GUHYASAMAJA TANTRA

Commentary by H.E. Zong Rinpoche

The practice of Guhyasamaja part of Guhyasamaja is such a vast and profound subject, so it cannot be dealt with in a very short period. If to go through the stage of generation and completion, usually it takes at least a month. Also, usually when a teaching is given then it must be based on certain commentaries, reliable commentary of the practice and so reading the words of the commentary and explaining the meaning of it altogether takes a very long time. So Je Rinpoche today, instead of going through such commentaries about those two stages of practice, he will give the explanation of how to practice the sadhana, how to practice the meditation, the actual meditation sadhana, concerning Guhyasamaja. So actually the practice of sadhana is the very essence of what is called the stage of generation. After completing this explanation of the sadhana, then Je Rinpoche will explain a summary of the stage of completion.

So first we need to know that a person who is going to practice the stage of generation of the tantra, what sort of qualities should that person have. What sort of preparations that person must undergo, such as the place of the meditation, the actual practice of the meditation and the preparation of, the personal preparation from his own side. So what sort of person has the right or is fit to practice the stage of generation is, it must be someone who has received the proper initiation. Without receiving the proper initiation, let alone to enter into the practice of tantra, even that person has no right whatsoever even to hear some words of the tantra. So to teach the tantra to the unrightful disciple or a person is a great downfall, to the teacher himself. So without receiving the proper initiation, then try to learn about the practice and also try to put into practice the meditations and so on is completely wrong and does not give any favorable result or fruit and it can have certain heavy consequences. So without initiation if someone teaches tantra, both the teacher and the student will fall into the great suffering of hell realm. So there are many quotations from various great masters and Guru Vajradhara himself. For example -- but all those quotations will take time and will be difficult to translate. However, one line says "A person out of ignorance and great pride engaged into the practice of tantra takes the tantra, both the master and the disciple will certainly, without any doubt, will fall into the hell very speedily." So a proper practitioner

must first receive the initiation, the necessary initiation, not only receiving the initiation, but observe the precepts, the pledges of the initiation. So if a person does not observe the samayas or the pledges of the tantra, although how hard he works, strives in the practice of the meditation, one will never achieve the siddhi or the accomplishment. So it says in the tantra, "One who has not entered into the mandala and who has given up the samayas and who is ignorant about the actual, the ultimate meaning of the practice will never achieve any siddhi." So on the basis of receiving initiation and also in general a practitioner of tantra must be endowed with these natural qualities of intelligence, power of intelligence, and very strong or firm devotion and one who can keep the secrecy. Although somebody has great power of intelligence, somebody is very intelligent, if the proper faith and devotion is lacking, then again one can, it is an obstacle to obtain the fruit, the result. Although someone does not have a very great intelligence, if somebody has a really deep faith and devotion, that person still has more chance to accomplish the goal. In general there are three divisions of the faith, three types of the faith; faith that is called the "clear faith", "desiring faith" and the faith of "confidence of belief". So out of those three, the kind of faith which is very important here, very necessary here is what is called the "clear faith".

So a practitioner of the tantra must be able to keep the secrecy of the tantra. So therefore, even if one practices a little bit immediately to make a big showoff of that, is completely contradictory to the practice of tantras. Therefore, except for a few very reliable other practitioners one should keep ones practice secret. Even one should not make it public that what sort of deities one has. When the great master translator who is Ralousawa was a great siddha of Tibet, when he went to Nepal to receive the lineage or the teachings of Yamantaka, at that time that guru, that Nepalese guru, was giving lots of teachings to his disciples, teachings of various fields, various kinds, but he was never teaching any Yamantaka, any practice of Yamantaka, even not uttering the word, the name of Yamantaka. So the name of that master was Divancharochita or also sometimes is known an Lama Baro. So when the great translator went to him to receive the teachings, he was never uttering even the name of Yamantaka and when he was living with his Master then he saw the master was going every night somewhere. So he was curious about this and one night he decided to follow. The place of this great master can be visited in Nepal. There is a cave then there is a long passage underground. Very few people go in there. Some people are successful to get to the end of the passage, by tying themselves with a rope and a string. Je Rinpoche has visited the place, but he didn't go right in the end because there are many, it is dark and many places where one can fall and there are certain dangers like that. So then when the translator followed the master and the master was

going to a cave and then he was alone reciting the Yamantaka sadhana and mantras and practicing meditation. So he followed very quietly and sat somewhere in the coroner listening, and listened to the lama. He thought that, he came back before the guru so he thought that he could break some secrecy and he thought that his guru wouldn't have known. But then of course, guru was clairvoyant and the next morning he scolded the translator, "Why were you behaving like a sneaking dog last night?" So then he had to admit it and he said "I was very eager to know what the secret practice of my guru is and with this hope to know a little bit of it, he followed". Then the lama asked him "What have you learned?" He of course couldn't give a complete report, but he has learned, has heard only a few words of the tantra, so he said those few words, repeated those few words, then insist the guru to give him that particular teaching. He insisted and insisted for a very long time, very strongly until he has received the complete lineage of the transmission of this particular tantra - then he returned to Tibet and became a very great siddha and became the most outstanding siddha Tibet ever had.

If someone has very strong faith and devotion in the tantra, and even if one is unable to practice all the complex stage of generation, even with certain more simple practice of the tantric meditation, one has still the possibility to obtain some accomplishments or some siddhis. If someone has a deep faith in the guru and in the deity and in the practice itself, then even if he didn't have very great intelligence and wisdom, but gradually that person will be guided by the deity and gradually one will accomplish all the siddhis. So once there was an old mother in India who was very devoted but she was unable to practice all the complex practices of meditation, but she was very devoted and she had a great desire to recite some mantra of a deity. So she had been given this mantra of goddess Tundale so the recitation, the actual recitation of the mantra is something like OM CHURI CHURI CHURNDALI SWA HA, but she was so ignorant that the didn't learn it correctly and she had been reciting always OM BULLY BULLY BULLY SWA HA. So she was spending her time reciting this wrong mantra and she had a son who was a novice somewhere in a monastery, then once there was a great famine in their country and the greatest starvation and so on, so the son was very worried about his mother and he went to see her. When the son saw his mother, his mother was not only living but she was looking very healthy, very radiant, looking much more powerful than she had ever been. So the son asked, "There is a starvation throughout the country and I was worried that maybe you were already dead and you are still living and very healthy, so what have you been eating all this time?" And she has answered "I have been cooking the stones, eating these cooked stones and drinking the melted stone." And the son asked "what sort of magic have you learned to cook the stones and melt the

stones". She said, "I have no other method than my mantra which is OM BULLY BULLY BULLY." Then the son said "This mantra is completely wrong, the proper mantra is OM CHURI CHURI CHURNDALI SWA HA and so on he taught her the right mantra. Then she started reciting the right mantra and then with that she was doing her normal cooking with the stones and it didn't work, the stones were not melting, not cooking and when she used her own original mantra the wrong mantra, then it was again functioning. So because she had great faith and belief in what she had been practicing, so therefore, there are like that, there are in general there are many people who have gained certain powers by reciting certain mantras with great belief and faith in it.

So once there was in Tibet a person who was going, traveling from village to village and doing some prayers for the people, reciting sutras and so on. So that person thought that he should learn some mantra, some effective mantra, so that which he can blow at the people, some sick people, like that so that he can show some powers of that kind. So he went to lama to receive such a mantra. This person's face was all full of smallpox marks, nose and everything. His nose was somewhat similar to the, there is a kind of mala which is called a bead which is called "rudraksha" which is something very rough with many sort of holes in it. It was something like that. So that lama taught him, out of sort of joking, that he should recite this prayer: the first line is "The mouth and the nose are like rudraksha, rudraksha is this bead". And he was very innocent, very innocent faithful person, so he really took it seriously, so he started reciting "The mouth and nose is like rudraksha, the mouth and nose is like rudraksha", he was reciting a lot of them. So with that mantra he has attained certain powers, siddhis, what he was seeking and afterwards they went there were some sick people and somebody had some trouble on the skin, or anything like this, when this person recited this line, and blow on it, then it was effective, very effective. So when people are suffering from smallpox, sometimes they get very serious, gets also into the throat or into the eyes and so when he was blowing, when blowing on the eyes and neck, on the eye, then it clears away the pox and then also when someone had inside trouble, then he blows on the water and when they drink that water and it clears away everything. So thus, he became very famous.

Once there was a Rinpoche who had been affected by smallpox and so had affected in his throat inside. So the attendants of the Rinpoche invited this person. So then he came and started reciting this crazy mantra and then that Rinpoche was laughing and laughing, he had to laugh and couldn't control his laugh, he laughed so much, so strongly, too strongly that it completely cleared away this thing in his throat and without even blowing or anything, was fully recovered. So that story that Rinpoche just told was actually

happened when Rinpoche was young and when he was studying at that time, was still living. Now there is another person who again, again there was a person who went to ask for some instructions, some mantras, to lama, but that lama was very busy in a really, in some very busy work, and so he was disturbed and said "Go away", and made a gesture like this to send him away, and said "Marelisa". So that person thought, has taken Marelisa as the mantra that he has received and that as some kind of gesture, this sending away gesture he took as some special gesture, mudra. So he started practicing this gesture and mantra and went back to his own house and recited very many times. Then through this very intensive practice of Marelisa then he attained some powers. Later when some sick people come to him and he said Marelisa it works, it cures. So even someone who is not practicing some very advanced practice of tantra, even for some power in this lifetime, one who practices some kind of mantras like that, if one does it with very strong faith and belief in it, they accomplish it, they accomplish that kind of power. So that is the reason why in the practice of tantra in general, the faith is very important. If there are both intelligence and the faith, both are combined and present, that is the best. If two are not possible then the faith is more important. So therefore when we practice the tantra then it is very indispensable to have a strong faith and constance in one's guru, the disciples and the guru and the deity and the actual method. In addition to that, if somebody has a great power of intelligence then one has the possibility to learn and to practice all the vast and profound methods of the tantra. Even if such a wisdom or intelligence is lacking at the present, if one does it sincerely and seriously the practice what one can, then eventually then one will accomplish the result in this life and even continue to progress in the future. So therefore, these conditions must be present to receive a complete initiation and also to, in keeping all the precepts and samayas we have received during the initiation and then have the intelligence and faith. So even if one is incapable of practicing the extensive practice of tantra, but if one for the sake of helping someone to rescue someone from suffering and so on, if someone recites or gives the mantra of a certain deity like Tara and then for such a practice of mantra, what is very indispensable, what is very necessary is to have a very firm refuge, refuge in the Triple Gem. That is very important foundation. If someone wants to go further and practice, engage in some more somewhat higher practice of the tantra, and like it pertained to the actual practice of retreat of the deity and so on, then an indispensable basis we must have is generation of Bodhichitta. If one's practice is sustained by generation of Bodhichitta, then even if one hasn't the power of samadhis and high samadhis and so on, then it would, this generation of the proper motivation would help one's practice to, channel ones practice in the right direction and to accomplish the result. Concerning the development of Bodhichitta, Je Rinpoche has also given the past few days some brief teaching on it and some of you already have some understanding

of it. So therefore, to put that into practice, the generation of Bodhichitta is most essential practice now. If one can meditate on the development of Bodhichitta, that is like the, that is very most beneficial, most effective and beneficial. It is like the life of the path of the Great Vehicle. If the actual Bodhichitta is developed in us then even a very simple act of virtue will become a very effective cause for attaining enlightenment. So even if one, even if the actual Bodhichitta, the proper Bodhichitta has not developed in us but if one trains one's mind in that direction and develops the motivation in our mind of that kind, then since it is a motivation dedicated for the benefit of all sentient beings, then even if one makes a slight mistake in way of developing it, it still has a very great result. For example, if one sees someone, somebody else suffering from certain problem like headache, very severe headache, and by seeing that other person in that suffering, that condition, if one generates a very sincere wish to free that person from that sickness, from that pain and sort of start to look for some medicine and so on, already that motivation, that sort of sincere wish and motivation, it has a very great value and very great merit. So even the wish to liberate or free just one sentient being from just one type of suffering like that, has such a great benefit and is a great accumulation of merit. Then there is no question, there is needless to say how powerful and how meritorious it is to generate the wish to liberate all sentient beings, infinite sentient beings, without exception, to liberate from all sufferings and their cause and to establish them in happiness. So this is taught with this example of the sick person by the Bodhisattva Shantideva and Bodhisattva Shavitara.

So in order to receive the proper initiation of the tantra first one must have the development of the Bodhichitta. So therefore, a practitioner of the tantra should have these qualities, or these preparations, within oneself and then on the basis of these preparations then one should first practice the stage of generation and then the completion. There was a view in the past which asserts that the stage of completion is necessary to attain full enlightenment and the stage of generation is for attaining common siddhis, ordinary siddhis.

So this is in a way true because without developing the stage of completion there is no way to attain enlightenment and through the practice of the stage of generation then one can obtain these common siddhis like the 8 ordinary siddhis. Then even before the stage of generation, before practice the actual stage of generation, already if someone has the right preparation then going through, completing the retreat of the deity and through the practice of meditation deity with the retreat, one will gain the right or the power to engage in various activities in relation with the deity. But actually without going through the stage of generation there is no way to attain enlightenment, just merely by stage of completion, and the

stage of completion cannot really properly develop without the basis of the first stage. Although there were such views which said that the stage of generation is unimportant, it is not necessary, one can just concentration on the state of completion and attain enlightenment. But that view, such a view, was existing in Tibet in the past, but that was proved to be wrong and so the great masters have refuted this wrong view. So there are all the scripture sources agree on the point that for example to go upstairs one is fully dependent or relies on or dependent on climbing the steps, so one must walk over the stairs and then get on top. So it is, there are many scripture sources, there are tantras taught by Buddha as well as other great commentaries of great siddhas and pundits like Nagarjuna and so on. So they all say that to attain the enlightenment then one has to go through these stages, the stage of generation and completion, like the steps of the ladder or stair. So Rinpoche thinks that is sufficient concerning, explanation concerning the preparation into the meditation and actual practice.

Now concerning the actual practice of meditation it is combined with the recitation of the sadhana. If one can combine the two, to practice the meditation in the mind and recite the words, that is very good. And if somebody really has a good capacity or a good power to meditate, all the stages of meditation very correctly and precisely in the mind, and for such person the recitation, verbal recitation of the sadhana is not absolutely necessary. So usually when we learn, when we get used to the verbal recitation, then it happens that it goes sort of automatically without thinking. So as one begins the prayer and then the mind wanders here and there and the recitation is already about half way finished. Also we can combine the recitation with other work like drawing something or sewing something or anything like that, and the recitation goes sort of unconsciously. So in the same way if one practices this meditation inwardly, training our mind to practice this meditation, stages of meditation, within the mind, at the beginning it is effortsome, but after a while one gets completely acquainted with it and then it will, one's mind will be able to go through these stages of meditation without much effort, sort of a natural process. So in the practice of the meditation there are two periods. There is the meditation period, the formal session of meditation period, and the post-meditation period, while we engage in other activities. So during the actual formal session of meditation, our mind is more in control. There are less chances for certain negative thoughts or negative attitudes to arise in the mind because one is engaged in some formal work, so one's mind is more occupied with that. So when we stop the formal session and past the post-meditation period, at that time if we completely put aside one's practice or completely forget about it, then all the contradictory thoughts and actions would then arise during the post-meditation period and this way one

will not be able to make any progress, any real progress, even if one practice in such a way his whole life. Because one will keep on spoiling all what one has made, what one has developed during the formal session, at the time of the post-session period. One will be always destroying or spoiling during the post-meditation period with all the effort we have made in the meditation session. So this way then there is very little chance for progress. So like one generates all the wholesome state of mind during the meditation session, also we should try to continue during the post-meditation period with this same attitude of the mind so that one will not do completely exactly the opposite or the contradictory things during the post-period. In this way if one combines the two, even one's ordinary activities during the post-meditation period with the proper motivation, with the proper state of mind, then the life will be fruitful, meaningful. For example in the stage of generation of Bodhichitta, when one meditates, contemplates very deeply on the kindness of the sentient beings and the great difficulty of the sentient beings and all these reasons until one feels a very strong concern about the sentient beings and about their welfare and generates a real great compassion to separate them from suffering and to generate the pure love to give then happiness. So this is all developed during the meditation, the actual meditation session. So at that time one holds every sentient being equally very dear to one's heart. But then, when we break the meditation and go through the post-meditation period at that time we start doing all just the opposite, generating ill-will and very harmful thoughts toward sentient beings or harming them, physically harming them, killing, beating or scolding them and doing all the negative things toward sentient beings. Then it is completely contradictory to the kind of motivations and state of mind that we have generated with all our effort in the meditation period. So therefore, one destroys completely all, one has destroyed everything what one had built up. So if one practices in such a way, then there is very little benefit of the dharma. So during the meditation we generate very sincere love and compassion toward sentient beings and we wish all the best for the sentient beings and at the post-period if we generate maybe negative, like jealousy towards the goodness and happiness and progress of other sentient beings like that, then those two stages of mind are completely opposite. So it is more beneficial to put into practice, to put properly into practice whatever one has learned even though it is very small degree, very low level, to put it into practice rather than to learn so much and not put anything into practice. So if one really puts into practice the dharma what one learns then first it transforms our inner attitude, our mental attitude, it helps the mind to develop all the wholesome qualities and when this happens then automatically it will influence our activities, our actions, our behaviors, our outer behaviors and our outer actions and behaviors will be purified, so that more wholesome, will develop. Then one becomes a true practitioner of the dharma. So instead of just

collecting a lot of dharma with little benefit through one's mind, if one puts into practice seriously puts into practice what is beneficial, what is essential and beneficial to one's mind, that is more preferable. So if one wishes to become a real good and true practitioner of dharma one should keep, develop the Bodhichitta as the principal of the practice, as the most essential practice. Then practice love and compassion towards all sentient beings without discrimination, like discriminating that's my side and their side and so on, without discrimination of other sentient beings, because Bodhichitta is something concerned or dedicated towards all sentient beings regardless of who they are and what they have been. It is an equal thought, so therefore to hold this very different and discriminative attitude toward sentient beings is wrong and also one should give up all these discriminating attitudes towards the teachings of the dharma, that is my teaching is, my dharma is better than his and so on like that, this kind of discriminating attitude toward the different teachings of the dharma is also very wrong for a practitioner of dharma to do. Also when one practices meditation in relation with the deity one should concentrate one's practice on, meditation on one principal deity whoever it is, Guhyasamaja, Yamantaka or any deity which we have, that one has received the initiation of that deity. If one practices such a meditation then actually it includes all the deities. One should never think the deities are different beings different, unrelated to each other because all the manifestations of the Buddha, these deities are of one nature, they are one being. So that principal practice of meditation then one should try to make it really complete, learn about it, every aspect of it and make it really complete.

Now Rinpoche is going to give the explanation about the meditation of Guhyasamaja. This sadhana is rather complex, rather elaborated and with many forms, so although you are not going to take this as the principal practice of your meditation, but however if you learn this, if you learn this practice you can apply the same principles to other practices of meditation and so it is also very beneficial. So therefore now we should, Rinpoche is going to teach us how one should proceed in this practice of meditation, what one should do at the beginning before the meditation, and at the beginning of the meditation and in the actual practice of meditation and at the concluding stage.

So before the meditation there are certain objects that we must gather, we must have. We should have bell and vajra, then the inner offerings, a liquid bases, an inner offering. A yogi or a practitioner of the meditation should have these preparations first complete, that is bell and vajra, the inner offering, and also the vase and then the seat of the meditation and the meditation cell or cave or whatever. So those are certain outer preparations. In other words they are objects of samaya, which we must gather first. So

whether we have other objects or not one object which is quite indispensable is this inner offering, whether it is tea or water or whatever in a little container, a liquid that we must have. Then in the morning when we wake up then at the beginning of the practice one first should recite the mantras to bless the speech and also the multiplying mantras. So the first one to recite is the mantra of blessed speech and if one can't then anyway one can practice the multiplying mantra is very beneficial, very profitable. It is: OM SAMBA SAMBA VESARAMAJARA HUM and everyone recites this seven times at the beginning, then it has the effect to multiply all the recitation of mantra that we are going to do on that very day. There is a second mantra also for the multiplying that is: SAMARA SAMARA VIMARAKARA MAHAJA HUM or one can recite MARA MARA VIMAKAMARAJA HUM, whatever way. So those are the two mantras for multiplying. So if one can recite 7 times each is beneficial for on the following day. Then we should recite the mantra OM VITSA VIPARATARA HUM to the, and blow to our, to bless the mala, the rosary. With this blessing one recites the mantra on that rosary it has also power of multiplying the merit of the recitation. Then after that one should clean ones place. That is the procedure in the daily practice. If someone has an alter and statues and like this then one should if necessary, one should dust and clean the alter respectfully even sort of covering ones mouth and so on and clean them. After cleaning then one should look at the representations with respect, with very faithful mind, and look at them as they are emanation, real manifestation of Buddha. This way one accumulates great merit. So even if the form of the Buddha is not properly made is not in a very good shape or should never abuse it, make fun of it, should not despise it, one should look at it with full respect as a real, as looking at a real Buddha and then join the palms and also bow down. This way one treats the holy figures and we accumulate great merit to get direct vision or contact with the Buddha in the future. After that set the offerings, the water offerings, the light or flower or whatever we have set them in proper way, in proper way, in agreeable way. Also for the practice of Lam Rim these preparations are necessary. In the practice of Lam Rim they are what is called the six preparations. This prayer that we do before jorshe, that is one of those preparation, but before that the cleaning the room and setting alter and so on also must be practiced. Then after that if one has other things to do or other prayers or whatever one has to do, one can do them first. Then when one starts this particular practice of Guhyasamaja then one should be seated comfortably on a seat, on a meditation seat. So if in front of you, if you have the inner offerings this liquid, then one should take one drop from that, on the tip of the finger one drop from that and put it on ones tongue. Put the finger, touch the liquid with the finger and recite OM AH HUM, then take the drop and place it on the tongue. One should think that this drop of amrita which enters our body illuminates ones body completely like sunshine and clears away all

obstacles, physical or mental obstacles, all are completely cleared away. Then before the actual meditation it is very important to actually to generate the right motivation, the Bodhichitta motivation. Without the proper motivation, then there is very little progress again. So in order to generate the proper motivation one sits down and contemplates. First contemplate on the sufferings of the samsara, that ones self is born in this cycle of the conditions of rebirth and existence, and have gone through in the past so many times in all the various sufferings and also one doesn't see the end of it. Then one should think that at this time through the grace of the Triple Gem one has attained a very precious, a very favorable human rebirth and have all the possibilities, the potentialities and all the possibilities to practice dharma. So therefore, while still we have it in our hand, this opportunity in our hand, we will make a good use of this, a fruitful use of it, give meaning to it, a fruitful use of it, put it into the practice of dharma and will achieve, will attain the stage of full enlightenment, through this body will achieve the state of full enlightenment for the benefit of all sentient beings. That is the kind of motivation that we must generate. So one can meditate on this in length whatever is required for ones self and one can also meditate on it, with the reasons and examples and so on whatever comes to ones own mind, according to ones own need, practice the meditation and should, until he comes to the point of generation of Bodhichitta. So as a means to fulfill the aim or the goal of the Bodhichitta or the aspiration we are generating now for the benefit of sentient beings, then one should engage into this practice of Guhyasamaja or the sadhana of the samaja. This preparatory practice of the stage of meditation must be applied not only to the Guhyasamaja but all other practices, Yamantaka, whatever meditation one must begin with this, there is no difference. Then one should make first the refuge to the Triple Gem and generation of the mind with the SANGA CHO DAG SO KE CHOG NAM LA with this short prayer or longer version, whatever one wishes, one should take the refuge. And if one is going to recite the guru prayer, prayer to the lineage of the guru of this practice, then we should visualize the assembly of gurus in front of us in a big line, in a very long line, starting with Guru Vajradhara on the top. There are 3 ways of visualizing these lineage gurus. All three are same in the benefit. One way is visualizing Guru Vajradhara in the center surrounded by a big assembly of the gurus. So we should visualize all the lineage gurus starting with Guru Vajradhara, then Vajrapani, then Indrabhuti, then Nagarjuna, Chandrakirti, etc. all the great Indian and Tibetan masters up to ones, up to the master from whom we have received this initiation of this tantra. When one - so we can visualize them all these gurus in human forms, although we haven't seen them, but imagine them with certain forms or we can visualize all of them in the same form of Guhyasamaja, in the form of the deities, there is no difference. So if one visualizes them in human forms then one should visualize those gurus with, also example with certain

presentation, one can use then with taking these examples we should visualize those gurus who are monks in their, they are clad in their robes in their ascetic forms in their robes and so on, and those which are siddhas, Indian siddhas in their own outfit, and those who are lay gurus they are in their own costumes. So one should see respective like that. But if any of those gurus have certain physical shortcomings, certain defects like one is blind or has a goiter around the neck or any inauspicious or any sort of unbeautiful signs like that on their body, we should not visualize that. We should visualize all gurus very youthful, very energetic and youthful form and all very agreeable and beautiful form without any shortcomings. And those gurus although they are in their respective forms, a human form, but their body is not made of ordinary material substances, flesh, bones and so on, they do not consist of that kind of substance. Rather all endowing the wisdom body of the Buddha of the nature of light. So like the reflection in the mirror. If we look into the mirror one sees a form exactly like ourselves. But still there is great difference. Our body is made of all the flesh, bones and all this kind of substances and the reflection hasn't any of these qualities. So whatever form we visualize the deity in front of us or ourselves as the deity, we should always see the body in that nature, endowing that nature of like the reflection in the mirror and all illusory light body instead of the physical gross body. Also we shouldn't see those deities or those gurus as something like a statue, which is mindless, like a statue just standing there without any consciousness without any living qualities. We should see all of them living in a completely living form with consciousness, endowed with all the great qualities of the Buddha mind, the Great Compassion, the Great Love and the Great Wisdom, as paying full attention toward all sentient beings, looking to all sentient beings with a great compassion and great attention. In such a form, in such a position we should visualize our gurus. So then with this visualization in the mind we should recite the, all the prayers to the lineage gurus with their names at it is in the text. [...]

One should at that time, when one recites this prayer to the gurus, then we are actually, making a request and appealing to all of the gurus, one after another and also we should think that gurus also are responding to us with great compassion and with great delight in mind, delightfulness they are responding to us. So when the prayer to all the gurus are complete, then we should visualize that all those gurus are all absorbed into ourselves. That is one style, one way. The second way is instead of visualizing great assembly of the gurus in front of you facing to you, we visualize all the gurus in a long, very long, very high line above us, one on top of the other, facing in the same direction like ourselves. Right on top is the Guru Vajradhara and then all the other lineage gurus and ones root guru is directly on ones head. Then as one

goes on praying, each of these gurus beginning from the top, then that guru absorbs into the next one and the next one until only ones personal guru is left on our head. The third method is we visualize only form of guru in Vajradhara form either in front of us or on our head. And we should see that guru that one form of the guru as the embodiment of all the gurus, concentrating that singular form of the guru and seeing that guru is also the Vajradhara, Vajrapani, Indrabhuti, the Watangi, Nagarjuna, and all, all are the same person. So in this long sadhana the prayer to the lineage guru is very long, with all the names of the gurus, but there is also a shorter version which is not available here, but Je Rinpoche has it at home in India. So at the end then that form of the guru absorbs into us. So one can practice either one of these three methods, and even if one doesn't practice this guru prayer, the actual meditation is not incomplete. So Je Rinpoche will stop here for this morning. If anybody has questions or if you have some questions of something unclear, you can ask now.

QUESTION: Are we empowered to repeat the mantras of all 32 deities?

Yes, yes. You have received the empowerment, the complete empowerment, the initiation of the GUHYASAMAJA, so therefore you are empowered to not only reciting those mantras of the 32 deities, but also to practice the complete sadhana and it is beneficial to practice the sadhana and also to make the retreat and to make fire puja or anything like that.

Q: re: tantra or commentary

A: Until one receives the empowerment then one cannot also receive the teachings about the tantras. But, having received the initiation, then since one is empowered to practice the actual meditation, then there is no, it is needless to say that you can read the tantras and the commentaries, whatever one has the right.

Q: re: cause initiation & Path

A: Empowerment is known as "cause empowerment" because it is the cause for the developments which follows. So therefore, the empowerment, we have received empowerment so we have received the cause empowerment. The "Path" is not the empowerment, it is the beginning, it is the initial stage of the Path, but the actual path is something which has to be developed in our mind through the practice of meditation of the stage of generation, etc.

Q: same question

A: So in the actual empowerment, besides the empowerment of the vase empowerment, these 4 empowerments, there is no still higher empowerments. But these empowerments the 4 for the vase empowerment and the secret empowerment, the wisdom empowerment and the word empowerment, these empowerments can be all given at once like we have received. Or, sometimes it is also given like just first give only vase empowerment and leave the rest and the person practices the stage of generation with the vase initiation. When one accomplishes that stage, then one receives one more initiation secret initiation and one begins the stage of completion, up to the development of the illusory body. Then one receives the wisdom initiation and develops further the Clear Light. Then the last initiation and attains Yugananda, that is a successive way of giving empowerment. It can be given that way too. Or one can receive all of then at one time in one session, which empowers us to engage in those practices of meditation, although we have not accomplished them but it sort of empowers us to engage in those practices. And besides those, there is no other higher initiations. So actually in the initiation and to the process of empowerment, especially in the Sakya tradition and in Gelugpa tradition, identical there is no difference. This lineage of the transmission of the empowerment of the Guhyasamaja Tantra came through the Indian masters and then came through the great Sakya masters up to -- one lineage comes through the great Sakya master of Trungyapeper and he has transmitted it to Tsongkhapa. Then still there is a second line going through the same process up to Je Rendawa who is a great Sakya master. He was a teacher of Tsongkhapa and he transmitted it to Tsongkhapa. So there are two lineages and both comes through the Sakya tradition. In the same way the Chakrasamvara also came through the lineage of Sakya gurus. The Yamantaka tradition, there are various lineages. There is a lineage which came through, a separate lineage, without going through the Sakya masters.

