

# *Pointing Out the Three Kāyas*

by 3<sup>rd</sup> Gyalwang Karmapa, Rangjung Dorje

Teaching by 12<sup>th</sup> Goshir Gyaltsab Rinpoche (February 2025)



Transcribed and compiled by Adele Tomlin

Adele Tomlin/Dakini Publications (2025)

## Day One: PURIFYING THE WINDS WITH THE “FAST AND FURIOUS PASSIONATE WOMAN”: Origin, lineage, preliminaries, four points and tum-mo

"All these mahasiddhas who appeared in India are also not separate from the primordial Buddha. The teacher and retinue are inseparable. This is actually taught in the Tantras which says: “I am the teacher, I am the Dharma, I am the students/listeners.” Here, where it says ‘I’ it means the ultimate Dharmakāya. It is like giving it a nickname, just calling it that. In reality, it means the Dharmakāya, as there is no ‘I’ or ‘me’ in the actual nature of reality."

"Karma Pakshi [2nd Karmapa] then taught that these instructions on *Pointing Out the Three Kāyas*, can present in just a few words, what the other teachings present in many words. Once one realized the meaning of the instructions on the three kāyas, then one will naturally understand all the other pith instructions."

"There is no difference in terms of good or bad, great or small, in the nature of things, the nature of an impure, obscured, deluded being and a Buddha who is pure, there is no distinction or difference at all. During our impure phase there is no distinction, and when it becomes purified, this becomes manifest and visible."

### Introduction

Today on the [2<sup>nd</sup> February, HE 12<sup>th</sup> Goshir Gyaltsab Rinpoche](#) gave a pithy, yet expertly crafted profound outer, inner and secret teaching on one of the most important teachings (and textual legacies) in the Kagyu school (and Vajrayana) *Pointing Out the Three Kāyas*. Transmitted by the primordial Buddha, inseparable from the Dharmakāya, Vajradhara to Indian Mahasiddha Tilopa who gave the mind transmission of it to Nāropa, which was then transmitted to Marpa Lotsawa, Milarepa, Gampopa and the 1st Karmapa. The 2nd Karmapa, Karma Pakshi condensed the teachings on it. Then, the 3rd Karmapa, Rangjung Dorje who never forgot the teachings of his predecessor, saying he remembered the words and meaning of them even while in his mother's womb, decided the time was ripe to compose this text of it.

I have typed up a transcript of this teaching for the benefit of those attending in person and watching online. Read it below, or download it as a pdf file [here](#).

I was also inspired to do the first published English translation of the three first introductory verses of the *Three Kāyas* text composed by the 3rd Karmapa, which are a lovely poetic introduction of the three kāyas. If I have time, in the future, I will translate the entire root text into English and publish it.

### Brief summary/outline

In brief, there were four sections to 12th Gyaltsab Rinpoche's teaching:

- 1) Origin and lineage of the teachings from primordial Buddha
- 2) Origin of the text in Kagyu/Tibet

### 3) Preliminary practices

#### 4) *The four points* (གནད་བཞི་): posture, devotion, breath/winds, exercise.

Rinpoche first explained the origin and nature of the primordial Buddha and Vajradhara as being inseparable from the Dharmakāya, and how they are always present and can teach innumerable Dharmas even in an instant.

Then there was a brief explanation of the origin of the teaching and its lineage on the conventional (Nirmanakāya level) in the Dagpo Kagyu via the Indian mahasiddhas, Tilopa, Nāropa to the Kagyu forefathers and then to the author of the text itself, 3rd Karmapa, Rangjung Dorje. As 12th Gyaltsab Rinpoche's long-time translator, Ziche Leethong wrote in his [brief, yet interesting introduction on Facebook](#) to the Three Kāyas teachings:

"According to the eighth Karmapa Mikyo Dorje, the 2nd Karmapa, Karma Pakshi said any of his followers who don't know how to turn the wheel of dharma of Pointing Out the Three Kayas and the Four Points have no right to even a cup of noodles in his lineage. And in the *Treasury of Knowledge*, Jamgon Kongtrul says that just practicing it for seven days before one's death will lead to enlightenment."

This was followed by a brief instruction on the preliminaries of refuge, bodhicitta, mandala offering (slightly different from the usual preliminaries), Vajrasattva and Guru Yoga. With a stunning experiential explanation of guru yoga given by Rinpoche on all the Kagyu lineage masters becoming one with the Buddha Vajradhara, and then dissolving into you making you inseparable from all the lineage and Vajradhara. As Rinpoche taught this verbally, and gave the 'experiential' teaching on the secret level, tears of devotion and bliss spontaneously poured forth. Vajradhara filled the entire tent and all the Kagyu lineage teachers and masters were present within.

After the preliminaries, Rinpoche then went on to discuss the practice of *the four points* (གནད་བཞི་): 1) posture, 2) devotion, 3) winds 4) exercises.

Then the basis of the four points is the practice of *tum-mo* (fierce heat). Rinpoche explained that the Tibetan word, *tum-mo* means fierce/angry. When one is wrathful, hot and fierce/hot-tempered, one can get things done quickly, like throwing things out and cleaning up and so on. The practice of *tum-mo* also quickly burns up the impure winds and obscurations. This pith instruction reminded me of one of my favourite 'hot' scenes in the French film, *Betty Blue*, when Betty in a fiery fit of fury and frustration at her lover's 'stuck' inertia, throws everything out and sets fire to his entire shack/house!

So, the teaching ended with a profound yet pith, outer, inner and secret instruction on the winds practice, and *tum-mo*. With visualization as Vajravarahī, in which all the channels are purified by the burning, fiery heat of passion/desire held with the winds and mind at the navel, gradually filling and purifying all the nadis and channels with its red blazing heat. Then resting in the purified nature of mind.

Rinpoche then gave a brief speech about the suffering of many sentient beings around the world, in particular due to the recent wildfire in the USA and earthquake in Tibet, and

requested people recite the *Confession of Downfalls*, as well as the *Noble Aspiration for Excellent Conduct*, and the *Aspiration from the Way of the Bodhisattvas*. And also the Medicine Buddha and Tara mantra for the sake of the sick.

When the 12th Gyaltsab Rinpoche finished teaching, and the monastics chanted the aspiration and dedication prayers, the 'heavy and intense' presence of Marpa Lotsawa, descended alternating and inseparable from Vajravarahi, and then finally the unmistakable presence of Guru Padmasambhava descended entering into the body, speech and mind kham/space.

The words 'heavy' and 'intense' would be an understatement! Majestic, a guru 'heavy with qualities', as the 17th Karmapa recently taught. Eyes wide open, with the intense heat 'that gets things done quick' with love compassion and passionate care for beings and the Dharma. AH."

Music? [Marpa Lotsawa mantra](#), and for tum-mo [Let the Flames Begin](#) by Paramore, [Venus](#) by Shocking Blue.

Dedicated to the Guru Vajradhara, the Gyalwang Karmapa, the yidam deity, protectors and the teachings and all beings. Done with the fiery, furious, intense, tum-mo passion for Buddha Dharma!

Written, transcribed and compiled by Adele Tomlin, 2nd February 2025.

### **Online editions of the original text by 3rd Karmapa**

There are three editions of the 3rd Karmapa, Rangjung Dorje text available to read and download online [here](#). They are a) the *Treasury of Precious Instructions* (Dam-Ngag Dzod) [1], b) the *Collected Works of Rangjung Dorje* [2] and c) *Collection of the Garland of Karmapas' works* [3].

*Pointing Out the Three Kāyas by 3rd Karmapa, Rangjung Dorje:*

*Introductory Verses*



*3rd Karmapa, Rangjung Dorje, composer of the Pointing Out of the Three Kayas*

Within the ultimate non-conceptual, non-duality, great bliss,  
A clear-empty, non-grasping illusion-like kāya (form),  
Like the sun and moon dispelling the murky fog of ignorance,  
To the realised Mahāmudrā, Vajradhara, I bow down.

དོན་དམ་སྒྲིབ་ཐུག་མེད་བདེ་ཆེན་ངང་། གསལ་སྤྱོད་མེད་སྒྲིབ་མ་ཉེ་སྒྲིབ། །

ཉི་ཟླ་ལྷ་ལྷ་མ་རེག་ཐུན་བསལ་ནས། བྱུག་ཆེན་རྟོགས་མཛད་རྡོ་རྗེ་འཆང་ལ་འདུད། །

Like the sun and moon freed from clouds and eclipses,  
With the method of the Sambhogakāya, you lead all beings into the expanse.  
To the non-dual, fully perfected union of method and wisdom,  
To all the Kagyu gurus, I bow down.

