

GRACE DEVOTION SURRENDER

Meditations on Meeting & Becoming the Divine



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PART TWO

Teaching One: The Emptiness of the Teacher

I. From the *New Testament*

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and the Spirit.” What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” (John 3.1-8)

II. From the *Bhāgavad Gītā*

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

sarvabhūtaṣṭhamātmānaṁ sarvabhūtāni cātmani ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

īkṣate yogayuktātmā sarvatra samadarśanaḥ ॥

One who is fully perfected in yoga sees oneself in all beings and all beings in oneself. He sees everything as coming from the same source. (6.29)

**Teaching One:
The Emptiness of the Teacher**

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

ātmaupamyena sarvatra samaṁ paśyati yo'rjuna
sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ॥

One who sees that everything is equally coming from oneself, whether it is suffering or happiness, is to be considered the supreme yogi. (6.32)

- III. “What Makes the Teacher Perfect?,” from a “Quiet Retreat” teaching given by Geshe Michael Roach at Diamond Mountain, Arizona, March 10, 2001

**Both good and bad are imprints;
Nothing was ever anything else.
Learn to maintain the good ones
And learn to rip out the bad.**

**Pushed into this life
On the dying gasp
Of a great saint;
Living off another’s credit.**

**Born on the down escalator
Turn and double-time up;
Very few get ahead,
Very few even notice.**

**“Look the other way.”
“Compromise; make the best of it.”
“Struggle with them.”
“Move on.”
“You are bad. Just stop it.”
“Find some good in it.”
“It’s a test.”**

**Teaching One:
The Emptiness of the Teacher**

**No, take control
Of your destiny:
Make your teacher perfect.**

**Locate and cut the imprint, new or old,
By doing the opposite for others, unilaterally.
A transformation will come, or did,
Or another or more, or both.**

**Hard or soft,
Use emptiness and
The act of truth;
We have no other choice.**

**In an empty teacher
There need be no will;
Not an excuse for the corrupt –
Their reward is the hell they hoped for.**

**And so the process
Of making your perfect Teacher
Makes you perfect;
This itself is the teaching
The magic of empty teachers.**

**Oh please do come
And use your teacher so.**

IV. From the *Nārada Bhakti Sūtra*

४ ०१ अनिर्वचनीयं प्रेमस्वरूपम् । ५१

4 01 anirvacanīyaṃ premasvarūpam | 51

The true nature of pure love is indescribable.

**Teaching One:
The Emptiness of the Teacher**

४ ०२ मूकास्वादनवत् । ५२

4 02 mūkāsvādanavat | 52

It's like a mute person trying to describe how something tastes.

४ ०३ प्रकाशते क्वापि पात्रे । ५३

4 03 prakāśate kvāpi pātre | 53

It appears in one who is a pure vessel.

४ ०४ गुणरहितं कामनारहितं प्रतिक्शणवर्धमानं अविच्चिन्नं सूक्ष्मतरं

अनुभवरूपम् । ५४

4 04 guṇarahitam kāmanārahitam pratikṣaṇavardhamānam aviccinnam
sūkṣmataram anubhavarūpam | 54

It is free of limiting qualities and of base desire; it increases moment to moment, uninterruptedly; and it takes the most subtle form of consciousness.

४ ०५ तत्प्राप्य तदेवावलोकति तदेव शृणोति तदेव भाषयति तदेव

चिन्तयति । ५५

4 05 tatprāpya tadevāvalokati tadeva śṛṇoti tadeva bhāṣayati tadeva
cintayati | 55

When one achieves that (love), one sees, hears, speaks, and thinks about only it.

APPENDIX

T.D.F.O.	I DO SEE	I DON'T SEE	T.D.F.O.
1.			
2.			
3.			
4.			
5.			

**Teaching Two:
When the Honeymoon is Over: Sticking with the Teacher**

I. From the *Bhāgavad Gītā*

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥

vyāmiśreṇeva vākyaena buddhiṁ mohayasīva me |
tadekaṁ vada niścitya yena śreyo'hamāpnuyām ||

You confuse my mind with so many seemingly inconsistent teachings.
Can't you just tell me one invariable thing through which I may attain the
highest good? (3.2)

अवजानन्ति मां मुढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥

avajānanti mām muḍhā mānuṣīṁ tanumāśritam |
paraṁ bhāvamajānanto mama bhūtamahēśvaram ||

Stupid people, not knowing of my higher existence as the great lord of all
beings and seeing only the human body I have assumed, treat me
contemptuously. (9.11)

II. From the *New Testament*

If the world hates you, be aware that it hated me before it hated you. If you belonged to the world, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world – therefore the world hates you. Remember the word that I said to you, “Servants are not great than their master.” If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. But they will do all these things to you on account of my name, because they do not know him who sent me.” (John 15.18-21)