Q: The two main traditions Araya and Jnanapada were Guhyasamaja?

A: There are three altogether, Gelugpa. The first lineage which is Araya lineage which comes through great master Nagarjuna and five great masters and then transmitted through many Indian masters and by Mal Lotsawa is a great translator. He has transmitted it to the first great Sakya master Kunga Nyingpo.

So the first Sakya master who has found the Nywa tantra is Kunga Nyingpo. His father, Kunga Nyingpo's father is the great master Kunjuabo.

So up to Kunjuabo all these former masters, Sakya masters, they were practicing the old tantra. However, these practices became very public and the secrecy, very much secrecy of the practices was lost and by this

their value was lost and the effectiveness of the practice was lost. Therefore, the told his son Kunga Nyingpo now to begin to practice the new tantra since the old tantra has lost its power by publicizing too much of it. So then he began the new tantra. So the Sakya Kunga Nyingpo has to now receive the source of the new tantra. So he went to the great translator Mel and also Alutishtiva another master and both of them have been to India and both of them and both of them have had contact and received transmissions from Indian masters, maybe also some from Naropa, but principally from the great Pamtingpa of Nepal. So Kunga Nyingpo which is known as the founder of the Sakya tradition and also his son Jetsun Panyalsin and Sonam Tsemo and they are lay masters, masters in the form of lay persons. The great pundit Kunga Gyaltsen was known as Sakya Pandita, who was a monk. So the Pandita, great Pandita Kunga Gyaltsen and Drogon Chogyal Pagpa of who became the great master of the Emperor of China, those two are in monk form. So those five, that is Kunga Nyingpo and Jetsun panyalsin, Sonam Tsemo and Kunga Gyaltsen, and after Drogon Chogyal Pagpa these five gurus are called the great five Sakyapas. And they are also called The Three Whites and the Two Reds. The Two Reds means the two monks. They have been invited to China by the great Emperor Kublai Khan and so on and became very famous teachers.

Q: Before Rinpoche gave the visualization of the lineage gurus he said that up to that point everything was for any sadhana. I was wondering if this visualization of the lineage gurus was specific to the Guhyasamaja.

A. Except the gurus are different, the gurus in the lineage they are different. For example, the Guhyasamaja and Yamantaka they are different gurus. But the way of visualizing that into a big group or into a long line that you can apply it according to what suits your mind to other lineage gurus, also in Yamantaka. You can visualize into a big group or into a very tall line of the guru all in the form of Yamantakas. So since all these 3 methods are equally valid and effective, so nowadays it is sort of a tradition that the lamas have a tendency to for Yamantaka apply this method of long gurus in a long line for Yamantaka and for Chakrasamvara's gathering, big gathering of gurus and for Guhyasamaja the single form of the guru. The reason for that is in the Guhyasamaja there are too many gurus, so it is too many to visualize so they all concentrate into one, put into one. In Yamantaka there are not too many gurus, so they are put one on top of the other. And for Chakrasamvara there are about 40 gurus. So they are arranged in a very nice assembly. First there are three gurus then there are six gurus then seven gurus, so it goes larger then again less and less, sort of a round shape created. So Je Rinpoche would like to stop here for this

morning, but if you have still questions you can ask afterwards and what he can answer he will do answer gladly and what he couldn't, he couldn't. He would never invent something or claim something which he doesn't know. When someone asks something which he doesn't know he will simply say, "I don't know that." One doesn't have to feel ashamed of not being able to answer something because it is very natural. Besides a fully enlightened Buddha, everyone makes mistakes, everyone has some shortages of their knowledge. So the questions at the end of the teaching, at the end of the session, however if we put too many questions that will take very much time, then he wouldn't also have very much time to eat quietly and it would take time from the teaching as well.

So in each of these sadhanas like Guhyasamaja, Yamantaka, Chakrasamvara at the beginning there is a practice which is called the "Ngondro Torma", that means offering of torma. Ngondro torma literally means "preceding torma", torma which is offered at the beginning. So in Guhyasamaja and Yamantaka, it is the tormas are given, offered to the guardians, to the protectors, Chungyen torma for the guardians and in Chakrasamvara there is the same offering of torma to the Dakinis. So before one offers the torma, first one must bless and consecrate this torma and in order to do that one cannot bless or consecrate anything while we still have what is called impure view, such as impure view of the subject, of the individual ones self and practitioner ones self and the object, the offerings whatsoever. Therefore, first one must transform ones own view about ones self. So we have this impure view means holding the ordinary appearance and the ordinary grasping. So that means apprehending the ordinary appearance, the phenomena as an ordinary thing, and as they appear ordinary to us we also hold them as being ordinary, grasp them as being ordinary. So these two are the things which have to be purified. So sometimes this appearance holding ordinary appearance and grasping as applied to the actual grasping of the phenomena as truly existing or as inherently existing, the way the phenomena appears as inherently existing to our mind, and we grasp them as being inherently existing. That is also called ordinary -- that is another meaning of the ordinary appearance and the grasping. So in order to purify the offerings and purify the ordinary view, the ordinary appearance of grasping of the offering, in order to purify that, first one must purify the ordinary view of ones self. In the paramitayana there are two obstacles, two principal obstacles - namely the klisha avarana and the janana avarana. Klesha avarana means all the delusions, mental distortions or defilements such as ignorance, hatred, etc. and the janana avarane or the obstacle of the omniscience, the obstacle of the knowledge is referred to the imprints, the very subtle imprints left by those delusions. In tantra and this klisha avarana and janana avarana is applied to the ordinary appearance and the grasping. Ordinary

appearance is the first obstacle and the ordinary grasping is the second. In order to purify this ordinary appearance of grasping about ones self one must generate ones self in the form of the deity. So there are ways of generating. The first is called the "Instant generation". So the first way is called "Instant generation" into a deity, and the second is called "the generation in three stages". So this means like as it is in the sadhanas that out of voidness then the letter HUM which transforms into a vajra and which transforms into a deity. So there 3 stages. First the syllable, then into a vajra, then into deity. This kind of generation of the deity is called "generation in three stages". Here at the beginning of the sadhana at this moment, we generate in the form of the deity according to the first way, that means "instant generation" in the form of the deity. So here instantly, without a gradual process, instantly one generates in the form of a the Vajra hatred or the Akshobya or in Yamantaka instantly one becomes Yamantaka. So it is called in Tibetan keje tonke that means "keje" means instant, in a moment, "tonke" means popping up like that, all of a sudden. So when we generate in the form of a deity, if we think this physical gross ordinary body itself becoming a deity it is not right. That is still because we have this ordinary appearance and grasping is mixed there, so it is not proper. So this body, this conditioned existence, samsara existence, caused by delusion and karma, that must be completely ceased. So it is completely ceased first and becomes totally void, empty, and out of that emptiness then we take a completely new form. So to empty this physical existence that we have would not be like falling into extreme of nihilism. If we think that such a body never existed, if we hold the view that this kind such existence, such body has never existed, then we are falling into the extreme. So although this physical body caused by, conditioned by its particular causes, the delusions and imprints and so on, now at this moment it becomes completely void, like perishing of the rainbow in the space. So if we have done the prayer to the guru before this, then at the end where the prayer ends with the line saying, "May I attain the state of Vajradhara" at this moment then all the gurus of the lineage, all absorb into ourself. So if we have visualized the guru in a great assembly, then there are two ways of absorbing. The first is all the lineage gurus they all absorb into the root guru and that absorbs into us. The second way is that all the root gurus they all absorb into the Vajradhara, the principal figure of Vajradhara on top and that absorbing into us, so there are two ways. Now if we have visualized the gurus in a long line above our head, so according to that visualization there are two ways of absorbing. First is the gurus start to dissolve, absorb one into another successively beginning from the top from the Vajradhara and then up to the root guru and the root guru also absorbs into our body. The second way is when we finish all the prayers to the guru then the guru starts to absorb beginning from ones root guru upward, absorbs one into another until the highest guru on the top and that also absorbs into the guru Aksobhya in its crown. Finally only that

form of the guru remains. Then that guru also absorbs into our body, so there are two different ways. If one visualizes the guru in only one form then it is more simple. That more single form of the guru absorbs simply into us. So there are different ways, either one visualizes the process of absorption upward or downward it is same in the benefit and there are different purposes though. Whatever way is more suitable for our mind, to visualize we can take that. Finally when the last guru absorbs into our body then this completely purifies all ones, all the obstacles and imprints. So since this way when the guru absorbs into us it completely purifies all our obstacles and the imprints, so this is all possible because they do not exist, the obstacles and so on, they do not exist inherently. So if the phenomena do exist inherently with its own nature, then all the changes and all the laws of cause and effect as well as the movement and all the changes cannot be possible because everything exists inherently by themselves with no cause or circumstance, so no blessing can be received, no obstacles can be purified. But in reality, everything does not exist inherently. So therefore, all these kind of changes and activities are possible. So when the guru absorbs into us, all the impurities and obstacles are completely cleared away and we become completely void, and at this moment we meditate for awhile in the shunyata in the voidness. So with some understanding of the shunyata then our the body dissolves into light and perishes completely into space. So this way the ordinary the appearance and the grasping become baseless and so they also disappear. At the same time our usual grasping for the true existence or inherent existence of ourself is also eliminated. So in that kind of emptiness, void state, we should keep our mind. So abiding in that state our mind completely absorbs into voidness, into shunyata, that is called the "taking Dharmakaya into the Path". So then by abiding in that state of emptiness for awhile then that mind which sees that shunyata, which is meditating on the shunyata on the voidness, itself then taking the form of blue light. So this becoming the blue light is called "the taking the Sambogakaya into the Path".

[...] the arms and all, complete form. So this is called "taking the Nirmanakaya into the Path". So then when as we start to read the text and instantly become the Vajra-hatred body of Guhyasamaja and all the following descriptions. At that time then we should think that we have become the deity with three faces, dark in the center, white on the right and red on the left, with six arms. The right hands are holding vajra, wheel and lotus. So this wheel is with sort of a handle, wheel with eight spokes, and lotus flower in the third. In the left first holding a bell, then precious jewel and then sword. A precious jewel, the Wish Fulfilling Gem, and third one is holding the Wisdom Sword. So the first two hands are in the, embracing with the consort and under the arms of the consort, so the bell and vajra and in cross gesture, and the

wheel and the lotus are stretched out, and the jewel and the sword are stretched on the left side. The Guhyasamaja is embracing a consort who is also, has the same form, identical form, both in the same color, dark blue. Also with three faces; the center dark blue, the right white and the left red, with six arms. The right arms are holding the same implements the vajra, wheel and lotus, and the left ones are holding the bell, jewel and sword. The first two arms of the consort which have the bell and vajra in them are embracing the neck of the deity, so her hands are crossed in back of the head of the deity. Both the deity and the consort are adorned with eight different types of ornaments made of precious jewels. So these eight jewels, the first is the crown, jewel crown, jewel earrings, precious earrings, and to tie the crown on the head there is a knot and on the two ears, just on the two ears there are two lotuses, blue lotuses. Then there is the precious necklace. Then there is a jeweled garland which is longer than the necklace, so made of pearls, a garland which reaches a little below the breast. Then there is rochel, that is again another longer garland, made of precious jewels which reaches to abdomen, a little below the other one. Then there are the bracelets and the anklets. Then there are also the rings around the arm, armlets. So the bracelets, anklets, and armlets are included into one ornament. Then there is the precious belt, that very beautiful ornament made of precious jewels and so on to like a belt to hold the lower garment, to hold those ornaments which goes around the waist. So there are eight ornaments, that is the crown, the earrings, the necklace, the somatol which is a garland, shorter garland, then a longer garland, then the bracelets and anklets and the belt. The garments, there are two, one to cover the upper part and the lower part. There is a long silken shawl on the upper part and something like a skirt a lower garment, for the lower part of the body. So this shawl is not very wide but is rather long. So as you see in the paintings then this shawl goes around the neck and comes down and over the arms and makes here a little, like a circle then it hangs down from the two sides of the body. On the lower part of the body then there is a celestial garment, made of very fine silken multi-colored cloth, material which covers the lower body and it is tied around the waist with that precious belt. That is the meaning of the first part when we say "I instantly become the Vajrahatred with all these description of the body embracing with the Vajratouch, that is the name of the consort, and both are clad in the silken garment. That explains the whole visualization. So what is in the text, when we read that, what is not included in there? The lotus and the sun disk on which the deity is sitting - so actually we should visualize that we are sitting on a very radiant sun disk, reddish color. So there is the lotus seat and right in the center of the lotus there is a moon disk and - so there is the sun disk on top of it. So whatever, so all the Buddhas you see are either sitting on the sun or a moon on the lotus. We should always visualize, although in a statue they are shaped slightly in a different way, but in visualization

we should visualize all these seats completely round, so when we sit in the middle there is some space left around us. About the position - the deity itself is sitting in a vajra asana, vajra cross-legged position. The consort who is sitting on the lap of the deity facing to the deity, is sitting in the lotus position, lotus position here means the two knees are sort of raised under the arms of the deity and the feet are at the back. So the hair of the deity is tied here into a knot on the top. The hair of the consort, half is made into a knot on the top and half is falling on her back. So this explains, the complete form of the deity and the consort and their position and so on, and this must be carried also later into other parts of the meditation where one must visualize the same form. So our ordinary body has become completely empty, completely void, and out of voidness instantly we take this new form. At this moment we should think, "I am the deity, I am in this form". So after this instant generation of the deity, now comes the consecration of the bell and vajra. When we start to read these lines and the prayer which says, "The vajra is the method and the bell is the wisdom, both are of the nature of the ultimate Bodhichitta". So at this moment we should think that this vajra is symbolizes the, represents all the method aspect of the path starting from the guru devotion until the enlightenment. The bell symbolizes all the method aspect of the path, so that is the principal symbolism of the two, but since in tantra the method wisdom, the method the great bliss, wisdom of the great bliss, and the wisdom that is the voidness, realization of the voidness, these two states of the mind these two aspects of the mind, in tantra they are not two separate entities, but they are one entity of one nature. So therefore, each vajra also symbolizes the union of the two, bell also symbolizes union of the two. So that's why it says both of them are of the nature of the ultimate Bodhichitta. The Ultimate Bodhichitta referring to the union of the bliss and void. Then with the following mantra, OM SAVA DATA GATA VITA SITA MITA SOTO, at that moment we should take the vajra in our right hand and hold it at the chest and at that time we should think this meaning of it in our mind. To translate this whole mantra will take too much time. And after that when we say OM VAJRA GHANDA HO, at that time then we should take the bell in our hand. Take it then touch the rim of the bell, touch on the left side of the abdomen here, we should touch with the rim of the bell. So this is one style of doing it, one tradition of doing it, as it is practiced in the tantra college in our days. There is another style of doing it. Instead of taking at first the vajra and then bell after, when we begin, when we say "In vajra is the method and bell is the wisdom, etc." thus as soon as we begin the prayer we take simultaneously both bell and vajra in our hand, and then make the same gesture. So this is practiced now in the lower tantric colleges. VAJRA GHANDA HUM, Ghanda means in Sanskrit "bell". And with this gesture we say the following lines DORJE SEMPA SORBA NEMBA

TOWE. That means "I will please the Vajrasattva and so on". So this has two meanings. One meaning is; we can take it as, through this kind of method

I will please all the Buddhas, Vajrasattva, and so on, all the Buddhas. But another meaning is; DORJE SEMPA VAJRASATTVA means vajra mind, the one with the vajra mind, here referring to the sentient beings, so meaning I will please all the sentient beings, which means I will work for the benefit of all sentient beings. It can be taken either way. Then when we say the following lines, HUM starting with the HUM so they are holding the vajra here, and we say HUM and then,[...] SEM GEM MOGU DORJE TANGA and that means that all the sentient beings to separate or to free to liberate the sentient beings from ignorance and JIMOGA DORJE SAWAGE means "one who holds very beautifully holds the vajra" that means holds the ultimate vajra of union of the method and wisdom, such a vajra, developing, "I will develop such a vajra in order to free all sentient beings from their ignorance" and that means "that is great work of dharma which leads the sentient beings to liberation or to the ultimate enlightenment". JIMOGA DORJE SUN that means 'so with a joyful state of mind hold this vajra". So that is the meaning of the line. So while reciting this then we hold the vajra. So after that we recite these syllables 3X HUM and 3X HO, HUM HUM HUM HO HO HO. The reason there are three HUMs and three HOs are that our goal is to establish, to liberate the sentient beings from their suffering and establish them through the state of enlightenment. So there are the sentient beings are not all of one disposition, they are of many different. There are three different types of sentient beings. So there are three types of sentient beings; beings with low intelligence, medium intelligence, and highest intelligence, so that is symbolized by the three HUMs and three HOs. So we should, at this moment we should make the decision, we should determine in our mind to liberate all those three types of sentient beings to the enlightenment. After this then we take the vajra from our chest and hold it in front, like this, slightly on the right side, then we take the bell in its place, in the level of our chest, then we start ringing the bell while we recite this mantra OM DHAMARA SAMBARA... and so on. To be precise, it says that when we ring the bell we should ring in such a way that the clapper touches the four directions and semi-directions inside the bell. So that is the proper way to ring, but if we try it may just end up circling around. So actually the proper bell, for a proper bell the clapper should have eight facets. So there are different, for the bell there are actually many different kinds like this one here has many wheels, many wheel symbols. That is called Vairocana bell designs then there are others which have all different decorations, designs with all the implements of the five Dhyana Buddhas, this is called General Bell. Then there are still many other types of bell like that. So anyway Rinpoche says that

there is no use to think too much about these details because we have to ring whatever the smiths make, make or it is up to them, whatever has a better sound we ring that. As Je Rinpoche said yesterday when we, each time when we ring the bell we should think of the shunyata, the voidness, the sound of the bell should remind us of the voidness, the true nature of everything. So the mantra which says OM VAJRA DHARMA RANITA so that means sound or to produce, vajra means vajra, dharma means teaching dharma, RANITA means to make sound. So make the sound of the Vajradharma OM VAJRA DHARMA RANITA. So PRARANITA means, Pra- means very or completely very and Ranita means make sound, make that very sound, that is to emphasize. SARVA BUDDHA KITRA PRASALENE that means SARVA BUDDHA means all the Buddhas, Kitra means all the Buddha fields or Buddha abode, Prasalene means move, so make such a loud sound so that all the Buddha fields will completely shake. Then Prajnamita that means the perfection of the wisdom. NADA SO BAWA, Nada mean sound, SOBAWA means entity, SOBAWA means nature. So it means make the sounds of the Prajnaparamita, make the sound of the perfection of wisdom. And Vajrasattva that means calling the Vajrasattva. HUDAYA means essence or the heart, the essence. So that means make the sounds in order to move the heart, the essence of the Vajrasattva. So here the Vajrasattva doesn't apply to the deity Vajrasattva, it is applied to -- so here the Vajrasattva applies to that state of mind, the union of the bliss and void, that is the Prajnaparamita, which we try to generate, we try to develop in us, and that is applied to that. So that means make the sound to exhort that or to exhort that. Vajrasattva means to exhort to urge to develop this union of bliss and void in us, in our mind. So with this mantra then the consecration or blessing of the bell and vajra is completed. With understanding of these meanings, remember these meanings in our mind, if we use our bell and vajra, just ringing the bell and so on itself is very great way to accumulate merit. After the consecration of the bell and vajra now we move to the consecration of the inner offering, that liquid we have in front of us. So for the blessing of the inner offering or other offerings, like torma offerings and so on, four parts. First is to clear away, then to purify, then to generate and to bless, so it is in four parts. So first when we are going to consecrate the inner offering then we recite the mantra OM AH BENITA DE HUM. So that OM AH BENITA DE HUM is the mantra of one of the guardians and with this mantra -- afterwards then when we bless the other offerings then we take a drop from the inner offering and with that we bless the other ones. But since now the inner offering is not ready, itself is not consecrated so we don't take a drop. So instead we just recite the mantra of the guardian. So when we recite this mantra of the guardian then we should send this guardian to clear away the interference. Now this, so here in Guhyasamaja so the guardian is BENINDATI, BENINDATI is one of the guardians. So this particular duty of this guardian is to clear away all interference

of anything. So this is invoked. For example in Yamantaka it is OM SHETURTANA HUM a simple form of Yamantaka goes out and clears away the interference. For Chakrasamvara is KANDI HUI HUM HUM PA, so that wrathful dakini, a guardian dakini who is called KANDI HUI and that goes out and clears away the interference. For the general tantra there is OM VAJRA AMITA KUNDILINI. So AMITA KUNDILINI that is another Kroda another guardian. With that then the interferences are cleared away. So here in Guhyasamaja we use this guardian BENINDITI. So BENINDATI, BENIN means interfering forces, and DATI means one who destroys, destroyer of interfering forces. So that is the name of that guardian. So that is the power of mantra we are using OM AH BENITA DE HUM, and at the same time we also must use the power of meditation so we should visualize from the HUM in our chest, now we are in the form of the Guhyasamaja, from the HUM in our chest these guardian form, the BENITADE, either in the countless form or in ten forms or just in one form, they go out towards the offering. So the BENINDATI this Mahakroda has the dark blue body and it has also three faces, the dark blue in the center, white on the right and left is red, six arms, the right hands the first hand is holding a cross vajra, the second a wheel, and the third he holds, what do you call these Indians are using to chop rice and so on - it is a kind of stick, narrow in the center, rice chopper, pestle -- the third holding a pestle. The first left hand is holding a lasso in the gesture of terrifying gesture. In the second a bell, in the third an ax. This Mahakroda does not have the crown of the skulls it has the precious crown. All the ornaments are not made of bones but of precious golden and jewel ornaments. Its reddish hair is raising upward. Also the reddish eyebrows and mustache and beard are all raised upward. Endowed with the three completely open, three big red eyes, and mouth widely open with four fangs. All the ornaments are made of precious jewels. Instead of wearing silken garments to cover the lower part, he wears tiger skins. He is wearing as ornaments all the great nagas, so in the hair is tied with a blue naga, a blue snake. In the ears together with these precious jewels there is also a ring of the snake, red color snake. Also with the armlet he wears a snake with striped color. The anklet, the snake for anklet and the necklace are white, white color. For bracelet are two snakes for bracelets and they are in yellow color. There is a green snake that goes all around the chest and making like a cross on the back. Then another naga is used as a belt around the waist and mostly known to have green color, but there are uncertainties about it, some are slightly whitish, so one can visualize it in green or in whitish form. His two legs are stretched and standing and are not bended but stretched and all his limbs are all very thick, very strong and very thick and also with a very big belly. So sitting in the midst of fire, in reality these wrathful deities as we see in the tankha, although the artists paint the fire around the deity and the deity is

in the center, but in reality the fires are coming from the force of the body coming out from everywhere, not only from the side but...

[...]....toward our guardian is generated from our chest from the HUM and in order to clear away the interfering force. So there are various interfering forces when sometimes it happens that we prepared the offerings, we set the offerings and while before we actually dedicate it and offer it, certain interferences already take place. For example, for water offering, there are various spirits different kinds of spirits come to it and attach to it and attract towards it, and these are interfering forces. Like this each of these different offering substances have their own attached interfering forces and when we send this one guardian or when it comes forth, then it chases away all the interfering forces altogether, like the hawk, the hawk chases a whole group of birds. Or we create all ten such karodas and they chase the interfering forces into ten directions. Or we create countless forms of the Mahakroda and they chase all the existing interfering forces completely away, far away, that is no possibility ever to return, even ever to look at. At the end, all the guardians that we have created whatever their number may be must be taken back. That is something important each time, whatever we have created from our chest, send out, must be collected at the end. So that is called, this process is called the "clearing away the interference". That is part of the consecration. Now for the purification of it, then we must purify the ordinary appearance and the grasping of this offering. So here we should recite the mantra OM SHUNYA YANA VÁJRA SWABA HAWA ATMA KUWA HUM. OM SHUNYA, that means emptiness, the shunyata. YANA means wisdom. VAJRA is the vajra. SWABA HAWA means entity or the nature. ATMA KUWA HUM that means I am or I am the personification or I am the embodiment of that. So here those who can read Tibetan, there is a funny syllable in that mantra, something like a NUA in Tibetan, but it is not NUA, we shouldn't read it as a NUA but it is a Sanskrit sign. So here one should make the sound long, instead of saying ATMAKUWA HUM say on must ATMA KU HUM. Then here for purification while we recite this mantra then we should think that ordinary substance whatever it is, tea or water or something in the container, that whole object basis becomes completely void by meditating upon the void of inherent existence of this object. With this thought in the mind this become completely empty. So the substance with the container becomes completely void and disappears in the space. So this purifies the ordinary grasping and appearance. So when we meditate on the shunyata nature, then that clears away the grasping for the true existence and when we make it completely empty, when we destroy each form, then the ordinary appearance or the grasping is disappeared. After the emptiness when then all the following, the amrita, the container, when

this starts to form then we should go on to hold all these phenomena, all these objects as inseparable from the void nature, not again making something which is inherently existent, but all inseparable for the void nature. And in order to carry on this kind of view upon this object, then we have made this purification at the beginning. So for the actual, that is the purification part. Then comes the generation part. For the generation there is the generation of the container and the content. So then now we start to build first the container out of the syllables OM YUM HUM YUM HUM YUM. We visualize a HUM and a YUM and HUM. So HUM then YUM and HUM. We can visualize them in Tibetan syllables or in Sanskrit script. And this YUM, the center of the YUM is a light blue color. Then this light blue YUM is transformed into a giant mandala of wind, air mandala. Not wind blowing hard like the ordinary wind, but it is of the nature of wind, nature of motion, but is not right now moving. So such a mandala in sort of a bow-shaped, that means like half of a circle. The color is greenish-blue. Then those two HUMs still remaining change into two vajras and they are standing on the two ends of this half circle. On top of that now appears letter HUM RAM and HUM. This RAM then changes into a fire mandala, of red color and triangle shaped. It is of fire nature, sort of solid fire nature, like if a brick is just like a red burned brick, like that in a triangle shape and with the point, two points are, one point is facing towards ones self and the other to the other side. So the half of this circle is facing to you, so this cut side is facing to ourself and on top of that is fire mandala, this triangle is placed. So there is still some space remains on that wind-mandala, there is still a little bit of space left on the two sides and little bit also on the back. Now again there remains two HUMs and these two HUMs change into vajras and they are placed on the two points, the two other points not the one which is to your side, but the other two points, at the back. On top of now this triangle fire mandala then appears the letter OM AH and HUM also in sort of a triangle position. So these OM AH HUM are changed into three human heads. One head on each point of the fire mandala, the three points, on top they are the human heads. They are all facing outward. Not dried or skeleton head, but a living head like from somebody just been cut, with eyes still very living and teeth are also very white. The hair in front reaches about half of the forehead, covers it. The hair on the back is a bit longer. Right in the center in the space in the center of these 3 heads appears the letter AH. So this white AH transforms into a very large skull cup, white externally and red inside. Right in the center of the skull cup is a red AH. This AH changes into a red lotus with eight petals. In the center there is again the letter AH, center of the lotus there is the letter AH. That is the generation of the container. Now this is like a cooking process. Now the container is ready. Then in the center of the skull appears the letter HUM which changes into a human body or corpse. This human corpse is right in the center, so there are two ways of visualizing. One with it facing sort of looking

towards you or its head sort of directed towards you in front, and sort of lying on the side. So it is lying on the right side. On top of the left shoulder is the letter HUM. So it is generated from the syllable HUM and it sealed with the syllable HUM. So the front part of the skull is facing to you. So the front part of the skull so now we are looking from the back, so the front part is always considered East. Then, going clockwise, then South, then West, then North. Now on the East inside the skull on the East side there is a corpse of an elephant, also lying on the right side, out of the letter DRUM. Out of letter DRUM an elephant lying on the right side, sealed with the same syllable. Then on the South there appears a letter AUM, red which changes into horse sealed with the same letter also lying in the same position. And at the West is the letter ZIM which changes into a cow sealed with the same letter. At the North the letter KUM changes into a dog also lying in the same position and with the same syllable. So those are called the five meats, five fleshes. So these five corpses of different animals they are, five different beings they are in their own respective shape externally, but if one touches it's already chopped so that one can take a piece, or soft, not flesh and bones and all separate, but all mixed. Then again the letter HUM appears in the center and which changes into various liquid substances. So the first the letter HUM in the center changes into urine. So the urine is sort of fills the center part of this throne. Then at the East again the letter DRUM like the elephant before. The DRUM changes into a heap of excrement. So then on the South out of letter AUM, red AUM appears blood, a circle of blood there which is also sealed with the same letter. Then on the West out of letter ZIM appears a heap of white sperm which is also sealed with the same syllable. Now on the North out of the letter KUM appears what is called the great flesh. So this great flesh can be applied to three substances, the best is brain, then the medium is the marrow inside the spine, and third is ordinary marrow in like in the leg bone. So here we visualize the brain. So we visualize a rather large skull cup containing all these things and -there are ways of visualizing these different corpse. One can - different way of visualizing the position of those corpse and here we can visualize the human corpse, with the head sort of facing towards you, towards the front, lying on the right side. Then the elephant and the others they are, their heads are all directed inward so they are all lying on the right side, their heads are not facing outward but inward, inside. So this means the human head and the elephant head would sort of join, they meet. All the other animals also they are sort of turned inward. Those different other substances, those liquids they are also gathered in their own places. But they are not mixed with each other, they are completely separate and distinct. So although these substances, these fleshes and liquids, they are in their appearance very ordinary appearance, urine, excrement and this and that. But in their nature they are not just ordinary, dirty substances, but they are all of the nature of the five Dhyana Buddhas and five wisdoms. So these different

