

10 May 2009, AM, second session of sadhana

So here, the meaning of this

SANG GYÄ THAM CHÄ DÜ PÄI KU

**Holy bodies encompassing all buddhas,**

DOR JE DZIN PÄI NGO WO NYI

**The very essence of the vajra holder,**

KÖN CHHOG SUM GYI TSA WA TE

**The root of the three Rare and Supreme Ones:**

LA MA NAM LA CHHAG TSHÄL LO

**I prostrate to the gurus.**

Is that the merit field, guru Chenrezig, and all the rest, they benefit you, the way they guide you, this means the way they guide you is with dharmakaya. Ringing the bell means they guide you with sambhogakaya, lotus turning mudra means they guide you with nirmanakaya.

“Guide” does not mean bringing you to the snow mountains or somewhere, trekking in the Himalaya mountains, Mount Everest, mountains in Italy or France, it is not like that. Guide means out of the suffering of samsara. The cessation of oceans of samsaric sufferings and the cause, karma and delusion, ultimate happiness that is cessation of the cause, karma and delusions, which is not outside but is in the mind, bring us to that. Also, cessation of subtle defilements.

Here in Dharma “guide” means that. It is not the tourist guide. They are not tourist guides! Also the guide is not that you bring there for a few days with a camera and all that, with backpacks, cameras, whatever, all the traveling equipment, stay there few days and come back to samsara, it is not that. It is forever free from oceans of samsaric sufferings and causes, karma and delusions, all the negative imprints.

There is no coming back from enlightenment. However, the merit field the very heart is the guru, that is the main thing, bring you to enlightenment, so there is no coming back, there is no staying there for a few days and coming back when you feel lonely to samsara. Just joking. It is eternal.

The mudra, this mudra, the third is lotus turning has a very profound meaning in terms of how the merit field guides you, liberates you from oceans of samsaric sufferings. Every single suffering of hell beings, hungry ghosts, animals, the cause, karma and delusions, and liberating and ceasing even the subtle delusions that project subtle dual appearance.

This is just my own interpretation how the merit field guides you and you attain the three kayas, and it is also how you guide sentient beings, the numberless sentient beings in each realm, liberate them from oceans of samsaric sufferings and cause, karma and delusions, and liberate even from subtle defilements and bring to enlightenment, guide to dharmakaya, sambhogakaya, and nirmanakaya. That is my own interpretation.

After understanding how merit field guides you, that is how you will guide sentient beings. It does not mean that all the way through remember this meaning, but it is good to think of the qualities of the guru and deity and concentrate on that, but remember this at the beginning when doing the

mudras as has extremely profound meaning. Then for the rest meditate on meaning of prayer and remember qualities of guru and deity.

So precisely here, make sure the motivation for reciting each syllable or each mantra is recited in most beneficial way, that it becomes Dharma, not only becomes Dharma, but becomes most beneficial.

The first thing is that it is originator of peace and happiness for all sentient beings, that the source of refuge His Holiness the Dalai Lama has stable life, all his holy wishes to be fulfilled immediately, that the top controlling leaders of mainland China able to realize that His Holiness the Dalai Lama is the embodiment of compassion and do exactly according to his holy wishes. Invite His Holiness the Dalai Lama to China and all the billions of people can see his face, enjoy his teachings like sun shining, unbelievable flourishing of Buddha Dharma in China, and also at same time total freedom of truth for Tibet be actualized, Buddha Dharma in Tibet flourishes, happened more than before when Tibet was free, the highly attained, those who actualized path, buddhas and bodhisattvas, happen more, so Buddha Dharma flourishes in 10 directions and all sentient beings have opportunity to meet it and become liberated from oceans of samsaric sufferings and achieve enlightenment.