གཟའ་བལ་སྒྲིབ་ཐུག་དག་པའི་ཉི་ཟླ་ལྷ་ལྷ། ལོངས་སྤྱིའི་ཐབས་ཀྱིས་འགོ་ནམས་དབྱིངས་སུ་འདེན། །

ཐབས་དང་ཤེས་རབ་གཉིས་མེད་ཡོངས་རྫོགས་པའི། བཀའ་བརྒྱུད་སྤྱོད་མ་ཉེ་སྒྲིབ་མ་ཉེ་སྒྲིབ་ལ་འདུད། །

Residing beautifully in the glorious snow-covered mountains,  
Maturing beings with the meaning of the three kāyas,  
Completely abiding in the meaning of the four points Nirmanakāya,  
To the omniscient one of the three times (Dusum Khyenpa), protector of beings, I bow down.

དཔལ་ལྷན་གངས་རིའི་ཁྲོད་ན་ལེགས་གནས་ཤིང་། སྒྲིབ་གསུམ་དོན་གྱིས་འགོ་བ་སྒྲིབ་མཛད་དེ། །

སྤྱལ་སྒྲིབ་གནད་བཞིའི་དོན་ལ་རབ་གནས་པའི། རུས་གསུམ་མཁྱེན་དང་འགོ་བའི་མགོན་ལ་འདུད། །

Translated by Adele Tomlin, 2nd February 2025.



## Transcript of teaching by 12th Gyaltsab Rinpoche (Day One)



*HE 12th Gyaltsab Rinpoche teaching on *Pointing Out the Three Kāyas* by 3rd Karmapa, Rangjung Dorje. Livestream video recording here.*

"For our teaching this year, the Gyalwang 17th Karmapa asked me to teach on the *Pointing Out of the Three Kāyas*, so I will give a brief teaching on this. Originally, the 17th Karmapa asked me to teach in the morning and afternoon, and the schedule was arranged like that. However, two years ago I had some ill health and I had to spend two years abroad to get medical treatment, so as my health is still not good, we are only going to have teachings in the mornings.

Please think we must bring all our mothers as vast as space to perfect, complete Buddhahood and for that purpose I am listening to this teaching. The Dharma I am teaching is *Pointing Out the Three Kayas* which is well-known in our Karma Kagyu practice lineage."

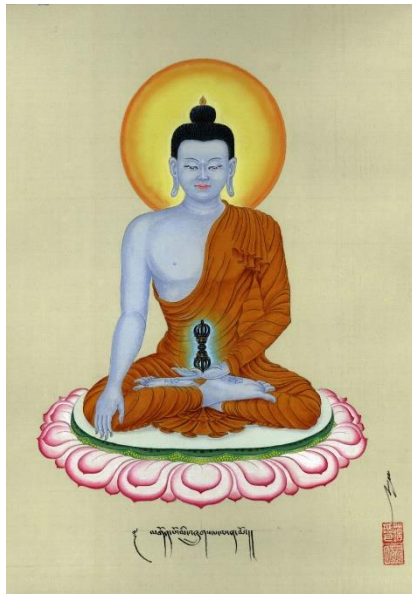
***Original teaching on three Kāyas: Primordial Buddha, Vajradhara (Dharmakāya)***



*Vajradhara/Dorje Chang*

"The teaching originated with the Dharmakaya Vajradhara and was passed down via all the Mahasiddhas. From the primordial Buddha, the Buddhas of beginningless times, within their primordial mind, they understood the Instructions and taught them. So there have been innumerable Buddhas who have been naturally present and taught them since then.

When we look at the Tantras, there mentions a Buddha who precedes all buddhas. This shows Buddha is eternally present before all other Buddhas. So there have been primordial perfect Buddhas that have all the pith instructions within their minds from the beginning. But for all of us that live in this age of strife and have all the afflictions in the time of degeneration. It is something we are not able to see it directly, or even know it through inference, but it is something we can know and believe through the authoritative scriptures.



Buddha Akshobya (Mi-trugpa), painting by 17th Karmapa, Ogyen Trinley Dorje.

Among the primordial Buddhas there is one called Akshobya (Mitrugpa), the unconfused one, meaning he has never been confused ever. This Buddha dwells as the nature of all the Buddhas, of all the infinite, untold Buddhas who dwell in all the infinite worldly realms. [No sound here]. They aroused Bodhicitta, aroused the six perfections and achieved Buddhahood.

There are Buddhas who are originally awakened. So because he is a buddha who is not preceded by any cause, an original Buddha, all the teachings of the Hinayana, Mahayana Vehicle, of the six perfections, and the Tantras are complete within his omniscient wisdom and knowledge, and exist within the expanse of the Dharmakāya. So for this reason, all of the aspects of the Mahayana that we need to realise Buddhahood, the ten levels and the five paths are complete and inseparable in the realm of the Dharmakaya. The cause and result are inseparable in the realm of the Dharmakaya. For that reason, this is not something we need to create or accomplish anew. All the afflictions, obscurations and temporary stains that sentient beings have are like dreams and illusions. Because of confusion then in the actual nature of how things are, the ultimate nature, this is not pervaded or permeated by these stains. So there are two aspects, the confused aspect and the unconfused aspect.

So this primordial Buddha dwells in the form of Vairocana, the ocean of the realms. So the form of this primordial Buddha permeates all realms. The Kāyas, or bodies of this primordial Buddha appear in the form of the five Buddha families. This Buddha Vairocana of the ocean of realms, there are innumerable ways and forms that he takes. Gradually, as this Buddha is, as Buddhas appear, there is never a time they are not teaching the Dharma. They are always teaching Dharma.

When these Buddhas teach the Dharma, it is the perfect Buddha. The Dharma and the Dharmakaya are not separate, they are inseparable. So when these Buddhas teach the Dharma, they are teaching their own nature. When the primordial Buddha turns the wheel of Dharma, the teacher is not separate from the students. It is not like in our impure time, when we have a sense of the teacher being me teaching the Dharma to them. Instead when they teach the Dharma, the teacher and students are inseparable.

Then there are also many Buddhas and Bodhisattvas, there is Padmapani, Manjushri, Chenrezig, innumerable. Ultimately, they are not separate from the primordial Buddha, the teacher and retinue are inseparable. Not only those, in India there were many great Mahasiddhas, including Saraha, Tilopa, Nagarjuna, Maitripa, Luipa and many others. All these siddhas who appeared in India are also not separate from the primordial Buddha. The teacher and retinue are inseparable. This is actually taught in the Tantras which says: “I am the teacher, the Dharma, I am the students, the listeners.” Here where it says ‘I’ it means the ultimate Dharmakāya. It is like giving it a nickname, just calling it that. In reality, it means the Dharmakāya. In actuality, there is no ‘I’ or ‘me’ in the actual nature of reality.

That this is so, is not something that we ordinary beings can see. We need to know it from the authoritative scriptures, and we can know it. Even during our impure phase of sentient beings, there are no distinctions in the way things are, in suchness. As it says in the *Uttara Tantra Shastra*/Sublime Continuum: “there is no difference in the nature/suchness of Buddhas and the nature of sentient beings. No difference between them at all.”

There is no difference in terms of good or bad, great or small, in the nature of things, the nature of an impure, obscured, deluded being and a Buddha who is pure, there is no distinction or difference at all. During our impure phase there is no distinction, and when it becomes purified, this becomes manifest and visible. So the great siddhas such as Saraha, Maitripa and so on, when they have purified all their obscurations, then it becomes visible that there are no distinctions. So for us, it is not manifest, but once we have purified our obscurations, then that non-difference becomes manifest.

So that is the explanation of how the teaching, teacher and retinue exist.

