

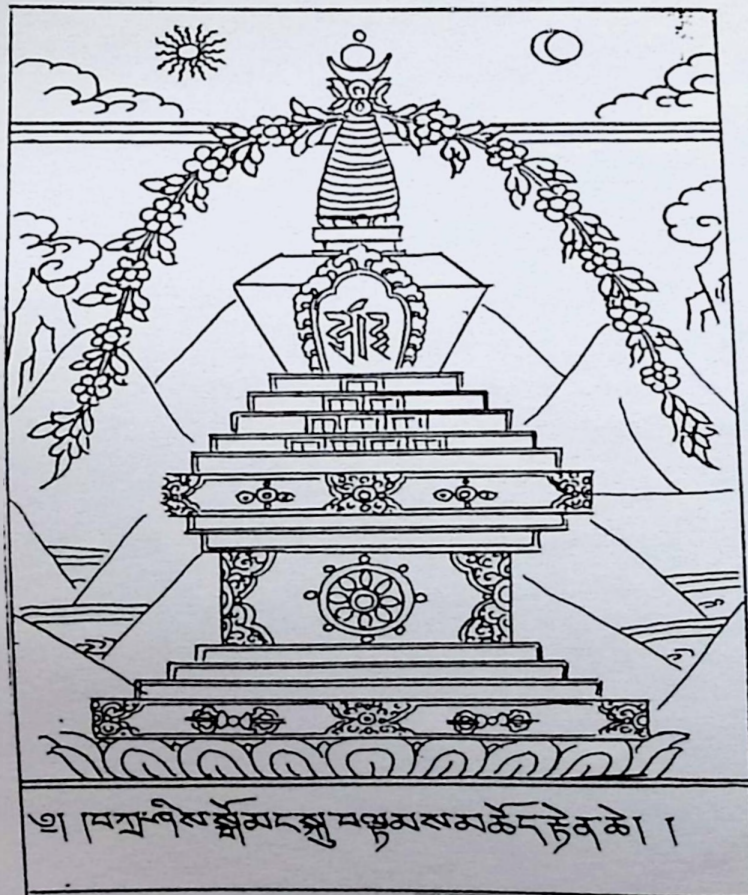
THE BLACK



CROWN

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THE EXPLANATION OF THE PRECIOUS CROWN

WHICH BESTOWS DELIVERANCE ON SIGHT

OR

THE VESSEL OF COLLECTED VIRTUES AND

WISDOM

BY

TOGPA RINPOCHE

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We bow down to Karmapa as the Buddha and to his Sight of unconstrued Wisdom.
Grant us Blessings by your timely Action.

To speak the truth concerning all that is knowable is the work that only an
Omniscient Being can perform and as this cannot be done by people.

Accordingly it is almost impossible except for the Great Bodhisattvas to
measure by the arising of a perfectly clear Mind, the Qualities of an Omni-
scient Being. In this case, however, it has been attempted from the cause of
devotion and from the inability to refuse the exhortation of others.

In the Sutra of MAHAPARINIRVANA, it is said :

"A lotus, a Jewel, food, clothing, a mount and other things, while only matter,
can yet perform many and various functions".

and it is also in the BODHISATTVACARYAVATARA :

"May I in the form of medicine or a doctor himself be a helper to any patient".

The special power of the wish of the great Bodhisattvas accomplishes the
benefit of humans and its cause by being altogether strong in courage.

This is achieved by means of the play of their unimpeded action which in
the transcendence of time and place, continually penetrates everything and
manifests itself in different forms wherever conversion is needed. That

which is to be explained here concerns the Glorious Karmapa. He who taking
on himself the responsibilities of all the Buddhas of the past, present and
future, is the Great Friend and relative of all beings, even those who are
unacquainted with Him.

