

12 May 2009, PM, second session

Good afternoon.

We do the session first and then after that I will give a talk.

Read the English first and meditate, then chanting helps to receive the oral transmission of *Calling the Guru from Afar* composed by the great enlightened Tibetan lama, Pabongka Dechen Nyingpo, who had the complete experience of actualizing the path, the root of the path, guru devotion and the cause vehicle, renunciation, bodhichitta, right view, and the result vehicle, the two stages, who did extensive benefit for sentient beings in Tibet and the teachings of Buddha shining like sun in the world, whose teachings are commonly used, *Liberation in the Palm of the Hand*, lam-rim that is most effective in subduing the mind and many commentaries on tantra deities are commonly used in Lama Tsongkhapa tradition, by lay and sangha practitioners. The Heruka body mandala, Tara Chittamani, Vajrayogini, commentaries are extremely clear, explain tantric path of those deities. Then many other teachings on sutra and tantra. Very commonly used by practitioners. So unbelievable benefit received and entered path, achieved lam-rim, the cause vehicle, and result vehicle, tantra path, happened like the stars of which there are so many. This teaching *Calling the Guru from Afar* was last oral transmission I received from my root guru Trijang Rinpoche.

One can meditate with guru in front or above one's crown, embodiment of all the gurus, numberless buddhas, numberless Dharma, numberless sangha.

Bardo means intermediate state.

I just thought of something. You know the death can happen any time, and then bardo can happen any time. Here requesting the root guru to guide, je su sung, in Tibetan it says bardo, this life when die, next life, intermediate state, all the time, without separation, je su zung shig means "guide." Probably simple way is guide. Je su means after, zung means guide. Je su zung has a great meaning, at the beginning the most profound, the heart of the explanation of guru yoga is the very first stanza, unbelievably profound. Sometimes HH recites this during teachings, this one, he says this verse from Pabongka's text. It is extremely profound, this is how we should realize. In this way when you have guru devotion realization by meditating for months and years, this is how you see, the first stanza, if you see this one, then you see all the ones that follow it. Very stable that you have this recognition, realization from the bottom of your heart you feel this way, the wisdom of great bliss of all the buddhas is itself the nature of all kind lamas, I beseech you lama dharmakaya.

Please look after me is okay, you are asking this but you say je su zung, guide. It does contain the meaning but the Tibetan je su zung means guide. You understand that the very first stanza is talking about the dharmakaya, the holy mind of all the buddhas, that is the very, very, very heart or the real meaning of guru. What really one should think in one's heart is the recognition, the very meaning in the heart is that. So this is the way that we should think and meditate and by the meditation, realize. See, meditating in that way for years, months, even lifetimes, you should see or realize in that way, from bottom of the heart stable devotion, not that it lasts few hours and then disappears, that is showing the sign of the guru having blessed one's own mental continuum. It says this in Pabongka's lam-rim teaching, but that kind of experience, then stable, lasting forever, not just few days or hours then disappear, but very stable, should have a realization like this.

Therefore, the meaning of je su zung is gone to bliss, you understand from the subject guru devotion, whether her or him, the guru gone to enlightenment, don't need the words gone to bliss. As mentioned here, the wisdom of great bliss of all the buddhas is one taste with the dharmakaya,

all the buddhas holy mind, the dharmakaya, that is what the guru is, so je su zung means guide to that level to that stage free from all the mistakes of mind, gross and subtle defilements, and cause, imprints, totally removed, having all the qualities, nothing more to develop, complete qualities. Guide or bring there, je su zung, bring you there to that level of mind, to that enlightenment, to that dharmakaya, guru bring you there. Je su zung means that, guide, so guide has deep meaning, from guru devotion root of path, from precious human rebirth the very beginning of path of enlightenment, to enlightenment, to guide through all the path to enlightenment. So the meaning of guide is very deep.

When hear je su zung think guide, “look after me” doesn’t have so much, of course, if you understand the meaning it can have that meaning but it is not quite that. You are sick, you have TB, cancer, AIDs, please look after me, your body is unable to function so you need someone to look after you, to make chai, to make the bed, so “please look after me.” So it is not kind of like that. Not kind of like that. This word should be “guide” not “look after me.”

“Please look after me” depends how you think, but it looks like this life whatever you do, you then die, and are in life in intermediate state, then take rebirth, future life. It looks like, please look after me with your eyes, all the time, whatever you are doing, dancing, partying, sleeping, whatever you are doing, traveling, fighting, quarreling, then intermediate state, rebirth, doesn’t matter what you are doing but look at me, always look at me! Always watch me. It sound like that. Always watch, it seems like that, whether I do bad or good, always watch me. It sounds like that. Guide means bring you to enlightenment. What it is staying is to bring you to guru’s stage or level of enlightenment, bring me there, what the guru achieved, to that stage, bring you there. So it has a great meaning, includes whole path to enlightenment, contains from guru devotion to enlightenment, je su zung means that. *Shig* is an imperative word in grammar. So “please guide me always without separation in this life, future lives, and the bardo.” But generally, since George Churinoff translated it, so it should be okay. I wonder if anyone is emanation of George Churinoff here, I have to be careful.