**Teaching Three:
Seeing the Teacher. . . Here, There, and Everywhere**

I. From the *New Testament*

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” And he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.” (Revelation 21:1-7)

II. From the *Bhāgavad Gītā*

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

evametadyathāttha tvamātmānaṁ parameśvara ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥

draṣṭumicchāmi te rūpamaiśvaraṁ puruṣottama ॥

I want to see your sovereign form, as you have described it, o Supreme
among Men. (11.3)

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्श्यात्मानमव्ययम् ॥

manyase yadi tacchakyaṁ mayā draṣṭumiti prabho ।
yogeśvara tato me tvaṁ darśyātmānamavyayam ॥

If you think I’m ready to see it, my Master, reveal to me your irreducible
essence, Lord of Yoga. (11.4)

**Teaching Three:
Seeing the Teacher. . . Here, There, and Everywhere**

अनेकबाहूदरवक्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥

anekabāhūdaravaktranetraṁ paśyāmi tvāṁ sarvato'nantarūpam|
nāntaṁ na madhyaṁ na punastavādiṁ paśyāmi viśveśvara viśvarūpa||

I see your unlimited form everywhere – many arms, bellies, mouths, and eyes. You can take all forms; I see no beginning, middle or end to You, Lord of All. (11.16)

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

pitāsi lokasya carācarasya tvamasya pūjyaśca gururgarīyān|

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥

na tvatsamo'styabhyadhikaḥ kuto'nyo lokatraye'pyapratimaprabhāva||

You are the Father of the world, of all things animate and inanimate, the most weighty of all gurus, worthy of honor by all. There is nothing that equals You. Where in all three worlds is there another that surpasses Your immeasurable power? (11.43)

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

tasmātpraṇamya praṇidhāya kāyaṁ prasādaye tvāmahamīśamīdyam|
piteva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍhum||

I prostrate to You; I lay down my body before You, my Lord, and ask You to be gracious. As a father with his son, as friend with a friend, as a lover to a beloved, bear with me, my Angel. (11.44)

**Teaching Three:
Seeing the Teacher. . . Here, There, and Everywhere**

III. From the *Nārada Bhakti Sūtra*

५ १३ सर्वदा सर्वभावेन निश्चिन्तैः भगवानेव भजनीयः । ७९

5 13 sarvadā sarvabhāvena niścintaiḥ bhagavāneva bhajanīyaḥ | 79

The Lord alone is to be worshiped always and with one's whole being by those without doubt.

५ १४ स कीर्त्यमानः शीघ्रमेवाविर्भवत्यनुभावयति भक्तान् । ८०

5 14 sa kīrtyamānaḥ śighramevāvīrbhavatyānubhāvayati bhaktān | 80

The Lord, being glorified like this, quickly appears and reveals Himself or Herself to the devotees.

५ १५ त्रिसत्यस्य भक्तिरेव गरीयसी भक्तिरेव गरीयसी । ८१

5 15 trisatyasya bhaktireva garīyasī bhaktireva garīyasī | 81

Devotion is the most important thing in the three realities; devotion alone is the most important thing.

**Teaching Three:
Seeing the Teacher. . . Here, There, and Everywhere**

५ १६ गुणमाहात्म्यासक्ति-रूपासक्ति-पूजासक्ति-स्मरणासक्ति-

दास्यासक्तिसख्यासक्तिवात्सल्यसक्ति-कान्तासक्ति-आत्मनिवेदनासक्ति-

तन्मयतासक्ति-परमविरहासक्ति-रूपा एकधा अपि एकादशधा भवति । ८२

5 16 guṇamāhātmyāsakti-rūpāsakti-pūjāsakti-smaraṇāsakti-dāsyāsakti-
sakhyaśakti-vātsalyasakti-kāntāsakti-ātmanivedanāsakti-tanmayatāsakti-
paramavirahāsakti-rūpā ekadhā api ekādaśadhā bhavati | 82

Although one, it has eleven forms: attaching oneself to the divine qualities; attaching to the form; attaching to the rituals of worship; attaching to constantly remembering; the attaching a servant has; the attaching a friend has; parental attachment; the attachment of a lover; the attachment of dedicating one's whole self; that attachment of being identified with That One; and the supreme attaching oneself to the love that's generated in separation.

Teaching Four: Reaching the Divine: Becoming the Teacher

I. From the *New Testament*

“Do not let your hearts be troubled. Believe in God, believe also in me. In my Father’s house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.” Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him.”

Philip said to him, “Lord, show us the Father, and we will be satisfied.” Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.” (John 14:1-14)

II. From the *Nārada Bhakti Sūtra*

५०१ भक्ता एकान्तिनो मुख्याः । ६७

5 01 bhaktā ekāntino mukhyāḥ | 67

The highest of the devotees are those who are single-pointed in their devotion.