syllables that we have visualized, they are the syllables for the five Dhyana Buddhas. The HUM in the center is blue for Akshobya and the DRUM in the East is white for Vairocana and the AUM on the South is yellow for Ratnasambava and ZIM on the West for Amitaba is red and the KUM on the North is green for Akshobya. All those, the liquids, they are all sealed with the letter OM. Now all the ingredients for this cooking is ready and now we should visualize above the skull in the space a very brilliant red sun disk. On top of that, above the red sun disk of the letter white HUM. That white HUM changes into a white vajra. This a white vajra and in the center of the vajra there is again a HUM which is also white. So with this visualization we have now completed the generation part of the consecration, the ingredients and everything is now generated. Now from the HUM above there rays of light go down and touch the fire mandala and it activates the fire. The fire starts to burn very violently and then the ingredients in the skull cup start to boil. Then they boil for some time and by boiling all together then they get completely mixed and become change into a kind of a liquid like a soup, sort of like tea color and then the steam, the vapor coming up from the skull. So by this steam coming very strongly from this skull, then it causes the sun disk and the vajra fall into the soup. By this it completely changes the appearance, the taste, the smell and everything of the substance and it becomes very agreeable, completely white radiant, white amrita, very beautiful to look at and also very delicious celestial nectar, very tasteful and also very cooling, not hot burning sensation, but it gives a very cooling blissful sensation. When the vajra falls into it, it turns around and completely melts into it and this transforms the whole appearance and everything of the substance and it becomes so, purifies all the faults of the substance such as the smell, the color and everything and it becomes so pure and clear and pure like crystal. So what still remains is the lotus at the bottom of the skull, the lotus which has the letter AH, the red lotus with 8 petals, that also will not melt, start melting, and get mixed with the soup. By this integrating with the substance then start to produce rays of light which go out in all directions which fills the whole space. That changes the substance completely into actual nectar, actual amrita. Then from the letter OM emanates rays of light These rays of light then bring back all the blessings and all the powers of the Buddhas from every direction and they are all absorbed into the amrita. So when the sun disk and the vajra falls into it, it completely purifies all the faults of the substance, the smell, the color, the shape, everything are all completely purified. The lotus and the AH from the bottom melting with the substance is changed completely into nectar, that is changing, first is purifying then is changing. Then the letter OM sending out rays of light in all directions and bringing back the power and the blessings of the Buddha absorbing into it and that makes it completely barrer that means it makes it increase. So that makes it everlasting and increased. That means how much we take out from it , it never

will cease, it's everlasting. Even hundreds or thousands or hundred thousands people take from this substance it will not cause the substance to decrease Then we recite the three syllables OM AH HUM seven times or one can recite three times also. That is the visualization for this consecration of the amrita. So if you do it as Rinpoche has now explained, then it is complete as it is in the text. But if one wishes to add some more visualization with this syllable OM AH HUM then we should visualize in our chest we are in the form of Guhyasamaja and in our chest we should visualize a large sun disk, on top of it all the sentient beings in the samsara of the six realms, they are all sitting there in a big gathering on top, one should think they are all there on top of the sun disk. When we say OM AH HUM three times, at that time we should think that all impurities of these sentient beings, their obstacles, their impurities, everything, all the negative qualities of these sentient beings are in the form of like dirt of like dirty water or like dark rays of light, they all go into are absorbed into the amrita, go out and absorb into the skull. This is a very beneficial practice. So this is a practice very helpful for the benefit of the sentient beings to liberate the sentient beings. In addition to that if anyone wants to do more elaborate visualization, then we should think then rays of light going out and bringing all the blessings of the Buddha and also all the good qualities of all the world and all the sentient beings, the power, the life and everything, and the happiness, all the powers they are all gathered, they are gathered, they are all attracted in and everything is absorbed into these substance. So actually there are more things to add, but Rinpoche is saying that that much is sufficient for the consecration of the inner offering. Now it is break time.

So if one, at these visualizations with sentient beings and purifying sentient beings, that is a very helpful practice, helpful practice for the benefit of all sentient beings and for ones own purification. We can also visualize all the essence of all the elements, such as water, fire, wind and so on, as well as essence of the great mountains, essence of the ocean, essence of the space, and all the essence of all these different elements. They are all gathered and absorbed into these substance, into the skull. And such amrita holding such power essence, we offer it to the deity or we take it ourself and it becomes a real elixir of longevity for life and becomes very powerful, very effective. Also visualizing all the auspicious and virtuous qualities and the merits of all sentient beings coming in the form of very auspicious symbols, auspicious signs, like victory banner, or in the lotus and various auspicious symbols, they come in form of auspicious symbols and absorb into the skull. This helps us to increase merit. Also mixing in it all the blessing, the power of all the Buddhas collected from all directions and mixing it into it helps to purify all the obstacles and receive the blessing of the Buddha as well as to increase the power of merit or the power of wholesome actions. Such a

consecration of such amrita is very useful, very beneficial because whenever we must bless something, bless the offering, bless the torma, bless any offering or also blessing ones own food, or drink or anything for any kind of blessing we must use this one.

So concentrate the amrita in such a way and then Je Rinpoche explained at the beginning we take a drop from that amrita every morning before meditation and it's very helpful very beneficial. It helps to purify karma and obstacles and also to increase ones life to increase the vitality even to increase ones energy so that even in old age one still has vitality and all the energies. Then increase merit and so on, so there is great benefit of it. So that is the preparation and the consecration of the inner offering. Now we move to the blessing of the outer offerings. This is also in four parts, that is clearing away interference, purification and generation and blessing. Now we should clear away the interference first of all of the actually set offerings, material offerings, or if you don't then we must visualize it in our mind. However, we should first clear away the outer interference, clear away the interference of this external offerings. So again like before OM BENITA DEHUM PA we must recite that mantra of the guardian. Now at this time, since inner offering is already ready so we should take a drop with our ring finger of the left hand we take a drop and then we sprinkle. In some texts it says sprinkle with the recitation and with the ringing of the bells. So if someone had a bell then hold the bell in this hand and then while one sprinkles then the bell also makes a little sound. At the same time we recite mantra. But that isn't absolutely necessary but if one doesn't have a bell one just uses ones finger and sprinkle, sort of making little gesture over these offerings, if we have some offerings and make little sign over this, and on that direction then sprinkle.. At that time again the Mahakroda goes out and chases away every interference which has followed the offerings. At the end the Mahakrodas have come back to ones heart. After that OM SOBAWA SHUDA SARWA DARMA SOBAWA SHUDA HUM with this mantra then these offerings, the external offerings, the water, flower, etc. they all again become completely void, by meditating on their shunyata nature. That is purification, which means the purification of ones grasping them as true existence or ordinary appearance. Then out of the voidness then this, once the great blissful state of mind absorbs into the shunyata, meditating on the shunyata, itself taking forms of ten very large skulls, That is the preparation of the container. Then in these empty containers, these skulls appears then all the syllables, the initial syllables of the name of these various offerings. For example AM for argham and PAM for padyam, and PUM for pushpe and etc. each of these initial syllables of each offering appears into these skulls and they transform into various offerings , such as the two waters, then the flower, incense, light, etc. The first water is argham, that is to be used also to

drink, for drinking as well as to take bath. Then the water padyam, that is water for the feet, that is to clean the feet. Then there is water again, the third water that is anchymanam that is water to clean the mouth to wash the mouth. Then there is pratichyam. This is another kind of water, sprinkling water, perfumed water for refreshment, especially in the hot season. Pushpe, that is a flower to be just in form of garlands or flower just to give in the hand or like that, various flowers, flower arrangements. And dhupe is incense of various fragrance of various substance to give a very pleasant smelling sensation. Then aloke is the light. That light is the lamp and also the light of the precious jewel and all this different kinds of light to clear away the darkness. Gandhe, that is scented water like a perfume to put on ones body, on the chest and so on to gives a very nice and pleasant fragrance which fills the whole environment. Naividye is-food, that is to eat, of the various different tastes. Then shabda that is the sound of music, played with various different musical instruments to give a pleasant sensation of hearing. So we visualize those offerings and not only just in a few limited number, but there are such offerings filling the whole space. So then the actual blessing is done with the recitation of the mantra OM ARGHAM, OM PADYAM, OM PUSHPE, OM DHUPE, and so on. So we place the name of these offerings in between OM AH HUM. So this is the blessing or consecration of the outer offering and then after this follows the consecration of torma. That is exactly like the inner offering. Anyway Je Rinpoche will explain tomorrow how one offers, to whom one offers this torma. We will begin tomorrow again at the same time at lO:OO.

The first multiplying mantra is OM SAMBARA SAMBARA VIMANA SARAFlAHAJAVA HUM. The second mantra is OM SAFlARA SAMARA VIMANA KARAMAHAJAVA HUM. Some people also recite the second one as OM MARA MARA VIMANA KARAMAHAJAVA HUM but the correct actually I think, the correct Sanskrit is SAMARA SAMTRA VIMANA KARAMAHAJAVA HUM and now for those two must be recited seven times Rinpoche said, seven times before one begins ones meditation. Then that is for multiplying the number of the mantras and so on, and the power. Now for the blessing of the male: OM RUTZI RAMANA PARAVATA YA HUM. The mantra of the Mahakroda is: OM BIGNINDATI HUM, OM BIGNINDATI HUM, but actually how it is written is OM BIGNINTI GRITA HUM but in Tibetan we usually say BIGNINDATI HUM that is the mantra of the destroyer of interfering forces. All interference. The mantra of GUHYASAMAJA itself, the root mantra is OM VAJRA although mostly Tibetans say OM VAJRA DIK HUM, but actual in written in the Sanskrit it is OM VAJRA DRIKHA HUM. OM VAJRA DRIKHA HUM, that is the actual Sanskrit. Most people, because it is written DRI with a "ritha"

underneath so usually in Tibetan we read such letter DRI, so it became VAJRA DIK from VAJRA DRIK, VAJRA DRIKHA HUM. First we should generate the proper motivation of Bodhichitta to attain, for listening to this teaching. I should listen to this teaching to fulfill the purpose of helping all sentient beings, to attain enlightenment for the benefit of all sentient beings. So those prayers of the guru lineage can be recited before the actual meditation or one can omit it which doesn't make the meditation incomplete. However to do a guru prayer before the meditation is beneficial. So if one wishes to make a short guru prayer before then one should, one can include the whole guru prayer in three verses. The first verse is by Linso Lama Rinpoche and so on one verse. Then there is a second verse which is dedicated to the guru Vajradharmu Semju Pemba Lonjuso and so on. There are four lines which is dedicated to Vajradhara. Then to the rest of the gurus that we take a verse which is right at the end of the sadhana where we dedicate the merit or where we wish the auspicious, where we generate the auspicious wishing, which is right at the end. In the Treshe or Treshepa, that is the end, generation of the auspicious wish. There is a verse dedicated to the guru and we take that and dedicate it to all the gurus and we take that and recite it at the beginning. So in four verses the guru prayer can be included, be shortened. After the guru prayer, the longer or the shorter version, then we should recite the two following verses which is at the beginning or the first verse is the confession for all the unwholesome things one has done in the past and then the second part is our making requests to the gurus to give the blessing and to give the siddhi to us in order to accomplish the state of enlightenment through mastering or through accomplishing the true stage of generation and completion. Then one more verse which is OM DEULALAMAGUTANG which is a prayer that may I never be separated in all my lives from a perfect guide or perfect guru, and so on. After that follows then instant generation of the deity and then the blessing of the bell and vajra and consecration of the inner offering and outer offering, which we have already completed yesterday. Now after the consecration of the outer offering, then we should consecrate the torma offering. So although the object is different, the inner offering is liquid, and the torma offering can be a torma, actually a torma made or bread or anything whatever the object is. The object is different, the material object is different and the purpose is different, but the consecration process is exactly the same. We take exactly the same recitation and same visualization which we have done for the inner offering, the same thing we should apply to the torma consecration. So after having consecrated the torma into amrita, like in the inner offering, now we should invite the guests to which we must offer this torma. They are the guardians. The protectors. There are 15 protectors and they are called directional protectors and they are exactly the same as those protectors which are in the Yamantaka and here in Guhyasamaja. So first of the 15 protectors is Indra. So

there is one Indra which is the worldly god which rules the celestial heavens. But there is another level of Indra which has attained the aurea stage through receiving the teaching of dharma from the enlightened Buddha. Also there is still a higher level of Indra which has actually attained full enlightenment. There is an Indra which is one of the interference which is called Deva Interference The lord of this particular interfering is also called Indra. Like that there are like Indra in many many different levels, many different kinds. In the same way Brahma and other protectors and guardians are also in many different kinds, many different levels. Some are enlightened, some are unenlightened, some are interfering forces and some are protecting gods and so on. The fully enlightened Indra is not here one of the guests we invite not. Of course the fully enlightened manifestation is as one with the Guhyasamaja, there is no difference. So that Indra will be visualized in one of those cemeteries which will be created afterwards in the mandala. That Indra which will come later is the enlightened form. Then there are 15 worldly protectors or guardians Indra and so on, which are helpful for the practitioner of dharma. Those are in one group and then there is another group of the 15 with the same names which are interfering forces which are causing interference to a practitioner of dharma So there are two sides, The guests, 15 guests which we are inviting for this torma offering is -- the first group, the first 15 guardians, Indra and so on, who are worldly guardians but who are helpful to the practitioner of the dharma, who are protectors, to protector the practitioner, those are the guests in this invitation. Those 15 interfering forces will be later in the sadhana will be summoned by the power of the deity and will be conquered or defeated and then put into a cell, will be like imprisoned. That follows later on. So all the helpful, they are called the wholesome forces, worldly forces, that is around in the world, they are all included in these 15 guardians. Those all the interfering forces, all the interfering spirits, interfering gods whatever they are, those are all included into this negative group. So we invite these guests and we make the offering of torma and request to them to protect us, to help us during ones practice of dharma. First these guests must be invited, must be summoned, invited to this feast. So that starts now. What Je Rinpoche has explained so far is just the general condition or the general situation of these guardians. Now begins the actual work, the actual work or invitation. Then so we should visualize with this gesture, we should visualize all the rays of light going out, red colored rays of light going out from the HUM in your chest, going to all directions and touching all the, reaching all the guardians in ten directions Then they are attracted, they are drawn back like a magnet picks up or draws back a piece of metal. Like that they are summoned and they all remain around us. So we should remember that we are since the generation of the deity, we are in the form of Guhyasamaja, the complete form of Guhyasamaja, three faces and six arms. So we should place them all around us in the four directions, or semi directions

and up and down, they are placed all around us. In the East direction is the place for Indra and the Yama in the South. The back which is the West side is Flaruna that is the god water. The North is the Yaksha that is the god of wealth. Southeast is Rackshas, that is a very wrathful spirit like cannibals. Southwest is Vyu that is the god of wind. Southeast there is Ageed the god of fire. Southwest is the Rackshas. Northwest is the wind-god. Northeast is the place for Ishvara. There are 10, no 8. And also there are some more additions. Also some more additions, on the right side in the East direction, on the right side of Indra there is Vishnu. Also in the East direction we should place the gods of the upper realm, the Brahma and moon-gods. So their proper place is in between the Ishvara which is the god of the Northeast and the Vishnu. So that is all on the right side of Indra. So in between the Ishvara and the Vishnu there are these three upper gods. Next to the Yaksha which is on the North we should also place the Ghanasha. So in between Maruna the water god which is on the West and the Rackshas which is on the Southwest, in between the two we should place the lord of the Ashudas and the goddess of the Earth. So this completes the 15 guardians, so there are 2 gods in the East and they are called Eastern gods, that is Indra and Vishnu. In the South there is the god of death, Yama, and the West is Maruna water god, and in the North there is the Yaksha the wealth god as well as Ghanasha. Then on the Southeast there is the fire god, and on the Southwest there is the Rackshas, and Northwest is the wind god, and Northeast is Ishvara. So there are 10 gods, 4 gods in the 4 directions and 4 in the semi directions so there are 10 gods. An additional god are the upper god, the Brahma and sun and moon gods they are placed in between the Vishnu and the god which is on the Northeast, Ishvara. So in between Rackshas which is on the Southwest and the water god which is on the West there are the lord of Ashudas and the goddess as well. So those three gods are called upper gods and the 2 goddess and the lord Ashuda are called the gods of lower realms. So that makes 15 guardians and to explain in detail about them, this will itself take a few days. So they have, these guardians are not called with their ordinary godly names but they are given the vajra names. The vajra names are given by Vajradhara. So the Indra is called the vajra of weapons. Yellow in color his body, with thousand eyes on one body, riding on an elephant. This elephant is called Sessun and which is extraordinary, with extraordinary qualities, the mount of the god Indra. Then next is Vishnu, he is called Vishnu or sometimes called the secondary lord … .

…..riding on a Garuda, a big bird, with four arms. The first right hand is holding a wheel, a wheel of weapon and the second, kind of stuff to hit. The two left arms; the first is holding a conch shell and the second a precious jewel. So this is a great god which has been worshiped very much in certain Indian religions. Garuda is actually related to god himself, it is his uncle. So actually the god was meditating for a

long time on his uncle, the Garuda, and after the Garuda appeared and asked what boon he can give. The Vishnu answered "I don't ask particularly for any boon, I just worship you out of respect and faith in you.

But the uncle, Garuda, insisted that "You must need some kind of boon, just ask I will give you." So then he said, "If you really promise me to give a boon, since you have already promised me to give a boon, now I will ask for this boon" then he expressed his wish, "May you become my mount, since you have horns, you have great wings, and great force, and since I am a very busy god I must travel here and there all the time', so therefore he expressed the wish, he generated the wish to make his uncle his own mount. So thus he became the mount and now the reason why Indra has all these thousand eyes on his body, is even more embarrassing story. Once Indra was running running around and he reached a place of rishis, very powerful rishis, and he did some crazy things to irritate these rishis. This rishis are of great power and one of the rishis put a very bad spell on Indra so that his body, so that a thousand female sex will appear on his body and this, so his body is covered with female sex, all covered completely on his body, so he became totally embarrassed. So then he asked for forgiveness and he really was in a very desperate situation, and he asked for forgiveness from the rishi and then the rishi changed and blessed them into a thousand eyes on his body. So the great god Vishnu is one of the great worldly gods which is refuge of many people, many people take refuge in it, those who follow this tradition. Sometimes this word Vishnu is sometimes misleading because one of the Asulas who is called, the great god of Asulas who is called Rahula, and Rahula which has certain influence in causing people to suffer epilepsy and this kind of thing. The spirit who is called Rahula he is also called sometime the same name, but they are completely different. The one here is a deva, a deva which is an assistant lord of the devas, next to Indra. So those who are the Vishnavas, they are called, the ones who are highly devoted to the Vishnu and taking Vishnu as their ultimate god, takes also other great beings like Shakyamuni Buddha also one of his incarnations. They are assured the ten great daksharwataras _ means ten great incarnations. There are many reasons to assure that Shakyamuni is one of these incarnations because some say there are certain wrong views prevailing among the Brahmans who are completely refuting, ignoring and refuting the law of cause and effect, etc, and in order to propagate, re establish the law of cause and effect, then the god incarnated himself in the form of Shakyamuni. One of the most outstanding, the figure in the daksharwataras, ten incarnations of the Vishnu, is Krishna. He is a human being, he is the human being who was the incarnation or manifestation of the god Vishnu. So they assert that Krishna is equal to the actual real god himself. Krishna is very clever and sometimes very cunning person. He was one time he put a pan, a cooking pan over his belly and he covered

himself, wraped himself with a cloth and so on, appeared like a pregnant woman, then he went to test the clairvoyance of a great rishi. He went to a rishi and asked "What is in my abdomen". He is great tester, so he tests the rishi. So the rishi was a very powerful one with clairvoyance and by this sort of insultation, test Krishna made, he was very irritated and he put a spell that you have got in your stomach a piece of iron about a length of one foot and this will fall down from belly and this will become a weapon which at the end will kill you. This spell, he put a spell on him. So the spells of the rishis are very powerful, some that a god has no strength to reverse it. So therefore, eventually then this piece of iron formed inside him and it fell out. So then he remembered the curse of the rishi which he had in the past and then thought now this iron can be dangerous to destroy himself. So he made someone else, somebody else to crush it, that piece of iron. That person was rubbing rubbing like this that piece of iron and he got a little tired of doing that for a long time and he just threw it into the water, into the river. That piece of iron went into a fish, it was swallowed by a fish. Then a fisherman fished that particular fish and when they opened its body then found a little piece of iron in there. He gave it to a blacksmith and he made it into a point on an arrow. So during all this time Krishna, the incarnation had perfomed so many great deeds and miracles and did a lot of things in the meantime, and even he had a great number of consorts, 60 consorts and so on, and so many pleasures he enjoyed and so many deeds had been performed. Also he had a great number of relatives, family members, and became very famous and became great conquerer. So then also great wars were taking place and also a great dispute and fighting with the Asulas were taking place and great wars were taking place in his life. Finally at the very end then all the relatives all are completely destroyed, little by little in all those different wars and fighting and so on. Then he got separated from his family members, from his wives, his consorts and then he was one time left alone in a valley, in a place. Then he still had a few guards or bodyguards around him and he sent them to get his consorts, his wives. When his wives were returning to him, again a great battle took place and because some bandits or like that, some robbers, attacked them and a big fight occurred on the way. So they lost completely the fight and these bandits then killed all the wives of Krishna and also his bodyguards and all are destroyed in that battle. Then he got very sad and left alone so he went into the forrest and sort of taking rest, leaning against a tree and his leg stretched. At that time then karmically it happened that that piece of iron which was put on an arrow, it went through and reached in the hand of a hunter. So that hunter was in that forrest wandering around looking for an animal. So when the hunter saw the Krishna resting, lying there from a great distance, Krishna's legs are stretched and he was moving his toes, big toes, was moving like this and the hunter saw it from a great distance, not seeing very clearly, thought these are two ears of a deer moving. So then he shot

an arrow and it went straight because it was very well targeted, aimed, so it went straight in between the big toes and straight to his heart. And he was killed. That is the end, that is the end of the life. So these are Vedic stories concerning these gods and there are ten incarnations and each one has a very interesting life story, but there would be too many to explain. So the actual center of manifestation which is god Vishnu is one of the great gods next to Indra. Then the vishnavas assert all these theory of ten incarnations of all these great beings, including Shakamuni. So they take, they really take the Krishna as one of the greatest Avatara, but if one reads the Vedic history, or the story of the life of these incarnations like Krishna then they are not really very highly inspiring. Actually, the Buddha Shakamuni is a fully enlightened being, so he is in fact transcended the level of the worldly gods. So now the Indra and the great god Vishru is complete, they are placed in Eastern direction.

On the Southeast we should place the god of fire, Agne, the god of fire. In general there are twelve fire gods. This form of fire god is in red color. So with a mustach, a beard and mustach and eyebrows are all like flames, from all these flames coming. Riding on a boat. Red body, four arms. So this god of fire is, it belongs into the rays or the category of "rishi". So the two right arms, one is in the gesture of giving refuge, protection and the second hand is holding a rosery, counting beads. First left hand is holding, it is called a rivichilok, it a kind of vase which Rishis carry filled with water everywhere, with a handle, is holding that particular vase. The second a staff. Piece of stick. Now on our right side which is the Southern direction, on the South direction we should place Yama the god of death. So his vajra name is Vajratyme, with black color or dark body and riding on a buffalo, water buffalo. The Kalirupa, the protector Kalirupa, is also riding on a buffalo. Kalirupa, the position is different. Kalirupa's right leg is bent and the left stretched. This yama is just opposite, standing on the buffalo. A very wrathful figure with all the hairs raised up in his face. The right hand is holding a staff, again a stick to hit and the left hand is in the terrifying gesture, in the summoning gesture. In the Southwest there is the Rudraksha. His vajra name is Vajrastick. He is riding on an animated human corpse completely in the naked form, in a dark color and is wearing bone ornaments, with long teeth coming out of the mouth. The right holding a sword, left holding a skull. Just straight at our back in the West direction we should visualize the water god whose vajra name is Vajranaga. It is a peaceful form in white color. He has all the crown of the snake. There are seven snakes raising their head above him. Also holding snake in his two hands. So in other tantras of Yamantaka, this water god is riding on a sea monster, a sea animal, like crocadile, but here is not mentioned, so he is without a mount. Now between Rudraksha and the water god we should place those two additional, the

lord of Asudas and the goddess of the earth. There are actually four gods of the Asudas, four lords of the Asudas, from out of them this is called Tangsunre, who has a wrathful, dark figure. He is just sitting in a chariot, holding a sword in the right hand. Next to him there is the goddess of the earth. Yellow, in yellow color, sitting on a lotus flower, without any implement. She is holding in the right hand a lotus flower. Now on the North there is a Yakshas who is called the Vajrayakshas. The Yakshas, they usually have a very heavy body and look quite powerful, but fat. It is in yellow color. So usually some Yakshas are riding on a horse, but this time he is riding on a human being. So there is also a story why the Yakshas is riding on a human body. It is some story related, some Vedic story which is a great favorite of the poets. So he is holding in the right hand a mouse (?) , and in the left a fruit, it is a celestial fruit. On his right side there is the garnisha which is called the Vajra longnose or longtrunk, so with an elephant body, white in color, an elephant head. So there is again a story in relation with the elephant head on a human body. It was a child of Ishwara and then in connection with some battle story with the Asudas and so on, so then this god had to have this elephant head, but that is too long to explain. He is mounting on big mouse or rat. He has four arms. The right hands are holding a radish and a stick. The radish, the actual radish that we use in our cooking and the stick is to hit someone. The two left hands are holding a "ladu" it is a favorite dish of him (sweet stuff) and the second rosary. So ladu is also one of the favorite Indian sweet delicacy. It a yellow thing with yellow color and rounded into little balls. Indians eat a lot of them. So this ladu does not necessarily be in that form or in that particular Indian stuff. A cookie is ladu, a cookie which is cooked in butter and with a sweet taste and that ladu is also a particular offering to one of the Mahakalas.