I didn’t finish what I was going to say before when I went to meaning of “guide.” The thought came in my mind is that when you are praying this you have to understand, at death time what you are able praying, whether mind is capable to pray to unmistakable object of refuge, whatever different aspects of deities or buddhas, the whole entire essence is the gurus, this is the essence. At that time whether one can remember to pray or, is completely filled with fear or sadness, completely under the control of problems due to a heavy sickness, whether at that time there is somebody praying next to your body or not, however we are praying now, whether or not someone is there to pray next to your body when you die, we are praying now. So we pray when death happens to guide us, and during intermediate state when normally unable to practice Dharma or tantra, during reincarnation, when reincarnated, through the life, you are praying now, relying upon the virtuous friend. So praying now to guide in all those times, so it is a very important prayer, you are making preparation now, you can’t really tell what will happen, what will happen when death comes to you, what kind of death, whether able to meditate or not, maybe totally unconscious or, mind full of fear or sadness, can’t remember or meditate, and many other heavy negative conditions due to karma, even in this life. Therefore by making prayer now we are making preparation.

So to guide, important to prepare now so to have success, to practice Dharma. Whatever needs to be done, whatever level of mind, asking guru to guide, so I think it is very important to remember that. This thought came when we were reciting this, right now you are making very serious preparation for life, this life, the intermediate state, future rebirths, up to enlightenment.

Yi-dam, yi is mind, dam is sealed. So it is good to know what yidam means, Yi is mind, mind goes from life to life, there are six consciousnesses, the sixth is the mind, it is this one that goes from life

to life and carries imprints from life to life. Whatever karma is collected, left positive or negative imprint on the mental continuum and then experienced in this life.

So now you are seeing me, I am seeing you, this tent, nice place, IVY, nice ground, with peacock dancing around us, while you are praying, this is the view we have now as result of past good karma. I don't know how many lifetimes ago we planted the seed on the mental continuum, the principal consciousness, mind that goes from life to life, this time, this life, this time the experience comes out from the mind for everyone here, from my mind, your mind, this view is actualized. This is what is happening. Then the retreat, 100 million OM MANI PADME HUM (we will see what happens!). All this comes from the mind, the principal consciousness mind.

This subject, action, object, what you see, what you hear, what you smell, maybe from the next person, some very deep, enlightened smell, anyway... not obscuring smell, but enlightened smell. Smells, tastes, tangible objects, rough and soft, all these views of the mind, six sense consciousnesses, all that comes from the mind, subject, action, object, all comes from mind, including sound of peacock. Therefore, even for us old students this is a very important meditation, not only for beginners, no question, but that is sky and earth difference, this view, this understanding, this discovery, recognizing in this way, having mindfulness in this way, discovering this is the most important in Buddhism.

In Buddhism, the greatest foundation of Buddhism, everything comes from the mind. The other religions and in normal life, other religions say came from God, God created, someone else made your life. Even without religion, in normal life it is always, it is never related to the mind, the one who perceives, the one which discovers, never related to the mind, as it came from karmic imprints left on mental continuum in the past and now experienced out, never related to the mind in that way. And never related to the mind that constantly labels problems and happiness, mind that constantly imputes this and that, bad and good, constantly makes up the label, then appears that way, as mind labels and believes, it appears that way and then you see it that way.

The last thing is and then you see it that way, according to how you label, bad or good, second is that it appears that way, and last is that you see it that way. So you can see whole entire life is made from mind, came from mind, it is very clear. So for example, something which is a problem but you label it positive, good, label as good and excited, even excitement, there are many things in the life that are problems but we label as good and then even become excited. So much excitement. There are so many in the life, feel that, which is problem, samsaric suffering but you look at it as good and show excitement. What we see all the time on TV. You label good and it appears good, and you see good. Other people get excited and then you get excited. So came from mind.

The other is lojong, thought transformation, by thinking of benefits of problem, you label it as good and see good. That has effect, peace of mind, immediately there is peace of mind in your heart, inner happiness, satisfaction, and fulfillment, especially when experience problem on behalf of others, even behalf of one person with sickness, cancer, relationship problem. Then you experience joy and happiness, satisfaction and on top of that fulfillment, inner happiness.

The other one that I mentioned first, there are so many things that are problems but you label good, appear good, see good, but only develops attachment, grasping, anger and so forth due to strong attachment, anger and the rest arise, so no inner peace and happiness, only suffering, empty heart. You feel misery and dissatisfaction, so many things like that, life is filled with them. Something we look as good, that which is a samsaric suffering, problem, suffering, but look at it good, it appears good and so see good, then get excited, but continual strongly develop attachment which ties you to samsara. This is how our life has been from beginningless rebirths up to now. By creating samsaric

pleasure, believing in that, develop delusions, so no inner peace and happiness, dissatisfaction and misery in your heart.