He is the Emanation of Avalokitesvara, and His Name is as famous as the sun
and the moon. The manner of unceasing ornamented cycle of the body, speech and
mind, quality and action of most of his successive reincarnation, in general

and in particular an account of the qualities of these Great Black Crown which bestows Deliverance on sight is told here briefly in three parts :

A. An account of the qualities of these Great Bodhisattvas, the Karmapas.

B. A particular explanation of the main subject.

C. A concluding account of the benefits obtaining from the Black Crown.

A. AN ACCOUNT OF THE QUALITIES OF THESE GREAT BODHISATTVAS, THE KARMAPAS.

1. The predictions concerning the Karmapa in the Sutras and Tantras.

The Buddha Sakyamuni gave the following prediction in the SAMADHIRAJASUTRA:

"Two thousand years after my death, the Teaching will come to the country of the red faced people (i.e. Tibet) which will become subject to conversion by Avalokitesvara.

When the Teachings become corrupted in that country, the Lion voiced Bodhisattva called Karmapa will come. Having attained power in Samadhi, He will convert beings by seeing, hearing of, recollecting and touching Him, they will be brought to Happiness".

"When the Teachings of the Holy Dharma will become deteriorated in Tibet, a Great Being who had correctly seen the nature of the knower and the knowable and so obtained Power in perfect memory and samadhi, would come for the guidance of men. Either He would declare in the voice of a lion the absolute knowledge of the Dharma or else He would make a vow to Himself to become the future sixth Buddha called the Lion".

Also in the Tantra of the BUMING WRATHFUL METEORITE, it is said :

"In the perfectly pure Mandalas, where the Buddha of the ten directions assemble, in order to show that perfection (is obtainable) in this life,

The universally renowned man called Karmapa will come".

The Lord of the Buddhas of the past, present and future (who assemble according to their wish in the great Mandala where the external world, the beings in it and the arising stages of meditation, all three are purified in wisdom) is praised here in order to show the sign of his having effortlessly attained to the quality of the inseparable basis and result. He is also praised according to the meaning of his name (Karma i.e. action).

Furthermore, Guru Padma Sambhava (who showed the Teachings like a second Buddha) said :

"Preserving the action of Avalokitesvara,

Dus gSum mkhyen Pa will come to the place called "mTshur Phu".

Thus He clearly predicted the name and place of residence of the first Karmapa. Among the many great people holding the Teachings who came to Tibet, the Land of snow mountains, those who predicted (were) are thought to be true.

2. His sight of the past, present and future.

How can we measure the wondrous extent of being able to see the past, present and future ? To speak of it very briefly, in general, Karmapa is agreed by all Tibetan scholars to have been the earliest of all the recognised re-incarnations in Tibet. At the time when these Great Beings are first recognised it is not enough just to use divination or request predictions.

On account of the previous Incarnation's wisdom of knowing the future, He sees with certainty the time and place where He will take his future life. These and the name of the family (into which He will reborn) and other details are clearly set out in a letter before He dies.



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This letter is taken and the new incarnation is searched for this means alone and certainly is found without argument. For example, the fifteenth Karmapa in succession, Kha' Khyab rDo rJe (1871-1922) wrote in his last will :

"East of this place near a golden river,
in a country bravely held by an archer,
in the lap of a mountain resembling a haughty Lion,
in a noble family whose name is decorated with syllables of A and Thub".

Also :

"Born on the fifteenth day of the bull month in the year of the rat (1923)
from the perfect all-pervading sphere of the completely good,
in the Great Light of Wisdom that comes from the unification of
Impressions and Knowledge, Rang Byung Rig Pa'i rDo rJe ".

In this way other things were also clearly predicted in accordance with the natural disposition of the Buddha.

The sixteenth of these great Bodhisattvas, called Rang Byung Rig Pa'i rDo rJe, who lived in the essence of the undying Amitayus, took wondrous and timely action just as flashed of lightning that illumine a clouded night. Having seen the truth of the reality of his place of birth, family name, year of birth and other details just as they had clearly and with certainty been indicated, who can censure this truth ? Even a cowherd who has the senses and knowledge whereby He can perceive right subjective truth, can realise the truth of this reality. When He was seventeenth, this Great Conqueror sang a song which illustrated this point :

"The cuckoo will be summoned by a guest, in spring, and knows where to go in autumn when the fruit is ripe, to India in the east, there being no other way".