### ***Origin/lineage of Pointing Out the Three Kāyas teaching and text***

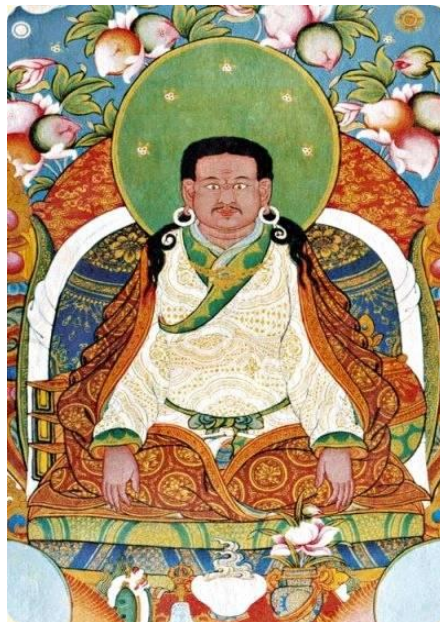
Now, I will explain how this particular teaching on Pointing Out the Three Kāyas originated. When the first teacher, the Dharmakaya Vajradhara teaches, he is not separate from the Dharma, so in a single instant he can teach innumerable different Dharma teachings. So when we teach the Dharma, for every single point we need to give explanations



with many different words. But for the Vajradhara, it is not like that, who can teach many different points and meanings, even in a single instant.

This is explained, in these stories that describe the settings of all the Tantras. These teach how in a single instant/second, they are able to teach innumerable different Dharma teachings. It does not take them many words to do so, they can teach the vast meanings with just a few words. So when the Buddha Vajradhara teaches Tilopa, Vajrapani, or Saraha and other great masters, in a single instant he is able to teach and explain this teaching on Pointing Out the Three Kayas and many other Dharma teachings, even in just a single instant.

So , Buddha Vajradhara transmitted many different teachings to Tilopa, and he taught them to Naropa who had the Dharani of perfect memory. So these were also understood by Mahasiddha Naropa. When Pandita Nāropa had manifested the three kayas, then he was always dwelling in samadhi, and while he was dwelling in that, he taught them to Marpa the Lotsawa who had come to India from Tibet.



*Marpa the Translator*

When Marpa was with the great Mahapandita Nāropa, then there was Nāropa's great realization of manifesting the Dharma teachings, so there was no difference in the manifestation of all Dharmas in Nāropa and Marpa's understanding of non-duality. In ultimate nature, they were exactly the same, and they both were able to manifest the meaning of all the Dharmas. So within this, Marpa the Translator also realized the meaning of these teachings on *Pointing Out the Three Kayas*.

When Marpa then also transmitted these to Milarepa, many different empowerments and pith instructions, and so Milarepa was also able to understand with his body, speech and mind the vajra meaning, the meaning of the three kāyas. So Milarepa's wisdom mind became inseparable from them and he was also able to manifest this. Then, Milarepa gave the peerless Je Gampopa many different empowerments and pith instructions, then he was able to understand the particular points of the four kayas and three kāyas. When they were

transmitted, he instantly understood the meaning, and they were instantly integrated into his being.

Then the 1<sup>st</sup> Karmapa, Dusum Khyenpa (1110-1193) also received many Dharma teachings and empowerments and pith instructions from Gampopa. When he received them, then 1<sup>st</sup> Karmapa was able to manifest the self-arising wisdom, the nature of everything. At that point all of Gampopa's teachings on the four kayas, three kayas, the vajra meaning and so on, were all transmitted inseparably to Dusum Khyenpa.

When Dusum Khyenpa having manifested the self-arising wisdom having transmitted them to Drogon Rechen, he was able to realise all the teachings on the inseparability of the four kayas, the inseparability of the three vajras and three kayas, exactly as they are. They were transmitted into his being.

When [Drogon Rechen](#) (1148-1215) transmitted them to [Pomdragpa \(1170-1249\)](#), then his view of the inseparability of the four kayas, the inseparability of the three vajras and three kayas, these were all transmitted to him like pouring water into water. There was no separation at all.

### ***The 2nd Karmapa's compilation of the teachings***



*2nd Karmapa, Karma Pakshi (1204-1283)*

From Pomdragpa, the 2<sup>nd</sup> Karmapa, Karma Pakshi received many different teachings, and pith instructions and he stayed with him getting many instructions.

Then, Karma Pakshi realized that his realization had been inseparable from the realisation of the primordial Buddha, he had awakened many eons ago, and he had already awakened the inseparable nature of the three kayas. Yet now in this lifetime he had displayed the manner of receiving these teachings once again.

So this is discussed in the words of the Buddha, when he says “the perfect Buddha had previously awakened.” So ultimately, the perfect Buddha is already awakened but the emanations, nirmanakaya appear to awaken again. So they come again in the world for the sake of the student, appear to awaken again.

In the same way, Karma Pakshi for many eons had already been inseparable from the primordial Buddha, and from Vajrapani. But once again, he appeared again and got the instructions from Pomdradpa and manifested the appearance of receiving the instructions again.

The *Pointing out the Three Kayas* is taught in all Dharma instructions and empowerments. For example, when giving empowerments, there is the Dharmakaya, the Sambhogakaya and the Nirmanakaya. There are many different teachings on Pointing Out the Three Kayas. But this is different than the others, because Karma Pakshi gathered the essence of many different instructions and condensed the instructions on pointing out the three kayas.

After Karma Pakshi had condensed all these instructions together, he said that these instructions are swifter in pointing out the three kayas, than any other empowerment or pith instruction. So Karma Pakshi then taught that these instructions on Pointing Out the Three Kayas, are able to present in just a few words, what the other teachings present in many words. Once one realized the meaning of Pointing Out the Three Kayas, then one will naturally understand all the other pith instructions.

After the Mahasiddha, Karma Pakshi had developed these pith instructions, then he transmitted them to his own special students, Ogyenpa and Nyenre Lama. And taught the whispered lineage of these instructions to just a few disciples.

### ***3rd Karmapa, Rangjung Dorje, the author of the Three Kāyas text***



*3rd Karmapa, Rangjung Dorje (1284-1339)*

Then 3<sup>rd</sup> Karmapa, Rangjung Dorje appeared and he had not forgotten any of the pith instructions of his predecessor, 2<sup>nd</sup> Karmapa. He remembered them from the beginning, and was not affected by any of the stains of the womb, and he said then even when he was in the womb, he remembered these Instructions on Pointing Out the Three Kāyas. Rangjung Dorje was able to receive these pith instructions from the great scholar and siddha from Ogyenpa, that pointed out the inseparable nature. Then he realized that the time had come to teach these instructions, and so wrote them down in words.

### ***The actual instructions: instructions for lesser, middling and highest faculties***



*The wheel of Dharma*

Now the actual instructions on Pointing Out the Three Kayas. Firstly, there are instructions for individuals of lesser faculties. These are the four preliminaries, but they are slightly different from the preliminaries we normally practice. Then, he taught for individuals of middling faculties, on the four points, the *wheel of the Dharmata* (Chogi Khorlo), these are instructions that allow us to realise all the Dharmas and all the pith instructions via the four points. Then for those of highest faculties there are the actual instructions for pointing out the three kayas, in this way those are the stages of the teachings.

So, when we teach these instructions, they should be taught to someone who has faith, pure samaya, diligence and seeking the aims of the next life.

So they should be not be taught to someone who is only pursuing the aims of this life, who is thinking about how it will be good and pleasant in this life. They should not be taught to someone who is thinking that way.

### ***The preliminary practices***

First, it is taught in terms of the Guru Yoga practice, and that is to receive the blessings of the Gurus. As it is said, “Devotion is the head of meditation.” So having devotion for the guru is the main point of Dharma practice.

If we compare it to a sentient being’s body, the main part is the head. If there is no head, then the legs, arms, heart and lungs will not work, nothing will work at all. If we do have good devotion in the guru, then rousing Bodhicitta, shamatha and insight meditation will all go well.

### ***Vajrasattva***



*Vajrasattva mantra Om Vajrasattva Hum*

One begins by going for refuge, and rousing bodhicitta. Then there is the Vajrasattva meditation and Guru Yoga, which are taught together. Visualise above one's head a moon disc, and on top of that, a white HUM that transforms into Vajrasattva, his body is white with a pinkish tinge, with one face and two arms, and visualize in the usual fashion. He is holding a vajra at his heart and a bell resting on his hip. He is wearing wati fabric, it is superior fabric to that which humans wear. His body is adorned with precious jewelry, a crown, a necklace, bracelets and other jewelry.

In his heart there is white HUM surrounded by the hundred syllables, white nectar flows from that from his toes and enters into your fontanelle at the top of your head and it fills your body. As it fills your body it purifies all your misdeeds and obscurations and as it does that, it spills out from the top of your head. As you visualize this you recite the 100-syllable mantra and count the recitations.

