

Rimé

<https://www.karmasherabnamdak.org/rimeacute.html>

Karma Sherab Namdak

Ris Med

Ris in Tibetan means "one-sided", "partisan" or "sectarian".

Med means "No".

Ris-med, or *Rimé*, therefore means "no sides", "non-partisan" or "non-sectarian".

Verder lezen : https://en.m.wikipedia.org/wiki/Rim%C3%A9_movement#

The word *Rimé* literally means 'unbiased' or 'non-partisan'.

Rimé the ecumenical, non-partisan or non-sectarian *movement*, begun by **Jamyang Khyentse Wangpo** and **Jamgön Kongtrul** and their disciples in Kham in the nineteenth century. **Patrul Rinpoche** was another notable Tibetan Lama noted for his non-sectarian approach. **Dilgo Khyentse** , **Akong Rinpoche (Rokpa UK)** and others are recent *Rimé* masters, known for their public influence and as being advisers and teachers to the 14th Dalai Lama.

Rimé was characterized by the active propagation of teachings from **all the practice lineages** that existed in Tibet at that time. The *Rimé* movement is a movement involving the Sakya, Kagyu and Nyingma schools of Tibetan Buddhism, along with some Bon scholars.

Having seen how the *Gelug* institutions pushed the other traditions into the corners of Tibet's cultural life, Jamyang Khyentse Wangpo (1820-1892) and Jamgön Kongtrül (1813-1899) compiled together the teachings of the Sakya, Kagyu and Nyingma, including many near-extinct teachings. Without Khyentse and Kongtrul's collecting and printing of rare works, *the suppression of Buddhism by the Communists* would have been much more final.

The movement's name is derived from two Tibetan words: *Ris* (bias, side) and *Med* (lack), which combined expresses **the idea of openness to other Tibetan Buddhist traditions**, as opposed to sectarianism.

The *Rimé* movement therefore is often misunderstood as trying to *unite* the various sects through their similarities.

Rather *Rimé* was intended to recognize *the differences* between traditions and appreciate them, while also establishing a dialogue which would create common ground. It is considered important that variety be preserved, and therefore *Rimé* teachers are generally careful to emphasize differences in thought, giving students many options as to how to proceed in their spiritual training.



The opposite of rimé, bias or prejudice, means being attached to **one's** own group or one's own tradition and having aversion towards others.

Note: The Rimé concept was **not** original to Kongtrul and Khyentse – neither were they new to Buddhism! **The Lord Buddha forbade his students even to criticise the teachings and teachers of other religions and cultures!**

The message was so strong and unambiguous that Chandra Kirti had to defend Nagarjuna's treatises on Madhyamika (Tsongkhapa, Gorampa?) by saying, "If, by trying to understand the truth, you dispel the misunderstandings of some people and thereby some philosophies are damaged – that cannot be taken as criticising the views of others" (Madhyamika-avatara). A true Buddhist cannot be but non-sectarian and Rimé in their approach".

Lamrim

Among the many texts he composed, the ***Lamrim Chenmo*** is **Tsongkhapa's** (1357-1419) most famous work.

This important treatise is based on **Atisha's** text, *Lamp for the Path to Enlightenment*.

Tsongkhapa's ***Lamrim Chenmo*** **united all Buddha's teachings** of the existing schools of Buddhism in Tibet and even of the Indian pandits, and provides a most excellent guideline

for the practice of Dharma, from the moment we step onto the path all the way up to Enlightenment

Lamrim Yeshe Nyingpo

The Wisdom Essence, a most precious, concise, and profound teaching by **Guru Rinpoche** which **condenses the entire path**. Praised by **Jamyang Khyentse Wangpo** as being more valuable than thirty yak loads of scriptures, it comprises a commentary by **Jamgon Kongtrul**.

The Lamrim Yeshe Nyingpo, the title of which translates to ***Gradual Path of the Wisdom Essence***, is a sacred scripture that records *oral* teachings of **the Second Buddha, Padmasambhava**, given while he blessed Tibet with a 55 year visit during the 9th century. This most precious, concise, profound teaching of Padmasambhava is a **condensation of the entire path to enlightenment** and, in its full version, it contains the pith instructions of **the Three Inner Tantras: Mahayoga, Anuyoga, and Ati Yoga**. **Padmasambhava** himself describes Lamrim Yeshe Nyingpo in the following words:

This essence of the causal and resultant vehicles,

Especially the core of the realization of the three sections of the inner tantras,

Linking together the ground with the path,

Makes you abandon the temporary defilements along with their tendencies,

Realize fruition and quickly accomplish the welfare of self and others,

In this way it is in conformity with each yet exalted above them all.

This path of the wisdom essence, the epitome of all,

Is a magical means for realizing fruition.

Merely seeing it showers down the great splendor of blessings.

By hearing it one understands the meaning, and [experience and realization](#) burst forth spontaneously.