**Teaching Four:
Reaching the Divine: Becoming the Teacher**

५०२ कण्ठावरोधरोमञ्चाश्रुभिः परस्परं लपमानाः पावयन्ति कुलानि पृथिवीं

च । ६८

5 02 kaṅṭhāvarodharomañcāśrubhiḥ parasparam lapamānāḥ pāvayanti kulāni pṛthivīm ca । 68

Speaking with one another with lumps in their throats, hair standing on end, and tears in their eyes, they purify their families and the whole world.

५०३ तीर्थीकुर्वन्ति तीर्थानि सुकर्मी कुर्वन्ति कर्माणि सच्चास्त्रीकुर्वन्ति

शास्त्राणि । ६९

5 03 tīrthīkurvanti tīrthāni sukarmī kurvanti karmāṇi saccāstrīkurvanti śāstrāṇi । 69

They make sacred places sacred; they make actions beneficial; they make the scriptures holy.

५०४ तन्मयाः । ७०

5 04 tanmayāḥ । 70

They are filled with That One.

५०५ मोदन्ते पितरो नृत्यन्ति देवतः सनाथा चेयं भूर्भवति । ७१

5 05 modante pitaro nṛtyanti devataḥ sanāthā ceyam bhūrbhavati । 71

Their ancestors rejoice, the gods dance, and this world is endowed with great masters.

**Teaching Four:
Reaching the Divine: Becoming the Teacher**

III. From the *Bhāgavad Gītā*

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

yo mām paśyati sarvatra sarvaṁ ca mayi paśyati |

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati ||

I will never be separated from one who sees Me everywhere and sees everything in Me, nor will he ever be separated from Me. (6.30)

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

sarvabhūtasthitaṁ yo mām bhajatyekatvamāsthitaḥ |

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥

sarvathā vartamāno'pi sa yogī mayi vartate ||

One who resides in this oneness worships Me as abiding in all beings. That yogi, no matter what he is doing is engaged in Me. (6.31)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मनं मत्परायणः ॥

manmanā bhava madbhakto madyājī mām namaskuru |

māmevaiṣyasi yuktvaivamātmanaṁ matparāyaṇaḥ ||

Have your mind fixed on Me; be fully devoted to Me; make sacrifices for Me; offer obeisance to Me. Yoke yourself to Me, take refuge in Me, and you will reach Me. (9.34)

**Teaching Four:
Reaching the Divine: Becoming the Teacher**

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

iti te jñānamākhyātaṁ guhyādgūhyataraṁ mayā ।

विमृश्यैतदशोषेण यथेच्छसि तथा कुरु ॥

vimṛśyaitadaśoṣeṇa yatheccchasi tathā kuru ॥

So it is that this most secret of all secrets has been revealed by Me. Consider it fully and then do what you will. (18.63)

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

sarvagūhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ ।

इष्टोऽसि दृढमिति ततो वक्ष्यामि ते हितं ॥

iṣṭo'si dṛḍhamiti tato vakṣyāmi te hitaṁ ॥

Hear once more My highest words, the most secret of all, for you are surely dear to Me so I will tell you for your own good. (18.64)

मन्मना भव मद्भाक्तो मद्याजी मं नमस्कुरु ।

manmanā bhava madbhākto madyājī maṁ namaskuru ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

māmevaiṣyasi satyaṁ te pratijāne priyo'si me ॥

Keep your mind on Me, be devoted to Me, sacrifice to Me, prostrate to Me. I promise that you will come to Me, for you are dear to Me. (18.65)

**Teaching Four:
Reaching the Divine: Becoming the Teacher**

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

sarvadharmānparityajya māmekam śaraṇam vraja ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

aham tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ॥

Surrender all your religious ambitions to Me; go for refuge only in Me. Do not grieve, for I will free you of all your vices. (18.66)

इदं ते नातपस्काय नाभक्ताय कदाचन ।

idaṁ te nātapaskāya nābhaktāya kadācana ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८ ६७

na cāśuśrūṣave vācyaṁ na ca mām yo'bhyaśūyati ॥ 18 67

Never speak of this to one who is devoid of austerity, who has no faith, or who refuses to listen, or to one who is annoyed with Me. (18.67)

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

ya idaṁ paramaṁ guhyaṁ madbhakteṣvabhidhāsyati ।

bhaktiṁ mayi parāṁ kṛtvā mām evaiṣyatyaśaṁśayaḥ ॥

The one who teaches this highest secret to those dedicated to Me has performed the highest act of devotion to Me. That one, without a doubt, will reach Me. (18.68)

**Teaching Four:
Reaching the Divine: Becoming the Teacher**

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥

na ca tasmānmanuṣyeṣu kaścinme priyakṛttamaḥ |
bhavitā na ca me tasmādanyaḥ priyatara bhuvī ||

And no one can do anything for Me that I value more; no one on earth will be more dear to Me than someone like that. (18.69)