Gombokuru is one of four Mahakala's favorite, or one of the favorite offering is cookies. Now the Northeast there is Ishwara, white in color, riding on a bull, the hair is tied up into a big knot on his head and wearing a bone ornaments. The right hand is holding a trishula with the three points, trishula, and the left holding a dhamaru. His vajra name is the Vajrawrath. So they have no particular, no different vajra names. So the Ishwara has several different names. For example, in Yamantaka they are called Wanden which means Indrandra or something like that. And also usually the Northeast direction is called the direction of Ishwara, generally. It is a general name for the Northeast, Wanden, that is always Northeast. The Rudrakshas vajra name is Vajrastick, more precisely how do you call that chopper? The rice chopper pestle, Vajrapestle. So then, the South then generally the Southeast is called Melstum, that is the name for that direction, that means the "bondrial fire", it literally means, because that is the place, that is the direction where the fire god is in, so that direction is called with that name. On the Southwest that is the

direction for the Rudrakshas and that place is called Denthel. Denthel literally means "truthless" or something. Because why i:t is called the "truthless", that direction is called "truthless" is because the Rudrakshas usually all what they can speak is lies. They only lie, they can never tell any truth. That is a characteristic of the Rudrakshas. The Northwest is called the boundary of the wind, wind boundary, air boundary, because that is the very direction where wind god resides. So actually we should know about this in great detail but there is no explain to stick to these details, so now we should visualize all these gods around us surrounding us, not just one god alone standing there alone, but they are surrounded with big entourage of their own. So we should imagine that there is a big assembly around us for this feast of torma. So while we recite these lines which says "on the East the vajra weapon, white body, etc., all the gods", until it says "the goddess of earth holding a lotus". Until there we visualize all these gods around us as it is described in the text. So these guardians are not in enlightened form or not Bodhisattvas or something like that, these are the worldly, wholesome worldly guardians, protectors. They are all so called the wholesome deities, wholesome guardians or protectors who appreciate the practice of dharma and somebody who helps, who is sincere and sympathetic to a practitioner of dharma. So all of them have, as Je Rinpoche explained before, they have very different bodies, different color heads and so on, which is the fruit of their own past karma. So we in order to make a tantric offering we cannot offer it to an ordinary object like that with such odd heads and so on. So we must first clarify it, purify this impure view, this impure appearance and change them completely into transcendental form. So their respective bodies are all changed into light, melt into light and by completely purifying their body they all reform into identical body of Guhyasamaja. So all of them become Guhyasamaja. So when we offer the torma actually, the torma to them we shouldn't visualize that they are taking the torma in their mouth and chewing them and biting them and so on. Sometimes in some cases we……

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.so we should visualize that the tongue then becomes Vajratongue, that means we visualize Vajra in their tongue, outwardly it is a tongue, the flexible real tongue, but inwardly there is a vajra. So one can visualize a five pronged vajra, or three pronged vajra, or one pronged vajra. For example in Yamantaka sadhana then uses the vajra, because five pronged vajra would be rather sort of solid and roomy in the mouth, so visualize three prongs inside the tongue and now for this Guhyasamaja we visualize the vajra with the one prong inside the tongue. There is a hole into that central prong, that one prong, and outside is completely a normal tongue. So now before we offer the torma we should offer first some other offerings, the water

offerings and so on, like OM PRATICA ARGUHUM etc. these water offerings. So this process, this order of offering is made according to the order of offering which was practiced, which was used at the time of the Buddha, how somebody in India at that time makes the custom of making these offerings, this process of offering. So, and also how an offering is made to the great conquerers. So the first offering which is made is to give a bath, of water, a water offering; and after, a drink something to refresh, a drink of water or something, a drink; then again since the feet touches the ground and still pick up dust and so on, so then another water, a separate wash to the feet before one sits down. These are the process of offerings which are made that time. So it is also used in the sadhana. So after washing the feet then one sits down comfortably on the cushion, on the seat and then again water is offered to rinse the mouth and also to drink, to open the appetite. Then "santo" that is sprinkle of scented water to refresh to keep cool in the hot seasons, so that is offered. Then flowers are offered, put around on the body or to throw on the body. And also very fragrant incense are burned, to produce a very good smell, aroma in the atmosphere. Then lamps are lit and also very brilliant, very radient jewels, special jewels are placed at the corner of the mansions, which produces light and illuminates the whole atmosphere. Then perfume or scented water is put on the chest. That refreshes and also produces a very agreeable fragrance of the body. After than then food is brought to eat. So this food is not given in a very quiet and very lonesone quiet atmosphere, but with a very joyful, very lively atmosphere by playing various melodious music at the same time. So that is how we imagine whenever we offer these offerings in any sadhanas we should apply the same principal. When we offer to the Buddhas or to the deities then we actually create a lot of offering gods and goddesses from ones self, coming from ones chest and they then carrying all these various offering objects and making offerings to the Buddhas, filling the whole space. So in Guhyasamaja there is some instead of offering all these offerings one after another in the usual order, there is a little change. So after offering these first four waters, then torma is offered before other offerings. So the first offering is OM AH PRACTICA ARGHUM so at that time we visualize, we make the gesture of arghum, so we are offering three different kinds of offering: Offering of the gesture, the mudra, the inner offering, visualizing in your mind the offering and then the actual offering whatever we have, material offering, what is the real offering. So simultaneously we are making different types of offering at once. Also when we recite the offering mantra, then that is a verbal offering. So verbal offering then mudra offering, the material offering and mental offering. So at the end of each offering then we should think that the object, the deity taking this offering, experience a very great bliss, a great happiness, a great bliss in their mind. That blissful state of the mind which we have produced, that is the actual offering. Then in addition to that, if we applied the shunyata or the voidness

understanding in this act of offering, that means they offer the object of offering, the offering itself, the act of offering, offerer and all these three rounds of offering, they are all void of inherent existence. The offerings are void of inherent existence, offerer, object, all are completely void of inherent existence. So with this state of mind, if we offer then that is the ultimate offering and also there comes the union of bliss and void. So each time when we make an offering, first we create the offering deities, the offering deities from us, and at the end of the act of that particular offering, those deities must be collected back. So that was the meaning of the offering process. Now when we actually offer, then we begin it with this mantas. So first OM PRACTICA ARGHUM that is for water for the mouth , then water for the feet, padyam is for the feet Then OM ARYVARA SITA ANTEMANUM that is for rinsing the mouth. And with the OM ARYVARA DHARA then that is for rinsing that is the sprinkle of water. And after these four water offerings, then we should visualize that a tube of light emanates from this end of the vajra in the tongue of the deity, which completely takes in or sucks in the essence of this amrita which we have created, which we have arranged. So like one drinks coke or something from a straw, like that all the amrita is taken in and it gives a great joy and bliss to the object. So while we read the following lines, the verses, then this offering is made and actually here one can make a very great, very broad, very vast infinite offering by visualizing, by thinking that when we make offering to these deities then actually at the same time offering is made to the infinite, the forms of the protectors and the forms of the deities which are in the infinite universe and so throughout the universe we manifest or as we send these offerings and making offering simultaneous to all of them, so infinitely and so on they are very deep and very profound and vast meditation and visualization we can do, but that will be quite hard to immediately to think that way. Anyway, while we recite this following prayers then the actual process of offering is taking place. Also in this prayer there are all the vajra names of all these deities, Dorje Sempa, Dorje Duma, and vajra, weapon vajra, and so on, calling the names of these deities. Indra is called "vajra weapon" and Vishnu is called "vajra illusion", fire is called "vajra fire", Yama is called "vajra time", Rakshas is called "vajra pestle", the water god is "vajra naga", then the god wind which is in green body holding a flag and holding a fan and riding on a deer. And he is called "Dorje Lung" "vajra wind". Vajra Terrifier is Vydawa or Vajra Terrifier that means Yukshas. Vajra with the Long Trunk, it is Incarnasha. Vajra Wrathful One or the Wrath that is Ishvara. Vajra Circle, that is the sun. Vajra Light, that is the moon. Vajra Non Speaking, that is vajra speechless, that is Brahma. Then Tangsari who has no particular vajra name that is lord of Ishuda. Then the goddess of earth. Those two do not have any particular secret names. So then it follows the line that says "To them I offer the flower, the incense, the light, the food, etc." So it says "Take these offerings and my torma and the belinta". Then it says

"Please take them and enjoy them completely to full satisfaction. Then the request follows. The request is first the wealth, my wealth, gold first is the possessions, various articles material articles, gold, then general wealth and also the crop and so on, free from disease, happiness. So all the interfering forces which interferes, which takes away these qualities such as ones wealth, possessions, ones health and happiness, all those who cause disturbances or interfere in this welfare, my welfare, and those who have great ill will or bad thoughts, very negative thoughts, hatred against me. So all such humans or non humans, make them all dull or like sleep, like sleepy, sleep in their mind, & also make them stiff, that means like frozen, unable to move. Also tie them, that means they are completely tied so they have no strength to cause any harm, so destroy completely. So, in short that means all the negative interfering forces of humans and non humans every interfering forces are destroyed completely. So all the interference for the favorable circumstance for my practice of dharma is destroyed completely, clear them away completely, and give me all the necessary circumstances, all the goodness that I require for the accomplishment of my practice of dharma. Again, the wealth, the possession, the health, and life of vigor and energy, physical and mental energy gave all this and happiness, physical and mental happiness, free from all sufferings of disease, and great happiness, until reaching enlightenment help me so that I get endowed with these affections or these qualities. So guard me from all these interfering forces and give me all these favorable circumstances for all the time; not only from time to time, but constantly. So this prayer begins with OM AH and ends with HUM SWAHA. So it is placed in between OM AH HUM. So thus the torma offering is made and after that once again we should offer OM ARADHARA ENSAMANUM that is the offering of the water to rinse the mouth. Then we offer argum again, that is water for the body, either to take a shower, to take a bath or a water to drink which is both argum. After that we offer dessert, so that is OM VAJRA TAMULA. So VAJRA TAMULA is vajra dessert. So with that we make another offering of torma at the end after we drink and everything, just to sweetening the mouth. So after that we offer the flower, the incense and light, the perfume and once again some food and then music. So when we offer the music we can play the instruments like symbols and bells and so on and at the end of that, end of the music then DASHA DELORA PRATICIPA DESHA OM AH HUM with this then we make offering of the inner offering, inner offering that we have consecrated. From there we make the offering to the guardians. So DASHA DEKA LOKA PALA that is Sanskrit name, that means "the guardians of the ten directions". So DASHA means "ten", and DEKA means their "directions" LOKA is "world', and PALA means "holder or guardian", SAPARIWARA means "together with the entourage or assembly". So DASHA DEKA LOKA that means "to the worldly guardians of the ten directions, the guardians of the ten directions of the world" then I offer whatever we offer. After the

inner offering then we should recite one time the Vajrasattva Mantras, the 100 syllable Vajrasattva Mantra. So one can recite the Vajrasattva mantra first and then the verse of forgiveness, MANI OM VASHIDEZ the verse for forgiveness after that is according to the upper tantric college and to recite the verse first and the mantra after is according to the lower tantric college, there is no difference. While we recite this Vajrasattva mantra we should think that from the Ackshobya, the little Ackshobya which is in the crown of the Guhyasamaja, now who are these guardians, the Guhyasamaja. So from those Ackshobyas on their head rays of light and amrita flows into their body, and this completely clears away all the dissatisfactions or any uncomfortable feelings that they may have, caused by our mistake or our improper relation or our certain disrespectful attitudes or mistakes that we have made towards them. All these kind of feelings are completely purified. So when we make offerings to these guardians, we don't offer it exactly in the same way out of great respect and same devotion as we offer it to the Enlightened Buddhas or the deities. So we offer it, the offering is made in such a way because ones self is in the form of the lord Guhyasamaja. So when we call these, we are treating them like friends, like friends we make offerings or like paying to the employees. So sometimes we invite some friends like this for dinner like that and we offer the dinner and at the end sometimes we may ask like a little forgiveness, "excuse me, the dinner wasn't really very good, and it is very simple" and something like this, making some excuse. It is necessary because if we have done some mistake in the food or maybe the food wasn't really good enough, that person although he doesn't speak, is still very polite, but he can leave with some uncomfortable feelings. So when they go out then they think, "They have invited me to this dinner, to this meal, but this food is horrible, is unclean, I had to eat it or put it back, and so on". So whether these guardians have such very obvious feelings or not, but we are anyway while we recite the mantra then we should think there is light coming from the Ackshobya clears away all the uncomfortable feelings they may have due to our mistakes, our uncleanness of the offerings or our distraction while we are offering, or anything like that. At the end of the recitation we say OM AH VAJRA MU. That means "now leave". The MU, the syllable MU is in Sanskrit means "leave, depart". So we can think that then they leave from us with full satisfaction of our relation that we have established, that we can have full confidence in them that they will protect us. So in this way they leave to their own abodes. That is one way of visualization. So one can do gestures, it is not indispensible though, when we say OM AH VAJRA MU, then make a gesture of like this, so they depart, or one can just simply recite the mantra without mudra. Or another choice of visualization or meditation is they don't depart completely to their own abode, disappear to their own abode. Rather they depart from your place, but we place them still around us in some distance that afterwards when we will create the mandala so they can

still be outside of the mandala. So in such a distance we can place them and they remain there with full attention towards us, with constant guarding or attention towards us. After this, now after completing this work with the guardians, now we should OM BENIDATI HUM with the mantra of the Mahacroda, then we should consecreate, not the inner offering because they have already been consecrated, but the outer offerings, the flower and again the water. So there is a second offering which has not been offered yet, is not offered to the guardians but which we will offer in the actual meditation, it will be offered to us, to ourself later on. So those offerings must be consecrated in the same way like we have consecrated those offerings before, visualizing the many skull cups then with the syllables in there and then they are transforming into various objects. So after consecration, after preparation of these outer offerings, after having made them ready, then we should offer mandala offering, the long mandala offering VAJRA BHUMI... or a shorter mandala offering SA-ZHI PO-KYI.....the usual offering. We are offering this mandala offering to ones root guru. So we are making this offering in order to receive the permission, we are asking for the permission of the, the blessing and permission of the guru to practice, engage ourself in this practice of Guhyasamaja. Even if one is practicing something very great, something very advanced, something very great practice of dharma, one should always ask permission of the guru to do so. So like when so here one can insert the Vajrasattva meditation as it is usually done in the beginning of the sadhana. Visualizing Vajrasattva and then reciting the mantra and making a sort of thorough purification practice, but Rinpoche will not explain it at this time. So Je Rinpoche said that it is good that a lot of Westerners nowadays practice preliminaries and they practice this recitation of the Vajrasattva mantra a few hundred thousand times, and sort of make a retreat, that is good. Je Rinpoche hopes that they do it with full understanding, with correct understanding of the practice. That is important. So here in the actual text this is sometimes, this Vajrasattva meditation is included here at this spot, but it is not necessary that one must do it there. One can do it like in the preliminaries, outside of this meditation or one can do it during the breaktime. Actually Vajrasattva meditation is a practice that is done at breaktime. So it is not indispensable, but here we must include one or the other. So Je Rinpoche says that now he has tried to explain as much as he can but still in receiving one teaching one time of this practice, not enough. One must, really to get acquainted, must receive several times teaching, then they become really complete. So it is very beneficial to receive teachings many times, as many times as possible, because at first time one will have some vague understanding, sort of general understanding of the practice if one listens with concentration. Then if we take one a second time and third, each time one learns something more and makes one's understanding more and more complete. So this way if one practices then the progress will

come very speedily. You have asked if Vajrasattva is single form or with consort. Je Rinpoche says that if one is included in a practice like this, an annutara tantric practice, then it is with consort. Generally, one can practice it without a consort, single form as it is always in the kria tantra, like in the kria tantra. So the Vajrasattva is always in a very white body and consort, we visualize consort also in white body this all symbolizes the purification aspect. Also one can purify obstacles of the body, speech and mind and for practice like this Guhyasamja and for Yamantaka' then one should concentrate principally on the obstacles of the body, physical obstacles....

So in practice like Chakrasamvara and Havajra, then they belong to the Mother tantra way, so the Vajrasattva though they are in the same form they have, in addition to the precious ornaments, they have also bone ornaments. Also in the purification, actual purification, one aims principally to the mental obstacles. Then, of course, together the physical and verbal ones too. That is very powerful, more powerful because all the obstacles or all the karmas we accumulate, everything is principally caused by mind. Mind influences the speech and the body, then all the troubles are created. Therefore if we concentrate on the mental obstacle then automatically the others will be controlled. So therefore, such a method is more powerful. Now we will make a break for this morning.

So we have made the torma offering and after that now we begin the actual part of the meditation. First of all we should understand that we the sentient beings take sentient beings cycle in the samsara through the process of birth, death and bardo intermediate. Through these forces then we go around and around in samsara. So actually, some explanation must be given about the birth, the death and the bardo. Je Rinpoche will give a summary of that at the beginning of each stage of meditation. So in order to take rebirth, generally, in order to take rebirth in a fortunate realm and to a fortunate situation, then we need to accumulate the distinguished cause, the particular positive cause for such a rebirth. So in the practice in this stage of meditation, we similarly in this stage of meditation in the tantra, the first comes accumulation of merit. Like someone who takes, in order to take rebirth, a good rebirth, in this life that person must accumulate a good cause. That person being accumulating very much karma, positive karma, if someone is going to take rebirth into fortunate realm. Then at the end of this life, when the person reaches the very end of this life, then that particular cause to take, that particular karmic cause or seed which will give the fruit of human rebirth must become fully ripen at the end of this life. So when the right cause, karmic cause is fully ripened at the end of this life then by its force then one, when one separates from this existence and one goes to the intermediate stage or bardo body, corresponding to that future rebirth then finally obtains

the real fruit, that is the human rebirth. So in a similar process in this meditation, in the Guhyasamaja meditation, like the future rebirth we will create the complete mandala of the deity a little bit later. So in order to actualize such a form of the deity, such a mandala, such a place, such a form, such a body, first one must accumulate the right cause for that, like the proper karmic cause is required to take a future or human rebirth. So we must prepare; first our, prepare the accumulation of a great merit, not just a little merit but a very powerful force of merit to accomplish that stage or to accomplish that fruit. So therefore, a most effective and most powerful way to accomplish great merit with a little effort very fast, very speedily is the practice of guru devotion, guru yoga. It has been said in the dharma that practicing guru devotion or making offering to the guru excels even the merit of making offerings to the Buddhas of three times, for kalpas and kalpas. As it says in the guru puja that to worship or to make offering to one part of the body of the guru completely surpasses all the merit one can accumulate, the great accumulation of merit one can achieve through making offerings to all the Tatagathas. So therefore, in order to accumulate a very great force of merit we should practice first the guru yoga by inviting Guru Guhyasamaja which is inseparable from the deity, guru and the deity in one nature. So Guhyasamaja we invite as a field of merit. So there are three ways of inviting this field of merit. Inviting guru as one with the deity, in the form of the deity Guhyasamaja, or inviting the guru sitting on the head of a deity as the lord of the family, then all visualizing guru in the center of the Eastern side of the mandala on the throne. There are ways of visualizing, but here we should practice according to the first way, seeing the guru as a deity in one form, inviting in one form. So where it says in the sadhana that oneself in the form of Akshobya or in the form of Guhyasamaja from the HUM in ones chest rays of light go out and then from the natural abode the guru deity in countless forms of the guru deity are invited. That is the part where one begins the practice of guru yoga. So actually when one invites the Buddha, Buddha doesn't need to come from anywhere, from a particular place or like this, Buddha's omniscient mind pervades every phenomena, one can invite Buddha from anywhere, but in order to suit our minds so first we send the rays of light going out and then that sort of bringing Buddha from outside, from outside then inviting, like one invites a guest and then bringing in front of you. That is best to suit our mind. So at this moment we are in the form of Akshobya Vajra Guhyasamaja with the three forms, six arms. So in our chest a lotus of various color, variegated color. On top of that lotus there is a sun disk. On top of the sun disk then one's own mind, the mind of the deity is in the form of blue letter or syllable HUM. From there then rays of hook shaped rays of light, red color emanate and go out in all directions and illuminates the whole space. So these rays of light, the red rays of light, then bring back from all ten directions, from everywhere from top from bottom from everywhere the complete mandala of the

Guhyasamaja with complete container, the mandala and the contents of the mandala which are inseparable from ones guru, who are of the nature of the guru. So such complete mandalas in countless forms they are invited. So first they are in countless forms from everywhere, coming from everywhere like a rainfall. In front of you they all absorb one into another until they become just one complete mandala. So by visualizing this kind of absorption of many mandalas into one mandala, it helps our mind to be more convinced of this collectedness of the field of good merit, so afterwards then one feels more comfortable to ones mind that this one mandala and the deity in front of you is the collection of all the mandalas and it is the embodiment of every Buddhas. So that is just to suit our habitual mind, but in reality Buddha has no real any, there is no limit there is no boundary, there is no particular place. So if one has the faith and devotion, one can invite Buddha, one can invite the Buddha anywhere, on ones head, in ones hand, or above us, in front of us, where ever one imagines, there is Buddha. So thus we invite this one set of mandala and this remains right in front of us, slightly above and in front of us. So finally these rays of light that we have sent out they all are collected back into the HUM. After having invited the field of merit in front of us, then we should make the 7 limb offerings as it is in the practice of Jor Chu or the Lam Rim puja, there are the 7 limb offerings. Ladu means 7 limb offering here in this practice it is not called 7 limb offering, it is called the 7 purities. So anyway the meaning is the same. The prostrations, the offering, and so on. First the prostration, then making offerings, and a very deep and sincere confession of all ones unwholesome actions, and a very sincere rejoicing towards all the good virtuous wholesome actions and wholesome qualities of all other beings, and making requests to the gurus and to all the manifestations of the Buddhas to turn the wheel of dharma to teach, in order to help the sentient beings, and to making requests to all the Buddhas to live without passing into Parinirvana. Then finally to dedicate the merit we have accumulated through those 6 limbs all dedicating them as a proper cause to attain full enlightenment state for the sake of all sentient beings. That is the 7th limb, the limb of the dedication. So those are the so called 7 limbed pujas. So now in tantric practice such as this one, then our request for the turning of the wheel of dharma and request for the long life of the guru are unnecessary, because in the tantric meditation the guru that we are inviting, the Buddha that we are inviting in front of us is not the Nirmanakaya form but the Sambogakaya. In other meditations like Jor Chu, the Lam Rim puja, the field of merit that we invite, the Buddha, the central figure of Buddha which we invite, is in the Nirmanakaya form, the manifested form. So Sambogakaya form of the Buddha can never pass into Parinirvana. There is no passing into Parinirvana. So therefore this particular request for the long life is not necessary. Also there is no moment where the Sambogakaya Buddha, Sambogakaya form of Buddha do not teach. Therefore, asking

for the teachings, also is not necessary. There are 5 limbs left. Now to fulfill the number we include in there, the taking refuge and generation of Bodhichitta. Even if someone practiced just one limb properly, say prostrations or offering or something like that, just one practice has already very great power of accumulation of merit. However, to attain the state of fully enlightenment, one needs to accumulate a real very vast and very great merit, just a little merit, incomplete accumulation of merit cannot give the result. Therefore, here we must practice all 7 limbs complete, all the complete practice. So then the rays of light which we have sent out are collected back into the HUM and then immediately we make offerings. We will make offerings. All the offerings of the water, the flower and so on plus the 5 sense objects. So ones self in the form of Guhyasamaja from the HUM in your chest one sends out again a lot of offering deities, offering goddesses. So a group of offering goddesses go out and offer first the argham, all holding argham, make offering to the assembly, to the field of merit, then they come back and then another group holding the water, second water, then flower and so on, each time send new groups of offerers.

So these offerings are combined with the offering mantra OM SARVARA TATAGATHA ARGHAM.PUNZA MUGA SAMUDRA PARANA SAMAYA SHRI HUM with this mantra. So OM, that is the beginning, that is the initial syllable of the mantas. So all those mantras which are in between OM and AH HUM are sacred mantras. So when we say OM then these offerers go out. Then they make the offerings and at the end of the mantra then the offering work is complete and then they come back. Then again when we say OM such and such, then another group goes out. SARVA TATAGATHA, SARVA means all, TATAGATHA means the Fully Enlightened Ones, ARGHAM is the actual name of the offering, the water. That means I offer this water to all the Enlightened Ones or to all the Buddhas. Puja means offering. That is why we always say in the Indian way we always call puja, the prayers. So PUNZA MUGA SAMUDRA: MUGA means"cloud'~ and SAMAUDRA means "ocean". So that means "the clouds of the ocean or the ocean of clouds", that means that one offers this argham not just very limited but unlimited, very vast like ocean and the clouds. PARANA means "filling the space". SAMAYA SHRI HUM. SAMAYA means pledge or the pledge. SHRI means "glory" "glorious". Then it ends with the two syllables AH HUM. So with OM at the beginning and AH HUM at the end, so that makes this line of mantra a powerful mantra or sacred mantra. So that is the meaning of the word. The most important thing is in your mind we are very sincerely we make this offering by creating infinite amount of this offering, filling the whole space, and then offering it to the field of the merit. At this time we are not offering the additional two waters, the rinse the mouth and the sprinkle. One offers just argham padyum, then it goes to pushpe the flower and

incense. So each time in visualization, except for the different object, the visualization is the same and we recite the mantra OM AH SARVA TATAGATHA, then PADYUM PUNZA MUGA SAMUDRA SAMAYA SHRI AH HUM and so on. The first water to take bath or water to drink, then the water for the feet, then flower, then incense, then light, then perfume, then the food and music. So these are the eight offerings. So now Je Rinpoche is going to show us some mudras and in order to learn the mudras, first of all one must learn what is called the "Vajra palm gesture". So when we join the palms for respect like prostration, then we don't join them empty but put the thumb inside and then join like this. Then when you offer these, when you recite the mantra, first one makes the sound like this, snap fingers. Since this time we are offering to an external object outside, so when you snap all the fingers are facing outward like this. So sometimes when we are generated ourself as the deity and when we make the offering to ourself; in the self generation when we make our offering to ourself then what we are doing is we are sending out these offering deities and they bring all various objects and their offering back to us. For that then snapping is like this; one facing inward and one facing outwards, like this. Not like this, but like this. So when you snap your finger and when it makes the sound at the same time immediately, instantly then from the HUM, from the tip of the HUM then these group of offering goddesses spring forth. Then you should know if a fist this is called a krodafist, wrathful fist which we don't need now. So this is called a krodafist and to put the thumb inside and make a fist like this is called "vajrafist". If you put your thumbs like this on the side and make a fist, that is called "Tatagatha fist". So we don't need all these fists now, but maybe in some other case. With OM then the offering goddesses go out and make the gesture, snap the fingers like this. Then always the basic gesture is the "vajra fist", everything starts from the "vajra fist". So the vajra fist opens then makes this circle. One time this is called the turning of the lotus. So it is one time turning of the lotus or still adding a second time. When you open, when you make this lotus turning gesture and when you are opening this vajra fist the right hand opens starting from the little finger and the left from the index finger, so it opens like this. It opens like this and also when it closes then this closes first from the index finger and this closes from the little finger. Do this like two times. Two times the turning the lotus and then a third time instead of closing it then both are opened. When the mantra is short, then just one turning of the lotus is enough. So OM SAWA TATAGATHA and then argham. When the mantra is long, then two times this turning, altogether three times must be done. If the mantra is short then two times the lotus and then ritual offering of the water. So that is symbolic of actually the dance of these offering goddesses. These offering goddesses are not offering just walking straight to the object or giving the food and whatever, but they are doing doing very gracefully and with sort of dancing, while dancing and singing

as they make the offerings. So argham and after that if there is enough time, then at the end also must be done three times, then the closing. So that means when they come back they are not sort of running to you, but they come back while they are still dancing. At the end when we say SAMAYA SHRI HUM then again snapping. At that moment all the offering deities are dissolved into the HUM. So when the mantras are long, sometimes it happens that the mantras are very long, the names of the deities are long and so on, then make this two times the lotus and then argham, then also at the end two times, then return absorption. If the mantra is short then just the one time making this offering and in one time they are gone in.

[...]

...that is symbolic of when one attains the enlightenment and one of the auspicious signs of Buddha's body is there is this light connection between the fingers. There is the web, webs also are quite high and connected with light. So that symbolizes that these fingers are more close to another. The Buddha's auspicious sign of the hand is the web is rather high, but then it is not like a duck, you know with ornaments he wears, for example like a ring, then again it is quite deep. The offering deities they are in different colors, although the details are too difficult to visualize one should take these first two groups, the two types of water. The offering deities are white color and very beautiful, transcending completely the beauty of the human world, all in celestial form with extreme agreeable form. So these offering goddesses endow the beauty transcending the human beauty and they are very beautiful form and not too heavy not to skinny, sort of slim with a slim waist and with the breasts all full, not sort of fluffy hanging down, but they are raised and full and also straight and broad shoulder and also very beautiful hips and then the beautiful face and all these qualities, youthful, not old form, but youthful form about 16 years. Half of their hair is made into a very beautiful knot on their head and the other half falling down gracefully falling down on the back loose. All crowned with precious full crown, as well as they are adorned with various other precious ornaments, the earrings, necklace, and so on, clad in very beautifully fine silken garments, upper and lower garments. The nose is not crooked or too big or too small, but it is right size and very fine and the lips are also very fresh and red like the cherry. The eyes are like the petal of the Upala flower, with that sort of shape and all the white and dark parts are all very distinct and very clear. So one should try, in short one should visualize as beautiful as one can and the details would be too much to explain, altogether there are 64 beautiful qualities on their body. One can offer these different objects separate individually first sending the group for the water OM SARVAGATA DATA ARGHAM then (this was too fast for me to understand) then they come back and then the next like that, individually all, one can send all of them together, so when we

recite the mantra together OM SARVAGATA DATA then ARGHAM, PADYUM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHABDA then all these offering goddesses go out together and make all the offerings and at the end they come back together. This rule of process is to be applied each time whenever these offerings come. So through setting the material offerings as best as one can, as clean as one can, through this we accumulate merit. Then at the same time we create more offerings from ones mind and offer them. From that also we accumulate very much merit. Then doing the beautiful gesture or the mudra of the hands, that is also another type of offering and also helps us to accumulate merit. We apply our understanding, our realization of the shunyata on all the objects in this offering process, as Rinpoche explained this morning, then that is also called "offering of the practice" that also is very beneficial. Whenever we offer something our mind should be free from avarice, sort of miserliness, attached to these offerings, that is one obstacle. Secondly we should not have any hope for reward. May I offer these then I wish something for return. That must be, those two are obstacles of offering. Also when you offer material offerings we should do it with a mind free of avarice and free of doubt. One should not hope for any ordinary fruit from such an offering, like to get a better rebirth in the samsara and to become rich or to become wealthy in the future and so on. These are all obstacles. So if our mind is free from all these kind of hindrances and if we make the offering in the proper way, then the offering is a very great way to accumulate a great amount of merit. So the mudra for argham is like this, that means you are presenting this water, bringing that water and for padyam then you on this hand then you open the right hand. That means you are pouring the water over the feet of the deity, with the flower. Then for the flower, gesture for the flower is pushpe like this, that means you are throwing flower. Then comes dupe. Dupe is fragrance incense. Actually the smell is offered two times here as a perfume and the difference is the first smell comes from burning and the second is just to put on the body, so it must be offered separately. So dupe is kind of smell which comes through burning. So the gesture of dupe is like this. That means that you are throwing the powder, the incense powder into the incense pot which is made from very beautiful jewels and so on, where there is a fire. In that you are pouring so the gesture is like this. These offering goddesses here, they all have four arms. The two hands are holding the pot where they must burn it and the two other hands are putting the incense in it. The gesture for the lamp or the light is like this. So these two thumbs symbolize sun and moon symbolize precious jewels, radiant jewels and light flames and so on. So gesture is made like this. Again that is to for perfume, that is to rub the perfume on the chest of the deity. In the two lower hands are holding the actual container and the two upper hands take perfume from there and then rubbing it, that is why the gesture is like this. For food, nividae, the gesture is like this. Like for example if

somebody gives something and we take it like this, but the two index fingers are slightly bent, so it is like this. So that is offering various tastes from the skull, from upholding in the skull this amritas and giving it to the deity. Shapta gesture is like this. Actually shapta consists of various musical instruments that string instruments and also drums and also the trumpets and flutes and so on, now all different kinds of instruments. So to as a sign a symbol was like playing, beating the drums or playing the cymbals or like that, gesture is made in this way. After these eight offerings then follows the offering of the five sense objects. So the first for form and a very beautiful mirror is offered, a mirror which is double sided and in that mirror appears the whole universe, the whole world appearing in that mirror and such mirror is shown to the deity which is framed in a very beautiful precious golden and jeweled decorations with a handle. So that is offered. So the gesture is like this. So that is the mirror and that is holding from the handles. That is form. Sort of RUPA. The mantra is RUPA. After that, once again SHAPTA like for the music, the gesture is saying, the mantra is saying that is for sound. Then comes smell and that is GANDE the same as perfume, like the rubbing gesture. For taste again the same gesture is made like the one for the food, except the mantra is different. The mantra instead of NIVIDAE it is RASSA. Then for tactile sensation a very beautiful garment is put on the deity, a shawl is put on the deity and the gesture is like this, that means you place on the deity, PARSHA. Those are the outer offerings and then there is the inner offering. Inner offerings are complete in the offering goddesses themselves. For example, a beautiful appearance of the form is the offering of the form. They are singing a very melodious chant, melodious singing is an offering of the sound. The natural fragrance, the smell coming from the body of these offering deities and from the smell, the fragrance of the Upala flower for example, coming from the mouth of the deity, offering deity, that is the offering of the smell, inner offering of the smell. Also when the deity engages in the art of loving, art of love with these offering deities and in the art of kissing and so on, then it gives the very great, very pleasant and very blissful taste, very blissful sensation of the taste. So that is the offering of the taste, inner offering of the taste. Then the touch of their body, just a touch is already so blissful that one can attain the highest bliss even just by a touch. So these offering deities have such qualities which is the inner offering of the tactile sensation. So those are the inner offerings which are all complete on the body of the offering deities. When one makes these mudras ones arms should not be raised too high, too much, so one will end up doing like this. One should keep the two hands at the level of your chest. So this would be enough for an explanation concerning the offering. In the actual text in the sadhana there is only outer offerings mentioned, inner offerings, secret offerings, and other levels of offering are not mentioned there, but it is contained in there. After that comes the praise and prostrations. Praise and prostrations go together. One

prostrates to these deities, to the guru, by praising the qualities. So they go together. So the praise is rather long in this sadhana and it would be too long to explain all the meaning. Je Rinpoche will just recite it and maybe some points he will mention.