That is why so many people in the world, whole life from young time try to become famous in the world. Try to become actor or actress, sing songs, from young time, for so many years, your aim is to become famous actor, singer, in the world. Then when you actually become famous, then there is so much problems, suffering, due to that, so much misery, instead of inner happiness, instead of growing satisfaction, fulfillment, joy, dissatisfaction growing when become more and more famous. When you actually gain fame, so much dissatisfaction, more and more misery. So more you become famous, more become wealthy, so much problems increase. So many people why they commit suicide after become famous and wealthy, famous singers and actors why suicidal thought arises is that.

His Holiness the Dalai Lama said to the Tibetan young people, five day talk, these years HH emphasizes for young Tibetan people to learn Dharma, not just monks but also lay people. For example, there are many Dharma centers in the West, it is not that there is not Dharma teacher there, even there are very qualified teachers and geshe in the centers who are well-known and always Dharma teachings happening and many Western students come to learn, but no Tibetans. No Tibetans come, only when His Holiness the Dalai Lama comes as part of culture. Of course, that is most special thing when turning Dharma wheel, or social, most people come. Or if there is new lama giving long life initiation then it is very common for them to come, but when philosophy or lam-rim teachings, maybe some places only for Tibetans, but generally no. I think you all know that.

So His Holiness the Dalai Lama emphasizes how it is so important for Tibetan lay community and especially young people to learn Dharma. He gave five day talk at a nursery school, children's village in Dharamsala. His Holiness the Dalai Lama referred to himself saying about Western people became famous who for so many years learn songs, then when achieve this, so many people come to take photos wherever they go, then they get upset! Now they achieved fame, so wherever they go, so many people come to take photos and then they get upset.

Someone asked His Holiness the Dalai Lama if he gets annoyed when people come to take photos, because other famous people get annoyed, but His Holiness the Dalai Lama said that for him, it doesn't matter, it just happens. Doesn't care. But these other people, so many years working so hard to become famous, and now that it happened when people take photos they get annoyed. His Holiness the Dalai Lama said that was the reality, it's kind of funny. Now they get annoyed, unhappy, whenever people take photos, but actually they worked for that for so many years. It is very interesting.

Sorry, I was talking about yidam. What I was saying, now I remember, I mentioned how everything came from the mind. I was saying that due to religion, the other one is God, a separate being, who made your life. The other one is nothing to do with religion. But even us as Buddhists, main philosophy or reality is that everything came from the mind. Then I gave those examples. What is suffering, problems, but label good, then appear good and see good and get excited. Then develop inner mind, what you develop inside your mind is dissatisfaction, misery.

Then other one is thought transformation, lojong, Dharma practice, is to think of benefits of problems and obstacles, then label good and see good. That immediately cuts dissatisfaction and brings inner peace and happiness, satisfaction. Dedicate the experience on behalf of one sentient being, one animal or sick person, so then joy in the heart. So no question, numberless sentient beings you are experiencing that sickness or problem on their behalf, then unbelievable not only satisfaction but joy and happiness, inside. Not develop misery. Collect skies of merit every second

when think like that and purify so many eons of negative karma collected from beginningless rebirths. Each time when think that and more you do that brings you to enlightenment, when generate stronger compassion toward others.

All that I am saying is that it all comes from the mind. Even day to day life, moment to moment happiness and peace, experience of mind, is effect of day to day moment to moment way of thinking, concept. Whether you are thinking in healthy way or unhealthy way. If thinking which becomes Dharma, it is healthy way and you get peace and happiness. If thinking in unhealthy way, mistake, then the effect is unhappiness, disturbance to mental continuum, misery in the mind.

What I was saying before is even we as Buddhists, everything came from the mind. Enlightenment came from the mind, hell came from mind, samsara came from mind, nirvana came from mind, day to day peace and happiness came from the mind. But as I mentioned before, by thinking in positive, healthy way, then the result is happiness, peace, thinking in unhealthy way, negative, non-virtuous way, then dissatisfaction, misery develop. Like that. So you can see how everything comes from the mind. Mind is doer, all the doer is one's mind. It is very clear, you can prove day to day moment to moment peace and happiness, whether happy or unhappy depends on whether positive or negative way of thinking. Whether you keep the mind thinking in positive or negative way. That which is only negative effect, the cause of unhappiness. Cause that harms oneself, and harms other. The other, the way of thinking which is Dharma, correct, healthy, virtuous way of thinking, benefits oneself and others.

For example, somebody get angry to you in the office or in the shop or at home, due to how you say or how you behave, or someone steal your money doing some business or some work. At that time if your mind is in Dharma, then you have awareness that everything comes from your mind, your karma, everything that happens, what the other person says, something nice or respectful or shows kind heart, or angry, some disrespectful manner or behavior, when your mind is Dharma, in Dharma, since the view of Buddhism is that everything comes from mind, so you relate it to your karma. Something good happens, due to good karma. Something bad happens, due to my bad karma created in past. Treated others in that way, disrespected, insulted, angry, misbehaved toward others, that person in the past, so this is the result of that karma. Therefore, impossible to get angry, no way to get angry, and there is no thought of revenge, it never comes, even someone stole your money, cheated you, never get angry and thought of revenge never arises. Even there is no thought of benefiting, at least the thought of harm never arises when in those situations your mind is Dharma.