Futhermore in a song which He composed in the year of the wood monkey (1944), He said :

"The famous man called "Rigdrol" will not stay and will not be sure to go ".
Also :

"The mind of the snow-lion depends on the glacier. The glacier makes friends with the sun. Lest the bodies of the great people of Tibet, the land of snow mountains, turn into the form of the four elements, May Padma Sanbhava, the Protector, look down from invisible sphere ".

And : "I will not stay but to the uncertainty of foreign lands, will go to fulfill the result of actions in previous lives. The cuckoo comes to Tibet in spring. When he sings his sa song, you will remember to think where the man " Rigdrol " is. Alas, how sad you who care for Him, will be ".

Other things were also said and if we examine the import of all these words above, we can see that they refer to the fact that in Tibet the foreigners who (at first) showed the entertainment of a mock show of their evilly deceitful actions which were cunning and enticing, later became our enemies. Because of this it would become necessary to wander in uncertain places.

Specially, Padma Sanbhava who is like a second Buddha, is said here to be the only guide in this age of corruption. On account of his memory of former lives, He (Karmapa) would have to go to India and other predictions were also given. We would have belief now in this clairvoyant knowledge which is like the wisdom of the Omniscient Buddha and is unimpeded by desire.

Furthermore, just by indicating his single ability of recognising new re-incarnations, it can be shown how He is the Great Performer of the actions of the Buddhas of the past, present and future.

In general, all the Karmapas give recognition of new re-incarnations, but in particular it can be shown how the sixteenth did so unaided. For the first time when at the age of eight, He recognised the rebirth of Gar dBang Rinpoche of Zur Mang. He gave the name of the place, the direction in which the door of the house would be facing, that by this door there would be a brown dog and other details, as clearly as if He had seen them in the palm of his hand. Later it occurred as He had said. Still He had given recognition in this manner of more than a thousand re-incarnations. These were all recognised quite openly and with great care and as clearly as the case above. Besides this, His conduct consisting of six clairvoyance cannot be conceived.

3. His action of converting in any situation.

When the Karmapas take life according to their intentions and reside in their mother's wombs, they perform the special protective action of secret conversion. Almost every incarnation pronounces OM MANI PADME HUM from the womb, performs yogic exercises and countless other actions.

When the third incarnation Rang Byung rDo rJe (1284-1339) was three years old and sitting on a large toy throne of piled turf, He told the surrounding children a four-line verse differentiating the three bodies of Buddha and many other Karmapas have done likewise.

When the sixteenth Karmapa was in his mother's womb, 'Jam mGon, Situ Rinpoche and many other scholars having the eye of wisdom held predictions about Him. The day before the birth, He was not in the womb. At the time of his birth in

A tent covered with interesting rainbows, there was a continual sound of cymbals and oboes, water turned into milk and other wondrously arranged signs occurred. Within three months after birth, He clearly recited OM MANI PADME HUM three times. These things show that all the Karmapas from the time of their youth are the Great Guide of beings.

Also when they are studying they do not have to learn very hard how to increase their understanding on account of their inherited knowledge. Just by seeing and hearing the method by which they set into motion the wheel of Dharma through initiation (which matures) and instruction (which releases). This alone brings one to Enlightenment. For instance, the fourth Incarnation, MI sKyod rDo rJe (1507-1554) attained fearless assurance in speaking of all the doors to the Teachings of the Tathagata. He explained correctly in commentaries the opinions on the Doctrines of the Buddha. There are twentyfive volumes in this collected works and a great many other besides.

Likewise, raising the victorious Banner of the Teachings of Realisation, simply the signs of their having attained the stage of perfection is profitable for all those with whom they come into contact.