PRAISE

So in the prostration and the praise then one is praising all the qualities, secret qualities of the guru which means all the aggregates and the sense organs and so on. All the parts of the gurus are of the Dhyana Buddhas and their consorts and their guardians and so on, 32 deities of the Guhyasamaja. After this follows the confession. So we confess, very deeply and sincerely, as like if we have taken, as sincere as if we have taken some poisonous food, like that with great regret and repentance to confess all the unwholesome actions we have accumulated in our bodies, speech and mind, in front of the guru. This line begins with the Kunshe, the One, so this refers to ones self. Kunshe torme, torme means "beginningless" so that shows the time of accumulation of this karma, one hasn't started committing these just yesterday or day before, but we have been doing those nonsense a very long time' from beginningless time. Then simensual and so on, so that shows the place of the samsara. Since beginningless time we have accumulated all this karma where? In this place, the place of the samsara, in going through the six realms of the samsara. So why we have accumulated or for what reason we have accumulated. As it says CHOU DUN KU DU that means out of distorted conceptions such as ignorance, attachment and the hatred, etc. all the various types of mental distortions. Out of these, by the force of these delusions I have done them. KUN dorke nyopa nyopa means "contaminated", so completely contaminated by those distortions, by the distortions. These distortions have distorted or disturbed completely ones mental state, contaminated ones mind, and actions of body, speech and mind. Tuje chen that in front of the, under the attention of the great Great Compassionate One, so referring to the guru, the deity. "In front of your attention, under your attention I will confess them, I repent of them." Then CHOGA SHEN DE SHABA JE that means in which way one would confess. Then CHOGA SHEN is as it is commented or as it should be done according to the rules, according to the way. So according to the proper right or proper way means the proper way of confessing or purifying the karma is by using the 4 antidotes, by using the forces of antidotes and so therefore, one is saying I will confess them all through the 4 opponent forces. So these 4 opponent forces must be complete in our mind in order to purify something. If the 4 forces are not complete, the karma cannot be purified. So first, the

first opponent force is called Teng dop that means the power of the force of basis. The basis of purification, on what basis is one purified the karma is on the basis of taking refuge and the generation of Bodhichitta. So this is called the force of, sometimes the force of dependence also the force of the basis, or the force of the support. For example if we slip on the ground, if we fall on the ground, the ground is the basis and the only way to get up is again with the same support, with the same basis of the ground by, with the support of the ground one must get up. There is no way otherwise. So in the same way when we accumulate unwholesome actions the one type or category of unwholesome actions we have accumulated them, we have committed them on the basis or on the ground of the Triple Gem, something in connection with the Triple Gem, in connection with the guru, the Buddha, the Dharma or Sangha something like that in relation with the Triple Gem we have accumulated a lot of negative karmas. Most other unwholesome actions we have committed, they are in relation with the sentient beings The heaviest, for example, is like killing. When you kill someone it is done in relation with the sentient being, killing a sentient being. And the same way with stealing, it is also related directly with the sentient beings; stealing something of somebody. Also commit adultery or something, that is also done in relation with the sentient beings, as an object. Also if one tells a lie, we do it either in connection with the Triple Gem or in connection with the sentient being, to cheat, to try to cheat either one of them, the sentient beings or gurus. Also the gossiping or creating disharmony that also must be done between the sentient beings. Also it is use of foolish speech, nonsense speech, with which we spend very much time, which wastes ones own time and the time of other beings. It is also done in relation with the sentient beings. Covetousness, the great greed that we have towards the possessions of others. That is also something to do with the other sentient beings. Then the ill will or the harmful thought, negative thought, such as to harm someone, to kill, to beat, to scold or anything like that, that is also we accumulate either in connection with the Triple Gem or in connection with the sentient beings. Then wrong view, perverted view such as one completely rejecting the existence of the law of cause and effect, existence of the Four Noble Truths, existence of Liberation, anything like this, this kind of wrong view, then we can commit them in relation with the Triple Gem or sentient beings. If one rejects completely the Four Noble Truths or Law of Cause and Effect, it is a direct, like a disrespect or it is a wrong view about the Dharma, so it is a disrespect, it is an unwholesome action accumulated in relation to the Dharma. So those unwholesome karma accumulated with the Triple Gem should be purified by taking refuge in the Triple Gem. Those accumulated in relation to the sentient beings can be purified by generating Bodhichitta towards the sentient beings. So this is something necessary now and any time in the practice of Dharma. So taking refuge and generating Bodhichitta is the first force, the force of the support.

Then comes the next which is called the force of repentance. So that is one of the main forces in purification. One should have a very deep sincere repentance. If one has a real sincere and deep repentance towards what one has done in the past, then that karmic imprint can be purified. If the force of the repentance is very strong, then the next force can automatically come. That is the force of determination not to indulge in the same thing again, because if someone has a very sincere repentance, like if somebody has taken some poisonous food and suffers very much, then he surely will have a very strong repentance for the mistake he has done. At the same time he is fully determined, has decided never to again to eat that food. So therefore, this repentance is very necessary. Then the force of determination, that is not to commit again in the same mistake. Then the force of application of the remedy. So that is then whatever to apply the direct antidote, the practice of recitation and so on, in order to clean away, purify the obstacle. So if someone has a very sincere repentance toward the karma, then any practice of Dharma, if it is prostrating or offering mandala or reciting mantras or meditating on developing Bodhichitta or meditating on Shunyata, whatever ones practice, everything then becomes a very effective cause of purification of the karma. So that is the meaning of "I will confess or purify them according to the way". "To the way" means the 4 opponent forces. So in the next verse we are generating a very sincere rejoice towards all the virtuous qualities of the Fully Enlightened Ones of the Bodhisattvas and other Aryas. "Other Aryas" means arhats, sharvakayas, and prateyakas as well as even ordinary sentient beings, all the virtuous qualities of all beings, sincerely rejoiced without jealousy.

At the end CHENZU ZHINGZEN WA, that means "I will dedicate them all for the attainment of enlightenment". That means that we dedicate all the merit that we accumulate through other practice, all for the one goal, that is to attain enlightenment for the benefit of sentient beings. That is the dedication. So that completes the 7 limb puja. So then follows EGALA TAMI LATA……(I couldn't make out the rest of this-too fast)

So then this next verse in the four lines contains the actual refuge, refuge to the Buddha. So during the recitation of those three verses, then one is taking refuge in the Buddha, the Dharma and Sangha, it is the same by praising the qualities of those Triple Gem. In the fourth line, one generates the Bodhichitta and in each line it explains the qualities of Bodhichitta, how Bodhichitta is developed through the great compassion and love and taking the responsibility of the welfare of sentient beings upon ones self and so on. Such a Bodhichitta which is complete, which is fully developed and we are generating that for the enlightenment. So in the next verse, then we are taking a vow to sincerely engage in the practice of the

Dharma to fulfill the goal. So as it says the giving, etc. and also the ten white virtues and so on. So that means giving etc. means all the paramitas as well as the full collection and the ten virtues and so on, all these conducts of the Bodhisattva in order to fulfill the goal for all sentient beings I will accomplish them. I will accomplish all these practices, all these conducts of the Bodhisattva. So this is like taking vow. After that was SANGI CHANGACHUNBAK CHUN from there, begins the taking the tantric vow. So here one is not taking a new tantric vow, but we are generating this, we are remembering these vows once again here. This is also a kind of offering. It's considered as offering, the offering of the practice. We are making the offering of the practice to the guru. This taking vow and taking all these samayas, then this is a way to please the guru. It is a proper attitude to please the guru, so therefore, this is also included in the offering, the offering of the practice. After this tantric vow, then we say SO CHEN AVENUS CHEBARU, that means "the field of the merit departed to their natural abode". So this completes the guru yoga. So the invited guests or the guru mandala is departed to the natural abode. There are three ways of departure of the field of merit. One way is the field of merit absorbing into ones self. Another way is leaving it just the way it was and later when we make the whole environment empty, just before creating the mandala, then that moment this field of merit also becomes empty. The third way is to let it depart with the natural abode. So the first method is generally applied to the Chakrasambharva practice and the second method is applied to the Yamantaka and the third one is applied to this practice, that is the field of merit at this moment departs to the natural abode, so it goes away. So here we need to know very precisely, a precise knowledge of our birth, death and bardo. It is very helpful, very important in this practice. So generally in the samsara, we always go through these three processes, these three stages. It is like the hands of the clock, it goes over the numbers, it goes around and around, there is no end. So like that we go through these stages of birth, death and bardo endlessly. So in the samsara, whatever karma we create unwholesome or wholesome karma, it always gives fruit within the samsara, unless one has a pure renunciation, one directs ones thoughts and actions toward liberation. Then all the samsaric actions, virtues and non virtues, they all end of giving of fruit within the samsara. So these karmas which are the direct cause of rebirth in the samsara itself is not independent. So there is no power; karma has no self power, not independent power. It is naturally rises, it is created because of the mental distortions, because of the delusions. Since the delusions are there, the karma has no power to not to be created. It is automatically created by the cause. So the origin of the whole process is the ignorance, the inborn, this ignorance which grasps very strongly to the independent, in the inherently existing self or ego. So that is the root of all the trouble, the process and on the basis, when we have this grasping to the self, to inherent existing self, then it naturally one develops

this very strong mental delusion or this attitude of cherishing the self so much or holding it something very precious, defending it and helping, try to defend it and help it by all means. So this self cherishing attitude, naturally comes and when we have that, and we have it very strong, then other distortions has to come, such as attachment to ones self, attachment to ones own side and hatred, it is all based on this self cherishing attitude, to help ones self and to defend ones self from the harms, from the danger, so we reduce the hatred against other sentient beings, then other mental distortions. When such all these kind of distortions in the mind have taken place and have arisen, then karma has no power to stop, so they are naturally produced. So therefore, the root of all the samsara or rebirth cycle is ignorance which is the grasping for the self. So in the Paramitayana, in order to completely uproot this ignorance then one puts all ones effort in the realization of the shunyata, on the meditation of shunyata which holds completely the opposite view of the ignorance. Ignorance, because ignorance grasps for the self existence, for the independent or inherent existence of our self, then the wisdom which realizes shunyata tries to realize just the opposite, the non existence of that, such as self. In the skillful methods of tantra, instead of practicing something which opposes completely to the ignorance and the root of the suffering, instead one practices something, one practices a process of meditation which corresponds to the process of rebirth, to the process of the rebirth in the samsara, the birth, the death and the bardo; something which is not completely opposing but which corresponds to it. So in the practice of tantra, then in the practice of Annutara tantra then one should meditate on the process of, similar process of death, bardo and rebirth, transforming them, by transforming them into the generation of Dharmakaya, Sambogakaya and Nirmanakaya. They are called the "Three Transformations", transforming death into Dharmakaya state, and bardo into Sambogakaya, and rebirth into Nirmanakaya. So in order to transform these things, first we must know properly, recognize properly the death and bardo and so on. So now we should, Je Rinpoche will now explain this first about the death, on the basis of a person, a human being, with the 5 elements. So for a practitioner of tantra then one must have a body with what is called "the body with the 5 elements". That is the body like ours, who is born from a mother and not something which has miraculously taken place or something like that, but born from a mother, which consists of 4 elements plus the nadis and the contents of the nadis, so there are 5 elements. So when such a being, such a human being, when he reached the end of his life and is going to die, then first all these elements of the earth, water, fire, air and wind and the consciousness gradually will dissolve. When like now, when the 4 elements are in balance and when they are in a harmonious state, then we remain healthy, we are in a healthy state. When something goes wrong in them, then when they become unbalanced and disharmonious, then we suffer from sickness of different kinds. During the process

of dissolution it starts from the earth, water, fire, wind and consciousness. Also the five aggregates that form the feelings, the volition, perception, and volition and consciousness. Actually there is a very detailed explanation about all these aggregates and also how, all the qualities of the body how they dissolve, but that would be too much, too complicated, too much confusing. So the essence is that the first thing which disintegrates is the power of the earth element. This stage is called "The earth dissolves into the water". But actually, the earth doesn't dissolve into the water, there is no such thing, but it is called that way because the water follows next and the earth is in fact losing its power, its power to support. So at that moment there is an external sign and an inner sign. The external sign can be observed from outside, so that is the dying person then has no more, cannot support his own body, cannot for example stand up or sit up, has no control. He experiences as if he is sinking into something or falling into something. So usually often people ask to help to rise or to pull and that is only an inner experience, not falling into anything. That is a sign. The inner, the mental experience which occurs in the mind, exclusively in the mind of the dying person at that moment is that he perceives a kind of atmosphere filled with mirage, like all just moving, like light waves in mirage. So the mirage can be seen on the dessert when there is a very hot sun. Some people and animals often mistake a mirage into a real water when they are really dying of thirst and suffer disappointments. The dying person at that moment doesn't perceive this kind of experience of mirage, not visually, he can't see any more visually, but inwardly in his mind is going on. Then also at the same time the person loses, his mind loses this capability. Like nowadays when we are living, one mind can remember lots of activities, what one must do, lots of objects. So this kind of activity of the mind will disappear. After that then comes the water element which looses its power to support the consciousness and next the heat element becomes more evident. At this moment then all the moist in the body, in the eyes, the mouth and the body they start to dry up. This causes then shrinking of the face and so on. As the natural sign of the coming of the fire and at that moment the dying person, in his mind he experiences an atmosphere filled with smoke, lots of violent (violet ?) smoke coming up, moving, but atmosphere filled with the smoke. And then in the next stage then that heat element dissolves into the wind. So at that moment then all the warmth of the body starts to fade away. Also the person cannot feel any more, heat and cold and so on, and the inner experimental experience is an atmosphere filled with little moving fire sparks. As soon as the fire element starts to dissolve into the consciousness and the outer breath, the respiration stops. At that moment then this moving fire sparks and atmosphere stops to move and he experiences an atmosphere with dim light, with a very stable dim light. So here is actually the end of the respiration, the outwardly is like really dead, but inwardly the dying person is still continues, is still some

more few stages of experience. The first experience is an atmosphere filled with very whitish light like at dawn or something like that. So the consciousness has, at this moment, has reached a very fine and subtle level so all the gross level of consciousness has already stopped functioning, so no more this concept of object, various object ones family and all the relatives friends, everything is finished. The only thing what is functioning and this experience is that consciousness which experiences this kind of atmosphere. So first, whitish light like at dawn then that changes into slightly reddish light, just before the sunrise, like that. That is called the reddish experience. So this whitish experience is called the "Whitish Appearance" and the "Reddish Increase", then comes a stage where no more lights, no more any lights, just goes completely dark. This is called the "Darkish Close Attainment" stage. So first part there is sort of a darkish experience and after then person goes completely unconscious, no more any object, just goes completely unconscious. So then one after abiding in that state for awhile, then one will awake. The mind will awake once again. Then one experiences a very clear and very empty experience, clear and empty, like in the autumn when there is no clouds and no rain and so on, then early in the morning, after midnight, early in the morning if you look up in the sky there is a very empty feeling, very clear, completely clear and empty feeling. So something similar to that, mentally not visually, mentally, empty and clear appearance. So that clear experience is just like when a meditator experiences realizes shunyata or has a similar experience. They are the same, but an ordinary person cannot recognize it. The experience comes, occurs and it just passes and comes and goes without any recognizing what is really going on. So if someone is already well trained during the life and has practiced the stage of generation in his life correctly well, that when he reaches that stage of emptiness then there is a possibility to immediately recognize this experience, to apply his realization of shunyata into this experience. So this experience is something which occurs to everybody when they die. At the last stage, then this clear empty experience is apprehended. But like ourselves, in our lives in the past, we have gone through many times through such experience, so this experience, Clear Light, is called the "Mother Clear Light" or the "Basic Clear Light". Then a practitioner of tantra in the stage of generation meditating, very intensively meditating, on the stages of dissolution and although one is not dying, but is meditating of these processes of dissolution and through meditation, one goes through all these stages of dissolution similar to what occurs at the time of death. Then there is the chance again that this similar "Clear Light" experience is apprehended and that Clear Light so this kind of Clear Light experience which occurs as a result of ones tantric meditation in the stage of generation, that is called the "Son Clear Light", the Mother or Child Clear Light. Such a practitioner, if he dies before accomplishing the goal, then that practitioner will definitely recognize when the Clear Light actually occurs. If that person has

accomplished the stage of generation and have reached a state of completion up to a level of what is called "solitude of the mind" and then if he has to die, if he dies, then he has a possibility to integrate the "Mother Clear Light" and the "Child Clear Light". Through this integration of the Clear Light then that person has no more future samsaric rebirth, even there is no ordinary bardo state, because he can transform the bardo into the Illusory Body. Even if one cannot accomplish the stage of generation or completion, but if one practices the meditation properly, and acquaint ones mind with the practice of meditation and with this kind of stage of dissolution, process of dissolution, then at the time of death when these things really take place, one will be conscious of these stages and will be able to recognize, "Now I am in that stage and the next stage will be this', and like that, one will be conscious of the experiences. In such a way if we can die, if we die in such a way with control over these experiences, then all the normal confusions and fears which arise at the bardo stage will be cleared away, then one will have the chance to choose ones future rebirth. But for a very ordinary person who has no knowledge of this, then still these experiences occur and they just come and go. So after first the Clear Light state occurs and after some time it goes away and immediately the next moment the bardo body already came into existence. So Je Rinpoche would like to stop here for this evening. So tomorrow the bardo and rebirth will be explained.

We have completed up to the Sog Chen, the Field of Merit and at the end of all the pujas, the Field of Merit has already departed. Now we should clear the Protection Mandala or the Protection Fence and for that first we should meditate on shunyata with the following mantra: OM SOBAWA SHUDA SARWA DHARMA SOBAWA SHUDA HUM. OM SOBAWA SHUDA SOBAWA means entity, the nature, SHUDA means pure or completely void, and SOBAWA SHUDA SARWA DHARMA SARWA means all, DHARMA means existence. So ALL EXISTENCE FREE OR VOID OF OWN ENTITY or SELF ENTITY. At that point we are meditating by integrating our mind with the voidness, with the Universal Voidness, that is the nature of all phenomena, our mind becomes completely emerged in the complete voidness of every phenomena. So shunyata is generally sort of divided into the so called ``Three Doors of Liberation". That means the voidness and the signless and desireless. The reason why they are called "The Three Doors to Liberation" is because without entering or without realizing these three aspects of the shunyata, there is no way to attain liberation from samsara. There, is no any other way to attain liberation from the samsara nirvana state without going through the way of shunyata, the realization of shunyata. Although shunyata, the actual shunyata cannot be divided into many, but this division, this three division, so called Three Doors of Liberation is divided not not a division of the nature of the shunyata, the nature of shunyata is

always one, but depending on the basis of the shunyata such as the shunyata of cause and fruit and the nature, and the shunyata of subject, object and action so this way they are divided, according to the basis. It is the Prasangika's view, Nagarjuna's view, that they assert these Three Doors of Liberation which is an uncommon or exclusive view, not an ordinary one. According to Prasangika or Nagarjuna's view then these three voidness are established in this way. For example; on the basis of the vase, then that vase is free of completely void or empty of its inherent existence. So that is the negation of inherent existence on the basis of the vase is called the voidness, "nature of voidness", the First Door of Liberation. So this of the vase is, now the second voidness, that is the Signless on the basis of the vase is that the vase is produced by a cause definitely, but not produced by an inherently existing cause. So that vase is free or it is completely void of production of inherent cause. So that aspect of that vase is called Signless. Also that vase produces its own fruit, its own future moments, produces its fruit but it can never produce an inherently existing fruit. So therefore, that vase is completely void or free of the function to produce an inherently existing fruit. That aspect of the vase is called "Desireless". It is also shunyata.

So Je Rinpoche was explaining in some detail, some philosophical discussions between the four schools of Buddhism concerning these three Doors of Liberation. Prasangika asserts that only extraordinary Three Doors of Liberation, exclusively, with just this extraordinary Three Doors of Liberation, while the Satantra they assert two types, the extraordinary and ordinary; also the Theravadins and the two other schools of Vivashkra and Sutra only assert the ordinary, the ordinary Three Doors of Liberation which is applied to the Four Noble Truths; while the egolessness and also the impermanence and these qualities, the 16 qualities of the Four Noble Truths and they accept that as the basis of the Three Doors of Liberation. However, in the Prasangika it is applied exclusively to this void shunyata nature, the shunyata aspect. That is the non inherent existent nature of the thing itself and also the thing also has the aspect that it is not produced by an inherent existing cause. Also the thing itself holds the aspect that it cannot produce an inherently existing fruit. So that is Signless and Desireless. Why it is called Signless is in general a sign or there are two types of signs, a sign which produces and a sign which gives birth and a sign which gives the standing or knowledge and sign which gives knowledge is like reasoning; like perfect reasoning, fruit of perfect reasoning then one gets through perfect reasoning then one gets understanding, certain understanding through for example, inference, valid inference through reasoning and so on and sign which gives birth that is the actual cause of whatever the object is. So that is why they are called Signless and Desireless is because desire is applied to the future to the fruit, because desire is when we we are always

desiring something to happen this, to get this and that. It is always in the future, some fruit or goal that we are seeking which is also free of inherent existence, therefore it is called desire. So when we recite in the prayer where it says "all dharma, the nature and the cause and the fruit of all dharma or all phenomena are void of inherent existence. At that time we should meditate on these three aspects of every phenomena. So Je Rinpoche said that shunyata, this ultimate nature of every phenomena is one of the most subtle points, the most difficult, most profound and subtle points. So therefore, it is not an easy thing for everyone to realize that very subtle point. That is why there are so many different views have developed, different assertions, philosophical assertions have realized through which has actually also differentiated or divided these four schools of Buddhism; The Visnavadins and the Madyimika, within Madyimika also there is Lasandra, Prasangika, and Vivishaka Sukantricka. Each one holds different views and different divisions about this. However, the most profound and the view which is free from error which is the perfect view about shunyata is the Prasangika's view. So therefore, when we practice here in the tantra, the meditation on these aspects of shunyata, we should take the Prasangika's view of the shunyata and apply it in here. Actually, to understand it is very helpful to have some understanding about all those different views about shunyata, different views, philosophical views, that all will contribute very much for our correct understanding and why Prasangika's view is the subtlest and is the most correct, then we will come to understand. However there is no time now to go through these different views and details. However, in the future if you can learn something about those different views it will contribute very much also in our practice of meditation. At the beginning of this meditation, a very special emphasis is given on this meditation on shunyata. It comes before anything else. Because it means that this transforms our whole view about what we are going to meditate. So we must carry this view throughout the whole meditation. If we first meditate on shunyata at the beginning, and afterwards when we create the mandala and so on, if we again hold them as inherently existing as our usual view of the phenomena, then they do not become a real antidote for the ignorance. The nature of shunyata, there is no difference; the shunyata of the paramitayana and shunyata of the taratantra . There is no difference. The kind of shunyata which we must realize, for example in Lam Rim meditation and the shunyata which we must realize here, it is exactly the same. There is no higher or lower shunyatas. The tantra is superior to the Paramitayana, not because there is a difference in the shunyata that we must realize, but in the methods of this realization of the shunyata. For example, the changing of the ordinary views; for example the change, the complete transformation of ordinary appearance. In tantra we transform in the ordinary appearance already now in advance, we transform them already into the Buddhas and in the form of Buddhas and so on. which is something that

will be actualized in the future. But we already take it in advance, so that is the difference. That makes a difference, great difference. Although shunyata is a very difficult thing, a very difficult subject, one must really learn first about it very correctly and then apply the meditations and so it is not easy. However, as soon as we begin the practice of tantric meditation, one is obliged to meditate on shunyata, there is no other way. Without the shunyata meditation, the tantric meditation, has no meaning. To realize the shunyata which means that the voidness of inherent existence of the phenomena is of course it is a most important thing to realize, and even if we cannot really realize now, but to make an effort in that direction, try to analyze, that is indispensable for the practice of tantra. According to the view of Prasangika here, all these different terms applied to the shunyata is all synonyms; such as free of true existence, inherent existence, or selflessness and egolessness, all these different terms that I use are all synonyms, they all means shunyata. These different terms have different reasons and sudden different implications. However the meaning is always the shunyata. So usually to our mind, all the appearances, phenomena appearances, they appear to our mind, our present mind as if they exist independently by themselves, objectively from their own side, inherently existent. That is how we apprehend everything normally. So this kind of view that we have or this grasping that we have, apprehension that we have in our mind of these phenomena is called the "grasping for the true existence" or "ignorance". First before realizing shunyata it is important for us first how we what is that view how we really apprehend this phenomena and how we grasp without understanding that, if we sort of meditate on shunyata and if we come to the conclusion that there exists nothing any more. Then we have completely fallen into the extreme of nihilism. For example, there are certain views which say that things are neither existent nor non existent. But this sounds very interesting, but it doesn't have much sense, because if something is not existing, is not existent, then automatically is non existent. So this kind of thing, no existence nor non existence is only a terminology game. Because even if one meditates, one thinks, on the for example on the non existence the opposite of existence, if we meditate on that and non existent is identical. There is one can't apprehend those two in a different way. Even if, for example in the conversation or even in our own narrow thinking or conversation, if someone asks "Is there such and such", you say, "there is not" or it doesn't exist or is non existent means the same, it doesn't have any other, we can't understand it any differently. In the same way non existence for example the opposite of existence, no opposite of non existence and existence is again identical and we cannot understand it any differently. So in the text, in the sutras and so on where it says "The Middle Way" everything is on the middle way, free from the extreme of existence and non existence. It doesn't mean that they are neither existing nor non existing. It means that they are not

inherently existing phenomena. They do not exist inherently. Although they are not existing inherently, they are not completely non existent. They still exist. The meaning is there. It doesn't mean literally that they are neither existent nor non existent. It has a meaning there. For example, usually when we think of ourself, when we apprehend ourself, our own personal self or ego, then we always hold it, apprehend it as independent as sort of inherently existing in us. So actually, Je Rinpoche says that what we are doing now is just like somebody in the last minute, somebody who is going to a meeting or something, then at the last meeting, just before the arrival of the guests, just running here and there for shopping. Because the understanding of shunyata is something which we must have already long before very well established in our mind, then begin the tantric meditation. That is how it should be, but so it is not really the right time to explain, to establish shunyata right from the beginning. However it is necessary to understand correctly. For the practice of tantra, then from the beginning we should have a good preparation in our mind about understanding of the shunyata by studying, really by going through a good study about it and analysis about it. In addition to that sort of certainty about the shunyata then also we should have the preparation or certainty in our mind of renunciation and Bodhichitta, based on refuge, a firm refuge and proper understanding of the Bodhichitta. That is also a necessary preparation for the practice of tantra. So if we have these things already ready in our mind, as soon as one begins the practice of the meditation, or for example if one recites alone or in a big group, a chant leader begins the SANGHA CHO NAJ SOG KE CHO NAM LA immediately then there are very correct and very sincere very pure refuge immediately come in our mind, since we have it already. Because at that moment if we have to think "Oh what is refuge, what are the objects of refuge, and what are their qualities and so on", then all the other people have already finished their prayer and we are still uncertain about SAND GYE CHO DAN TSOG KYI CHOG NAM LA

JANG CHUM BAR DU GAD NI KYAB SU CHI is only two lines, doesn't take a very long time to say, so if we have it already ready in our mind, then immediately we can, the proper thought arises immediately when taking refuge, and DAG GI JIN SOG GYI PE SO NAM KYI DRO LA PAN CHIR SANG GYE DRUB PAR SHOG these two lines of Bodhichitta and we have it already sort of, if we already meditated and have certainty that immediately the Bodhichitta can be generated.