When your mind is not Dharma, I am talking even as Buddhists, many of us, including myself, even as Buddhists. I am talking about those who have studied and heard teachings for so many years, nothing new to hear, to learn, but because mind is not always in Dharma, not because it is some other religion, God, but just in general life, but here I am not talking about another religion believes in God, but just in general. When your mind is not Dharma, you forget the Buddhist view, how everything comes from the mind and you blame the other person and you get angry and insult him back. The person beats you, and you beat back. This happens when you forget the Buddhist view that everything comes from mind. I call Buddhist view but it is reality, suffering comes from non-virtuous thought, happiness from virtuous thought. The cause of your happiness is outside, the cause of your problem is outside. Even though you are not involved in a religion that believes in God, God created your life, but even non-believer is the same, the cause of happiness is outside, point outside, and the cause of problem point outside. Not aware, uneducated, not have realized everything comes from your own mind. Not exactly same as non-believer. This is nothing new, we heard numberless times, many years, but when the mind is not Dharma, totally forget the Buddhist view of reality, the evolution of happiness and evolution of suffering, completely forgot, and then blame outside, he or she is cause of suffering, other living being or non-living being.

Here we can see now, it is so important. In our life to have peaceful mind, to always have peace in the life, in the heart, joy, and to cause peace and joy to others, family, to the world, to sentient beings, the Buddhist view, always mind in Dharma, always not separating away from Buddhist view, not separating away from Dharma, how everything comes from one's own mind. Therefore, one's own mind has the responsibility to achieve happiness and not experience suffering, one has to take the responsibility for that. One has that responsibility. If one is always practicing Buddhism, no anger arises when these things happen in the life. Jealousy and other negative emotional thoughts do not arise. This is clear. Besides guru devotion there is renunciation, when live life with renunciation negative thoughts do not arise that harm you and others and the world. When mind is in bodhichitta the thought is only cherishing others, seeking happiness for all other sentient beings. That is amazing, and actions only benefit others. With renunciation stop harming others, same for right view. Same also for guru devotion, no harm and benefit others.

So about yidam, yi is one's own mind, as I started talking about, the sixth consciousness mind that carries negative and positive imprints from beginningless rebirths and experiences the result. I started off at the beginning talking about that, yi. Of course, the gross mind does not go to enlightenment, the extremely subtle mind goes to enlightenment according to tantra. Even though gross mind does not go, subtle mind goes, that is the yi. So yi-dam, dam is seal.

So now in this life we have received precious human body which is extremely rare to receive. Then have met the virtuous friend which is extremely rare to meet, revealing the path to enlightenment, not only happiness of future lives, liberation from samsara, but path to enlightenment have found, met, which is extremely rare. Then extremely rare to meet Dharma, and not only that Mahayana Dharma, and then more rare than that to meet tantra.

So this time, yidam, so in every day life meditating, visualizing yourself as deity, in particular the deity with which you have karmic connection. By visualizing deity, having received great initiation either in lower or higher tantra. The mind is yi-dam, place is the mandala. What I explained the day before yesterday, I didn't come yesterday, is place is mandala, body is deity body, enjoyment is deity's enjoyments, your action is deity's actions, you visualize the four purified results. By meditating like this, sealed, meaning inseparable. When seal an envelope or parcel then whatever it contains does not separate from the envelope or parcel. Every day meditate like this, yourself is the deity, the place is the mandala, actions are buddha actions, visualize the four results you will attain have happened now, so that is sealed. By continuing that, then gradually according to highest tantra you achieve the path time, during generation stage visualize three kayas, and during completion stage experience path time dharmakaya, sambhogakaya, and nirmanakaya, when attain enlightenment achieve result time dharmakaya, sambhogakaya, and nirmanakaya and can do perfect work for numberless hell beings, hungry ghosts, animals, human beings, suras and asuras. This comes from progression.

Now just visualize holding pure divine pride, not ordinary impure pride which is a cause of samsara. Visualize yourself as Chenrezig, yidam, its leads to enlightenment. You achieve the actual result. It has all those benefits and at the end able to do perfect work for sentient beings. I think I am becoming crazy! I didn't mean to do that but it just happened. It is not a new subject but I think it is very important to recognize and remember, very important, very essential. So we know from where the problem comes. In this way we come to know what is the right thing to do in life, what we should do.

All the infinite peaceful and wrathful yidams are also the lama's nature,  
And since no yidam exists apart from the kind lama himself,  
I beseech you, Lama, who comprises all yidams,

Please guide me always without separation, in this life, future lives, and the bardo.