When the sixteenth Incarnation, Rang Byung Rig Pal rDo rJe, went to the place called "tshambur" in the "Drongtse" ('Brong rTse) district which is part of eastern Tibet, He left a clear footprint in the surface of a puule there. Later a new spring rose out from that place. In "Pangphug" (sPang Phug) in the Lithang district, He left countless footprints in the rock. When He was performing a consecration at "Tana" monastery the grain He scattered in the ceremony turned into sacred relics which are now kept in a reliquary.



His past pet horse, dog and even a blue sheep also left footprints in stone. There were countless such other things.

Also by the powers of a special wish the catton of the Karmapas can be manifested anywhere for conversion. The first incarnation, Dus gSum mkhyen Pa, (1110-1193), explained the Dharma to a tiger and the thirteenth incarnation, bDud Dul rDo rJe (1733-1797) made marmots and rats meditate according to tantric methods and signs of their meditation appeared.

The pet birds of the sixteenth incarnation meditated when they were dying. On seeing all these things, Irreligious people laugh but when people who are strongly in religion see them, their belief in the action of Buddha is increased.

Moreover, whatever needs to be done for the Teachings is fully accomplished just by their ordinary round of working action. The seventh incarnation, Chos Grags rGya mTsho (1454-1506) built more than a hundred different monasteries both for study and meditation. The sixteenth incarnation had renovated monasteries and increased the monastic communities. From his actions alone benefitted the Teachings. His foundation of new monasteries in times as bad as these, his publishing of the Scriptures and other such actions are self evident.

And at the time when show the end of their actions (at death), just by this, they impart the seed of Enlightenment into the heart of beings. The third incarnation, Rang Byung rDo rJe (1284-1339), on the fourteenth day of the sixth month of the year of the rabbit (1339), in the Shangtor palace in China showed the manner of the assembled Mandala of his body, i.e. expired. On the fifteenth of the month at the time of the full moon, He clearly showed the

the circle of his face in the centre of the moon. The other Karmapas also showed such wonderful signs when they died.

B. A PARTICULAR EXPLANATION OF THE MAIN SUBJECT.

In this chapter, there are three sections :

1. An account of the origin of the Black Crown and how it became special to the Karmapas.
2. How its divine action appears before people subject to its conversion.
3. A proof of its value.

B.1 An account of the origin of the Black Crown and how it became special to the Karmapas.

The certain way of holding people is by means of one's own mark and symbol and in the Sutras it is said that the sphere of the Buddha is in some places an ornament or various kinds of music. In other places it is whatever is desired or else different forms of behaviour. Sometimes it is lightening or light rays or other things in countless places within the ten directions. It is said that the many different actions of the Buddha are performed for the benefit of beings and in the Tantras of the old and new translation series the precious Crown which bestows deliverance on sight, is said to be one part of the six methods of salvation. In this way, when the Buddha was in the Tushita Heaven as the divine son called "Dampa tokarpo" (Dam Pa Tog dKar Po), He bound the turban of his family on the head of the Bodhisattva Maitreya, the future Buddha, and conferred on Him the authority of being his regent for the Dharma, this being an omen. Moreover, the shape, colour and various styles and materials

used for the crowns (which are set by the force of particular, inter-dependent causes) of the great beings who hold the Dharma have their origin as follows :

Padma Sambhava said :

"Those worthy people who follow the Teachings show ceaseless perseverance in Guru yoga among the interdepending causes necessary for this to take care in the following is absolutely essential.

The material and shape of crown, the relics placed inside and the consecration performed, the occasions for wearing it and its value and the inter - depending causes which require its alteration".

all these he showed together with the reason for their need.