Otherwise if we have to begin at that moment to think about or arrive at all these stages of Bodhichitta and are also confused about them, it is too late. In the same way when we said it is void, the phenomena everything is void and so on, begins OM SOBAWA SHUDA this mantra, if we have to analyze right from

the beginning what shunyata is and what the self is, then what the non existence of the self is, if we have to apply all these analysis there, that will confuse the whole thing. So we should before the practice we should acquaint our mind very well with all these things what we must develop during the process and also about all these, first one must make a good study of all the visualization, the process of visualization what one must visualize and their meanings and so on in advance, then when the right moment comes then one can visualize them one after another without confusion. It is like if we are all going to make tea, if you really know your kitchen very well and where things are then you can go straight take the tea and boil the water, add the sugar milk and whatever and without too much hassle. If we are ignorant about our kitchen and don't know where things are then we go there and look here and look there and even don't know how to work with this stove then we do some mistakes there and it breaks down off, then we don't know where the tea is or where the milk is and we have to go out to drive and get milk and sugar and all this and then sometimes put the wrong thing in, salt instead of sugar and so on, then it is going to be a catastrophe. Then we spend the whole day like this for a cup of tea. So in the same way if we usually, if we acquaint our mind well with all the stages of the path and meditate about that, analyze about these and develop a really good knowledge, correct understanding and certainty about these and have them all ready, then whenever one begins a prayer or meditation, then we can generate the right thing at the right moment without any difficulty.

.... So Je Rinpoche says that he has not much time now again to explain the shunyata in great detail. However, out of all the practices, the shunyata right understanding of the shunyata and the Bodhichitta, motivation of Bodhichitta, are the two principal essential points which we must have it completely clear in our mind for any practice of tantric meditation. After completing all these preparatory practices, the Guru Yoga and all that for the accumulation of merit, now when we say OM SOBAWA SHUDA SARWA DHARMA SOBAWA SHUDA HUM, then all phenomena, their nature, their cause and signness, their cause their fruit and all are completely void of become completely void when we read this and at that moment, immediately then shunyata must come in our mind. So as soon as we remember or we meditate or remember the shunyata, the void nature of every phenomena, at the same time also these ordinary appearances must dissolve, at the same time the ordinary appearances, the phenomena appearances completely dissolve in your mind and so everything becomes totally empty. At this moment then we our mind which is in the subject, our mind which in the very blissful state and the object, the shunyata, the void aspect of all phenomena completely merge into one. So they become inseparably one, this subject and

object become one without duality. So later when we create all the protection mandalas and guardians and such and all these must come from that unity of the void and bliss. Everything comes from that very essence. So out of this void and bliss state then in the total emptiness appears the letter PAM, This bliss and void state of mind itself taking the shape of a very large letter PAM in yellow color. So this PAM dissolves into the light and it transforms into a very large lotus with eight petals. This lotus is called the variegated lotus. That means its petals have different colors; so the four directional petals are red then 2 greens and 1 yellow and a black. Although it is not very precise, doesn't appear very precise to your mind, you should think this lotus is there. On top of this lotus appears the letter AH, which is also a red color, and that dissolves into light and forms a large sun disc, glowing radiant glowing sun disc. Then right in the center on top of the disc, sun disc appears the letter BRUN in yellow color. That transforms into yellow wheel with 10 spokes. So this wheel is a wheel of weapon so it is without a rim, it is just 8 spokes like a weapon coming out, then one spoke down and one spoke up the center. Je Rinpoche will explain. The spokes of these, 8 spokes around are like the blade of a sword, like Je Rinpoche has just make with the paper. Then one going upward to the top from the center and one down, so all together ten. It's empty inside, hollow inside and sort of slightly these spokes near the center it gets sort of narrow, round and narrow. All the spokes come to the center and the center is quite round quite large and this center is attached to these two spokes up and down. The one on the top is quite long and it is also empty inside. The lower spoke is touching on the right on the center of this sun disc. So there this wheel is standing and we should think that this is a very large wheel, that it can hold the whole earth in, at least the district, otherwise then after we will have complication to put everything inside. So although in the text it says "the wheel which is turning speedily clockwise, but it is not yet turning. First we visualize the wheel and the turning will come later. So all the spokes and the spokes are blades very sharp on both sides and later when it turns then also sparks or flames come from the end of the blade. So this is called "protection wheel". We will visualize the "protecting deities" or ten mahacroadas, ten guardians on the spokes. As it says in the text, then it turns and produces fire and it makes by it turning very speedily and producing fire, then it creates like a circle of fire all around it. Then in the center which is now empty inside, right in the center we should visualize a lotus and moon disc. So it is right in the center, in the space; not falling down, not raising up, but right in the center in the space, not, untouched to any part of the wheel. Then same lotus seat also will form on top of these blades. On the top and middle of this lotus, not inside but outside on the top, not completely touching the blades, little bit in the space over these blades a lotus, not with moon disc but with sun disc. The one in the center is the moon disc, but all others are sun discs. Also one more lotus and sun disc right

inside, right on top, and one at the bottom of the lower spoke, those two are inside. So all together there are eleven seats. In the center is lotus with moon disc and eight lotus and sun disks on top of those 8 external blades, spokes, and the seat above there should be slightly in front of the center seat. It is very high up there, but slightly in front. If we would look from the central seat. The one at the bottom, it is slightly on the back side of the central seat. Plus the seat right in the middle there are eleven seats altogether. So all those seats they are not completely touching the wheels, they are a little space from the wheel, because if they completely stick to the blades, then when the blades later will turn, then they would also have to turn very speedily. In the same way the one on top and the bottom also they are not completely in space, not completely touching the interior of the spoke. So now on top of this central seat is moon disc, then we take the form of White Vajradhara. All the deities in this Guhyasamaja Vajratantra, they are always three faces and six arms. So except for one or two deities which will come later which will form inside the body with one face and two arms, the rest of the deities in the mandala they are always three faces and six arms. So this White Vajradhara is sitting in vajra asana on the moon disc. The central face is white and the right face is black and the left red, six arms embracing with a consort who is also in the identical form, also identical implements holding in their arms, that is the right, the vajra wheel and lotus and the left a bell, the jewel and sword. So the consort is not the vajra touch because the deity is not yet in Guhyasamaja but in Vajradhara, so the name of the consort is DORJE JORJU VAJRA DHATU, VAJRA DHATUSHARA. The consort is also with the same number of faces with the same color, and holding the same implements in her hand. The first two arms of the yub is in the embracing gesture, so going around embracing under the arms of the consort and then at the back of the consort, embracing with this gesture. The first two arms of the consort are embracing the yub from the neck and again making the same gesture at the back of the head. So you should acquaint your mind with this by looking at the Tankhas or statues and so on. That will then be easier to keep in your mind if somebody explains, if Je Rinpoche explains these details after we forget them again. So both are sitting in the midst of light, in an aura of light all around, not only from the side but completely like in the tent of the light which is coming from the body of the two deities. So in the life of Mahacroadas, sit in the middle of fire coming from the pores of the body and like that the deities are sitting in an aura of light, and both are adorned with eight precious ornaments and the celestial garments. So now in the center of our chest as Vajradhara, a lotus and moon disc. On top of this seat then the Janasattva body or the inner body in a red color, one face and two arms, holding bell and vajra, quite small. This figure is quite small, fitting inside right in the center of our chest and also this deity is embracing with a consort in the identical form also with one face and two arms. Again in his chest, in the chest of this small deity, again

still a tiny moon disc with a blue vajra standing, a tiny blue vajra standing on top of it. Inside the center of this vajra a letter, very tiny little letter HUM, blue. So that is the triple body of the deity, our triple body. That is the external form which is called Samayasattva, then internal form which is called Janasattva and the innermost body which is called Dhyanasattva. In addition to that then as usual, there is an OM in the head and AH in the neck and HUM in the chest. So this HUM in the chest, one can make it, because there is a tiny HUM inside innermost, so sometimes this is sufficient, we can take it as sufficient also for the other HUM or if we like we can visualize a second HUM, a larger HUM in front of the Janasattva, in front of this middle body. When we have visualized these triple bodies clearly then the yub and the consort engage in the union, blissful union. So when the deity enters in the union, then the rays of light emanate from that tiny HUM inside. So these rays of light fills the whole space and reaches all the Buddha fields throughout the universe and invite the ten qualities of Buddha mind, the ten aspects of Buddha mind in the form of ten Mahacroadas. So from everywhere these rays of light are inviting these croadas, guardians, with Akshobya and the ten croadas. Akshobya and the ten croadas are invited from every direction. So these invited deities, Akshobya surrounded by the ten croadas, they enter through the mouth of ourself in front of Vajradhara. So they enter through the mouth and they gradually dissolve into the light and transform into the stream of light and blissful nectar, the fruit of bliss which goes through the central channel and through the secret vajra or secret organ of the yub then reach in the secret lotus, the secret organ of the consort. So these drops fall into the consorts' lotus. Then this drop of fluid then divides into ten parts in the lotus. So eleven, it divides into eleven drops, again they are the positions like those croadas which we will visualize, like the seat of the croadas, one in the center then all around. So the central drop in the lotus, the central drop is blue color. That is for Akshobya and we should consider the front side, that is our own side is the East, then all these other drops, if one can visualize them precisely, this color of those Mahacroadas that is good, but even if we cannot make the precision, one just thinks that they are in their respective color, that is sufficient. So if one can, then we should visualize these drops in the respective color of the croadas. So the one in the East is black, the South is white, on the West is red and one on the North is green. And are those which are on the center directions are their own respective colors. So when we will know the croadas color, then we can visualize those drops after. Those then eleven drops in the lotus, then they after they change into HUM in the long HUM, ten HUM. So these drops transform into these eleven HUMs. The long HUM means long tone HUM, it doesn't mean that we visualize that they are long in their size, but it is the, along the two HUMs there is a short tone and long tone and long tone HUM. Then they again, these HUMs are endowed with the same colors of the deities, the croadas. So now these HUMs transform into

the deity, the first the center Akshobya and the rest into ten Mahacroadas. The central Akshobya is in black color and he is not a very wrathful form, it's more of a semi wrathful or slightly peaceful form. It's embracing with the consort of Vajra Touch, embracing with Vajra Touch, and the croadas are without consort. All the croadas are standing up, so they are all holding their respective implements in their hand and all very impressive and very powerful looking and very wrathful and with all the hairs raising up into space and so on. So the complete croada of the mandala is formed within the lotus of the consort with Akshobya in the center, then eight croadas around it, then one croada up and one croada below. So the Akshobya is in the center, has three faces, black in the center, then white and red, with six arms holding those implements, the vajrawheel and lotus in the right and bell, jewel and sword in the left. So what we are holding and what the Akshobya, the middle Akshobya is holding, which is in the womb of the consort is same. We take that Akshobya upward through the secret organ, vajra of ones self up to the chest, up to the heart center, our heart center. So the Akshobya with the consort, then we take it, reverse we take it back up to our heart center. And at the same time we recite the name of the Vajradrik. The Akshobya comes up to the heart center when we say Vajradrik. At that time we are sort of calling him, like giving an order. Then as soon as we say Vajradrik, then it comes out, it suddenly goes out from the chest from our chest and immediately starts to multiply, one, two, three, four and thirty two, hundred, like that into countless forms filling the whole world. So these countless forms of Akshobya go out in all the worlds and go to all sentient beings, help sentient beings, through various, performing various deeds of the Buddha, such as turning the wheel of dharma, teaching, giving initiations, giving instructions, teaching tantras, etc. through various means they help the sentient beings and establish all sentient beings to the state of Akshobya. In particular it subdues the hatred aspect of the obstacle of all sentient beings, since the Akshobya is the Vajrahatred. Helps to establish all sentient beings to the state of Akshobya. Then all these manifestations, they all reabsorb into one Akshobya. This created, this one Akshobya emerged with all the Akshobyas in the natural abodes of the Buddha. After that this Akshobya returns to you and sits in front of us. It comes in front of us, then it turns backward so that it is in the same position like ourself. Then it is absorbed into ones self. So when this Akshobya enters into our body, then it changes our body into Akshobya. Now we change our color completely from white into dark and consort from white into dark blue. As we remember, the Akshobya was sitting on the lotus and moon disc. No the Vajradhara was sitting on the moon disc. Now this moon disc changes into sun. Then we are also name changes from the White Vajradhara into the Dark Akshobya, Vajrahatred. So Vajradhara was in the peaceful form and this Akshobya, although it is not in a very wrathful form like those croadas, however is in a semi wrathful

aspect. It has a special wrathfulness and passionate form, aspect, and showing slightly the teeth, with slightly pointed teeth. Now the implements in the hands are same except the vajra, this time is vajra with nine prongs instead of five prongs.

Usually sometimes we can take the five pronged vajra itself as a nine pronged because counting the center prong as one, and then it makes nine prongs on it. Four below four on top and the center one is nine. But here in Guhyasamaja the nine prong doesn't mean that. Nine prongs up and nine prongs down. So the right hands are holding vajra with nine prongs and a wheel and lotus, and the left, a bell, jewel and sword. So we should think now we have transformed into Akshobya with these few changes in appearance. The hair, all the hair of the yub is made into a knot on the head, and the consort's is half in a knot and half loose. The body is very magnificent, very beautiful body, adorned with the 112 auspicious signs of Buddha's body. So the consort who was DORJE VIDISUHARE before now changed into Vajratouch with a dark blue color, and adorned again in eight precious ornaments. Now the light which is slightly more agitated, the light is not peaceful light, completely peaceful like before. It is reddish light, but not really fire, but slightly moving, slightly flickering rays of light. Still sitting in complete union with the consort, because still those other croadas are still unchanged, still in the womb of the consort. And inner bodies the Gyanasattva and the Dhyanasattva the red deity and the little HUM those are there like before. So now we must take all these Mahacroadas, one after another, in a similar process like before, we take it back and up to the heart center, and from there we send out. If one already has a very clear visualization of these croadas, then here we don't need to recite all the details of the croadas forms. Simply one says Avenadati, the name of these croadas, and then send out. But since we are still unprecise, unclear about their form, so here we lead one by one all the details of each croadas. So the first croada which will go to the East. So these croadas they are with the three faces and six arms, except their colors are different, implements are different and they are crowned, all the [laudraphan] is different, all those on the East are with Vairocana and South are Ratnasambhava and on the West are with Amitaba and the North are with Amoghisiddhi. So before we take them in, first we concentrate on the first croada, that is Yamandati. So he is with a dark blue form and the blackful color. The center face is black and the right white and the left red, with six arms holding the stick and wheel and vajra, and a lasso. So the left, the first is in the terrifying gesture holding a lasso at the chest, and then a bell and an ax. Then we take in backward, up to the heart then we recite his name Yamandati. Then as soon as you recite Yamandati, call its name, then it goes out from ones chest and sits there on that cushion on the Eastern, the blade. Then comes Sherapati which is in white form, that is Prajadati and the

central face is white, the right black and the left red. The first hand is holding vajra, the second a stick with white color with a vajra top in the second right hand, and sword. The first left hand is in terrifying gesture holding a lasso at the chest, then a bell and an ax. Then Phemadati comes in, up to our chest, then when you say Phemadati comes in up to then it goes out and sits on the Southern spoke. Then Phemadati which is in red color with the crown of Amitaba, with the red and black and white faces, first right hand is holding a lotus and a sword and this rice chopper, a stick; the first left hand is holding a bell and a very graceful gesture and touching the bell here on the left side of the abdomen here, then an ax and a lasso and collar. With the Phamadati send out and settle on the West spoke. Then Bhemadati which is black with Ammogasiddhi on the crown, although it has a completely black body but its central face is dark blue. Then white on the right and red on the left, then the right hands are holding crossed vajra and wheel and stick to chop the rice a pestle. Then the first left hand is holding a lasso with a terrifying gesture at the chest, then a bell and an ax. We call him up into the chest. Then with Bhemadati we send him out, settle down on the Northern spoke. Then Attila with Vairocana crown black also, black face in the center and then white and red. The first hand is holding a sword then vajra and wheel. The first left hand is in terrifying gesture without any symbol, without anything. Then an ax and a lasso. We take him out through the chest, and say Attila then go out, goes out and it settled down on the Southeast spoke. Then the next is Kamaraza that is a blue, blue color, with Ratnasambhava on the crown, and the black and white and red faces. The first two hands the right and left are in the hungkara gesture. So this gesture is the terrifying gesture and then the little fingers are crossed and the index fingers are raised. The second right hand holds vajra and sword then the left the lasso and hook. So this croada has duty to summon the interfering forces and this kind of work, so therefore when we visualize him in two hands, then he usually holds a hook and a lasso. And we again take him up to the chest, then with Takaraza then we send him out and he settles down on the Southwest seat. After and Nilidanda then the Nilidanda, has turned into Nilidanda with Amitaba on top, blue color, with Amitaba on the crown, with a blue, white and red faces. So his name is Nilidanda, that means "Blue Stick" so his first hand is holding a blue stick with a vajra on top and then the second a vajra and wheel. The first left is in terrifying gesture holding a lasso at the chest, then a lotus and Phemadati and ax. We take him up again to the chest and with a Nilidanda we send him out to settle down on the Northeast spoke no Northwest spoke. Then Mahabhala is taken in with a blue color with a blue, white and red face. The first right hand is holding a stick, black stick with vajra on the top then a vajra and wheel. The first left hand is the terrifying gesture with a lasso at the chest, then a trident and an ax. And we take him up again and with the Mahabhala we send him out and he settles down on the Northeast seat. Then next comes

Oshneshchakravati a blue color with Akshobya crown. The first two left and right hands are in the gesture of, on the head like this, then the rest, the right hands are holding a vajra and lotus, and so in the left the terrifying gesture and sword. Then we take him up again with Oshneshchakravati we send him out and it goes up and settles down on that seat up there facing to us or facing to ones self, so that means facing West side. Then the next is Sumbaranza with Akshobya crown, blue, white and red faces, no, with black, white and red faces, holding vajra, wheel and wish fulfilling gem, the first left holding a lasso in the terrifying gesture at the chest, then a lotus and sword. We take him up and with Sumbaranza we send him out. It descends to the lower seat. So this is slightly on the back side and it stands there facing the same direction like ourself, to the East. The ten croadas are now complete. As soon as ten croadas are settled on their places, then the wheel starts to turn, and it starts to turn more and more speedily and fire sparks and flames start to come from the blades. So except for Akshobya in the center, all those croadas they are all in extreme wrathful form with mouth wide open with very long cheeks and very powerful heavy body and also all the red hairs raising up into space, all with also raising eyebrows and mustache, beard and so on. All with three eyes, each face with three eyes wide open and all faces are very wrathful. From the end of the eyebrows and from the hairs are flames coming, also with wrathful wrinkles on their face like wrinkles made above the nose and so on. Also they are filling the whole space by the sound of their wrathful laughter. Also the expression of the faces are constantly changing, one from another, showing their fierce faces moving and also with a big belly. So very heavy body, their belly sort of hanging down on their thighs and also very thick in limbs, the arms and so on. They are all adorned with precious jewel ornaments and snakes, not bone ornaments, and the crown there is also a snake also in the earrings are snakes, also the necklace of precious jewel ornaments and the snake, anklets and bracelets are also snakes, with tiger skin skirt and the belt is also snake, with a shawl, a silken shawl on the upper body, upper part of the body. All these snakes are the ten great nagas, lord and nagas in their respective color. So from the pours of their body flames come out, fire comes out and they sit in the middle of the fire. So Akshobya when we send out it immediately multiplies and then performs various deeds of the Buddhas. The Mahacroada is not yet, they are still there standing and then their work comes later. So that is all for this morning.

Now we are in the form of Akshobya right in the center of the, in the center of the wheel with the ten Mahacroadas around and above and below us. So now the central Akshobya has given the order to the Sumbaranza which is at the bottom of the wheel to start the activities of the croadas. So the central Akshobya looks or stares at the Sumbaranza. So by this gaze at the Sumbaranza, then Sumbaranza sends a

second form, instead of leaving completely from its own seat, it sends a second form which comes in front of us, in front of Akshobya, asking for his duty. So when we recite the following mantra OM SUMANTRI SUGANA SUGANA HUM etc., at that moment we are giving, the form of Akshobya is giving the order to the Sumbara. Sumbara Sumbara HUM means calling Sumbara, and GEHANA GEHANA GEHANA BYUA at this moment we are telling him to go and summon all the interfering forces. So catch them and bring them here, that is an order! So that Sumbaranza holds the vajra in his first right hand. So this vajra then changes into a vajrahook. So the Sumbaranza then uses this vajrahook in every direction and in the left hand he already has a lasso. So with these two weapons he brings all the interfering forces. All the interfering forces, namely the ten worldly interfering guardians. So they are caught from their heart and brought back. As Je Rinpoche explained the other day that for the worldly guardians of these directional guardians, there is one kind which is beyond the ordinary level and that there is one wholesome type which is, wholesome worldly guardian, and then unwholesome ones. The wholesome ones we have already made offerings and so on. Now the unwholesome interfering fifteen guardians are brought back by Sumbaranza and they are distributed to the Mahacroadas. So when these interfering ten guardians are sort of entrusted or given to the croadas, then in front on the ground in front of the croadas then appears what is called "hungkung" like a prison, triangle shaped and in that all these interfering forces will be they will put the interfering forces in there. So there are in front of each of the Mahacroadas there is one such triangle shaped prison so eight of them around, then one in the East direction, that is for the upper one and for the Western direction, that is for the lower croada. So altogether there are ten prisons in which all the guardians, these worldly interfering guardians will be put, the ten guardians, principal guardians. So these ten principal interfering gods are put in those prisons and then there is a work for the croada in the Northern direction who is called the Benindati. So Benindati and Amitidakundalini are two different names of the same person. So this croada, the Benindati sends ten manifestations of his own. So his manifestation, the upper part of his body is the actual body of the croada, with blue body and with blue, white and red faces and six arms, and the right hands are holding the double vajra, wheel and lotus and in the left the lasso, the bell and ax. So upper part of the body is exactly as croada. Below the waist is no legs and so on. Instead it is a weapon, vajradagger. So this hits right on the crown of the head of each of the worldly guardians and it will go straight through the center of the bodies, this dagger the vajrakila. Then when this hits on the head of these guardians, then that Sumbaranza who had a hook before, this hook changes into vajrahammer. This vajra dagger is a very powerful and flames are coming from the top. Then this Sumbaranza hits with the vajrahammer on the top of these daggers, first starting from the East one time first the directional these daggers then from the

Southeast then the semidirectional daggers, then one above and one below. So while this visualization we should recite the mantra Gate, gate and so on, this mantra we must recite and at that time the Sumbaranza is hammering on all those daggers. So this mantra can be recited ten times or three times or one time. If one recites one time then during that recitation that one recitation, that work is complete, it's done. If one recites three times, then during first recitation Sumbaraza hammers on those four directional daggers and then second time to the other directions and the third time on top and the bottom, that is three recitations. So if one recites ten times, this mantra, then one mantra during each mantra, then this hammering work is done on each of these daggers. So this act of the Sumbaranza nails all these interfering forces completely on the ground, so they become motionless, so they cannot move any more. Just like if one nails an insect or something on a board, then it goes right through the insect and then it goes into the board and the insects wouldn't be any more move. Something like that. These interfering forces will live, they don't die. We should not think that while the dagger goes into the body we should not think it gives a great pain and suffering to these interferences. Rather as it goes into them it gives them experience of great bliss, more and more.

.....principal like the ten laws or the principal, the interference, they are now controlled in this way and the rest of the interferences are the little interferences, they are completely burned away by the flames of the wheel, of the spokes. So they are completely destroyed. So like this these spokes, the weapon spokes of the wheel turns violently producing a circle of fire all around also these daggers burning and so on. So it is a very so that no interference can at all pass by. However, still we must this is called the extraordinary protection ground, protection fence. Now we must create the ordinary protections. So we recite three times TURGI HUM ZA . When we recite this TURGI HUM ZA the first time, outside this giant mandala this wheel, outside there appears a vajra fence, a fence of various solid metal fence all around of vajra nature. Second time TURGI HUM ZA then outside that yard, that fence, then a protection of water element appears all around. It is like a big ocean all around. And third TURGI HUM ZA then a fire mandala or fire fence appears outside the water. At fourth TURGI HUM ZA then outside of the fire there appears a fence of air or wind, very powerful strong wind. So this iron fence, called the vajra fence is not only fence but also from the top of the fence it also forms into like a canopy. So it forms like a canopy or like a dome on top made of the same material that is solid and indestructible, and then under this canopy just straight above the fence also appears vajra ceiling. Below on the ground appears letter HUM and this HUM changes into a vajra ground, indestructible vajra ground. So this ground, this ground this fence and

they all become one solid piece. So the vajra ground reaches right to the bottom of the vajra fence and from the top of the vajra fence and its called vajra canopy or vajra tent above it and just below the tent there is this ceiling. So inside this tent then no one can go, it's empty. This fire fence also should be visualized a whole wrapping of a fire, all around, covering the whole this vajra protection. Outside the vajra protection this fire covers the whole thing from top to bottom, everywhere, so it is like a big ball of fire. Also within that fire there are many weapons, powerful weapons being shot inside so these arrows and spears and all kinds of weapons like that, they are shooting through the fire, so that nobody can pass through. No space is left empty where someone can pass through the fire. These weapons are shooting from every direction. So that is the protection mandala, complete protection mandala. We should meditate on this, we should visualize this protection mandala as very large, as large and spacy as one can, and one should meditate as precisely as one can. This is very helpful, it also helps us very much to protect from various interferences. So after this then the blessing of the deities where one should visualize the white OM on the moon disc and red AH on the red lotus, and a blue HUM on the sun disc. They appear on the three places the crown of the head, neck and the heart. All the deities and the croadas and and every deities in the mandala. Now we again reach the point to where one must meditate on the shunyata and turn everything void. So one should recite this verse which says that there is no reality, no meditator, no meditation, no object of meditation, and so on. This is a verse from the root tantra of the Guhyasamaja we should recite this. So here we meditate on the subject, object and the action everything void of inherent existence. Thus we meditate on shunyata. So before the creation of the mandala we meditated on shunyata, at that time we meditated on the shunyata of the cause, nature and fruit and here is the subject, object and action. So which again it is the three goals of liberation. And with this meditation of shunyata, then even this protection mandala and all these appearances dissolve again into emptiness we should think. So we meditate on shunyata and all the appearance starting from the wind mandala, then the fire mandala, the wind mandala dissolves into the fire mandala and the water into the vajraground, and so on. That is also into the wheels and that also into the Akshobya and that Akshobya also dissolves completely stage by stage and dissolves and becomes totally empty, and meditate on shunyata. Then we may wonder, "Why that's quite silly because we have created all these with such a great problem and now we have just began to destroy them and so maybe now is a good chance for an interference to attack, to take revenge". If one meditates on shunyata ones mind remains in shunyata, no interference can strike back. So in the protection, there are various types of protections, protection fence, all these kinds of protections. But the ultimate protection, the most powerful protection, is the meditation on shunyata. So at the end of this also the meditation on shunyata at the

beginning and end of every meditation, so one who is meditating on shunyata can never be defeated or harmed by any interference. In Tibet, in the past in Tibet there was a cave where a very powerful evil spirit, ghost or evil spirit dwelt. Once a monk went for pilgrimage and spent the night in that cave, he couldn't find other place to sleep. So that evil spirit took that as a very good opportunity to harm this monk, but that monk was meditating all the time, meditating on shunyata. So after the evil spirit challenged the monk, the monk was a very good meditator. He meditated on shunyata and he just threw his vajra like this, and it hit one of the eyes of the spirit. The evil spirit, each time when the monk was meditating on shunyata, the evil spirit could not see, could not find the monk anywhere. When he awakes from the meditation on shunyata, then he becomes again visible, he could see; like this, on and off like that, until he received that vajra on his eye. Then another story again some pilgrim spent the night in a cave. There also lived a very powerful evil spirit and when they received this pilgrim monk there, then they went to some other spirits to make a plot to kill to destroy this person. So when the two spirits reached the cave and the monk has already disappeared. Because the monk already entered into meditation by absorption of the shunyata. So therefore, they couldn't find him anywhere although he was still in that cave. The two spirits looked for the monk and "He used to be here a minute ago, was here, but where did he disappear", and they looked around in the cave. So one of these spirits is one who has already a lesson from one of the pilgrims and he said, "That kind of person is very dangerous, that one who shows and disappears and shows and disappears is a very dangerous kind". So he took his comrade and went away. So although all these protections have already dissolved, but we shouldn't worry about interference if we meditate on the shunyata properly. So like in the process of taking rebirth first if we are going to take rebirth as a human being, then we must have a place to take that rebirth and a place or world or place to take that rebirth. So in the same way first of all here we are now going to create, we are going to create again the vajra ground and then all the mandala and mansion and so on. While we are in the state of shunyata and our mind in union of shunyata, bliss and voidness, and that itself then creates that state of mind creates instantly again vajra ground, vajra fence, vajra canopy and the ceiling and also fire outside and all these environment is instantly created. So what is left out is this extraordinary protection, this wheel of weapons as well as this water mandala and then this wind. Those three things are left out. Otherwise again the same thing comes into existence. In an instant, then vajra ground, very very broad, very large, very vast and vajra fence and vajra tent and the ceiling and outside of that, then the whole wheel of fire, everything is again appeared. Now inside this very broad vajra fence appears a very broad and very large and broad white triangle with three points. So something like that, this white triangle the lower end is touching the ground, then it is