From the moment we begin practicing the Vajrayana, we need to do Vajrasattva practice every day. When your wrong actions and obscurations have been purified, he then dissolves into you, and one becomes inseparable from Vajrasattva. As it says this is purifying obscurations based on Guru Yoga and the hundred syllables, so the text indicates this is to purify obscurations.

#### *Mandala offering*



*Nun offering a mandala*

So to practice the pith instructions on gathering the accumulations from mandala offerings, you place the mandala in front of you, and then you wipe it, and as you do this, you think it is purifying your body speech and mind of obscurations. So then, instead of with an impure intention, you have a pure Intention of resting in the nature, and as you do this you place a pile of grains in the centre. You visualize that pile itself with a lion throne facing outwards, and on top of that visualize the precious guru, Gyalwang Karmapa, then think that you are mentally giving offerings up to him.

Then you place a pile in front and visualize that is the mother, Vajravahni and make offerings to her as before. Then put a pile on the right, and visualize that is the Buddha Shakyamuni as the principal among innumerable Buddhas and Bodhisattvas and make offering to them. Then you also put a pile at the back and imagine that is the Dharma volumes of text wrapped with the fronts of the texts facing front.



Then, you place a pile to the left and visualize it is Avalokiteshvara and all the arhats, and Sravakas Bhikkhus and make the offerings to them.

Then think one is offering one's own body and offering all one's possessions and wealth and make mandala offerings.

Then after that rest without mind wandering to anything else, and rest in the meaning of the actual nature.

So one rests in a state where all sounds, forms are inseparable from emptiness, and rest in the nature of reality as it is. One rests evenly in the mind clear, empty and free from fixations, and the nature of the Dharmakaya, which is naturally present in all sentient beings.

So in that way, one gathers accumulations by offering the mandalas and by resting the mind in the clear, empty, non-fixated nature and thus gather the two accumulations of merit and wisdom. This contains all the four preliminary practices.

### ***The four points***

Then by practicing these four points one is able to practice all the Dharmas. In reliance on practicing these four points contain all the instructions. The four points are:

#### **1. Point of posture**



"This first point on posture is extremely important. It is said, the methods of resting the body are the crux of meditation. The points of the posture contain all of the meditation.

There are stories about how important posture is. When Marpa the translator, sat in the points of the posture, there were people who by merely seeing him sitting in the posture were able to be liberated.

It says with a neutral body free of effort and doing, sit cross-legged. Without modifying your speech, let it be as it is. This means do not engage in idle chatter and impure speech. When we speak about many impure things, this means it disturbs all the winds in our bodies, because of that we are unable to rest in samadhi. We are unable to have virtuous thoughts, and it increases the afflictions and there are many issues with speaking in impure ways.

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So, many practitioners will not speak at all, or say impure words. They will only recite mantras or the texts, and spend many months in silence. They will only write notes to communicate about things. There are many stories about practitioners doing this.

So, without modifying your speech, let it be as it is, this means one is not reciting anything. Without blocking or producing the appearances of the six collections. This six collections means the eye, ear, tongue, nose, mind and touch consciousnesses, you let them be as they are. By doing that these consciousnesses will naturally come to rest within the Dharma expanse.

One rests for a long time, in self-liberation are the points of the body. Some people by coming to rest for a long time like this are just naturally liberated. Then the six consciousnesses are just naturally liberated and freed from the obscurations. This is the point of the body.

These are what we usually call the six points of Vairocana. It is just a different way of explaining them. It says here: “In the words of the precious Karmapa, the way the body of the four elements sits should be comfortable, loose and relaxed.” This is how we should sit. It also says : “broad”, your shoulders should be broad and chin slightly tucked and slightly relaxed and loose.

Loose here means if it is too tight, and trying too hard, then it will not work in samadhi. So remain relaxed. Rest with hands in the mudra of your hands touching the earth, they are on your knees touching the ground.

So when one rests in this way with the body, it is not just the mind, it is all the six consciousnesses. One rests them as they are. Just as when with your eye consciousness you see a beautiful or ugly form or sound you do not chase after them or try to get rid of it. You let them all go and let them rest naturally.

- **Point of Devotion**

Following this is the point of devotion. One needs really vast and intense devotion. The Buddha taught that faith is the gateway to all the Dharma. The more faith we have, then naturally all the different types of virtuous cognitions will naturally come from this.

As it says: “Perform the points of body as above. Above your head, on a lotus sun and moon seat, is the glorious Vajradhara, who is inseparable from your root guru, Gyalwang Karmapa. He is blue, he has one face and two arms, in the earth touching mudra. He sits with two cross-legged and his body is adorned with colourful jewellery.

So as it says; It is taught one should teach this way in the Tantras, which says: The Guru is Vajradhara. So from the beginning the guru is inseparable from Vajradhara, there is no distinction between the guru and Vajradhara. So one visualizes him in this way.” So while visualizing him in that way, he is surrounded by all the Karma Kagyu gurus, and in particular he is surrounded by this lineage of Pointing Out the Three Kāyas.

One then supplicates him with the words:

“Inconceivable essence of body, speech, mind qualities and activities of all Buddhas of the three times, glorious Vajradhara, surrounded by hosts of Kagyus, I go to you for refuge. Please make me achieve the supreme siddhi of Mahamudra with my body, speech and mind.”

We supplicate and repeat this prayer many times. Then we think due to supplicating like this all the Kagyu gurus dissolve into Vajradhara. Then, Vajradhara himself dissolves into light and enters the crown of your head and you received all the blessings of body, speech and mind and think that you have realized them. Because of meditating like this, when we visualize ourselves and the guru are inseparable, this will gradually become how it is. We will be able to rest in the ultimate and true nature. So one visualizes that one becomes inseparable from the guru. Naturally, Buddhas and sentient beings are inseparable and indistinguishable. So by visualizing that way, we can make this manifest.

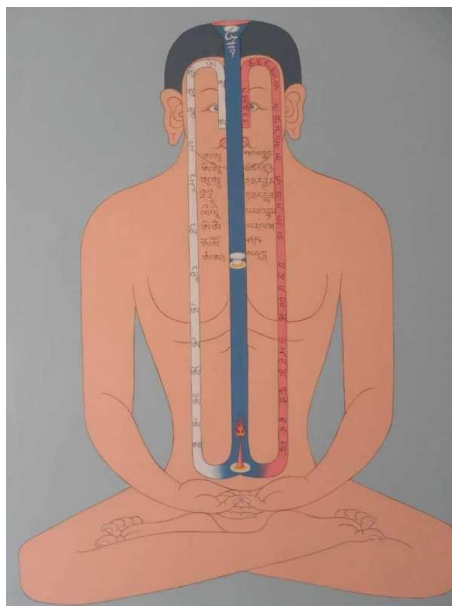
It says in the Hevajra Tantra:

“Not taught by others, co-emergent, and not found anywhere at all, it is known by following the guru’s time and method and from one’s own merit.”

So in order to know the nature of the Dharma kaya, we need to supplicate the gurus and receive their blessings. We need many different causes and conditions to come together and then we can know.

So it necessary to meditate on Guru Yoga, instead of meditating on the guru’s body. It is better to meditate on the Guru as glorious Vajradhara. As Nāropa said, the Guru is the Treasury of All Qualities, the guru is the root or basis of all the Dharmas. For that reason, we meditate on the essence of all the root and lineage gurus as Vajradhara. This is the meditation on guru yoga, the point of devotion.

- **The point of holding the breath**



*Diagram representing vase breathing (holding the breath) and tummo practice.*

This is the third point on holding the breath. With the breath or winds, there are pure and impure winds. Due to the impure winds we have obstacles.

It is because of the impure winds the afflictions arise and increase and that we are confused. Because of that confusion all of samsara and samsaric suffering occur. The pure winds are the nature of things, the nature of mind, the Buddha Nature or the self-arisen nature, the Dharma expanse. They are that by nature.

These winds have a particular function, which is to eliminate all of the afflictions and obscurations. It is the impure winds that lead to confused appearances and suffering so these also need to be eliminated. Due to the pure winds we are able to achieve the four, or three kayas. Or the five wisdoms, these are attained due to the pure winds.

So the perfect Buddha taught about these winds in the Tantras of the Secret Mantra, he did not teach the winds in the common vehicle of the Sutras. They are not clearly taught in the Sutras.

So as we sit in the point of postures, and as we sit there, we meditate on the winds. And by doing so, we are able to purify and eliminate the impure winds. So it is said that in the Vajrayana, we can achieve Buddhahood very quickly, that we can achieve it in six or seven lifetimes, and the reason for being able to attain it so quickly is we are meditating on the wisdom winds.