It is not just meet Dharma, the point is for them to have opportunity to become free from the prison of samsara bound by karma and delusions and like His Holiness the Dalai Lama, attain full enlightenment. The rest of the world to pacify war, famine, disease, torture, sickness economic problems, danger of earth, water, air, earthquake and no one experience these problems forever, actualize bodhichitta and have peace and happiness, then oneself to achieve whole path to enlightenment from guru devotion up to enlightenment and especially the foundation bodhichitta, also clear light according to highest yoga tantra, in this very lifetime without delaying even for a second. Last one success of all FPMT projects, to be most beneficial for sentient beings, those actualized and those not yet started to be able to cause all sentient beings to attain enlightenment as quick as possible. If someone has family member or friend who died, then dedicate for them, that they be free from suffering of lower realms. Think of these people.

## OM MANI PADME HUM

Just to mention here the visualization, beams are emitted from the mantras, fill your whole body, totally. Strong white light, the whole body totally filled with that. Then all the defilements and negative karmas accumulated since beginningless rebirths totally gone like switching on a light in a dark room, the darkness does not go outside, becomes non-existent. Unimaginable multitudes of deities go out to the sentient beings, the hell beings, Chenrezig to every hell being, hungry ghost, animal, human being, sura and asura, to each and every sentient being, nectar flows down from his heart, instantly purifying them, their defilements and negative karmas. Of course, can spend some time on that while chanting the mantra, then they all become enlightened. Then all the Chenrezigs absorb back to your heart.

Also, can think that the visualization of mantra can do many types of visualizations, also tong-len taking all sufferings and causes and giving away all happiness, possessions, body, to the numberless sentient beings of all the realms and bringing them to enlightenment. Can do many types of visualizations but this is the foundation. Numberless Chenrezigs emitted and absorb back. From 10 directions all the buddhas in the form of Chenrezig, you receive all their qualities in the form of beams, white beams, that absorb at your heart. You receive the qualities of realization from guru devotion up to enlightenment, you can meditate on that.

Little bit of time spend purifying sentient beings and other time receive blessings from the 10 direction buddhas, visualize them as Chenrezig, the buddhas and bodhisattvas visualize as Chenrezig, beams emitted from their heart to your heart, then receive all the qualities from guru devotion up to enlightenment, especially bodhichitta. So you can meditate like that. Most of the time can spend on that while chanting OM MANI PADME HUM, whole path to enlightenment, especially bodhichitta to actualize in your heart. Of course, you having realization of path to enlightenment the next realization you are looking for, you are receiving that, but in general from guru devotion up to enlightenment especially bodhichitta actualize in your heart, chant mantra. Depending on your interest, the different realizations. Whether receiving guru devotion and so forth, your choice.

Is there the Chenrezig prayer? I'm not sure. The great compassionate Songtsen Gampo, the Dharma king who spread Dharma in Tibet, is it there?

See Prayer of Chenrezig, loose sheet of paper.

I will give the lung of this. I received it from His Holiness the Dalai Lama in the room that is his office in the palace. It was composed by the Dharma king of Tibet Songtsen Gampo who was the embodiment of Chenrezig.

Songtsen Gampo is the one from whom the 16 guidelines used by Essential Education came, he composed them. I was thinking to make a solid plan, otherwise not clear. So how to make the life not giving harm to sentient beings, to the world, country, family, oneself and give happiness to sentient beings, to the world, people of the country, area, and family, neighbors, and very last, to ourselves, all the happiness, need a clear plan so the idea came to use Songtsen Gampo's Dharma rule that he made for the Tibetan people, benefiting the mind.

Dharma rule means aimed to benefit the mind. From the mind samsara comes, liberation comes, positive mind liberation, negative mind hell, from purest positive mind enlightenment comes. Even day to day, moment to moment, life unhappiness comes from wrong way of thinking, happiness comes from right, positive way of thinking, each moment thinking in positive way, then happiness comes. So many rules, but like in monastery all are Dharma rules aimed at benefiting the mind, not that one person want to control and so makes rules for other people, so you gain power, not like that.