empty inside, standing up like this example. There are three different ways of visualizing this triangle. One way of visualizing it is like this; counting the three points, two on the top and one at the bottom, sort of like three points this way and sort of makes a slightly longish sort of thing instead of making a completely triangle like this, it is like a long thing, flat thing. So there are two ways of visualizing them, either both are correct, and both are significant and these three points symbolize the three doors of liberation, the three shunyata, and its outer color is white and interior is red. That symbolized bliss and voidness. So that means everything what is generated within that triangle, all has this essence of bliss and void and when we will visualize the inside there, when we will visualize the divine mansion, the mansion will start about half of the triangle and from there we will construct the mansion and the highest peak, the top, the roof of the mansion will come just equal to the top of the triangle, opening of the triangle. That is one way of visualizing the triangle in that way, as Rinpoche has shown. Then visualizing the mansion inside, something like a bridge, because when the point instead of like a pyramid upside down, if one visualizes like three pointed like a tube, then inside there to visualize the mansion it would then be like building a bridge inside. This is considered as incorrect way of visualizing. So we should put that aside. So that is the correct way of visualizing the triangle, so the lower point is touching the ground and it's very broad, very very broad, very spacious and there is very much space inside. Then about half of this triangle then we should visualize a lotus seat, also very broad filling this whole interior of the triangle. So the lotus has something similar to this. The petals, then the pistil and the stamen, they all similar to that, but the actual lotus flower which grows in the pond, in the lake, has a very different, is quite different shaped than an ordinary flower. We should look at it. The central part is very solid, the central part is very solid, sort of yellow round, yellow solid thing like in the middle. In India in many lakes you can find the real lotus flower. So there are usually eight petals or sixteen petals or like that and the most central part is the stamen, a solid yellow thing, which is flat with little things on top and is a solid piece. I think people also eat that. There is something inside. Then all around the stamen there are the pistils, something straining, slightly different yellow color. Then the petals. So that is the kind of lotus which is visualized in here, much broader. So we should visualize this lotus and so on according to the size, according to our need, because later on it depends very much how large one is going to visualize ones own body. If one is going to visualize ones body as ordinary human size, then we would need according to that we need a house which is big enough to fit us and to have also space for other deities and so on. So according to that we should visualize this size of the lotus. So our arm span, if we visualize a normal size of human body then it is four hand foot, that is which equals one arm span, that is called in the text is given one size of the door in the mandala, and so for that if we are going to

visualize our body about that size, then this central part of the lotus would be about eight doors, so eight arm spans large, straight from one end to the other end. So then because on top of this lotus we will visualize a cross vajra. So the central part of the cross vajra, from one end to the other end, is 12 doors or 12 arm spans, and the prong has three, each side three arm spans. So there is, then we adding a little more space so it is about 20 doors we need in the center. The petals about half arm span, length of half an arm span. Sixty such petals, 64 or 32 whichever one suits ones mind. So from the beginning to have a complete a precise number of petals is rather difficult to visualize, so if one just thinks that there are a lot of petals, that is sufficient. Generally for this kind of practice one should receive the teachings as many times as possible. So because one time receiving a teaching one should not, this is not completely reliable, because the Master can also make some mistakes and translator can make lots of mistakes. Then of course the disciple, when we hear we can mishear something, or misinterpret something, misunderstand somethings, so therefore it is not really sufficient to be taken completely seriously. So once there was a monk who was quite innocent, not very intelligent but full of devotion, very faithful and also very hard worker. He went to receive some teachings from a guru who had no hair on his head, who was bald. So he asked for a guru yoga meditation, so devoted to the guru and the guru told him, "You visualize me on your head and then the streams of light coming from my body and purifying yourself". You meditate on that. So actually Lama taught that if you visualize me on your head, the Lama on his head, but he misunderstood and he took it to visualize himself on the head of the guru. So when he went back to his room and he started meditating, tried to seat himself on the head of the guru, since guru has no hair and a very smooth head, so he had a problem slipping over and falling down. Then he worked for a very long time and after he got really sort of fed up with the practice, then he went to the guru and said, "I tried my best, but since you are so bald, then it is quite impossible for me to sit there". And Lama didn't want to shock him or disappoint him so he didn't say he was wrong, completely wrong. He said, "That's very good you have well done, but if you have faced such a difficulty, since because of my being bald, if you find it really uncomfortable to your mind, now instead of that you visualize me on your head". So he did that and then it worded very well and not only that, he has attained a very great accomplishment from this and was very successful. So we should visualize the lotus according to size of our body, for ordinary human body, about the size of our own body. Then we need about 20 arm spans for the lotus and we should visualize all these petals endowed with five colors, white, yellow, red, green and blue. Then again these colors are repeating, these petals. So there are many different colors, multiple colors. The central part should be visualized green and the pistils around the central part are all yellow. Right in the center of the lotus we are going to build the mansion which is

again 20 arm spans. It has 20 arm spans in length, square sort of foundation. So the wall we are going to build there is 20 arm span and the height is five arm span. So this foundation we shouldn't sort of think that we are, like this is a stage, like a foundation a square one right at the center. So we shouldn't worry about many trucks coming and bringing bricks in and cementing them and so on. This process is not necessary. You just visualize them in your mind, so instantly they form such a steady one. A blue, a solid piece square sort of stage right in the center of the lotus. The width is 12 arm spans. The lotus is 20, this foundation is 12, and the height is 5 arm spans. So this is the foundation for the mandala and at the same time this is the center of the vajra, blue crossvajra. So from each side, the head of the vajra, the prongs of the vajra are coming out. About half of the prongs of the vajra are coming out of these walls, out of the wall. So these prongs have three arm spans in length coming out of this stage.

The prongs of the vajra reach just the end of the pistil. Then on each side there are two stairs going up from the ground of the lotus, from the center of the lotus, two stairs going up between the prongs of the vajra, from each side. So the vajra is sort of coming out of the stage. So there are 16 steps to this stairs. So on this ground now, on top of this the mandala must be built so the actual mansion of the mandala, the mansion is 8, the width is 8 arm spans; from inside, from one end to the other end of the wall is 8 arm spans or the 8 door size. The width of the wall itself it is one quarter of the door size, so that is one hand foot. The height of these walls are 13 arm spans. So the way how the mansion is made, there are four gates on each side. So first from this corner is a wall and then when it reaches to the entrance, then the wall goes out in front, the walls come like that and then it goes like this to sort of a doorway, corridor. This corridor isn't very long and then again it goes the wall comes like that and goes like this and again it goes out, about one arm span. Then again it goes in front about one half arm span. So it is like when from inside the mandala, beginning from Rinpoche's side so the wall and then there is the wall of the corridor which is one arm span, then again it goes that way to the right, then one arm span then again it comes in front half arm span. The same from the other side and just at the end of the corridor is the actual door, door of the entrance to the mansion. So therefore, there is a little outside the corridor, foyer. So the same thing in each direction. In each direction there is the door and this little corridor, then there is the, first there is the entrance, then is the little corridor then there comes the door and then the wall that goes like that which forms the outside a little stage. So outside there, on top of that space there, there is what is called thubub. Thubub, that is how do you call this when old, the Greek or Roman house they have this thing in front the pillars. There are two pillars. On each there are two pillars here and two pillars there, and they are coming out of a vase.

There is a big vase and then out of the vase is coming this pillar on two sides, two pillars here and two pillars there which supports that thing on top, this portico thing. This portico has a particular shape like that and so the pillars are together with the vase is five arm spans in height. So these two pillars here are connected by a beam and also on the other side. Then there are two beams from these two pillars, from the other two pillars which have in between with 16 arm spans. So on top of these, now these, this front of these beams, these long beams there are two stages which are called seranum, made of gold, a little sort of support. Then on top of this square, this piece made of gold then there is a sherbu which is slightly longer than this one, not completely square which is blue in color, it is called sherbu. Then on top of that there is the precious called Rinpoche. So this is red piece which is slightly longer than the other. On top of that is sthumi which is severone. So that is a black color which has like a design of a horse shoe. On top of that are two little pillars, just one and a half hand foot is that height. On top of that comes the veranda which is slightly longer and on top of that again two little pillars. So on top of that then comes another sherbu which then goes from one end to the other end which connects the whole thing. So that is a long sherbu. On top of that is a Rinpoche which is put on top of sherbu. They are a different color, they are same length and they all have 18 hand foot and they are all, then there is sthumi with, again that thing with a horseshoe on it, but this time is a very long one, the same length, also with 18 hand foot. So there are three, like three stages. Then on top of that is a dayup which is slightly shorter, only lO hand foot, right in the middle. In the center of that on top there is the wheel of dharma and the two deers. So all these forms, zig zag sort of form from outside, first there is coming out, then a little bit goes in, little bit goes in, then two little pillars then it starts to come out again, then go in. Then with this wheel and the deers on top. Altogether when it is all completed it looks very beautiful from outside. So the pillars are, the long pillars which support the whole thing has five arm spans so it is high enough so when someone goes and comes there is still some space left above. One doesn't bump into it. Then all around this thing above the door there are many ornaments, decorations, banners like these and then also many precious ornaments are hanging from there which make it very very beautiful to look at from outside. So the wall of the mansion is one hand foot but within there there are five layers with five different colors. So from outside the first layer is white, then inside that is yellow, then inside that is red, then green, then blue. So altogether then the width is one hand foot, a quarter of a door size. So from outside if one looks outside there is a white wall, but actually it is something quite transparent, so you can also see the other colors through. If you look from inside it is bluish because of the first layer from inside is blue. Blue, green, red, yellow and white. From outside, white, yellow, red, green and blue. Now outside the wall just all around the wall, what is called nambu

that is a little stage which is joined to the wall, a stage which is two hand foot height and two hand foot where someone can take rest or can just sit there on that stage, it's a little stage which goes all around the, except for the doors, it goes all around the wall. Also the height is two hand foot and the width also. So as the corridor wall is one arm span or four hand foots, but from the outside it is two arm spans this corridor, the width of the corridor is two hand foot. It is because that wall has one hand foot, so there are two wall comes. There is the inner wall and then there is an outer wall so the space left in between from outside is only two hand foot for the corridor. So this little stage which goes around the wall it starts right from outside of the corridor, it connects to the corridor from outside, the wall of the corridor from outside. From one corridor to the other corridor, then like this in each direction on each corner it goes around the corner. That little stage is nambu is in red color. So on that stage there are the offering goddesses standing there and making offerings and dancing and so on which can be seen very clearly from inside because the wall is transparent. So actually when one should learn this mandala thing should be taught while one builds a three dimensional mandala. The three dimensional mandala, while we are building, then one learns it, one learns very correctly. But there is no time now to build the mandala and everything. However, this would give some rough idea about how the mandala is and if one wishes then one should look a three dimensional mandala, those who might have seen it in Dharmsala in the Library and made one, also in tantric colleges. However, Je Rinpoche said they are done quite simple and so it is quite important for a practitioner of tantra to learn about the details of the mandala and how they are made. So the wall is thirteen hand foot high and plus, then on top of that there is one hand foot sherbu on top of the wall. Pagu has one hand foot on top of the wall. So this Pagu which has one hand foot in height is right on top. It goes all around on top of the wall, but it comes out a little bit, is a bit larger than the wall so it comes out a little bit from the wall. So this Pagu in the red color and from outside on that many golden decorations are placed on this red rim. On top of that Pagu then there are what is called four bells, four golden bells, so again like a golden frame, very flat and very thin gold layer is put on, four layers of the gold is put on and these are supported by beams, some beams going in between them so that there are some holes left, like a ventilation. So the wall has thirteen hand foot, Pagu has one hand foot, and all these gold bells altogether have two hand foot in height. So then now for the ceiling, there are the beams for the ceiling so this is not put on top of the highest gold belt rather it is through the top the highest gold belt. So there are four principal beams, two going this way and two going that way, so forms are crossed like that right in the center and that makes a square thing right in the center of mandala. Now these beams are supported by eight pillars inside the mansion. So just from the wall inside, now we must be on the floor on the inside of

the mandala. From the center to the wall is half way and there is again a very sort of wall which a very low one which has only one hand foot in height that is a circle right in the center of the floor. On top of that little wall or that stage then all the pillars stand on that thing, so two pillars in each direction. That supports the beams in the ceiling and the square thing right in the middle of these beams crossing of beams, is empty, is uncovered. So the ceiling comes like that from all directions and right in the center it is empty and so then there is a little sort of roof, again four pillars put on that which has beams all around and that supports the highest roof, the golden roof, like that. Then that roof, that golden roof, is again supported by many beams inside, two major beams coming out like that, then there is a flat piece, then there are many other narrow beams from everywhere, then on top of that then there is the golden roof as we see there and then all around the roof there are many ornaments hanging, decorations ornaments, hanging from all sides so it is very beautiful thing to see. So Rinpoche explains some details of the size of all these details, however the numbers are not so important, so what we should think is, create from your mind a mansion like that roughly of this shape and as beautiful as one can. So the ceiling also has the color of the different directions, the Eastern direction is white, South is yellow, West is red and North is green. Also the floors are also divided like that by the same colors of each direction. Right in the center of the floor where the deity should sit there is a stage, there is a round stage. That is something special for the Guhyasamaja, this white stage which is a round one, right in the center of the floor. So on that stage, on that stage there is the lotus and the sun disc and the deity will sit there. So this round stage is a special thing for the Guhyasamaja and that is not just the one solid piece, but it is like a little temple inside, there is also a little temple so there is also like little windows and so on, very beautifully made. It is like a room inside and also very jeweled ornaments that made from jewels and so on. This is necessary because otherwise there is no place for Sumbaranza, Sumbaranza, after Sumbaranza who always sits underground so really has to stay under the floor. So therefore a place is necessary for him under the deity, a special place a special room. Then also in Guhyasamaja there is another thing, there again four pillars right in the center, no eight pillars right in the center, fine pillars going right inside, goes up under the roof in the center of the roof. Then on top of these pillars there is a little canopy which is round and it has again four beams in that circle, that circular roof in there. That is to hang this canopy, this decoration canopy where it should be hanged afterwards. Also above there is the place for Ushnishachakravati , the one who sits on top. So now in the, around that thing, that round stage which supports these pillars so there are nine places including the center. On the East is the place of Vairocana, then South is for Ratnasambava, West for Amitaba, the North for Ammogishiddi. Then those in between them are the places for the consorts. Outside of that circle then there is another circle and

with all the goddesses of sense objects, form, sound, smell, tactile and all those, then eight vase, amrita vase, and outside of that eight vase then at each gate inside there are two Bodhisattvas at the side of each gate. So the eight Bodhisattvas, all the Bodhisattvas, Avalokitishvara, Manjushri, etc. those Bodhisattvas they are standing on the side of each gates, inside the mandala inside the mansion. Inside the corridor in each four corridors there is a place for the croadas. Then the four corners of the mansion are four more croadas. In the same order, they are sitting in the same order like we had visualized them before, their places are the same. So that is, so this completes all the places for the 32 deities of the Guhyasamaja mandala, the main figure in the center and then the four Buddhas in the four directions and their four consorts and in between them then the four sense goddesses and then there are the eight Bodhisattvas and eight croadas and then one croada up there and one croada below, 32 deities all complete. So this is just explanation, it is not a real process of visualization. That will come later. Je Rinpoche is just giving a general explanation about this mandala. So in the actual process of meditation we have visualized first this triangle thing, then the lotus and in the center of the lotus the double vajra. We shouldn't visualize straight away the vajra. First one must visualize the mandalas of different elements. So for creating these mandalas of the elements then first letter on that lotus is HUM YAMO HUM, these three letters appear, HUM and YAM and HUM. YAM in the center. After that, that YAM changes into a bow shaped air mandala, very large, fitting in the center of the lotus. So this half of a circle, the shape is half of a circle facing in front. This HUM changes into a Vajra which will stand on the two edges of this wind mandala. Then on top of that, on top of this mandala, then appears HUM, RAM and HUM. RAM red. So the RAM changes into fire mandala, triangle shaped, one point is facing the front, the two others the back. That HUM changes into, those two HUMs change into two vajras standing on the two points of the triangle. On top of this mandala then there is a HUM, again HUM and BAM and HUM. So that wide BAM changes into the water mandala which is a circular water mandala, white. Again the two HUMs change into two vajras standing on two edges of this mandala, water mandala. On top of that again HUM and LAM yellow and HO. This yellow LAM changes into an earth mandala which is square solid piece. The HUM again stands, the two HUMs stand on the two edges of this piece. So there are four mandalas, a stack of four mandalas.

So, in fact, these four mandalas are of the nature of the four consorts. That is Jenma, then Mamake, and Kerkama, and Dolma, there are four consorts of the four Dhyana Buddhas. The essence of those four consorts are actually the four boundless mind; that is, the boundless love, the boundless compassion, the boundless joy and boundless equanimity. So now we understand that there is the triangle shape outside,

triangle mandala outside, then inside there is the lotus and right in the center of the lotus then these mandala, wind, fire, water and earth are sort of stacked on top of the other, so it comes up quite high. After that all these four mandalas of the four elements, they will change into one. That changes into the form of this double vajra. So those elements have taken their shape of the cross vajra as Je Rinpoche explained in detail before. In the center of this cross vajra we should visualize a letter DRUM, white in color, very big one. This DRUM is sending out rays of light, it says "A cloud of light is emanating from it which holds the essence of the Buddha. Then that DRUM changes its form completely into the mansion. This DRUM changes form then the whole mansion appears at once, simultaneously every part appeared all complete. So this divine mansion is, transcends all the beauty of mansions of humans and of gods. It is very beautiful in appearance, very radiant full of light and color and at the same time made of all precious substances and also holds the essence of Buddha's wisdom. Now after the mandala is ready, then in the center on that round stage, then appears a lotus and sun disc. Also all the seats of those Mahacroadas, those which are in the four corridors and also the four corners and one on top and on bottom, under the seat of the deity, their cushions are also lotus and sun disc. All the other deities on the Eastern direction, such as Vairocana and the consorts and so on all those deities are with lotus and moon disc. Then on the South for Mamake, this consort Mamake, has a vajra seat. All the rest of the deities on the Southern direction, except for Mamake, they all have a cushion make of precious jewels. Those on the, deities on the West they all sit on red lotus. Those on the North, deities on the North are sitting on a cross vajra, double vajra. So there are 32 deities, but there are 31 cushions. Because the central figure of Guhyasamaja and the consort are sitting on the one cushion, sharing the same cushion. Je Rinpoche forgot completely about the pause in the middle, the break in the middle. So it is time for a long break. So actually all these should be explained in detail and important to understand, but it cannot be done at one time. One of the obstacles, Je Rinpoche says one of the, the number one obstacle is Tibetan language. So the texts are most of them in Tibetan, so if you can read Tibetan it would be much easier for you and especially with this Guhyasamaja sadhana is not translated in English, so it is difficult. However, maybe sometime this will be translated in English, so that will help. Also you should later learn about these mandalas, with some teacher actually guiding through a mandala and actually demonstrating how it is made and so. Then it could help very much. In India there are a lot of monks who know about this quite well. Even in Je Rinpoche's monastery, even the very young monks they have already learned about these and so it is not very difficult to find this kind of knowledge. So although we have still many difficulties and obstacles and also there isn't much time for everybody to practice Dharma, there are other engagements, other commitments and activities and so on. However, one

should try to learn and practice as much as one can and specially give much emphasis to make great effort to develop Bodhichitta and the right kind of renunciation and understanding of Shunyata. These are the principals of the Path. So one must give great importance to these because without these foundations, even if one engages in some advanced practice, complicated practice of tantra, it is only complicated practice, besides that, there is no much benefit. But it doesn't mean that we should completely forget about the tantra and tantric practices, one should still on the basis of developing the Bodhichitta and understanding of Shunyata, one should also try the practice of tantra, particularly in the state of generation it is very beneficial. It leaves very great imprint although one cannot begin immediately all the practice in the stage of completion. But the state of generation is very important, it is an indispensable foundation for the completion too. Therefore, in this way if you make effort, then a very positive fruit will be obtained. For example now, the lake over here is frozen and is hard, is solid ground and by thinking this is very solid ground, if we start to build a nice house and very good house on it, after some weeks or some months then you will end up at the bottom of the lake. So in the same way if the refuge and generation of Bodhichitta and the understanding of Shunyata and renunciation, if these are these remain very superficial and unsteady, then even though we try to build a very fantastic building of tantra on it, it will not be very fruitful, it will not be able to stand very long. So it says that "Without the practice, training of the mind to the common path, if one tries this high practice it is like riding an untamed bull". So without this development through the stages of Lam Rim, the common path or practice of Bodhichitta and this foundation, if one tries advanced practice it is just like like riding a very wild elephant, or a child on a very wild horse. It is quite certain that that child would fall down after a few, how do you say that the horse will jump, the horse is not used to the mount, so therefore in a minute the child will be on the ground. A person who is well trained, who is powerful and who is well trained in riding wild horses then can ride the horse and although how much the horse jumps around the person will not fall down. So without any sign of these developments, without caring at all about the practice of developing Bodhichitta and these necessary foundations, if one practices tantra, that will be a direct cause for the rebirth into the hell realm. And with the development of Bodhichitta if one takes the practice of tantra and that is most speedy course to lead to the fully enlightenment state. So -- that's all for today.

So the mandala has been explained roughly yesterday. Inside the mansion there are 31 seats. So there are 32 deities and 31 cushions which means the central deity and the consort are embracing, so they are on one cushion and therefore there is one cushion less. Now first we must generate what is called hangmurkaha.

That means "deity of special visualizations", "special generation of the deity". So that is instant generation of the deity. So this special generation or special attention that means as soon as one thinks of them, these 32 deities including ones self, they appear instantly on the seat. The way they appear is like on the television screen, then the different things for advertisement, they appear instantly out of a letter or out of like that. These are very good things for visualization. So this special generation or hangmurkaha means "special attention" "special intention" visualization. This means that as soon as one thinks of them then they appear instantly on their seats. After they have appeared then we should now take a very good close like a review, make a review of all these deities, starting from ones self in blue body with three faces, blue, white and red faces, six arms, the vajra wheel, lotus and the bell, jewel and the sword just like before. On top of that circle, that sort of stage on lotus and sun disc then we instantly become this form. So the central figure, our central figure one should visualize slightly larger than the other deities. The others a little lower than the central one. So in every mandala the front side of ourself, where we are facing, that is always considered as the Eastern direction. Although it doesn't correspond to the actual directions, external directions, always the front side of ones self is East in the mandala. There are certain places where one must count the external directions, one must do in accordance with external directions, such as when we are sleeping, then one should not, ones head should not be directed towards the South or also in the fire puja then there is kusha grass put in the different directions, these kind of directions is the normal direction now, the external directions, not the visualized ones. So in meditation in the mandala where you are facing is always East. So we should first look at ones self in the blue form of Vajradhara and embracing with a consort Vajratouch. Vajratouch is also with three faces and six arms, with the same implements holding in the hands. The vajra wheel and lotus and bell, jewel and so on like the deity. Then from there we move to the deity in front of us, that is Vairocana, white, black and red faces and on the South direction there is Ratnasambhava with yellow body. On the back side that is the West there is red Amitaba. North is Ammogisiddhi green. So these five figures, principal figures are called the five Tatagathas. All with three faces and six arms. The Southeast goddess, Jama, white goddess. On the Southwest is Mamake, blue. Northwest is Kirkarmo, red body. Northeast is Tara, green body. That is the inner circle, the inner circle around the deity. Now from there we should move to the second circle. Southeast there is Sudorjeme, that is the vajra of form, goddess of Vajraform, white body. On the Southwest there is Vajrasound yellow color. Northwest there is a Vajrasmell, red color. Northeast there is a Vajrataste, green body. So all these four goddesses of the inner circle and four goddesses of the outer circle which are all not sitting on the directions, but on the semi directions, they are called the eight goddesses, all with three faces and six arms.

Now in the East, on the two sides of the Eastern door, inside there is , Maitraya and Chittigharba, white body, Bodhisattvas two Bodhisattvas. So if you are coming in on the right side, on the right side is Maitraya and on the left side is Chittigharba. On the two sides of the South door there is Vajrapani and Akashagarba with a yellow body. In the Western gate there is Avalokitishvara and Manjushri with red body. Then in the North on the two sides of the Northern gate there is Samantrabadra and Discomveni, the two, green. So although they are all fully enlightened Buddhas, but they are in appearance like Bodhisattvas, so they are called the eight sattvas. So they are the five Tatagathas and eight goddesses, and eight Bodhisattvas. So these deities such as the Bodhisattvas they are not complete, sort of leaning against the wall, they are quite near the wall, but still some space behind them. Now inside the corridors and in the center of the corridor there is Yamandati, croada Yamandata, dark body. South there is Dipanjadati, white body. West there is Pamadati, red. In the North there is Begndati with blue body and black face. Now on the Southeast that's the corner, Southeast corner on the inside, corner of the mansion there is Achilla, black color. Southwest corner there is Turgranda, also black color. In Northwest there is Dinilananda a blue color. Northeast there is Mahabala, black also. Then now the Ushnishachakravati, this one croada is above the deity just under the canopy there is a little place for, reserved for itself and is blue color. Then under the central deity inside that little room there is Sumbaranza which is a blue color. So all these ten croadas are very wrathful, very powerful looking form. They are all standing up and right leg is stretched and left is like bent. All the other deities inside the mandala they are all sitting in vajra asana and all peaceful form. The central figure, the Vajradhara or Akshobya, is in vajra asana, cross legged vajra asana position, and the consort is in padmasana, the lotus position. All the peaceful deities are clad in jeweled ornaments and celestial silken garments. All the croadas are adorned with precious ornaments as well as the snake ornaments. On the upper body there is the silken shawl and lower part is clad in tiger skin. So these are the deities for the instant generation of special visualization. So these specially visualized deities they are called, afterwards they all must come in our body and the actual places within our body, but before that since they are already generated in the form of the Buddhas, they must perform the deeds of the Buddhas, the activities of the Buddha. So when all these deities have been generated, then we should send rays of light from our chest and call back all the sentient beings in the universe. So there are various ways of these sentient beings entering into the mandala. Here we should visualize them entering into the mandala from every direction, they come through the wall without any obstruction, they just come in and all sentient beings are settled down inside the mandala. Then from the blissful union of the deity, the central figure with consort, then rays of light spread out. So these rays of light coming from the blissful union of the deity with the consort touch all sentient beings

there, and by the touch of these rays then all their sufferings and cause of sufferings, impurities are completely cleaned and they all obtain this highest undefiled state of bliss physically and mentally. They all become Vajrasattvas, and after becoming Vajrasattvas they all take leave and go out again through the walls and so on, in every direction, and reside in the Buddha fields. By this then, one should generate a very sincere, very happy state, very rejoiceful state of mind, by the accomplishment that one has made helping the sentient beings and establishing them to a state of Buddhahood. At this time we have not accomplished really the stage of generation, we are trying, we are trying to practice the stage of generation. Without trying or without practicing the stage of generation there is no way to accomplish it. When we actually accomplish the stage of generation, then all the deities as we generate they actually come into existence as we create and they become vivid and can be seen and sort of tangible, they become real. So when we attain the accomplishment of the stage of generation, all the deities become very clear, very vivid and tangible, but still it is not a real actualization of the deities, and also we cannot help the sentient beings in the real effective way. So the actualization of the deity, that is the Buddhahood, that is the Enlightenment, fully Enlightenment. That comes later, but already in the stage of generation they become these deities as you visualize them, they become more and more vivid and real and so that's what we are now trying to achieve. In the stage of completion, then we begin to create still a more advanced and still much more subtle and advanced forms of the deities. So although at the moment it is only our visualization, it exists only in our imagination, no other people can see, it exists in your mind; however, we shouldn't think that this kind of thing has no use or it has no effect at all use for sentient beings. Even trying to visualize a little bit of such a part, a little part of such a mandala is already a very powerful cause for accumulation of merit. So after completing this work for the sentient beings or this activity of Buddha, helping sentient beings, then all these deities created, instantly created deities then should come in our body. So for that then we in the form of Akshobya from the HUM in our chest, rays of light send out red color, rays of light, it says "hook like rays". It doesn't necessarily mean visualize them like in a shape like a hook at the end, but it means that it has power to hook someone or to catch or to draw back. So therefore, these rays of light touch all the deities inside the mandala and it attracts these deities inside our body, starting from Vairocana up to the Sumbaranza, they all come in our body, enter in our body and they settle down in our different parts of the body. So there are only 32 deities, no 31 deities which you can actually take in, because Akshobya is actually ones self, you cannot take in Akshobya from outside, so that make it 31. And we shouldn't think that some completely separate individuals have entered out body, and so one feels sort of uncomfortable with many people inside. We should think that these Buddhas, in fact, they are of the nature of our parts,

such as our senses and sense organs and elements and so on, these are the deities, and so they integrate, they become one with our parts. So the five aggregates, the form, feeling, perception, volition and consciousness. So the consciousness aggregate is ones self, is Akshobya, that is the principal nature. So therefore, these four Tatagathas they come in and they become one with our other aggregates, consciousness is ones self and then the Vairocana settles in our head and Amitaba in our throat and Ratsambavha in our heart and the Ammoghisiddhi at the root of our secret organ.