So as it says, all sentient beings are the winds by nature. Even in the impure phase, all beings have breath, there is no being who does not have breath or expiration.

And because the winds are so important, it is taught that when they are blocked, if they are not flowing properly, then obstacles occur, then ghosts, spirits and obstacles occur. Due to the winds being blocked. So as it says, the winds perform all activities, it is because of the winds we have all our mental perception, and the appearances and all the activities. All the impure activities of samsara, or the pure activities of nirvana, these all appear because of the winds.

There are many different types of winds, the gentle winds and the harsh/strong winds.

The forceful or harsh/strong wind practices are not something we are able to meditate on, so I cannot teach them now, so you can eventually learn those on your own. But I will teach something on the gentle winds.

As it says: to meditate on the winds perform the point of posture as above. Then first expel the stale breath winds three times. Think that all dualism, harms, illnesses and so on are all cleansed out and gone. Then hold the breath, hold it like a closed lock, while holding it swallow once, and then at same time, hold the breath. Meditate like this for a long time. As it says in the Mahamaya Tantra: "After efforts at prana and exercise, the yogi should inhale and hold the breath."

So it is very crucial point to hold the breath, And when we are holding the breath, then we direct the mind towards it. All the perceptions we have are based in the winds, so due to that we hold the breath. we hold it below the navel. Then we merely direct the mind there at the

navel. Then think the mind is there, because the mind and winds are inseparable, so the mind is there. This is what we call gentle breathing. Because of that then the afflictions will not arise, virtuous thoughts will naturally increase, and we will be able to rest in samadhi. So let us please rest in this.

So if one would like to practice these three points in the Pointing Out the Three Kāyas, then one should get the instructions and practice them in retreat. I cannot go through all of them now.

So it says the most crucial point is to hold the breath and never be apart from Guru Yoga. In the words of the great Tilopa:

“Hold the points of the winds, let awareness go. With multiple gazes and techniques for holding the mind, direct awareness until it rests within the nature.”

So one holds the breath and direct the mind towards the navel and rest there. And this contains all the points of meditating on the winds, so one should meditate like this.

To give a worldly analogy, it is like a country. If the capital city things are going well there and there is no conflict, in the countryside things will also go well. However, if in the capital there is a lot of conflict and disturbance, the country side will also be disturbed too. So in the same way the winds, is like the capital city is the navel, so if one can direct the attention there, then the secondary winds (the countryside) will then work and flow well and properly.

As this says, “Hold the winds and rest undistracted in the clear, empty non-fixated awareness. You rest without any clear thoughts, or bad thoughts, it is not resting in blankness and darkness though. It is clear and empty, able to know anything and one rests in that without any fixations, within the luminous nature. So when the wind disperses, one exhales slowly through the nostrils and think that all one’s misdeeds and obscurations have been purified, like washing a dirty pot.

That is the point of breath/pranayama.

- **Point of physical exercise**

This is the point of physical exercise/training. We need to train the body to purify the obscurations of body, to do that we perform the 37 exercises which are a particular feature of the Gyalwang Karmapa.

If one would like to practice these one needs to go and see a lama and practice them in retreat, this is not something I can teach in public. I will give the oral transmission of it. [read the text].

In the common teachings of the Sutras it is said there are 37 factors of enlightenment, such as the four foundation mindfulnesses and so on. These 37 exercises are said to accord with that.

Next, is the basis for meditating on these four points, tum-mo.



## Tum-mo meditation

*Caṇḍālī*

གཏུམ་མོ་ Tum-mo

Fierce/hot [woman]

The Tibetan word *tummo* means wrathful. Like when one is angry, one quickly and forcefully cleans things out and throws things away and one can do things really quickly and get rid of all the stains and obscurations. It is like you are doing it when you are really angry, you can do things swiftly. That is why it is called the wrathful or Chandali practice.

The basis is the four points, we practice those as before and then practice tummo. [Gives oral transmission of the text]. For the practice of tummo one visualizes oneself as Vajravarahi. And around her in the four directions, the blue Vajradakini in the East, the yellow Ratnadakini in the south, west, red Pema dakini, to the north, green Karma dakini, the four dakinis.



*The fiery, red passionate 'hot' lady, Vajravarahi*

So one visualizes red light like fire fills all the nadis and channels in the body and when they are filled, they eliminate all the impurities of the body. When the impurities are eliminated then the pure winds are naturally able to increase and grow. That is the Dharma teaching for this morning."

## 12th Gyaltsab Rinpoche's short speech on the recent earthquake and wildfire in Tibet and the USA.

“There was a large earthquake in Tibet, children who have lost their parents and parents who lost their children, and terrible injuries and produced a huge amount of suffering. Similarly, in the USA there was a huge wildfire, it burnt through many towns, many people were killed or injured in the fires and lost their houses.

The fire also killed many animals, many birds, rabbits and other animals and insects who were burnt in the fire and it brought them huge suffering as well.

There is also the war between Russian and Ukraine that has been going on for many years. Many people have been killed. It is totally pointless activity. Many animals and humans have been killed. There are many animals who have also been killed in the war, so it is also pointless suffering.

Also, all over the world, there are many new illnesses people have never heard of before. There have been many disasters floods, wind, tornadoes, and much destruction has come from them.

For the sake of all, please recite the Confession of Downfalls, as well as the *Noble Aspiration for Excellent Conduct*, and the *Aspiration from the Way of the Bodhisattvas*. Please recite all of these this afternoon. Please also recite the Medicine Buddha and Tara for the sake of the sick.”

### Endnotes

[1] Karma pa 03 rang byung rdo rje. “sKu gsum ngo sprod.” gDams ngag mdzod, edited by 'Jam mgon kong sprul blo gros mtha' yas, vol. 9, Lama Ngodrup And Sherab Drimey, 1979–1981, pp. 235–50. Buddhist Digital Resource Center (BDRC), [purl.bdrc.io/resource/MW20877\\_087725](http://purl.bdrc.io/resource/MW20877_087725).

[2] Karma pa 03 rang byung rdo rje. “sKu gsum ngo sprod.” *gSung 'bum rang byung rdo rje*, vol. 11, [mTshur phu mkhan po lo yag bkra shis], 2006, pp. 5–24. *Buddhist Digital Resource Center (BDRC)*, [purl.bdrc.io/resource/MW30541\\_85281A](http://purl.bdrc.io/resource/MW30541_85281A).

[3] Karma pa 03 rang byung rdo rje. “sKu gsum ngo sprod.” Karma pa sku phreng rim byon gyi gsung 'bum phyogs bsgrigs, vol. 21, dPal brtsegs bod yig dpe rnying zhib 'jug khang, 2013, pp. 123–41. Buddhist Digital Resource Center (BDRC), [purl.bdrc.io/resource/MW3PD1288\\_131642](http://purl.bdrc.io/resource/MW3PD1288_131642).

## Day Two: "A SPONTANEOUS RAINFALL OF DEEP-RED ROSES IN THE INNER, OUTER AND SECRET "VAJRA SEAT"/BODH GAYA: Actual explanation of the three kāyas, their connection to the three kham (realms), visualisation and practice

"In the lower house of Pullahari, nirmanakāyas fell in an unimpeded rain." —Marpa the Translator

"As for *pointing out the three kāyas*, when we practice the Dharma, it is not like we are creating the three kāyas anew, it is called 'pointing out' (ngo-tro) or introducing the three kāyas, that are always present and inseparable from each other in the Buddha Nature."

"It is also taught in all the Tantras, that there is a connection between the external universe and the internal body. It says within the body, the central channel is the Vajrasana (Vajra Seat/Dorje Den/Bodh Gaya) inside our body, it is the indivisible Buddha nature of Bodh Gaya (Vajrasana). Because of this, since Bodh Gaya/Vajrasana is within our body, since all the sacred sites come from that, all the other sacred sites are in our body. All of the sacred sites in Tibet, India, and other foreign countries are inside our body." --12th Gyaltsab Rinpoche (2025)



12th Goshir Gyaltsab Rinpoche teaching on the three kāyas in Bodh Gaya (Day 2, 2025).