Furthermore, Dvags Po Rinpoche (sGam Po Pa) who was prophesied by the Buddha and became the Lord of the Teachings of the bKa' brGyud (lineage of oral transmission) said that a special essence of good auspices issue from crowns. The Black Crown of Karmapa has this and also the unusual and distinctive attribute of its name which means the ability to guide those who see it to Enlightenment and become that to which offerings are made from the hair of a hundred thousand Dakinis which had been tied on his head by the Buddhas of the ten directions and their sons the Bodhisattvas as a mark of initiation on his having obtained the Vajra like Samadhi. From that time, the Bodhisattva bLo Gros Rin Chen, the mahasiddha Saraha, and the glorious Dus gSum mkHyen Pa and other successive reincarnations constantly wore this hat as their crown in accordance with the manner of the innate appearance of their wisdom. However, except for a few worthy people who had fewer signs, the Crown was not visible to everyone.



B.2 How the divine action of the Crown appears before the people subject to its conversion.

The fifth incarnation, De bZhin gShegs Pa (1384-1415) had the opportunity of going to China and at the time became the guru of the Chinese emperor who was appointed from heaven called "Taming yunle". With the eye of strong faith, the emperor saw that the great and glorious Karmapa was continually wearing a Black Crown on his head, in compliance with his request to make copy of this crown for the sake of beings, Karmapa granted permission. It was then made as the field of merit and so appeared before ordinary people who became subject to its conversion.

In general most of the great people of Tibet having gained skill in both their hereditary and acquired knowledge and by their continual practice of the points in the arising and perfecting stages of meditation, the inner and outer signs of their attainment arise just as they are explained in the Scriptures.

On account of all this they attain to the reality of the basis from which they were emanated and also to the necessary characteristics as mentioned in the predictions about them. However, because the incarnations of the Karmapas are, as mentioned above, certain and free from argument from their earliest age and because if one asserts the truth of the Buddha, one must believe firmly in his prophecies, so there is no need for any doubt at all to arise in one's mind. Nevertheless in order to increase the soundness of one's views to a higher level, we now have :



B.3 A proof of the value of the Black Crown :

Our Teacher the Buddha who is worthy of our belief and who has the Eye of wisdom of everything knowable, He the Siddharta said in the Sutra which he gave on going to Lanka :

"Those having a Black Crown with their monastic dress, till the time when the Teachings of the thousand Buddhas is finished, will be ceaseless in their benefiting of beings".

Just as it happened clearly in accordance with the truth of this prophecy, so all doubt can be cleared. Not only that, but Guru Padma Sambhava also said:

"An emanation of the word of Avalokitesvara, removed himself from the Tushita heaven for the sake of beings, the first incarnation, renewed as Dus gSum - mKhyen Pa of the secret action, hold the Black Crown as a mark of initiation and as the head ornament of his family. Every moment of his life, He guided a limitless number of beings to enlightenment, those people who see, hear of, recollect or touch these Karmapas on being removed from this life, will be born before Arya Avalokitesvara".

In these words the basis from which Karmapa would be emanated, the manner by which He would take rebirth according to his wish, the certainty of how the head ornament of his family would appear and the wonderful action whereby those who come into contact with Him, would be benefitted are clearly shown together with other points and it actually occurred in this way.

Furthermore, at the time of seeing this Crown which bestows deliverance on sight, the manner by which it appears to sight in different forms according to particular states of mind has been clearly shown in detail in the biography of the Karmapas.

The certainty that this head ornament is inseparable of the Karmapa's own self-manifesting Wisdom, can be indicated by the following :

At the time when the sixteenth Karmapa went to receive the tonsure from the thirteenth Dalai Lama, Thub bsTan rGya mTsho, (who is the emanation of Avalokitesvara, the omniscient ruler of all the sects and who has the wish and action that need not depend on others for the Teachings of the Buddha and who has the nature of a second "lion of men" i.e. Buddha, the Dalai Lama saw by his unimpeded sight of wisdom that Karmapa was wearing a double Crown (the visible together with the usually invisible) and enquired about it. This we can believe as an appearance he had due to his pure sight.

Now thinking of this, some people of the world who adhere to reports will say, for example, that a former king arose in such and such way and protected his dominion in such and such way, and so the legend is repeated over and again. However, how can we know the disposition of a man who lived even a hundred years ago without having seen him ?