By practicing it for six months, giving up distractions,

The wisdom of the three vajras will naturally manifest.

*Since Samantabhadra, Vajrasattva and Padmakara
Are ultimately indivisible and spontaneously complete as one,
I am the emanation-basis for all the infinite tantras,
The essential meaning and the oral instructions.
Yet, in appearance I manifest in all kinds of ways as magical displays of deeds in different
modes of appearing,
Such as emerging miraculously in Dhanakosha
Or being born from a womb and so forth,
For the sake of guiding the disciples on the Jambu Continent.
Lord Amitayus at Maratika
And Maha Shri Heruka at Yanglesho
Bestowed upon me with the natural sound of dharmata
This sole quintessence of all the oral instructions.
If Garab Dorje, Shri Singha, the Eight Vidyadharas,
And all the supreme siddhas from whom I received the stages of the path
Were to hold a great Dharma discussion with one another,
There would be no other summary-manual than this compiling their realization.
Throughout the countries of Uddiyana, India, Tibet and elsewhere,
This is the unmistakable condensed meaning
Of all the infinite profound and extensive wheels of the Dharma
Such as guru sadhana, the Great Perfection, Avalokiteshvara and the Eight Sadhana
Teachings.
In short, there does not exist an ultimate instruction other than this.
Expressed in few words yet including all that should be expressed.
Easy to comprehend and convenient to practice,
Without depending on anything else, it perfects the paths for those of lower, medium and
higher faculties.
This is the self-resounding tantra of dharmata, the indestructible essence,
From the space of luminosity in the five-colored sphere within the heart of me,*

Padmasambhava.

It is the path traversed by all the buddhas of the three times.

Manjushri

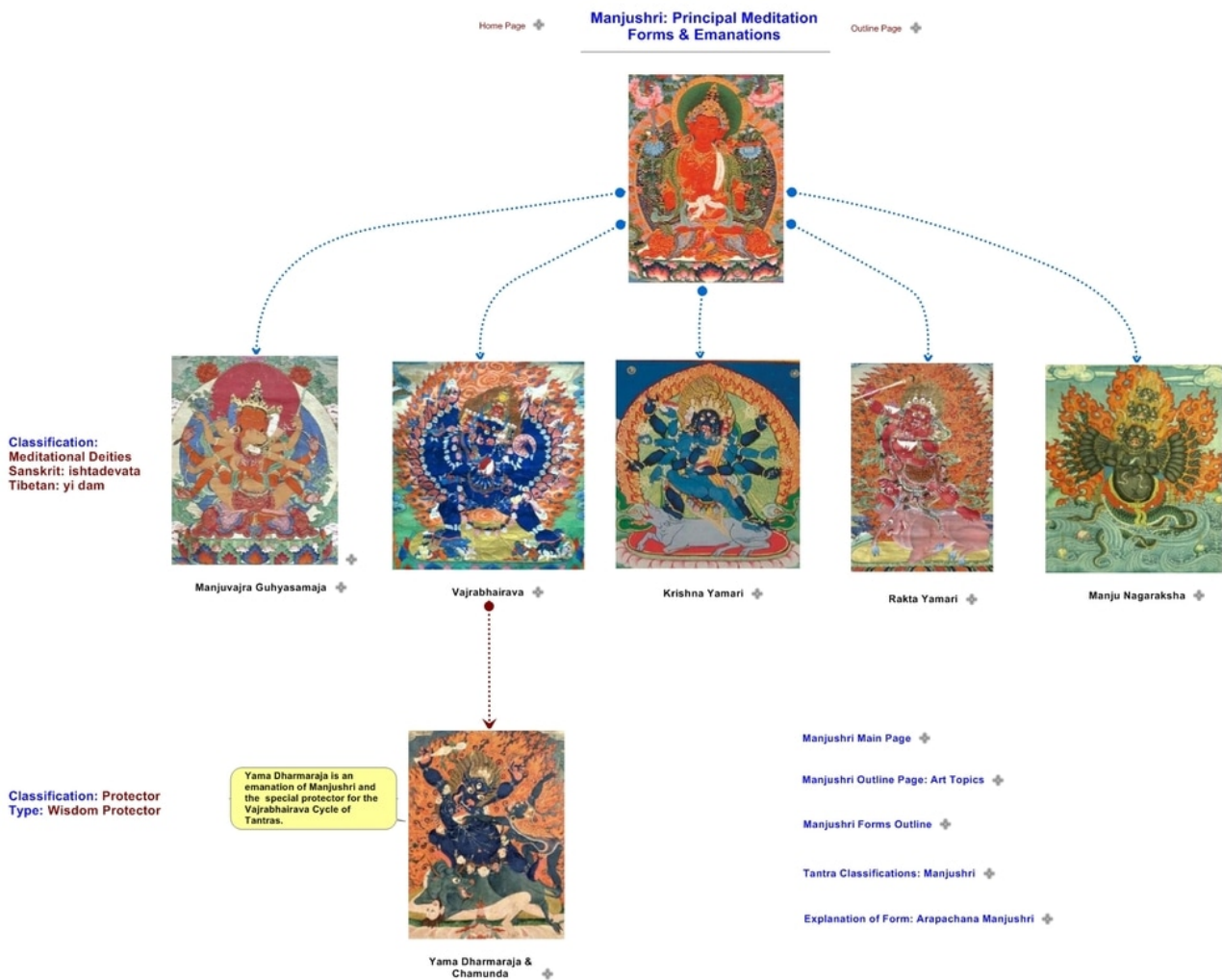
Two of the founding voices of Rimé were Jamyang Khyentse Wangpo and Jamgon Kongtrul, both from different schools; the epithets *Jamyang* and *Jamgon* in their name indicating that they are considered to be emanations of Manjusri. (and of King Trisong Detsen ?).

