

From *The Royal Seal of Mahamudra, Volume One*, by The Third Khamtrul Rinpoche Ngawang Kunga Tenzin, translated by Gerardo Abboud, ©2014 by Gerardo Abboud. Reprinted by arrangement with Shambhala Publications, Inc., Boulder, CO. www.shambhala.com
Available for purchase [here](#).

In particular, Yeshe Tsogyal asked Padmasambhava, “What is the measure of the merit and qualities of a yogi who meditates without modifying?” The Master replied, “The merit of one instant of meditation cannot be measured.” As Shri Singha said:

The immense merit of giving away
One’s body to all beings,
As numerous as grains of sand in the Ganges,
Is not even close to that from a fraction of a second of meditation.
Saving the lives of beings,
As numerous as grains of sand in the Ganges,
Does not compare to a one-hundred-thousandth part of one-pointed meditation.
To fill the billion-world system
With precious stupas would generate merit;
Yet not even this would be close to a fraction of meditation.
The virtuous root of giving to all beings
Many mounds of jewels
Does not come close to that of a fraction of samadhi.
The merit of meditation is beyond measure.

Yeshe Tsogyal also asked the Master, “Supposing there is a yogi who practices such meditation but in whom realization has not dawned. If he died while meditating, how would he be reborn?” The Master answered, “He who was genuinely meditating with renunciation will be reborn as a human, and in that life will gain a state from which he will not fall back into samsara. If a meditative experience had arisen and he died while simply not wavering from it, he will be reborn having the nature of a god, and through that birth he will awaken to buddhahood. He who has attained extremely stable and unwavering experience and realization seizes samadhi in the bardo of existence and becomes a buddha.”

We should develop a sense of joy. Compared to most beings in the three realms dwelling in dark samsaric regions, those who have been even merely touched by the light rays of the sacred Dharma are extremely scarce. Taking ourselves as an example, till now we have been reborn in samsara in innumerable forms; yet we have lived all these lives deceived by ruinous wrongdoings, engaging exclusively in futile worldly negative actions. Forget about entering the gate of the sacred Dharma—indeed, it has been hard to even hear the sound of the term “sacred Dharma”!

Nevertheless, at this time we are free from the torments of the miserable realms, and we have not taken birth in a primitive land lacking opportunities for connecting with the Dharma. In general, such a meeting with the sacred Dharma is of greatest fortune. Nowadays, most people praise the powerful and wealthy in the world, saying that they are admirable, but our case is different. Their fortune is something extremely base and futile. Their wealth is dreamlike wealth, and their power is dreamlike power. While dreaming, one may be the overlord of all the kings in

the world, but in fact it is not at all like that—in an instant the dream will vanish without a trace. Likewise, as illustrated by this example, the good fortune of this life cannot remain forever; since it is impermanent by nature, it is meaningless.

The Dharma is our protector in this life, the refuge that will guide us into our next life, and the wealth that will always benefit us in our lives to come. For us to have found the sacred Dharma is more fortunate than if we had attained the state of the emperor of the world, which would be but a temporary benefit for this life alone. Comparing ourselves with all the six kinds of beings in samsara, wretched and without opportunities to discover the Dharma, our destiny is exceptionally better. Above all, we have met with such a profound true meaning, the sap of the sacred Dharma, hearing which suffices, and meditating on which liberates. This is a greater fortune than the highest fortune! It is an extremely good destiny!

Let us compare ourselves to all the beings in the three realms of samsara, who are doomed without Dharma. Even if we cannot practice this path of true meaning, to simply have heard the sound of these teachings, entered the path, and somehow be half-treading the path of the Buddha is very significant. This path of profound true meaning is the ultimate vehicle, the common path traversed by all buddhas, and the foremost secret shortcut to perfect enlightenment. Therefore, among all the paths to enlightenment this is the all-sufficient path that rapidly ripens perfect enlightenment within you.

Moreover, to rest your mind in composure practicing this samadhi is the heart and root of all the teachings and has immense benefits. To rest evenly in the presence of self-knowing awareness for one session, or even for the duration of a finger snap, has boundless, immeasurable merit. It is more beneficial than making offerings to the buddhas of the three times for many eons. It has more merit than making gifts to all beings in the three worlds for many eons. It is more productive than reciting prayers for several years. It has more strength than doing such practices as visualization for a long time. Therefore, it is very fortunate for us to now have this opportunity to meditate.

Let us reflect on the following analogy: if a poor person found a great treasure, he would be pleasantly surprised, and thereafter he would be relieved from the suffering of poverty. Likewise, after being distressed in the past by many kinds of sufferings in samsara, we have now met with this profound sacred Dharma that can eliminate samsara's miseries. From now on, samsara will have an end; this brings up immeasurable joy and unparalleled happiness!

At present, it seems we neither understand the Dharma nor know the preliminary or main practices. We don't know how to look at the mind. Even if we manage to look, we don't recognize it. We put the mind to rest but it doesn't stay still; it keeps swirling about. We try to have clarity, but there is none; instead there is dark dullness. We try to be aware but we aren't and fail to notice where the mind has gone. As a result we neither understand the Dharma nor know how to apply it; meditation doesn't occur and the mind is not recognized. It is possible that you may feel somewhat sad, depressed, frustrated, or disheartened, and think, "What is best for me now?" But there is no need to feel that way. Until now, since you haven't had the habit of meditating, you are not very accustomed to it; so how do you expect that, from the outset, you would easily be able to or that it may happen just like that? Although results may not come right away there is no need to become frustrated. The best is if your mind can remain composed. But even if that is not the case, to sit having a feeling that the mind is in composure would not be in vain or meaningless. To have this very feeling toward the true meaning is better than any other physical or verbal virtuous action. Since the benefit and merit of meditating in samadhi for one

session, or even for just a moment, are beyond measure, one's three doors become tamed from their depths.

Right now meditation may not have dawned in you, and you may not know how to sustain the nature of mind; yet merely to gaze at the mind is still very significant. Other Dharma practices are conditioned virtuous actions focused outwardly. In this case, you are focusing inwardly toward your mind, the creator of samsara and nirvana. Just to have the intention to do this is very meaningful; it is a deep key point with great purpose. It is said that the merit of taking even just one or two steps with the intention of going to practice concentration or samadhi is boundless. To look at the mind has the capacity to instantly cleanse all wrongdoings, obscurations, and propensities. Through this observation you receive the blessings of all the buddhas, your being is benefited, you complete all the accumulations by completing one, you make all the paths converge into one, and you fully attain all the results. Therefore, even to just look at this mind and know the importance of doing so is better and more useful than any other practice. You may not know anything else, yet to think "I must look at the mind" is also very meaningful.

Think that for us to have met with such a profound Dharma and to have the opportunity to meditate is an unequaled and incomparable great fortune. Reflecting like this, generate a joyful heartfelt determination. At this moment, even before starting to look at the mind, feel glad and uplifted. Later, you may go through such things as not knowing how to look at the mind or not finding anything to look at, but you should comfort yourself rather than becoming depressed. You may not seem to trust yourself to rest the mind in composure; yet, considering it to be a great objective, do not become lax or lose the desire to sustain the practice. Thinking that it is sufficient to cultivate the determination to sustain the nature of mind, feel confident. Joyful and with the inclination to sustain precisely this absolute mind, do not become impatient.