It cannot be said, though, that a legend is untrue because we cannot deny that something was there simply for not having had the token of sight. But the strange thing is that these people mentioned above who alike follow oral traditions, among them there are those who affirm and those who deny, arguing that "my account of the legend is true and yours is not true". Because of the nature of people to think that their own notions are very important for them, they hand over the matter to a powerful and rich adjudication. But the adjudicator will merely go through the action of distinguishing between them and will make his decision from the point of view of his own desires. On that decision the couple are happy to abandon their argument. In accordance with this manner, if one has a wrong view concerning

the life stories of the Great Beings who hold the Teachings, in end even the prophecies of the Buddha will be viewed as false. Just as one's own faults are trouble and become like a household having no harmony. Therefore it is very important to train oneself in a sound view of all the life stories of the Great Beings who hold the Teachings.

C. A CONCLUDING ACCOUNT OF THE BENEFITS OBTAINING FROM THE BLACK CROWN.

Keep all these subjects firmly in mind and at the time when you see this Crown, visualize by means of a one pointed mind of belief and devotion and in accordance with the capacity of your senses the rays emitted from the Body, Speech and Mind of Karmapa as entering your body.

By this visualization the evil inclinations caused by the dual veil of conflicting emotions and primitive beliefs about reality which have been collected by your body, speech and mind from beginningless time, are purified. Cause the visualization to arise that your body, speech and mind are inseparable from those of the Karmapa.

The method by which your mind becomes intermixed with the Mind of the Karmapa should be practised over a long time.

Or else, make a supplication with unaffected faith thinking : You know what should be done and while repeating the mantra : KARMAPA MKHYEN NO.

At this time, imagine that by the virtue of seeing this Crown that bestows deliverance on sight yourself and all other beings may attain to the goal of Karmapa as Buddha inseparable from Avalokitesvara.

Or else, just repeating OM MANI PADME HUM, make a wish with all your heart that the seed of the obscuring evil of causing harm even to a small animal (by means of the combined effect of cupidity, malevolence and mental darkness) may be purified. Also wish that you may live in this life with the worldly

happiness of abundance and fame and so on, that the thought of the Holy Dharma may be continually in your mind and that you may be reborn in the blissful heaven of the Buddha Amitabha. If you do all this and make a good resolution while supplicating, your wishes will be fulfilled.

The cycle of transmigration of both faithful and faithless people who see this Crown, is brought to an end even by an evil action which connects them with the Crown.

In the Bodhisattvacaryavatara it is said :

"Even harming a Bodhisattva connects one to happiness, we bow down to this source of happiness".

Karmudra has the surety of this manner which fulfills the three truths and which is in accordance with what Padma Sambhava said as follows :

"If an impure person reviles the Black Crown, by this connection his cycle of transmigration is brought to an end. Because the sight, report, recollection and touch of this Crown, is profitable for those who come into contact with it. We should show effort in our faith in it ".

In this way Padma Sambhava spoke of the profit gained by those who come into contact with the Crown.

To sum up, any being who plants the seed of enlightenment in his mind by seeing, hearing, recollecting this Crown will attain to the goal of Arya Avalokitesvara. This is the special power of the action of the Crown.

Padma Sambhava said :

" The manner of this great Black Crown is that any person who sees it, is saved from the bad places of samsaric existence. After life he will become one of the sages and having an uninterrupted sight of Avalokitesvara, the fortune of his qualities will be equal to his ".



Also Karma Pak Shi, the second incarnation who was a wondrous being having the sight of realisation like the Indian Mahasiddhas, said :

"Whoever sees the Crown in connection with the man, will not be reborn in a bad condition".

In these words it is shown that any person who sees this great Black Crown that bestows deliverance on sight together with the great Bodhisattva who wears it will not have to go to a bad condition. He eased the minds of beings by these words of knowledge and what He said is absolutely certain. Not to speak of these Great Beings who understand the qualities of the Buddhas and Bodhisattvas, those people who do not know the cause and purpose of the Black Crown at all, at the time when they see it, the belief arises in them that it is something good and uncontrived. It is very important to have belief and to train oneself in a sound view regarding the impeded flow of Karmapa's superior action which comes from the power of his having perfected the dual collection of virtue and wisdom during countless aeons.