### Introduction

On the [second day of HE 12<sup>th</sup> Goshir Gyaltsab Rinpoche's teaching on \*Pointing Out the Three Kāyas\* by 3<sup>rd</sup> Karmapa, Rangjung Dorje](#), he first spoke about how within the Kagyu lineages, the way the Karmapa taught Mahāmudrā, was special and extraordinary, via the the Buddhist view of the *three kāyas* (forms/bodies). I have compiled Day 1 and 2 Introductions and transcripts into one pdf file downloadable here: [Pointing Out Three Kayas by 3rd Karmapa and teaching transcript \(Day 1 and 2\) by 12th Gyaltsab Rinpoche](#).

First, Rinpoche reviewed *the four points* taught the previous day: posture, devotion, winds, physical exercise. This was followed by the basis of the four points, tummo (fierce heat)

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practice, explaining that one could also visualise one's yidam deity, if one did not have the empowerment or Vajravarahi.

Rinpoche emphasized how devotion was very important for the guru and that the [8<sup>th</sup> Karmapa's four-session Guru Yoga](#) , as well as the short Guru Yoga of the 16th Gyalwang Karmapa, was a great method to develop and increase devotion.

Also, Rinpoche explained that once the impure winds in the body are purified that leads to the attainment of the Sambhogakāya appearance of the yidam/pure body. Then, there was an interesting pith instruction on how the physical posture and exercises, manifest virtuous minds and Buddha nature. While impure minds like anger, jealousy, pride and so on manifest specific physical expressions in the body, so do virtuous mind states, which are a function of Buddha Nature.

### Some instructions on tummo practice



*Je Milarepa was able to show the signs of tummo practice, and was able to melt ice and snow on glacier mountains.*

Then Rinpoche again spoke about the basis of the practice, tummo, explaining that:

“When our bodies come into contact with impure fire, our bodies are scorched and hurt. When it comes into contact with pure wisdom fire, it does not cause suffering it brings an experience of bliss and Buddha Nature, of the naturally present awareness-wisdom. When that wisdom fire occurs it brings an experience of bliss.

In Tibet, the practitioner who was the greatest at tummo was Lord Milarepa. He was able to show the signs of tummo practice, and was able to melt ice and snow on glacier mountains. There is a story that the first Karmapa, Dusum Khyenpa was even able to melt rock through the heat of his tummo practice. These are explained in the Life of Milarepa."

After that, came the main and actual teaching on the three kāyas and their relation to the three kham (realms). This involved an explanation of the formless realm (Dharmakāya), form realm( Sambhogakāya ) and desire realms (Nirmāṇakāya ):



“Also with an animal body from the time one is born , one grows up and gets older and until the body is finished, one goes about doing the worldly activities. Within that impure form is the Nirmāṇakāya from birth until the time of death. In the bardo, one is the Sambhogakāya . And at the time of death it is the Dharmakaya, when one faints into blackness. Those are the three kāyas.

Also when we think about it in other terms of our states, our waking state is Nirmāṇakāya , dreaming state is Sambhogakāya , our dreamless sleep is Dharmakaya. There are many other presentations of the three kāyas, that are very profound that we should not really speak about in public, but there are many different levels of these teachings.”

**The actual teaching on the three kāyas: the Vajrasana (Vajra Seat Bodh Gaya/Dorje Den) inner, outer and secret place**



*Statue of Shakyamuni Buddha at the Vajra Seat in the Bodhi Temple, Bodh Gaya, India. The place where Emperor Ashoka marked the spot where the Buddha attained full awakening under the Bodhi tree.*

Rinpoche then taught the passages about the three kāyas, teaching the Nirmāṇakāya and Sambhogakāya together unique to the Vajrayāna:

“In general, in the common vehicle we first teach the pointing out on the Dharmakaya, then we point out the two form kāyas, that is how it is usually taught. Here because the three kāyas by their nature are naturally present from the beginning they are taught together. So first it teaches the form kāyas of the Nirmāṇakāya and Sambhogakāya together, and then it teaches the Dharmakaya. So this is a different way of presenting it.”

Then was the instruction on the visualization of oneself as a golden Shakyamuni Buddha, the Nirmāṇakāya, transforming with the breath all sentient beings and surroundings into Buddhas.



Rinpoche then explained that in the 3<sup>rd</sup> Karmapa's text there is a quote by Marpa, who sings about all the Nirmanakāyas falling like rain in the lower house of Pullahari.

“Pullahari is the place where Indian pandita, Nāropa lived, and there was a lower house/temple or shrine hall. So as he breathed out, they became Buddhas and as he inhaled, they gathered into him, and breathing out they become Buddhas and then gather back into him. That is the meaning of these two lines. Based on these two lines, Karma Pakshi wrote the explanation of them being in that way.”

So the visualization can be done as Shakyamuni Buddha, or as Avalokiteshvara (red or white), and visualizing and breathing the same way, transforming all beings with a rainfall of Nirmanakāyas.

“It is also taught in all the Tantras, that there is a connection between the external universe and the internal body. It says within the body, the central channel is the Vajrāsana/Dorje Den (Vajra Seat/in Bodh Gaya), inside our body, there is also the vajra seat. which is the indivisible Buddha nature. Because of this, since the Vajra seat is within our body, since all the sacred sites come from that, all the other sacred sites are in our body. All of the sacred sites in Tibet, India, and other foreign countries are also inside our body.

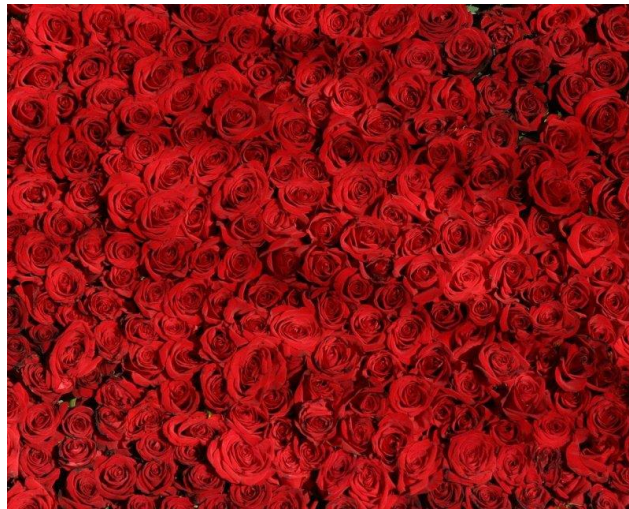
So here, when it says “in the lower house of Pullahari” it refers to the navel, the source of the Nirmāṇakāya . So now we are incredibly fortunate, we are staying in the external world at the sacred site of the Bodha Gaya Vajra Seat, and internally we have the sacred site of the Vajra Seat, they are both now gathered/joined together. So we have an incredible amount of fortune and merit, and we should rejoice and recognize that great merit and fortune.”

### **A Rainfall of Red Roses and Nirmanakayas**

In the second part of the teaching, after the break, there was a group practice in the Kagyu Monlam tent of the visualisations. Starting with a visualization of Shakyamuni Buddha, as the meditation continued, led by the vajra master Gyaltsab Rinpoche, spontaneously the visualised golden Buddha/produced a perfect red rose from the heart, full of the energy of romance, joy, bliss, love and compassion, and endless perfect red roses and petals started raining down everywhere in the Kagyu Monlam tent, and outside in the surrounding of the materially poor and undeveloped Bodh Gaya, where children sleep on the streets.

Roses were lovingly airdropped to every sentient being, and children and adults felt loved and joyful and happy. All their desires were fulfilled in accordance with Dharma. The whole of Bodh Gaya (the central channel) became a bed of stunning, dark blood-red roses. Spontaneous tears arose within as the Buddha on the vajra seat in the central channel and the physical, inner and secret one in the Bodhi temple itself, manifested huge rays of light of love, compassion, passion, bliss, love and care for all sentient beings in Bodh Gaya and beyond. The Shakyamuni Buddha then transformed into Red Avalokiteshvara in union with secret consort, the eternal vajra love, bliss. [A stunning video-song of a young boy's joy after](#)

[chasing some balloons suddenly receives a rainfall of balloons](#) memory appeared. All were filled with love, joy and well-being. Children laughed and played.