“Apart from the kind lama *himself*” in Tibetan no himself or herself.

“Please *look after* me always without separation, in this life, future lives, and the bardo” means please look after me when I am cold, when I am freezing, when I am hungry!

The hundred, five, and three ~~families~~-types, however many elaborated, are the lama.

The pervasive master himself in whom they are all included is also the lama.

I beseech you, Lama, as master of all the ~~families~~-types,

Please guide me always without separation, in this life, future lives, and the bardo.

“The hundred, five, and three families, however many elaborated, are the lama.” Mexican family, Nepalese family, Indian family, Californian family. It has been used in this way but what is translated is more the feeling than the Tibetan word itself. I don’t know how it sounds in English, but in Tibetan rig gya, rig nga, rig sum, here only the number is mentioned, not “rig”. The interesting thing is that maybe in English it sounds okay but if you translate it back into Tibetan it is very funny, nang mi. One hundred nang mi, five nang mi, three nang mi, family, so it sounds funny. It sounds like the Bible. Talking about the family. I guess maybe the feeling is translated but not the actual term. So hundred, rig gya, hundred races, usually race refers to the body but here it is not related to the body but to the mind, hundred races or hundred types, the language is the same. In Nepal or India there are a lot of races, a little bit also in Tibet, but many in Nepal and India, the untouchables and so forth. Rig is the same word but related to the body, not to the mind. here you can use the same word “race” or “type”; so 100 types, 5 types, 3 types. All the buddhas, the plural name like the 100 devas of Tushita does not mean there are only 100, it is just a name, so 100 types are embodied in 5 types of buddhas.

In Taiwan Fritz, the German translator who has been teaching at a Buddhist college, the one who helped to start the very first center in Taiwan, so after I went to Taiwan to look for an opportunity to start a center and a Tibetan translation school. One geshe who can explain the meaning and one Western person who can help translate Dharma into proper English for the students, it came out good to do in Taiwan, the mo came out good, easy to get support, so I went to Taiwan, at that time Neil was the secretary or attendant before Roger, and then Merry Colony to run the school with Jean Marie. She was the first director of Lotsawa. But that time it did not succeed, the Tibetan lama who took care of us said could do but then he was involved with the Mongolian office and cancelled everything. Said there was a place to do teachings.

But then after many years it happened due to the kindness of the benefactor, Tony Steel, established Lotsawa Rinchen Zangpo translator program in Dharamsala. He said that “dhyani buddha” is not correct, there is no such thing in Sanskrit. He said that there is no dhyani buddha, so I don’t know where that came from. He said that it doesn’t exist in Sanskrit, we say five dhyani buddhas. All buddhas are embodied in five and in three types of buddhas. The vajra holy body, Vairochana, complete purity of the holy body appearing as a deity. The vajra holy speech Amitabha, complete purity of holy speech. The vajra holy mind Akshobhya, complete purity of holy mind appearing as a deity. So all the buddhas are embodied in the three, Vairochana, Amitabha, Akshobhya, then all the buddhas are embodied in one, Vajradhara.

Seems it may have one meaning, sentient beings who are in a type of ignorance, main delusion is ignorance, then Buddha Vairochana saves them, the sentient beings who have more ignorance. Then sentient beings who have more type attachment Amitabha, and sentient beings who have more type anger Akshobhya. The five, sentient beings who have more type jealousy, Amoghasiddhi. So one

mean of rig ngag is related to type of sentient beings, to purify those delusions. Kyabje Kirti Tsenshab Rinpoche explained as type of sentient beings with more attachment, anger, pride, etc., as kind of antidote pacifying those delusions.

There are sentient beings who achieve enlightenment in the essence of *rig*, the type, of Amitabha, sentient beings who achieve enlightenment in the type of Akshobhya, Ratnasambhava, Amoghasiddhi, in the type or race of Amoghasiddhi. In that type become enlightened, or sometimes translated “lineage.” Rig, in that type become enlightened, in that type. There is need to check, to analyze this.

Thinking of how the actual form of all buddhas arises in the aspect of the lama  
And mercifully guides me – reminds me of you, Lama.

These two verses are very good to remember whenever see or think of guru, whenever we see, hear, very good thing to remember.

Thinking of how you show the excellent unmistakable path to me,  
An unfortunate wretched being, abandoned by all the buddhas – reminds me of you, Lama.

Abandoned by all the buddhas, they could not guide me. This is because no karma, not because some qualities missing in the buddhas. Unfortunate wretched being because abandoned by all the buddhas because so hard to tame, so left by all the buddhas. Oneself, us, was left by all the buddhas. When you think of that, then lama is guiding you who all the buddhas were unable to guide, so difficult, so here the guru is something. Like you are dying, no food, no means of living, so in danger of dying, no one gave food and almost dying but then this person came along and gave food so you survived, gave food, job, money, so didn't die. You are like that almost dying because the buddhas abandoned you, and now this person came, gave food, job, money, so lama, all the buddhas abandoned this person, totally lost like a baby left in a hot desert place, like that, a baby left alone or in forest at night surrounded by tigers and dangerous animals, no way to escape. Someone in middle of danger, then someone came along with a light and saved and protected you, like a baby left in a hot desert, any time can be eaten by animals, then someone came along to carry you, give food and shelter, like this, is the lama, think that.

