

A Brief Introduction of Tsewang Dzinpa

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All deities are subsumed within the syllable *hūṃ*. Thus, in this practice, we only visualize *hūṃ*. Likewise, all mantras are subsumed within *hūṃ*. Just as the Karma Kagyü and various other lineages practice *hūṃ*, the Tsewang Dzinpa practice is a practice of *hūṃ*.

As the name implies, Tsewang Dzinpa is a long-life practice and a practice that brings under control. What does ‘bringing under control’ mean? All external appearances are transformed into emptiness; they lack any concrete existence. For example, if your thoughts are brought under control, then whatever afflictive emotion arises will naturally disintegrate and transform into *hūṃ*. If your thoughts are not brought under control, and you get angry, you will fight with others. This is how you should understand the word ‘bringing under control.’

For example, the Vajrakīlaya mantra ‘*sarva bighnān baṃ hūṃ phaṭ*’ means ‘bring all thoughts under control.’ Thoughts and hindrances are one and the same. All harm and outer obstacles are caused by karma accumulated with afflictive emotions, which are created by our thoughts. When you meditate on *hūṃ*, all thoughts are shattered. Thus, the heart-essence of all deities and mantras is the syllable *hūṃ*.

In the Drikung Kagyü lineage, in Rinchen Phüntsoḳ’s *Hūṃ Practice of the Wrathful Guru*, everything transforms into red *hūṃ*, so that everywhere there are only *hūṃ*. I always tell you to meditate on *hūṃ*.

The heart-essence of the Tsewang Dzinpa practice is to simply meditate on *hūṃ*. The three *hūṃ*’s ‘*hūṃ hūṃ hūṃ*’ are enlightened body, speech, and mind. All there is *hūṃ*. It

is the ultimate visualization, combined with a ritual text. So it is has a great connection to the ultimate truth. This practice and the Vajrakīlaya practice are of single essence.

In brief, the single essential point of the Tsewang Dzinpa practice is *hūṃ*, is to meditate only on *hūṃ*. The rest of the *sādhana* has a great connection to Vajrakīlaya's secret practice. Tsewang Dzinpa is a secret practice. 'Secret' refers to the ultimate truth—the great secret. The secret mantra is the ultimate secret. There is no duality. It is said: "All dualistic phenomena unite within non-duality." Non-duality is primordial wisdom; duality is consciousness. Consciousness gathers into primordial wisdom; it gathers into the syllable *hūṃ*.

I usually practice *hūṃ* a lot. If you are already familiar with the *hūṃ* practice, you will be able to relate to this *sādhana*. There is nothing new here; it is a *hūṃ* practice.

You do not have to practice or visualize Tsewang Dzinpa in order to listen to these teachings. The meaning of this practice and Vajrakīlaya is the same. We have to gather everything into a single meaning. Thus, it is not a 'brand new' practice. I have always taught you about *hūṃ*. What is the meaning of Tsewang Dzinpa? It is *hūṃ*, a red *hūṃ*.

Translated by Ina Bieler, November 2020.