*rainfall/bed of roses.*

Afterwards, when typing up this transcript, I had received several emails requesting the 3<sup>rd</sup> Karmapa's short daily sadhana of Gyalwa Gyamtso, and when I quickly checked the translated sadhana, I saw the lines:

“དེ་ནས་སྤྱིང་པའི་ངང་ལས་རང་གི་རྩ་པར་ཤེས་པ་ཡི་གེ་རྟེན་མར་ཕོ་ལས། འོག་ཕྱོགས་སུ་འོད་ཟེར་ལས་ཐུར་པའི་སངས་རྒྱས་ཀྱི་ཞིང་ཁམས་པད་མ་ར་ག་ལས་གྲུབ་པའི་ཆོས་ཀྱི་དབྱིངས་དང་མཉམ་པ།”

Then, from within emptiness, one's consciousness transforms into a red letter HRIH, from which light rays radiate in all directions transforming into a pure Buddha realm of a red Pema Raga (flower), equal to a Dharmadhatu expanse."

And instantly realised the blessings of Red Avalokiteshvara had indeed rained down on us all. A shower of joy, romance, bliss, innocent joy and well-being.

### **Message from the 16th Karmapa, Rigpe Dorje?**



*16th Gyalwang Karmapa, Rigpe Dorje performing the black hat ceremony. For more on the Karmapa's black hat, see [here](#).*

At the end, when chanting the final dedications, a vision of the 16<sup>th</sup> Karmapa, Rigpe Dorje (root lama of the 12<sup>th</sup> Gyaltsab Rinpoche) descended. Entering the kham expanse of body,  
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speech and mind, with black hat and crystal mala, then looking directly at 12<sup>th</sup> Gyaltsab Rinpoche in front, he spoke: “they kept me too long in the hospital in the US, I should have been allowed to go and pass away in retreat in a mountain or isolated place or monastery. They should not have kept me alive in a hospital with all that equipment and medication like that for so long. I allowed them to make you all happy”. Also, he said: “The prediction letter about my incarnation I wrote and gave to 12<sup>th</sup> Tai Situpa. It is mine, my hand wrote it. It is the protection for the Karma Kagyu. Why are you hiding it? It should be shown to all Dharma followers.” He then dissolved into the 17<sup>th</sup> Karmapa photo seated above Gyaltsab Rinpoche’s throne.

Masses of deep red, rose petals and the black vajra dakini hair crown a fitting finale to the pure samaya and devotion to the Guru of 12<sup>th</sup> Goshir Gyaltsab Rinpoche. Samaya Dza Dza Dza!

Music? [Shakyamuni Buddha mantra](#), [Holes by Mercury Rev](#) (the boy chasing balloons), [All is Full of Love](#) by Bjork, [Everything is Coming Up Roses](#) by Black.

Transcribed and compiled by Adele Tomlin.

## *Pointing Out the Three Kāyas by 3rd Karmapa*

### Transcript of Teaching Day Two

See video (English translation) [here](#).



“In the land of Tibet, from the time of Marpa the Translator there were the Kagyu lineage, the four elder and eight minor. In terms of Mahamudra, there are many different teachings and lineages, many different specifics. Among all of them, in our Karma Kagyu there is the way the Gyalwang Karmapa taught it, the extraordinary, superior way, which is the teaching on Pointing Out the 3 Kayas.

Yesterday, we spoke about the four points, the wheel of dharmata, and the first of that is devotion to the guru and supplicating the guru, because if we do not have that, we will not be able to practice, it will not arise in our beings, and bring it to its completion. So the real crux of our practice is supplicating the guru.

#### ***Developing Devotion***

For this point on devotion, there is the 8<sup>th</sup> Karmapa ‘s four session Guru Yoga, which is very good for developing devotion to the Guru. History shows us this, during the time of the 6<sup>th</sup> and 7<sup>th</sup> Karmapas, there were many great meditators in the tradition but then they became fewer. It was during this time that the 8<sup>th</sup> Karmapa wrote the four session Guru Yoga. Then people started to practice and developed in their being, and there became many great meditators.

Then there is the 16<sup>th</sup> Karmapa, Rigpe Dorje’s short Guru Yoga practice by the 16<sup>th</sup> Karmapa this is the practice called Growing the Sprout of the Four Kayas and this is also a good practice to do. The name of it is sprouting the nectar of growing the four kāyas. The three kāyas and four kāyas are the same. So, it covers the same point and meaning as Pointing Out the Three Kayas. So if one combines the understanding of these two practices it is very beneficial point I think,

So, also during the passage on the wheel of four points, the wheel of Dharmata, it also teaches the three kāyas, but the way it is taught is not so explicit.

### **Purifying the winds**

Following that is the point on the winds, if one meditates on the winds we can achieve the Sambhogakāya . When the winds have been purified then one can achieve this. This is taught in all the Tantras of the Secret Mantra Vajrayana. This is a way of manifesting the Sambhogakāya in one's being. As the function of the impure winds decreases, the functions of the pure winds become more evident. So the pure wisdom winds are the same as the Buddha Nature/Desheg Nyingpo that is naturally present within all sentient beings.

### **Physical postures and manifesting virtuous and non-virtuous mental states**

Then, in dependence on the fourth point, the body/exercise training. In this one sits up straight, feet crossed in vajra posture, the upper body is straight, and chin is slightly tucked. In the body is the central channel, the Avadhuti. This is taught in all the Tantras, and this is also by nature the Buddha Nature. When sitting up straight the nature of mind becomes evident, clear. Then its function such as faith, compassion, Prajñā, and all the virtuous minds can also manifest.

During our impure phase, then sometimes our minds are disturbed by the afflictions, and each has a physical expression. When we feel hatred or desire there is a particular expression of it in the body. And also with jealousy or pride there is a particular expression of it in the body. Each of the afflictions has its own physical expression. This is not something we need to train in, it is something that happens due to the strong imprints in our mind since beginningless time.

Also, when we are doing the things that are the function of Buddha Nature, such as feeling faith in Buddha Dharma, there is a particular physical expression that accompanies that. When we are being generous there is an expression for that, when we are giving up the afflictions and practicing discipline there is an expression for that. So following our mind there is an expression of our body, the Buddha Nature functioning, which also produces virtuous mind states.

In any case here, the body comes down to the mind, so when resting relaxed and loosely without altering the mind, the body also naturally comes to settle. So when the mind is abiding in the body, there are many things that happen inside the subtle channels and so forth.

There are some great meditators from Burma and some of them, when they examine the electro cardiograms of them while they are meditating, their heartbeat patterns are different than when they are meditating and this is well-known.

In this way, these points on the bodily posture, are ways to point about the Nirmāṇakāya and the Sambhogakāya , and then there is the way the mind rests, and that is the way of pointing out the Dharma kāya ? These are taught in a brief form, and implicitly, it is not taught explicitly.



## **The great ‘purifying fire’ of Tummo practice**

Following that is the basis for the four points, tummo. As I explained yesterday, it is a function of Buddha Nature, it is not a function of impure mind.

When we have impure fire in the impure states, it will burn grass and wood and transform them. When it is a pure wisdom wind, it will burn up the impurities and afflictions, because it is Buddha Nature. So as it burns all the afflictions it will purify and cleanse all the impurities and obstacles in the channels and winds.

So when our bodies come into contact with impure fire, our bodies are scorched and hurt. When it comes into contact with pure wisdom fire, it does not cause suffering it brings an experience of bliss and Buddha Nature, of the naturally present awareness-wisdom. When that wisdom fire occurs it brings an experience of bliss.

In Tibet, the practitioner who was the greatest at tummo was Lord Milarepa. He was able to show the signs of tummo practice, and was able to melt ice and snow on glacier mountains. There is a story that the first Karmapa was able to melt rock through the heat of his tummo practice. These are explained in the Life of Milarepa.

Then in this passage it says directly to visualize oneself as Dorje Phagmo/Vajravarahi. However, with Vajravarahi, there are other yidam deities like Gyalwa Gyamtso, or Hevajra, they are the same nature pure bodies as Vajravarahi. Whether you visualize as Hevajra, Gyalwa Gyamtso, or Vajravarahi is implicit that it is alright to visualize as another deity.

Following that is the teaching on the pointing out of the three kāyas. This is the passage where the three kāyas are pointed out clearly and explicitly.

## **The three kham/realms and three kāyas**

The Bhagavan Buddha taught in the tantras that all appearances are the nature of the three kāyas.

When we talk about the three worlds/kham, this is explained in the Abhidharma. There is the formless realm, the form realm, where they have the gods of the form realm, then the desire realm (dod-kham) that has all the sounds, tastes, sights and so on that we get attached to and fixated on.

These are all confused appearances, when the impure has been purified in their pure nature, then the formless realm is the Dharmakāya, the form realm is the Sambhogakāya, and the desire realm is the Nirmāṇakāya.