Here showing the unmistakable path, here one should remember, it has very deep meaning showing the unmistakable path, Lama Tsongkhapa's Refined Gold, teachings that unify sutra and tantra, what liberates you from samsara is by realizing the Prasangika school view, what Buddha Shakyamuni realized, what Nagarjuna, Padmasambhava, and Milarepa realized. Then Lama Tsongkhapa elaborated, made it most clear. Whereas many famous meditators in the past made mistake, Lama Tsongkhapa made so clear, then how to take three bodies into the path, in past not so clear but Lama Tsongkhapa made clear. Many teachings where there were misunderstanding Lama Tsongkhapa put effort to make clear, where meditators made mistakes. So one should feel so fortunate. It is very important to come to have some idea of what showing unmistakable path means.

Thinking of this excellent body, highly meaningful and difficult to obtain,  
And wishing to take its essence with unerring choice between gain and loss, happiness and suffering – reminds me of you, Lama.

You have to understand, also of course even in this life, happiness and suffering, gain and loss of this life, but especially refers to future lives. In all future lives want to be happy or suffer.

Happiness means ultimate happiness, liberation from samsaric sufferings. Then gain is peerless happiness of enlightenment and loss is while have the opportunity to achieve highest enlightenment one thinks working for sentient beings is too much and so take a lower path to achieve liberation only for oneself. Can also think loss is hell, gain is enlightenment. The other one is gain is enlightenment, and loss is lower nirvana. Good to think of this, in every second can choose between gain and loss, enlightenment and hell, samsara and nirvana, happiness and suffering. You can choose, you have this opportunity to choose to abandon suffering and gain peerless happiness of enlightenment in each second. You have this incredible unbelievable freedom, this choice, unerring choice, unbelievable freedom in every second, due to the kindness of guru. That have this incredible freedom to choose is by the kindness of the guru.

The prison of endless existences which is beginningless and can be endless if we don't actualize path to become free from that. Not only beginningless but on top of that becomes endless, continuously born and suffer.

Thinking of the plight of my pitiful old mothers, pervasive as space,  
Fallen amidst the fearful ocean of samsara and tormented there – reminds me of you, Lama.

Useful to remember the how the mother sentient beings of the six realms suffering, the sufferings of hell beings, hungry ghosts, animals, human beings, suras and asuras as described in lam-rim, how the kind mother sentient beings suffer. If think how only one suffering being of hell realm, human realm, hungry ghost realm, animal realm, and then how from beginningless rebirths has been suffering. If that sentient being does not get help to meet Dharma and actualize the path, then endless suffering. So even one sentient being suffering is unbearable, kind mother sentient being suffering is unbearable because have been suffering from beginningless rebirths. Sentient beings of six realms if do not get help, meet Dharma, actualize path will have to experience the suffering, general and specific sufferings of the six realms, it become most unbearable, even one sentient being. Think your kind mother, most unbearable, but there are numberless in each realm, your kind mothers have been suffering from beginningless rebirths and if do not get help to meet Dharma, to actualize the path, will suffer endlessly. If you don't get help to them. To remember this is very good.

Therefore, Lama, please bless me to generate in my mental continuum  
Effortless experience of the profound three principles of the path and the two stages.

From here it tells how you can help sentient beings. Of course, giving house, food, money, medicines do help but it only stops a very small suffering, hardly anything, just very small suffering, even give food, shelter, money, it hardly helps any suffering, just small problems. So what they need is to be totally liberated forever from suffering of pain, suffering of change, samsaric happiness, and pervasive compounding suffering, the aggregates under control of karma and delusions, the contaminated seed of delusions which is pervasive compounding suffering, then aggregates, the seed of delusions, the aggregates are contaminated of that, then compound suffering, they need to be liberated from that. So all the sufferings, suffering of pain, suffering of change, pervasive compounding suffering. So here telling how you should or how you can liberate sentient beings from the oceans of samsaric sufferings and bring them to liberation, and not only that, bring them to enlightenment. So it is showing here what to do. Requesting the effortless experience of the three principles of the path and profound two stages.

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Absorb all the gurus, numberless Buddhas, Dharmas, Sanghas absorb, then you become Chenrezig.

When you sprinkle the blessed water from the action vase, it is used to dispel interferers, spirit possession, Tara Chittamani, Heruka, Vajrayogini tantras sprinkle left side, father tantras Yamantaka, Guhyasamaja, same for Nyung Ne, sprinkle from right side, that was explained by Kirti Tsenshab Rinpoche, he did not explain to draw Tibetan letter chha, but Gomo Tulku in past life explained this.

