffer? When one understands this deeply, then one is liberated, i.e., free of fear. One is also free of death. That's why the great yogi-saint of Tibet, Milarepa, sang in one of his many songs in which he expressed his experience of liberation – in *The 100,000 Songs of Milarepa* – that “I was so afraid of death that I ran away into the mountains and meditated the uncertainty of death. I meditated on the uncertainty of death so much that I found deathlessness. Even if death comes now, I have no fear.” He taught that if one meditates uncertainty of death, one finds deathlessness. How does this go together? How can one find deathlessness if one is certain that one will die? The understanding is that if one really knows that everything changes in every moment, that nothing stays and lasts, then what dies? When one sees this, then one sees that there's no one who dies, but that everything is the process of change. Since that's how it is, there's no need to have fear, because there's no death. This kind of Dharma insight liberates from suffering, i.e., from samsara.

Next question: “I would like to refer to something you said at the beginning about practicing oneself. I find that spirituality nowadays is quite confusing, because the market is growing and booming. There are so many different paths, so that I cannot decide which path to follow. So, each path has its own practice, but because I never decided which path to follow, I never had a certain practice of my own path. Sometimes I wonder if I should just make the decision only to have a practice? But you said that it's good to get knowledge of different paths as well, like Islam has a certain practice, e.g., praying 5 times a day. Sometimes I wonder if it isn't better to dedicate oneself to one path, no matter which path it is, because all lead to some kind of knowledge.”

RTR: I think that the most important thing is that the path is based totally on compassion. When I say that all paths have their own positive aspects, I don't mean to say that everyone who says that there is a path is positive. There are very wrong paths that are completely misleading. If the path is totally based on compassion, then I think it's okay. That's my personal opinion. I don't think you need to necessarily decide on a path before you take it. You can't decide, because you don't know. If you learn about and come across something – it doesn't matter what and isn't necessarily meditation –, it's good if it's good for you and everybody else and if you practice and work on that. If it is useful and good for you and others, then do that. I think that's the spiritual practice. After you learn one thing, you learn another thing. The tradition isn't very important, but whether there is enough wisdom and good things that you can work on. From my understanding, it's not necessary to accept the whole body of teachings. For example, Buddhism is very vast and there are many methods and teachings. It's very difficult to have a total understanding of Buddhism. I have been studying it all my life and am now 50 years old. If you ask me how much I know, I will answer, “Very little.” If you understand something and see that it is useful for you and others, then I think the best way is to practice that. Sometimes one's decision to practice a path is born from inspiration, sometimes from the understanding one has gained from studying, and sometimes it doesn't happen. But I think that it's important to do positive things and to use one's common sense. I think something is wrong if there's no common sense.

One should not mix up a spiritual institution with the teachings, which most people do. However good an institution might be, it consists of and is run by human beings. Some are good, others are terrible, some seek power and fame, others don't. That's how society is. The real teachings are different and one needs to make the teachings, not an institution, one's practice. It's not necessary to become a member of a club in order to practice pure teachings. So, practicing means learning the teachings and working on them. One can pray 5 or 6 times a day if one wants. The main thing is the teachings. Problems arise when one mixes an institution and the teachings and thinks that they are the same. For example, if a Lama misbehaves in public, people say, “Oh, that's Buddhism.” Maybe that person isn't even a Lama but an ordinary person who is dressed in robes. I think it's important to understand the teachings. If one thinks one can connect with the teachings, one is free to ask someone to explain them.

Thank you very much. Let us dedicate this for the good of all living beings.

Dedication Prayers

Through this goodness may omniscience be attained
and thereby may every enemy (mental defilement) be overcome.
May beings be liberated from the ocean of samsara
that is troubled by waves of birth, old age, sickness, and death.

By this virtue may I quickly attain the state of Guru Buddha and then lead every being without exception to that very state!

May precious and supreme bodhicitta that has not been generated now be so,
and may precious bodhicitta that has already been never decline, but continuously increase!

H.H. the XVIIth Gyalwa Karmapa, Ogyen Trinley Dorje,
Long Life Prayer for Ringu Tulku

The most peaceful essence of clear light, arisen as the changeless form of illusion, free from any sign of age and decay, may he live forever as the Buddha of long life.

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