The basis is to make rule to pacify or disciple, to protect people from engaging in negative karma, from arising delusions, to get habituated to the causes of suffering, protecting them from the causes of suffering, to pacify those and create all the necessary conditions to protect samaya vows, protect morality. For this made rule, to protect away from obstacles, protect morality. From pure morality comes concentration, calm abiding, and then from that comes exalted path, wisdom directly ceasing the disturbing thought obscurations, with bodhichitta ceasing the subtle defilements and so achieve full enlightenment.

So request this from His Holiness the Dalai Lama when I went to see him before, so he gave me the oral transmission. The purpose of my life is to benefit sentient beings, to free them from oceans of samsaric sufferings, numberless hell beings, hungry ghosts, animals, human beings, suras and asuras, and bring them to enlightenment. That depends on actualizing bodhichitta. The root of the path to enlightenment is great compassion, to actualize that. For that I need to receive blessings from the special deity of compassion and for this I will receive the oral transmission of this special prayer (Prayer of Chenrezig, the Compassionate Buddha).

There is chanting for this, Kopan or Solo Khumbu, not difficult to chant.

The arms absorb to one face two arm Chenrezig, and develop divine pride of being that. There is one thing, this is actually Nyingma. What I mean, not the practice is Nyingma. It is in all four traditions, it is practice of tantra, they recite this at the end when offer pujas. Of course, when they end the session, they recite this, not only retreat but also pujas and so forth. This is very good to remind the meditation practice when break time from session, it is very good. I haven't translated it yet. I didn't write it down. It is a wonderful practice.

In Solo Khumbu, whenever the monks, at the end when they break, they recite this to remind them that the mind should always be in the yoga practice. First I mentioned .....

Nang tab rig sum

Three. Actually when we do normal retreat, deity retreat, tantra practice, this is the basic practice. You stop the impure appearance, how things appear, yourself ordinary person, whatever appears is ordinary, actions and so forth, stop this. Yourself deity, place is mandala, animals, insects, and people are deities.

*Nang* means appearance. Yourself, the place, sentient beings in the place, place into mandala, sentient beings into deities.

*Dra* is sound, *rig* is your mind.

How do you translate rig?

Student: primary mind.

That means the very first mind?

Awareness that is not a mental factor.

You mean main mind (tso sem) and mental factors (sem jung)? If not mental factor then it is a principal consciousness. You can say awareness (for *rig*). How do you translate nam she? Is there a translator here?

Dondrub: He is in Germany.

Rinpoche: He is in jail?

Cognition, anyway, awareness.

Rig, knower, so knower is the mind. Knower is the mind. The person is knower or not? If is, then have to say person is knower of knower, knower who has knower. It becomes like that.

I saw in Jeffrey Hopkins book, dictionary not yet published. I saw rigpa knower, but if translate as knower, then that knower is actual name of person who has the rigpa, singer, doer, practitioner, knower, like that. Knower means the person, for the mind that which is knowing is rigpa. If say knower it is the name of the person, so I from my point of view it is not correct. Then the discussion arises what do you call the person? Knoower. I am joking! That difficulty arises. Need to think well. I just had that thought.

Nang dra rig, dra is sound, that which you hear with your ears. Rig that which is knowing, that which is knowing is the mind itself, so now, the three. Yourself, place, people, whatever you see,

animals, birds, dogs, cats, lha nab chu, lha is deity, here Chenrezig so see everything as Chenrezig, yourself, the animals, pure appearance.

The second one, sound appears to your senses, ngag mantra, whatever sound you hear is mantra. OM MANI PADME HUM the mantra of the deity. Then third, that which is knowing, the third, chu ku, dharmakaya, whatever thought arise, whether attachment, anger, any delusion, any superstitious thought rises in Chenrezig's mind, pride, ignorance, whatever thought arises look at it as dharmakaya. This is not Nyingma, this is fundamental practice of tantra in all the four traditions. Whatever thought arises look at it as dharmakaya. It is not saying it is dharmakaya, not saying that, but look at it as dharmakaya. You look at it as pure, as dharmakaya, whatever thought arises, dharmakaya. That is one solution when the delusion arises, that is one powerful antidote like atomic bomb to instantly transform or stop the cause of samsara, the delusion, strong attachment, anger, ignorance, whatever thought arises, look at it as dharmakaya, the deity's holy mind, Chenrezig's holy mind, so it stops and mind becomes very healthy, positive.