In Tibetan called *tong wa gyu pe chang*, *tong wa* is something you have seen from the gurus, *gyu pa* is lineage, *chang* is practice. All ritual parts you cannot make up yourself, but follow the gurus, like upper and lower tantra collects of Lama Tsongkhapa traditions, the two tantric colleges, the upper tantra college does exactly as the original lama set out, no change, exactly mudras and rituals, also lower tantra colleges, also other monasteries those their own lama laid out, this guru, that guru, it is not that everyone follows the tantric colleges. Either from heart or each drop of water becomes numberless Hayagrivas. There are pictures in the shop, deity with horse on head and holding a particular stick. Either numberless transformed, either one transformed dispels many interferers beyond Atlantic Ocean, or many transformed. Every different offering, incense, light, food, has spirit abiding in it, different spirit abiding in different offerings, so if before you bless, purify in emptiness and generate in pure offering, don't dispel interferers they occupy your mind and cause obstacles. For example, when offer flowers if do not dispel interferers first there are many spirits, I don't remember the name, abide in your mind and cause strong attachment to arise and your mind and life become totally uncontrolled, cannot practice Dharma, cannot succeed your meditation, danger to fall into immorality, unable to succeed your meditation, interfere to practice Dharma. The light subuchika, if do not dispel interferers those spirit possessions abide in your mind and whenever you begin practice, listen to teachings, listen to Dharma, when do prayers, you fall asleep due to the spirit subuchigpa. It is explained in the book produced by FPMT international office why need to dispel interferers, spirit names mentioned there. This is why when offer have to sprinkle water and dispel interferers first, otherwise spirits occupy your mind.

For food, *shel tse*, if do not sprinkle water and eliminate spirit possessions, then in food there is a spirit that occupies practitioner's mind and makes to laugh without any reason. Sometimes we see person who for no reason is constantly laughing, all the time laughing. Of course, in the West laughing is very important, so maybe that spirit is maybe doing according to Western culture. Constantly laugh without particular situation. Many spirits abide in the different offerings, that is the reason why in Nepal, Swayambunath, Bouddinath, the Nepalese women who sell butter lamps outside the stupa on table, also have vase, if the person did not do then they sprinkle water from the vase. Not sure exactly know why this has to be done, but they do it usually with water, blessed or not, from small vase as blessing. But is not blessing, it is done to dispel spirits from the offerings beyond the world, Atlantic Ocean. According to Geshe Lama Konchog better not to offer if you don't do that. The spirits occupy your mind and cause delusions to arise and interfere with Dharma practice and attainment of realizations. still collect merit having made offering to Buddha, Dharma, Sangha even though spirits occupy your mind, immeasurable merits. It is not just a Tibetan tradition that someone made up to do something interesting with the hands. There is a very important reason involved.

## 1. The Ultimate Deity

Then meditation on emptiness, generate oneself as Chenrezig.

I was thinking that here meditating on the absolute deity, there are different techniques for meditation on emptiness, different quotations, this is one extremely important meditation. Maybe not at this time, but usually not very long, essential, some quotations, the idea, not only in Chenrezig sadhana but by knowing this also know different techniques every day how to meditate on emptiness, get idea about that, by using different techniques, short teachings, one day can meditate using one technique, another day another technique, all are to understand emptiness, but can use different teachings or quotations to get the blessings from Buddha's teachings, Lama Tsongkhapa, that is the idea. Not getting involved in something, not clear, and then mess, something short, clear, not messy. Then you also know how to guide, not only for your own practice, but when you guide Nyung Ne and so forth how to meditate on emptiness using different techniques, meditations, that can be useful. Hopefully like that. If you meditated on emptiness or gave teachings, can add the different techniques so can be useful for yourself and for others.

The natures of myself, the deity to be meditated upon, and all phenomena are in essence of one taste in emptiness.

After you have the visualization, first concentrate on it for a little while. Then slowly think how it appears to you. How does Chenrezig appear to you?

The essence, *nang la rang zhin me pa*, here how you meditate yourself as the deity Chenrezig. Starts with your wisdom seeing emptiness, starts with seeing yourself as empty. There is no such think as that real I that appeared before. there is no deity, there is no yourself, no Chenrezig. The wisdom takes the aspect, form of white light which is labeled Chenrezig, the shape is labeled Chenrezig, conventional form. The aspect is the holy body, but it appears to you as existing from its own side, independent, not merely labeled by mind. It appears like that. This is a total hallucination, total hallucination. There is no such thing in reality. Totally non-existent in reality. This is exactly like dream, This is exactly like dream, This is exactly like dream. Appears as truly existent, not merely labeled by mind, appears like that, but is total hallucination, totally false, there is no such thing. Like as if in a dream you become Chenrezig, 1000 Arm Chenrezig. It is like that. This is exactly like dream, it appears to be a real one, existing from its own side, independent, but it is a complete hallucination, there is no such thing, it is non-truly existent. Just focus on that, the meaning of non-truly existent.

