

WORDS OF WISDOM

Clarity, Purity and Stability, the three elements of creation stage practice

The practice of the generation stage consist of the cultivation of three elements. These are clarity, stability and purity.

Clarity means the clarity of the image, the visualized image, which is the technique of the generation stage. This element consist of simply of visualizing the deity as clearly as you can. How easy this is, is different for everyone. In a very relaxed way with a mind that is not particularly tense you visualize the form of the deity. In practicing visualization you are not using the eye consciousness, you are using the mental consciousness and the mental consciousness is conceptual. Unlike the eye consciousness which experiences the individual characteristics of forms the mental consciousness generates an abstraction or a generalization; therefore, the visualization will tend to remain something vague and general

The second element of creation-stage practice is **purity**, or the recollection of purity. This is often explained as the enumeration in your mind of the symbolic significance of each aspect of the deity's appearance, i.e. what each aspect of the appearance represents. But ... if you do this, it may become too conceptual and can actually disturb your mind and harm the meditation. What is recommended, practically, to implement the recollection of purity is to keep in mind that this appearance of the deity is a vivid or clear appearance without any existence, that it is the unity of clarity and emptiness, like the appearance of a rainbow in its vividness and insubstantiality.

The third element in the practice of the creation stage is **stability**, which means the stable pride of being the deity. In this practice you identify with the deity, actually thinking, "I am this deity." This is very important, as it is the aspect of the creation stage that actually serves as a remedy for our ordinary fixation on a self.

Excerpt from: *Creation and Completion, Essential Points of Tantric Meditation*

Meditation and post-meditation

First of all, what do we mean by meditation and post-meditation? When faults such as heaviness and wildness of mind have been cleared away and the mind rests within meditation, this resting within recognition of mind as it is—that is what is meant by meditation. When one has “risen from that,” which does not mean getting up from one’s cushion but rather that one’s mind has shifted, and then after one’s mindfulness of fundamental nature is restored—that is what is referred to as post-meditation or subsequent attainment, indicating one has recovered what one had before.

Excerpt from: *Looking Directly at Mind: The Moonlight of Mahamudra*

The Mind is the seed of everything

Saraha...said that mind is the seed of everything. While we reside in our confused state in samsara, everything we experience comes from the mind, and when we achieve Buddhahood, all the enlightened qualities and wisdoms also come from mind. Therefore when we use our mind properly, we can obtain both the happiness of samsara and the happiness of nirvana. In this way, the mind is like a wish-fulfilling jewel.

Excerpt from: *Transcending Ego: Distinguishing Consciousness from Wisdom, A Treatise of the Third Karmapa*

Shamatha meditation

Our mind is utterly insubstantial and yet, at the same time, has the ability to know, to experience, and so on. Fundamentally, Shamatha meditation consists of allowing this mind that is insubstantial and yet can know or experience to relax naturally.

Citaat uit Watermoons – <http://www.blurb.com/books/833452-watermoons>

Devotion

Devotion is the same as confidence, if you have one hundred percent confidence in Mahamudra, you will have one hundred percent diligence. If you have fifty percent confidence, you will have fifty percent diligence. Here, we are talking about Mahamudra, but this function of devotion is actually common to all endeavors, whether spiritual or mundane. The more confidence you have in something, the more you will put into it and the more you will get out of it.

Citaat uit: *The Life of Tilopa & the Ganges Mahamudra*

Transcending fear and anxiety

We all have fears and anxieties. And these fears and anxieties really stem from the fact that samsaric or cyclic existence is fundamentally full of impermanence, and therefore full of suffering. If you ask, is there no way to transcend these fears and anxieties, the answer is, “Yes, there is a way. If you practice dharma, and if, by so doing you connect with the blessings, the compassion, and the aspirations of buddhas such as the Medicine Buddha, fear and anxiety can be transcended...”

Excerpt from: *Medicine Buddha Teachings* (Snow Lion Publications)

Anger – the fundamental nature of emotions

Anger’s nature is not rendered empty by looking; it was already empty and always will be. As anger is empty in essence, it cannot be changed or transformed in any way whatsoever. As anger, or any other thought or emotion has no concrete nature, by looking into it and recognizing it, it naturally subsides. Only ignorance, the failure to know this fact, can sustain it.

Excerpt from: *Crystal Clear* (Rangjung Yeshe Publications)

Thoughts are just displays of the mind

Thoughts are just displays of the mind. They may be waves stirring up the all-ground consciousness, but this is not a fault. If you just rest loosely in them, they will disappear right there. This is why when we meditate we should let the thoughts that occur in the sixth mental consciousness relax into the all-ground consciousness.

Excerpt from: *Vivid Awareness* (Shambhala Publications, Inc.)

The goodness of a gift

If we give something away, it not only benefits the person who received our gift but will also benefit us because the results of generosity will bring us very close to buddhahood. Whereas if we keep things for ourselves out of attachment, it will likely be the cause of pride, jealousy, hatred, all sorts of negative feelings... “If we give things away,” the Buddha said, “then you really possess them because the goodness of the gift becomes inexhaustible; whereas if you keep it, the goodness of the object becomes small and is quickly exhausted.”

Excerpt from: *Jewel Ornament of Liberation* (Zhyisil Chokyi Publications)