This does not mean that you do this meditation only while sitting, also while walking, during break time. So that is why they recite it at the end just before getting up. Dharmakaya, whatever thought arises look at it as dharmakaya, wonderful, deity, Chenrezig's holy mind. So this means constantly not separated away from pure appearance, pure thought and pure appearance, not separated away from Chenrezig all the time.

During session time and break time practice Chenrezig. Chenrezig's holy body, speech, mantra, thought, holy mind, everything is utilized in the path to quickly achieve enlightenment. So a wonderful practice. When you do this meditation then object what appears to you is pure. When it is ordinary, when you do not practice pure appearance, what you project and what appears is ordinary and all delusions and negative thoughts arise and constantly create negative karma which leaves negative imprint on the mind, like taking a picture, negative, imprint, print on roll, the form on the picture, so here the imprint left on the mind is pure. That which is causes to actually achieve Chenrezig's holy body, speech, mind, dharmakaya, from these positive imprints. Every day, every moment, it becomes unbelievable protection to your life. No negative emotion thought arises because you change all the appearances into pure, so impure thought does not arise, only pure thought arises, pure appearance then thought is pure.

Nang means "while", whatever appears, when hear sound, the mind knowing, while being the deity, mantra, dharmakaya. My guess is that the holy body of Chenrezig, transcendental wisdom, everything what you see, infinite, everything that appears is either manifestation of holy body or the wisdom, dharmakaya. Whatever appears is holy body, hearing mantra, whatever thought arises is dharmakaya, so basically it is all manifestation of holy mind, transcendental wisdom, can say like that.

Not very sure about the last part. May it become one taste in the drop of the holy mind. The expression tige, usually means drop, but here could be the very heart, the essence, of the holy mind, so become one taste with very heart of holy mind. Inseparable from the practice of the great profound secret yoga, that is what it says.

So it means, when you do this practice, your own body, others' body, Chenrezig holy body, any sound, mantra, whatever thought arises, dharmakaya, so everything is manifestation of holy mind, transcendental wisdom, dharmakaya, Chenrezig dharmakaya. Everything is manifestation of that. Everything is one taste in the very heart of the holy mind, very point of the holy mind. Becomes inseparable from practice of great profound secret yoga. Basically becomes one taste with the point, the very point of the holy mind. So here everything is a manifestation of dharmakaya, Chenrezig

holy mind. Your body is also that, mantra is that, all thoughts that arise is that, so it becomes one taste with the very point of the holy mind.

This is called *kye so sum kyi nel jor*, yoga of the three transformations or utilizations. Whatever appears is Chenrezig holy body, place is mandala, sentient beings are Chenrezig. Sound is mantra. Pure holy body of Chenrezig, sound is pure mantra, whatever is pure, Chenrezig holy mind. So transform into quick path to enlightenment that which collects inconceivable merits in every second that meditate that, unbelievable purification, powerful purification. *Kye so sum kyi nel jor* is very common in all four tantras, kriya, charya, yoga, highest yoga.

The reason why I explain this is to do like in Solo Khumbu because it reminds you to practise and reminds others what to practise. Of course, even if unable to do this all the time but still try. It does not mean non-stop, constantly, that only happens when you are well trained in the generation stage. The definition of having realization of generation stage does not mean all the time have pure appearance, but when you want instantly to see yourself as the deity and all the people as deity and place as mandala. Whenever you want, realization of generation stage is like that.

That is very profound. Then you have pee-pee break, you can have many other breaks. Thank you.