Especially Buddha's holy mind, omniscience, there is no inherent existence, Buddha sees merely labeled by mind, existing in mere name, merely labeled by mind but not truly existent, does not have independent existence. Think how it appears to Buddha. The one before is how it appears to arya bodhisattvas, as truly existent, like dream. Appears real, truly existent, but not true. That part is total nonsense. You can think in the buddha way. We have hallucination of true existence, Chenrezig's holy body is exactly like a dream. Not true, appearing real, independent, but not true. That same mind focusing on the aspect of the deity's holy body, not inherently existent nature. While the mind is seeing that, at the same time focusing on the deity's holy body. The aspect of deity's holy body, while seeing, it does not have true existence, it does not have inherently existent nature. At the same time the mind seeing deity's aspect sees no inherent nature. So while method, wisdom seeing. This is wisdom of non-dual clarity and profundity according to the lower tantra. With one mind, one wisdom practicing together method and wisdom, aspect of deity's holy body and lacking inherent existence, this brings you to enlightenment, ceases the defilements, gross and subtle, so this is called vajrayana. Vajra, the one mind is inseparable wisdom and method, profundity and clarity, and vehicle, that which brings you to enlightenment, so vajrayana.

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Visualize offering Dharma chakra like the one on the table. Sometimes golden, 1000 spoked Dharma chakra, but just to give an idea.

Even if one recites only a few malas still it is most important to recite with the purest motivation, bodhichitta. Which is the only purpose, meaning, of my life is to free numberless beings from oceans of samsaric sufferings and bring to enlightenment. Free numberless hell beings from oceans of samsaric sufferings and bring to enlightenment, free numberless hungry ghosts from oceans of samsaric sufferings and bring to enlightenment, free numberless animals from oceans of samsaric sufferings and bring to enlightenment, free numberless human beings from oceans of samsaric sufferings and bring to enlightenment, free numberless suras and asuras from oceans of samsaric sufferings and enlightenment, therefore must achieve enlightenment by actualizing bodhichitta. Chant mantra for that.

Dedicate for all His Holiness the Dalai Lama's wishes to be fulfilled, to immediately change the minds of leaders of mainland Chinese and give total freedom to Tibetans and make the Buddha Dharma flourish in Tibet, even more buddhas and bodhisattvas than before, all the people of China to have freedom to practice the Dharma and Dharma shines like sun, Buddhism to spread and develop in all directions, dangers of fire, water, air, earth to be stopped, wars, fighting, quarreling to be stopped, bodhichitta to be generated in the heart, success of all projects of FPMT, in particular Maitreya Statue to be actualized, then pray for family members and friends who have died.

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While appearances, sounds, and the one that is knowing being deity, mantra, and dharmakaya manifests the acts of the holy body in transcendental wisdom...

So you should get the Tibetan and the English. I will chant the Tibetan. To chant very slowly, for the mind to continue the flow of the practice, the pure appearance, pure view, and pure mind.

When you play the cymbals, so people get some idea, it is very important when you play the cymbals or drum, must remember that you are making offering, otherwise if you do not think it is offering, it does not become music offering, so every time need to remember. Person who is playing cymbals, drum, conch shell should think is making offering otherwise it does not become Dharma. Then also as many as possible, 10 benefits of offerings, at end liberation and enlightenment because making offerings to Buddha, Dharma, Sangha, when make offerings to guru always becomes cause to achieve liberation and enlightenment, when make music, gong, bell, or whatever, even if you do not have music, one idea is even though one person is playing, even if you yourself are not playing, you should imagine making offerings. Not only those making offerings, but all the rest of the people should offer the sounds to guru Chenrezig and the merit field. Person making music should think he is making offering in order to collect extensive merit, in order to be able to liberate numberless beings and lead them to enlightenment. Other people who are not playing music should still make offering of sound.

Guru Chenrezig, merit field, numberless buddhas, statues, stupas, in ten directions, every time play music offer to every single statue, stupa, scripture that exists anywhere, even in shops, as in this way collect numberless merits. This is just to give you an idea.

There are different ways of making music according to different traditions and monasteries. The tantric college does something like this, different way of holding. You play like this three times, then go quicker, quicker, I will play one more time. You never separate away from that. Last one after finish, three times. When you finish the last very auspicious, last music, do like that three times. It is like that. The very last one, so finish like that, then again faster, faster, then again three,

then faster, faster a second time, then three like this, then go around, then three, for auspiciousness the last. But while playing, meditate that you are making offering to Guru Chenrezig, buddhas, bodhisattvas, statues, stupas, and so forth, so with one music collect so many times numberless causes of enlightenment, liberation from samsara, happiness of future times, so many times, not just one time with that meditation. These are different ways to collect extensive merit, gongs, any music, thin, thin ones, conch shells, some people play but others can also offer the sound.

Here is a prayer wheel, when chanting OM MANI PADME HUM you can turn prayer wheel at the same time, if you have one more arm you can also drink coffee!