Also with an animal body from the time one is born, one grows up and gets older and until the body is finished, one goes about doing the worldly activities. Within that impure form is the Nirmāṇakāya from birth until the time of death. In the bardo, one is the Sambhogakāya. And at the time of death it is the Dharmakaya, when one faints into blackness. Those are the three kāyas.

Also when we think about it in other terms of our states, our waking state is Nirmāṇakāya , dreaming state is Sambhogakāya , our dreamless sleep is Dharmakaya. There are many other presentations of the three kāyas, that are very profound that we should not really speak about in public, but there are many different levels of these teachings.

### **Pointing Out (Ngo-tro)**

As for *pointing out the three kāyas*, when we practice the Dharma, it is not like we are creating the three kāyas anew, it is called 'pointing out' (ngo-tro) or introducing/showing the three kāyas.

When the perfect Buddha taught the true Dharma, sometimes he taught the three kāyas in a very distant manner. Sometimes he pointed them out very closely, in a direct way. There were these distinctions in how he taught them.

This depends on the minds of the disciples. Some can see things from a distance, and some can see it closely. For some people, if you point out the three kāyas directly , and they do not recognize it, it can be a bit dangerous.

There is a history about this, there was a demon called the Ma-tram Rudra who got the three kāyas instructions, but did not understand them, and so developed many misconceptions. He followed a guru and received the instructions, did not understand them, he did not have the proper fortune to do so, and his afflictions grew stronger instead of decreasing. Because of this, he became a terrible demon, and was able to gain control over lots of demons and gods, and able to gain power over the whole world and cause lots of problems and no one was able to overcome him. This was because he was unable to realise the instructions.

There are also people to whom it is alright to point the three kāyas to them. They have the merit and fortune to understand them.

There are also stories in the life of Gampopa and 2<sup>nd</sup> Karmapa, Karma Pakshi, there is a borderland/desert area between Tibet and China. There was a person there who did not have any great qualities or education and was illiterate, yet he was able meditate on the three kāyas and recognize the nature of mind. So, on a worldly level, he did not have merit, but on the Dharma level he had a lot of merit. So, sometimes, on the outer level people have a great deal of merit, intelligence and education, but in terms of recognizing the nature of mind, they lack the merit. So there are different types of merit.

We see this in our Kagyupas, this is a time of degeneration. There are more sicknesses and afflictions, so it is an unfortunate time to be born. Yet, even in this era, there are still quite a few people who have the merit to purify the afflictions and gain realisations, even though they do not have the merit to be born in a more fortunate age.

### **Visualisation as Shakyamuni Buddha**

Now I will teach the passage on pointing out the three kāyas. In general, in the common vehicle we first teach the pointing out on the Dharmakaya, then we point out the two form kāyas, that is how it is usually taught.

Here because the three kāyas by their nature are naturally present from the beginning they are taught together. So first it teaches the form kāyas of the Nirmāṇakāya and Sambhogakāya and then it teaches the Dharmakaya. So this is a different way of presenting it.

Then sitting in the posture as taught in the four points of the wheel of Dharmata, then visualize oneself on a lotus and moon seat as Buddha Shakyamuni, golden in colour. Here, one should first meditate on the breath and winds, there is the strong/great breath and the lesser/gentle/subtle breath, and rest in equipoise on that.

As it says, the Buddha is adorned with the marks and signs. The perfect Buddhas are a different from ordinary people, their teeth, eyes, faces, arms and so on. So if you can, you should visualize yourself in this form as it is taught in the texts.

So one visualises the mandala of the Buddha's body, which always has an aura of light, it has light and miraculous Buddhas. So from his body issue forth a 1002 Buddhas, and Nirmanakāyas that go out in the form of light. And as it says in other texts on the three kāyas, they teach Dharma to sentient beings, they perform the twelve deeds, and bring sentient beings to attain the result.

So, in this way, these lights touch all sentient beings, and they all then become Buddhas. And you visualize that all the beings and the universe all become Nirmāṇakāya Buddhas. Here one holds the gentle breath, and breathe evenly in and out.

So one needs to visualize clearly that you are the Bhagavan Buddha, Shakyamuni. So, while visualizing that practice the point of the breath. So as you inhale the consciousnesses of all sentient beings become Shakyamuni Buddha. You also imagine they come together and dissolve into you, through your nostrils and pores of your body.

So, as you visualize this one should rest in samadhi, and direct your attention to the centre of your navel. So then all visualized Shakyamuni Buddhas come to you like falling rain and dissolve into you.

The rest in equipoise and direct attention to the navel. Meditate and make it stable, never free of inseparable emptiness and compassion. There is compassion but it cannot be established. So you rest in meditation, never separate from emptiness in union with compassion. As you exhale, you imagine that all sentient beings become Buddha Shakyamuni. When you inhale you imagine their consciousnesses all gather and dissolve into you. As their physical forms fall on you like a blizzard of snow. Meditate on the point at your navel.

Here it is also said that because of mediating this, you will realise all appearances are the Nirmāṇakāya. Here one meditates as Buddha Shakyamuni, however in other instructions, such as the instructions by the 7<sup>th</sup> Karmapa on the three kāyas, it says that you may visualize as Avalokiteshvara, white in colour, or as the nirmāṇakāya, Gyalwa Gyamtso (red in colour). This is also fine. So when you visualize yourself in this manner, then you visualize that Red Avalokiteshvara goes out and transforms all sentient beings into Avalokiteshvara and then they dissolve into you into your central channel.

As it says here: “When you achieve stability in your own aggregates, elements and spaces, have all been nirmanakāyas from the very beginning, by nature. Due to meditating on this, one will rise as a Nirmāṇakāya . One will be able to emanate many different Nirmanakāyas from a single body that will benefit sentient beings.

Here, there is a quote from Guhyasamaja, which says:

“In sum, there are the five aggregates that are known as the five Buddhas, then the sense spaces, aggregates, elements and faculties and so forth, are all the different Bodhisattvas, like Manjushri and so on, they are the supreme retinue of Bodhisattvas.”

Then another method of meditation that is taught here, is as you inhale the breath, whatever method you use, one thinks it brings all the blessings of all Buddhas of all the realms. There are countless Nirmanakāyas in the impure and pure realms, and they gather and dissolve into you, and all sentient beings become the nature of Nirmanakāyas. Not only do you receive the blessings of the Nirmāṇakāya , also the sentient beings of the six realms also become Nirmanakāyas and are also gathered into you.

One can also meditate on this for each of the beings of the six realms, with one breath, one visualizes all hell beings become Nirmanakāyas, another breath all hungry ghosts, then another breath all animals become Nirmanakāyas, and so on. So one can visualize with each breath the different types of beings in the universe becoming Nirmanakāyas individually by type.

Another way of meditating is as you exhale, as I explained before, there are all the obscurations, impurities in your mind, the dualities, the confusion, the impurities and faults in the winds and channels. So one imagines they are expelled out and they all become purified. This is another instruction that is contained in the instruction manuals.

So when Marpa the translator, received these instructions from Naropa, he said some words in his songs that are like a form of pith instruction. So as it says in the quote in the text:

“In the lower house of Pullahari, nirmanakāyas fell in an unimpeded rain.”

Pullahari is the place where Naropa lived, and there was a lower house/temple or shrine hall. So as he breathed out they became Buddhas and as he inhaled they gathered into him, and breathing out they become Buddhas and then gather back into him. That is the meaning of these two lines. Based on these two lines, Karma Pakshi wrote the explanation of them being in that way.

It is also taught in all the Tantras, that there is a connection between the external universe and the internal body. It says within the body, the central channel is the Bodh Gaya inside our body, it is the indivisible Buddha nature of Bodh Gaya (Vajrasana). Because of this, since Bodh Gaya is within our body, since all the sacred sites come from that, all the other sacred sites are in our body. All of the sacred sites in Tibet, India, and other foreign countries are inside our body.

So here, it says “in the lower house of Pullahari” which refers to the navel, the source of the Nirmāṇakāya . So now we are incredibly fortunate, we are staying in the external world at the sacred site of Bodh Gaya, and internally we are in the sacred site of Bodha Gaya, they are both now gathered/joined together. So we have an incredible amount of fortune and merit, and we should rejoice and recognize that merit and fortune."



*17th Gyalwang Karmapa, Ogyen Trinley Dorje, with 12th Gyaltsab Rinpoche and 4th Jamgon Kongtrul inside the Bodhi temple next to the Vajra Seat.*