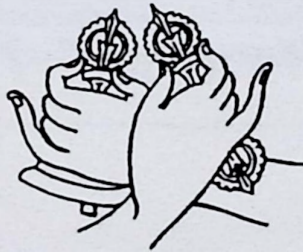
"In all the future lives of oneself and others
may we be worthy of continually seeing
the profound manner of action of the Black Crown
which benefits those who come into contact with it
and which is inseparable from the glorious Karmapa.
May the glorious Karmapa keep us in his mind
in the manner of a Bodhisattva who has become
a father of the Buddhas of the past, present and future,
whose surety is spoken of in all the Sutras and Tantras
such as the "Phal Po Che" and other Sutras.
Keeping the vows you make to Him of body, speech and mind,

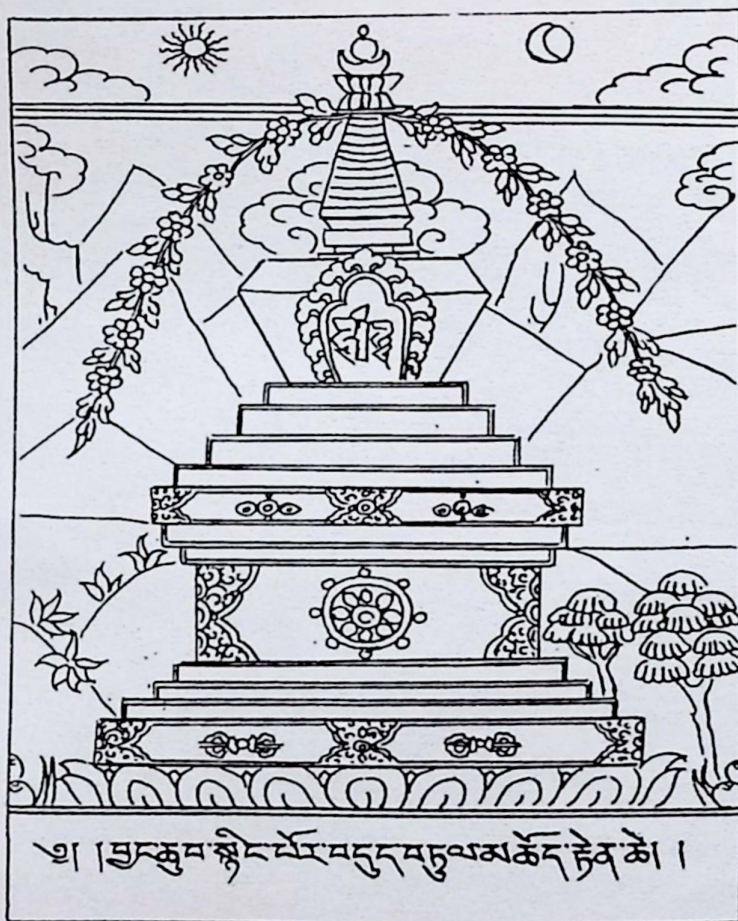
Make Him glad by whatever action, word and thought you accomplish.
effortlessly attaining the whole purpose of now and the hereafter
for oneself and others, may we reach the highest goal of the Karmapa.

The writing of this booklet was requested with a white scarf and a token offering by Karma Sangye Yeshe Tenpal Gyaltsen Rinpoche, the Abbot of Lingon monastery at palking in Sikkim, who is the incarnation of Geshe Phuehung, the main disciple of Atlas.

This request could not be refused and the tiring load of measuring the ocean by the length of a needle was taken on by Grags Pa Yongs 'Du, a disciple of the Glorious Karmapa.

May this book which was written according to my capacity in an easy style for the benefit of ordinary people be of help to a few people like myself.





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