Manjushri ('jam dpal dbyangs). One of the eight main bodhisattvas (Kshitigarbha, Akashagarbha, **Avalokiteshvara**, Vajrapani, Maitreya, Sarvanirvarana Vishkambin, **Samantabhadra** and Manjushri). He is the personification of the perfection of transcendent knowledge.

The Sanskrit name *Manju-shri* is variously interpreted to mean "wonderfully auspicious," or "sweetly glorious." However, in Tibetan his name Jampel-yang (contracted to **Jamyang**) means "**gentle friend.**"

Among all the Dharma Protectors, four-faced Mahakala, Kalarupa, and Dorje Shugden in particular have *the same nature* because they are all emanations of Manjushri.

Revered (vereerd) as an emanation of the three great *Bodhisattvas*; Avalokiteshvara, Manjushri and Vajraprani, Lama **Tsongkhapa** embodied the respective profound qualities of enlightened compassion, wisdom and spiritual power of all three Beings.



From : <http://www.himalayanart.org/pages/manjushriformscontext/index.html>

http://www.khandro.net/deity_manjushri.htm

Manjushri Body (['jam dpal sku](#)). The heruka of the Tathagata Body family or the tantric teachings connected to this deity among the Eight Sadhana Teachings. Also known as Yamantaka, the wrathful form of Manjushri.

Eight Sadhana Teachings. Eight chief yidam deities of Mahayoga and their corresponding tantras and sadhanas that were transmitted to Guru Rinpoche by the **eight vidyadharas** (Indian): Manjushri Body, Lotus Speech, Vishuddha Mind, Nectar Quality, Kilaya Activity, Liberating Sorcery of Mother Deities, Maledictory Fierce Mantra, and Mundane Worship. Often the name refers to a single practice involving complex mandalas with numerous deities.

Three Sections of Dzogchen. After Garab Dorje established the **six million four hundred thousand tantras** of Dzogchen in the human world, his chief disciple, Manjushrimitra, arranged these tantras into three categories:

- the [Mind Section](#) emphasizing luminosity,
- the [Space Section](#) emphasizing emptiness, and
- the [Instruction Section](#) emphasizing their indivisibility.

The three lineages were continued both as terma and as oral transmission.

Garab Dorje received all the tantras, statements and instructions of Dzogchen from Vajrasattva and [Vajrapani](#) in person and became the first human **vidyadhara in the Dzogchen lineage**. Having reached the state of complete enlightenment through the effortless Great Perfection, Garab Dorje transmitted the teachings to his retinue of exceptional beings.

Lineage Masters

- **Samantabhadra**
- Vajrasattva
- Garab Dorje
- Manjushrimitra
- Shri Singha
- Jnanasutra
- Vimalamitra
- **Padmasambhava**
- **Yeshe Tsogyal**

heruka ([khrag 'thung](#)). Literally, 'blood drinker.' A wrathful deity; drinker of the blood of ego-clinging.

"HE" is the cause or ground, dharmakaya, the future, and the emancipation of non-formation.

"RU" is the place, disintegration, the path and thus it is the past, the emancipation of marklessness.

"KA" is the particular, the fruition and thus it is the present, nirmanakaya and the

emancipation of wishlessness.

In another way,

hela means "drinking" or "enjoying" ([rol pa](#)),

rudhira means "blood" and

[kapala](#) means "bliss sustainer" or "skull cup."

Translated into Tibetan heruka means "enjoying/ drinking the blood of the skull" ([thod pa'i khrag la rol pa](#)). That is to say, having drunken the blood of the ego-clinging and disturbing emotions in one's own stream-of-being, the heruka is drinking the the blood of the ego-clinging and disturbing emotions in stream-of-being of other disciples. In short, heruka means blood-drinker (khrag 'thung). From [Lamrim Yeshe Nyingpo](#).