,., they are, all the essence of our aggregates and they are sort of integrated with our aggregates, but they don't lost their form, they still remain in their distinct and very clear form of the deities. So it is more comfortable if you, before they enter they sort of diminish, decrease in size and then a little one about the size of one's thumb then enters our body and dwell in these different spots. So then the four goddesses, consorts of the Tatagathas, they enter and they start from here Kerkarmo in the navel and Mamake in the heart and no the Chima in the navel, correction, and Mamake in the heart and Kerkarmo in the neck and Tara in the head. If this text is someday translated, then you can read them very clear. However Je Rinpoche now will give just a brief explanation of them. This completes the 5 aggregates and the four elements that is the earth, water, fire and wind. But these four elements does not mean those external elements like external water and fire and so on. So it means the solidity aspect of our body is the earth, and the liquid aspect that is the water, and the heat aspect that is the fire, and all the levels of energy or the wind or the energy, there are many levels up to the gross level of the breath. These are all the wind element in us. So these four goddesses are integrated with these four elements. So then the organs, the senses are the Kenshe, to that means the visual the eye, nose, and ear and tongue and body and the mind, then all the muscles and veins and nervous system which is all one, then all the joints, there are 360 major and minor joints. So there are 8 parts. So although it would be difficult to visualize or to think by one all these different elements and so on in your meditation. However, Rinpoche has explained it because we need to know these deities, how these deities correspond to our own parts. Then there are 5 sense objects, form, sound, etc. So the ones consort which is Vajratouch, then those other four goddesses, the Vajraform, Vajrasound, and so on, those five goddesses are the five sense objects. So then there are limbs, ten limbs, that means two arms, two hands. So usually there are five, we usually say five limbs, two arms, two legs, and the head. But here there are more because the two hands and two shoulders and a mouth and the secret organ and the two knees and the crown of the head, and the two heels. So these 10 limbs of our body become the 10 croadas. So the Sumbaranza is of the nature of the two heels, but there is one Sumbaranza

and two heels. Before they enter, before Sumbaranza enters the Sumbaranza becomes two and so one, so they enter into the two heels and they stay there. So in the recitation of the sadhana it goes very smoothly. So it says the Vairocana in the head, it is all there mentioned in the sadhana, so to help our visualization. So with Vairocana in the head and Amitaba in the neck. So there is a little correction Ratsambhava is not in the heart, but rather in the navel. The heart is the place for Akshobya, but there is no Akshobya yet, so therefore, Ratsambhava in the navel. Savranevaranagambeni, that is one of the Bodhisattva is in the sexual organ. So we should visualize them all inside the body, not something like a statue, but like a living deity inside our body. Then again in the navel there is Nircharochema goddess, one of the first…

Then in the heart there is Mamake, then in the neck there is Kurkarma, then Tara in the head. So Rinpoche says that in the sex there is, this is also a place for the Savranevaranagambeni which will come after. First the correction is I think the Ammogasiddhi, that is the Ammogasiddhi who comes first, not the Bodhisattva. So this completes the five Buddhas, Tatagathas, and the consorts. Now comes the turn of the Bodhisattvas, so first Chittagharba. The Chittagharba also transforms into two, two bodies, and they settle in our visual organ, in the two eyes, two Chittagharbas. In the two ears there are the two Vajrapanis also in two. One Ahkashgharba in the inside of the nose and Lokitishvara, Avilokitishvara at the root of the tongue, and Manjushri in the heart and in the secret organ Savanievarana becomes in the Bodhisattva, and Maitraya on the top of the head. And Samabatra (or some of the batra) multiply 360 forms and they dwell in all our joints in the body. Now comes the Mahacroadas. So Yamandati in the right hand. You can visualize them right inside the palm or in the first joint of the index finger. In the left Ranjadati, left hand. And Iagiva or Pamadati in the mouth, that is again in the same place as the Vajeataste goddess that is placed at the root of the tongue, the Hiagiva is also at the root of the tongue, where Avalokitishvara was. In the secret vajra there is Amitakundalini. Amitakundalini or Begnindati is the same. Achala in the right shoulder and Turkiraza in the left shoulder, Nelidanda in the right knee, Mahabala in the left knee, and in the crown of the head Ushnishachakravati, one who lived there on top of the mandala is now in the crown of the head. In the two heels Sumbaranza, two Sumbaranzas. So they are all complete, now all the deities are all complete. So these deities are integrated with the 32 parts of our, or qualities or parts of our body and mind. So these deities visualizing them in the different locations in our body is not very easy to visualize right from the beginning, but as one practices and acquaints ones mind they are not that difficult, but this is one of the important parts of the sadhana. So as Je Rinpoche has explained before the stages of dissolution at the time of death, and these various experiences, the mirage, the smoke, the spark and the dim light and then the

reddish, the whitish and the reddish and the darkish and the clear light, those stages have been explained. So now we should, these deities in our body they now will begin to dissolve gradually, not all simultaneously, but by little group by group. At this stage then we should, this corresponds exactly to that process of dissolution at the time of the death and so we should in the meditation think we are going through the process and also experience those inner signs. So when we begin the recitation which is DAG YUR MY from my own body and then it begins the process of dissolution. So first the deities which dissolve Vairocana, so the first group which dissolve those deities of the form nature, everything to do with the form, the earth element and so on, so Vairocana and Locana, or Chaima, then also the Bodhisattva Chittigharba who are two in the eyes and also the Vajraform, the goddess Vajraform, are also in the eyes and out of the Bodhisattva Maitraya which is in the crown of the head and Yamandati the croada in the right hand and also the Atilla in the right shoulder. So these deities, these first group of deities they dissolve, and they become empty in our body. At that time we should think that now the earth element of the solidity and the form aggregate as completely dissolved. When these seven deities dissolve, then one again gives very clear view of Shunyata so the mind, our mind which is in a state of great bliss, that is something which should be maintained all through, so that very blissful state of mind is completely absorbed into Shunyata, into emptiness. By dissolving all these deities of these parts of ourselves, then we should think that our mind experiences this mirage like atmosphere. Now next move is Ratnasambhava in the navel, Mamake in the neck in the heart, the two Vajrapanis in the two ears, also the two Vajrasound goddesses also in the ears, then Turkiranza in the left hand, so Trukiranza in the right hand and no Pranidati in the right hand and Turkiranza in the right shoulder, no in the left hand and the left shoulder. So Ratnasambhava, Mamake, Pranjadati, and Turkiranza, this group dissolves into light and is empty again. So when these six deities dissolve, then again ones mind is even more deeply, each time deeper and deeper absorbed into the emptiness, into the shunyata, and by this the state of bliss also increases each time. So that is the stage where water elements are dissolved into the fire so smoke like experience occurs in the mind. We should at this time think actually that we are going through these forces of dissolution and the water element is now completely dissolved and it is smoke like experience occurring in your mind. The mind remains in a state of complete calmness and emptiness and blissful. Now next move is Amitaba in the throat, also the goddess Kirkarmo in the neck, and Akashagharba in the nose and Vajrasmell goddess which is also in the nose and Hayagava or Panidati in the mouth, and the Nelidanda in the right knee. So these five deities dissolve into light and become empty. This dissolving deities again cause the mind absorbing more deeply into shunyata, the emptiness becomes even more clear and also bliss also increased and one experiences

that spark like atmosphere. One should think that the fire element has dissolved into the wind. Now next goes Ammogasiddhi in the sex. So Ammogasiddhi in the sex and Tara in the head, Avalokitishvara in the root of the tongue. Also the Vajrataste goddess also in the same place, and Bodhisattva Savanevaranagambeni which is at the end of the organ, the secret organ, and also in the same place there is a Vajra ¬ so also one's consort which is on ones lap, that also dissolves through the secret organ, and by this then she also dissolves into light, so Vajratouch, that is Vajratouch. Then Begnindati or Amritakundalini is the same croada which is also in the sexual organ and also Mahabala in the left knee and all the Samantravajras in our joints. So all this big group of deities dissolves into light and becomes empty. At this moment we should think that this experience of very stable sort of dim light of the moving fire spots stops and then the atmosphere is filled with a very dim, very dim and calm light.. Now comes Ushnishchakravati on the crown of the head. So that Ushnishchakravati dissolves into light. So when Ushnishchakravati dissolves, then we should think that our mind and also the experience of bliss and absorption into shunyata, this apprehension of emptiness becomes very very deep, the mind becomes very very subtle, much more subtle than those four previous stages. Then one experiences a whitish light. Next croada is Sumbaranza, so the two Sumbaranzas in our two heels dissolves in light and becomes empty. So by this then one experiences in that sort of whitish, very calm whitish light changes into an atmosphere or like a very clear space filled with some kind of dim reddish light. After that now there remains only Manjushri in the heart and Manjushri dissolves into clear light. As soon as Manjushri dissolves into the clear light then this experience of the reddish light and completely turned off, then there is like a black-out. So this stage is in two parts, first part remains conscious of this black out experience and the second part one becomes completely unconscious, without any object. So this is like a preparation this practice of, this meditation. We are training ourselves, combining this process of the death with the process of this meditation and so by this if one accomplishes this practice, if one makes a good progress in this practice, then there is the possibility after to change the process when it actually occurs. We are all subject to that sooner or later, so when it actually occurs, then instead of letting it sort of uncontrolled in the usual way, we completely change the whole process and then instead of normal death and intermediate and so on, we change it into a real path, path leading to the enlightenment, changing the death into the Dharmakaya. So after that darkish and unconscious state of experience, then we again awake, consciousness again awakes and then one experiences a special, a very special object that is complete emptiness of everything and very clear, mind is very clear and very empty without any color, form, any thing like that. That is the actual death and that is called the Clear Light, Basic Clear Light, or the Mother Clear Light State. So therefore, now all the deities

inside the body have already dissolved up to the Manjushri, it is all finished. Now what remains is ones own body of Akshobya, so that also dissolves completely and then this Clear Light experience is perceived. Now there are no more deities left. What is still left there are the seats, the seats of the deities are still there empty, because the deities have already left and disappeared, now only the empty seats are there. So ones own place is also empty. So at that moment then our consciousness has reached to the subtlest level or in other words the subtlest level of consciousness now becomes manifest and so this experience this total emptiness with no any phenomena appearance or fabrication is completely void and empty and also very clear. Not sort of dull state of mind, but very awakened and clear state of mind and very empty experience, also very blissful. Mind is in a very blissful state. We should then think that now you have reached the Dharmakaya, the actual Dharmakaya state of Guhyasamaja.

An example of this Clear Light is something like when there is no moonlight, no sunlight, but darkness complete darkness, like in the night. After midnight in autumn when there are no clouds and the sky is completely clear, then a little after midnight if one looks up in the sky, then it has a special aspect. So it is completely without any, unchanged by any light or anything like this, but it is very empty and very clear, so something like that. All our usual thoughts and gross, the function activities of the consciousness have already stopped long ago, now this kind of activity is no more there and so the consciousness has become very fine and very subtle and it is in that absorption of the Clear Light. So the gross levels of the consciousness are already dissolved and the subtle levels have already dissolved and now the most subtle like the inherent mind, inborn mind is now awake and functioning. So although in our meditation the mind is still in the gross level and the subtle mind has not manifested, but we should imagine it, we should think that all these have dissolved and the mind is in it very subtle level. This way we should train our mind, then when we make progress in the practice of tantra, gradually it while we are still living not really dying, but in meditation this kind of process of dissolution can take place. So the three principles of the stage of generation are the three transformations, that is transforming the death into Dharmakaya, the Bardo into Sambogakaya, and birth into Nirmanakaya. This practice, this part of the dissolving of the deities and so on and dissolving ourself, that is the first stage the first transformation, death into Dharmakaya. In the stage of completion, this practice is in the stage of generation is a preparation to the stage of completion. Actually, in the stage of completion where one really gains the full capability, the power of the mind to transform, in reality to transform these three, the death, bardo and birth.

.....instead of death occurring, one attains the Dharmakaya of the Buddha. In place of the bardo, one attains the Sambogakaya of the Buddha. In place of the birth which is without freedom and conditioned by karmic cause and so on, one attains Nirmanakaya of the Buddhahood. So the actual transformation takes place in the stage of completion; but for that one must train ones mind and completely and also go through the training to change the view and so on, of the stage of generation. Without this, the kind of transformation in the stage of completion can never happen. So at this state the mind perceives only one object; that is this total emptiness. So that the appearance, the only appearance to the mind is that complete emptiness of every phenomena and we should also understand and the mind should understand this is not just sort of emptiness like space, but it is the ultimate nature, the shunyata of the phenomena. So the appearance is total emptiness, understanding is shunyata, and the experience is great bliss, the highest state of bliss. So the mind must have these three qualities or the aspects that apprehension of the total emptiness and of the understanding of the shunyata and the experience of the great bliss. That mind which has these three qualities, we should think that is the Dharmakaya which we must obtain. So this is called the state of transforming that into Dharmakaya, that is the most, one of the principal essential practices in this sadhana. Without this, although one recites and so on, it just, the real essence or the real meaning is lost. So a short break.

Now after this Dharmakaya transformation, then follows the Samboghakaya, generation of the Samboghakaya. Generally there are three ways of generation of Samboghakaya. The five stages which is called Winjungnyke and then generation of the three stages, four stages and three stages, Dorje Sheke, and then three stages. All these for the Guhyasamaja, Yamantaka, Chakrasambharva, Vajrayogini and so on for these tantra are all according to the first, according to the five process of generation, that is the most elaborated. So this five process is called the five process of full accomplishment. So that full accomplishment refers to full accomplishment of the five guanas or five wisdoms of the Buddha.

So Je Rinpoche has just explained that is not need to be translated, now all these five stages of accomplishment which are in other tantras like Yamantaka and so on, they are complete in all of them, but there is a slight difference, some are more easy and some are more complicated because they are taught for the disposition of different sentient beings. However, they are complete in all of them and this one is one of the most elaborated one, this tantra, so it will follow afterwards the process of the accomplishments. So now we are now in the state of that total emptiness, the Dharmakaya. The seat, the sun disc is still there. So now HUM appears, ones blissful state of mind takes the form of the HUM which changes into another

sun disc. So this would be now sort of a double sun disc. So on top of that sun disk appears OM the letter OM which changes into a moon disc on top of it. Out of the moon appears the letter AH which changes into a lotus with 8 petals. On top of the lotus there is OM AH HUM one on top of the other, OM then AH, then HUM. So then they all dissolve into one so then the sun, the moon, the lotus and the letters they all transform altogether into a large moon disc. So from this rays of light go out and touches all the world, every place, the mountains, the forest, the ocean, everywhere, it touches every world and it dissolves all of them into light. Together with the worlds then also the rays of light transform, also the sentient beings have dissolved into light, into the rays of light, and they are all absorbed back into that moon disc, the large moon. So when we recite the mantra DHARMADHATU SOBAWA AMOGO HUM, so at that moment then everything has dissolved into that moon. Now that moon is ones self; that is ones body. So all the phenomena, they are all imputed by ones mind and projected or imputed by mind, and there is nothing which exists from their own side. Therefore, the seed or the essence origin of all the phenomena, that is the mind and the energy, it is energy which is with the mind, mind and energy. The subtle mind is subtle energy. So that is the nature of every phenomena. So we should think that this moon has this essence of the energy and the mind. So then out of this moon disc appears a letter OM. Then AH, then HUM. So OM AH, HUM. OM white, AH red, and HUM blue, one on top of the other on the moon disc. So from these three letters, three colors, rays of light go out. So these rays of light invite all the Buddhas from every direction, all the Buddhas included in the five families, they are all invited. They are all absorbed into the three letters. After the absorption of the Buddhas into these three letters, then the letters change into vajra with tiny OM AH HUM inside the center of the vajra. So now we have become vajra. First we were a moon, now we have become a vajra, and we recite VAJRA AMOGO HUM that means "I am of the nature of the vajra". The moon still remains and now on top of the moon is vajra. First we are on the moon, now we are vajra. So the origin or the seat of that sun disc is still there, so on top of that there is this moon now and vajra, which is our body. Now this dorje with tiny letters inside, they all change. Then we become the primordial Buddha or the first Buddha, that is Vajrasattva, Vajradhara, white body, three faces and six arms, holding the same except for the difference of the color, but holding the same implements in his hands, adorned with ornaments, garlands, and like as usual, without a consort. The reason why this first Buddha, or the first body, Buddha body, is Vajradhara is visualized in white color is that in the actual attainment of the Buddha body, in the stage of completion, end of stage of completion, when we attain what is called the perfect illusory body, so this perfect illusory body is caused by the subtle energy which is the mount or which is always a companion with the subtle consciousness That subtle

energy's natural color is whitish, so therefore when the illusory body is produced by this, in the future when the illusory body is produced by this subtle cause, this subtle energy, so since it's natural color is white the first illusory body is always white. So corresponding to that we are already visualizing the first body of ourself as the Samboghakaya the white Vajradhara. So this white Vajradhara we have become now is equivalent of ordinary Bardo or intermediate being. In our normal process then we go through the process of dissolution, we reach the basic Clear Light state and remain there for some time without any control, just remain there for some time, then the consciousness lightly sort of moves, agitates, then immediately at the same moment then the Clear Light experience ends and the consciousness already has departed from this broken complete relation with this existence and immediately it is, the Bardo body has formed. The Bardo body is not like our body, gross physical body, but it is made of energy, like dream body, and usually the Bardo being, as soon as one is in the Bardo state, in the usual case then Bardo is it is the common experience of Bardo that it is a very lonely experience. One feels very lonely in the Bardo, very lonely and uncontrolled, without any freedom to move or to leave or to stay, one is constantly sort of running about, wandering about, sort of pushed about by the force of ones karma and reaches everywhere. Then, depending on the cause, the karmic cause one has accumulated sometimes one encounters very frightening and very confusing experiences and appearances come to the mind and then suffer very much until one finds ones future rebirth. So now here we are sort of purifying that state and changing it into the Samboghakaya state. So here actually, Bardo being must be explained in detail. However, there is not very much time. One can read a little bit about it in the beginning of the Vajraturge books. But the most accurate explanation about the Bardo is found in the sutra, especially in the sutra which Buddha taught to his disciple Nanda which is called The entering into the womb of the Mother", the sutra is called. There the very precise and accurate explanation of Bardo is given. So anyway, these Bardo sentient beings and out of attachment they return to their own home and family whatsoever. Of course the family members and so on being unable to see them, so they are ignored. So that hurts their mind very much and they suffer very greatly from this ignorance of the people. So now in place of, in a normal Bardo, then going through all the experiences of confusion and running about, always keeping busy and encountering frightful experiences. In place of that by purifying that then here this Vajradhara, Vajradhara Samboghakaya Vajradhara form has to now perform various activities of the Buddha. So now we are in the body of this white Vajradhara and now all the Buddhas in ten directions in the form of Akshobya, they enter in blissful union with the consorts. So the Buddhas in Akshobya form absorb into blissful union and by this blissful union then countless forms of Akshobya are produced and they gather above us, above the mandala in the space, filling

the whole space. So these Akshobya Buddhas that are gathered in the space, they bless all the sentient beings in the samsara, and they purify through the rays of light and fluid of amrita coming from their body and completely washes away all the impurities of the sentient beings, and the sentient beings attain a high state of bliss without any fault. Then these Akshobya Buddhas then after completing this work to help the sentient beings, they all gather just above our body. They all merge into one body of Akshobya and that is just straight above our body. So now like normally, the consciousness of the Bardo being enters into the womb of the Mother. Like that, we as Vajradhara, white Vajradhara, must enter into the body of the Akshobya. So one is raised from ones seat and entered into, absorbed into the Akshobya or one doesn't need to jump up from ones seat. So this time instead of the Akshobya entering into our body, we enter into Akshobya's body. When we take rebirth, parents do not enter the Bardo, the Bardo enters into the parents. It is symbolic of that. So this is like a purification of the Bardo going through the various activities, that is confusions or experiences and then trying to enter into the Mother. So when we are in the state of Samboghakaya in that white Vajradhara, the Samboghakaya form. The Samboghakaya is like extraordinary form of the Buddha which cannot be seen, cannot be perceived by ordinary sentient beings, only Bodhisattvas of certain level can see it, but ordinary sentient beings have not the possibility to have contact with it. But now when we enter into the Akshobya then we are taking the Nirmanakaya birth and we are becoming visible and apparent to all the sentient beings, even to the lowest one. So here we need to know how the process of taking rebirth for an ordinary human being. So usually Bardo beings go through this experience of confusion and disappointment and sadness and also sometimes in tantra some frightful experiences like burned into a fire or sometimes buried under the earth or sometimes drowned if the water and like that, many experiences, sometimes chased by other beings and so on, various experiences like that. If a person is a good meditator, then when he encountered this kind of experience he can remember that one is in Bardo state and one is in fact encountered with illusions of the Bardo and this is very helpful. So one thing which Je Rinpoche has forgotten to explain before is when ourself, in the form of Samboghakaya Vajradhara, enters into the Akshobya body, becomes one with the Akshobya body, then we come down and sit on the cushion. Then we have transformed from the Samboghakaya body into Nirmanakaya Vajradhara or Vajrasattva. Now we endow blue body; a blue body with three faces and with all The respective arms and things in them. So it is very necessary, very important for us to know exactly what happens at the basic death and Bardo and so on, because it is quite difficult to accomplish the whole path in this lifetime, since our life is rather short and the practices are many. So therefore, although we cannot accomplish the goal, the final goal in this life, however, if we know all these processes we must go through, then it is very

helpful for us to be prepared for the right moment and right situation. First we go through that total empty experience, then next moment we are in Bardo stage, and the Bardo stage is just like when one is in a dream. This body is also like a dream body, like mental body. The Bardo being is like a little feather in a big storm and wind. It just moves about like completely crazy and it doesn't need to make any effort to reach someplace. Wherever one thinks, where one intents, there one reaches, instantly one is there. So it goes through many things, mountains, walls, nothing can stop. So like in a dream, then many Bardo beings they do not really realize that one has actually died and is in a Bardo state, so one thinks one is still living in an ordinary way with all the old acquaintances. So therefore, one goes back to ones house and tries to do everything as usual and since there is no response, no reaction, nothing, no fruit, no response, then that gives a great suffering and a felling of disappointment in the mind of the being. If we know these from now well and prepare for it, then actually when we face the situation, one will realize, one will be able to realize where we are and what we have become and then apply the remedies, the helps to like even taking refuge in the Triple Gem at that moment and practicing mindfulness of the Triple Gem, mindfulness of the guru and so on at that moment, it helps very much. Those Bardos with fortunate karma who is going to take a fortunate rebirth as a human being or in higher forms, like gods and so on, then the Bardo body is also radiant, more radiant, like golden or very white or golden body, very radiant and also it is going through light. There is always light for the Bardo.

If those bardos who are going to take rebirth in the unfortunate realms like hell, pretas, animals and so on, their bodies are the color like a river, like water, also sometimes like a burned piece of wood. Also such beings also experience, feels like it is walking on the knees or walking upside down, that is how the being himself feels. A person who is prepared if he faces this kind of experience, some inauspicious signs like that occurs, immediately realizes that this is not a very good sign. So immediately then one can seek the help or pray to the Triple Gem or pray to the gurus and so on, so there is still a possibility to reverse the destiny. Also sometimes the faces like one is buried completely under like a landslide or like a avalanche coming over us and completely buried and very frightful. Sometimes drowned carried away by very violent river like a flood coming and completely carried away. Sometimes one reaches a place that is completely on fire like a forest on fire or big house on fire like that, and one is caught in it and then again experienced very paranoid and very frightful experience. Sometimes one is completely carried away, blown away, like a big storm like a tornado, hurricane like that, one is completely carried away and experiences great fear. So if the person is prepared at that moment, then one realizes that it is all illusion, "I am a bardo being which

cannot be harmed by water, fire, and this kind of thing. I am not a physical body and I shouldn't be frightened. This is only an illusion of my own mind. So one, instead of being worried about this, one concentrates and one meditates or one prays and this way one can change the process again. Sometimes one faces a very frightful, encounters a frightful being like a monster or like that, very large with a very frightening appearance or very frightening animals or frightening monsters like that chasing ones self and throwing things at you and so on, again very scared. If one develops a good acquaintance with this kind of practice while we are still living, so when at the end of our life when these process of dissolution start to take place, then one will recognize this and then one instead of being frightened or being confused, then immediately one generates the motivation to really go through these stages very with a full control of the mind and also without forgetting ones practices and ones meditations and so on and also to use the last of the Clear Light experience, to use it as an opportunity to realize Shunyata. Although we cannot realize shunyata, one may realize depending on ones practice, may not realize. However, try to sort of intend to do that. If one has such a power of the mind then everything as one goes through these stages, then one will be, one can still remain very conscious and fully controlled and also Clear Light stage can be integrated with the practice of meditation which is a very useful opportunity, for the mind is very subtle and there are many possibilities there. Also as one leaves this life, if one has a good power of the mind one can, of course if someone is very advanced then there is no more Bardo coming, but if not, but still if one goes from this world from this life with the full intention to remain fully conscious and controlled during the following stages, during the intermediate stage Bardo stage, then by the power of this motivation, then as soon as one is in Bardo one would know where one is and what has happened to ones self and then one can immediately make use of that stage too and meditate on Bodhichitta, meditate on his personal deity or take refuge or meditate on ones guru, or whatever necessary, then there is no danger of any kind. So therefore, the Bodhichitta development and acquainting ones mind with the Bodhichitta is very essential. It is something which is helpful which we need always in this life, in Bardo stage, up to the fully enlightenment, we need always Bodhichitta. This foundation must be there all the time and so especially at the time of need, Bodhichitta is the best help. If one dies and ones mind is in a state of Bodhichitta so that is the best way. Also if one can die in a state of mind fully devoted and mindful of the guru, ones guru, that is also one of the best. So then if the being is going to take rebirth as a human being, then the Bardo being is led by its karmic instinct karmic force, led to his future parents and it sees the parents in their sexual union and one is sort of attracted, one is sort of led there out of attached mind and if the child is going to take rebirth as a male then it is more drawn towards the mother and if the child is going to take birth as a female, more

close or drawn or attracted to the father. In this way, depending on the kind of attachment the being has, then one reaches ones parents. So the Bardo life ends with great attachment and disappointment and by this then the Bardo life ends and the consciousness immediately simultaneously the consciousness has already entered in the cells of the parents. Then there is no, all the senses and organs have not yet developed but still the consciousness, the mind consciousness is there and already the body consciousness has already developed, although the body is very little it is only like a drop, but still it is a physical body and so that body consciousness already has developed. So then it goes though, various energies developing within the body and which helps to develop week by week the body and starting from the drop of cells and then after five weeks then it has already become quite gross. So like that then going through the stages of development when in the womb of the Mother and when the days are all complete, the months are all complete, then we again come out of the Mother and become visible, we then become visible object to other people. So from the first moment the consciousness entering into the cells of the parents, although the body is very little, just a bit of liquid, however it is already a human being. A human being has all started. Therefore this kind of, out of ignorance then the people who makes abortion and like that, who destroy that little body, although it is tiny but still it is a being, it is a destruction of a human being. Those beings with the fortunate karma, those bardos of fortunate karma, who take a good rebirth as a human being or otherwise, then when bardo life ends and when they actually take a rebirth, they experience more pleasant, more pleasant and agreeable experience like one is sort of standing up sometimes or sometimes one is entering into a very beautiful mansion or sometimes one is sort of climbing up a stair. This kind of experience one gets before such a rebirth. Those human beings although have a karmic seed for taking rebirth as a human being, but with very little stock of merit, then when they enter in the womb of the Mother the bardo being experiences as he was being chased by something or running away from rain or something like that and escaping and hiding, like finding a hiding place and this way it enters in. Those with very fortunate karma and good stock of merit and also with power of himself, then he can choose his future rebirth, choose the parents, the right place, the parents then out of free will then entering into the Mother. So since we are all subject to death and no one of us who has any guarantee, not only we all must die, but we also are not very far from it, most of us. Here in this group, the oldest is Rinpoche. Then all of us we are all near Je Rinpoche or some of are coming nearer and nearer to Je Rinpoche. So therefore we are not very far from the end so we must always keep that in mind and try to practice dharma as serious as one can. If one can practice some dharma in this life then the imprint, it always definitely leaves a very good imprint in us which will be very useful and very helpful in the future. So that's all for this morning.

After becoming the Nirmanakaya Vajrasattva now we should visualize the body mandala. Now the mansion, house or the mansion is still there which we have created before, as well the seats of the deities are still there. Now ones self in the form of Vajrasattva, the front, the back and the two sides of the body then is integrated with the mansion. So that doesn't mean that our body will fall into pieces or taken apart, but our body remains as it is and from the front, from the back and the two sides of the body a second emanation, second form goes out and integrate in the walls. So the four corners of the four walls have become part of our body, they have become integrated with our body. Then the nose, the mouth, and the urinary organ and anus, these four passages or four doors, again a second emanation they go out and absorbed into the four doors, four gates of the mandala. At this point we should also think that our body contains now a pure energy, not the kind of energy gross energy as we ordinary energy we have, which causes all the agitation of the mind which gives rise to all the various conceptions, but these have already been purified of going through the transformation. Now we have only the pure energy. So then the five energies which we have inside in ourself which are the supports for the five wisdoms of the Buddha, the mirror like wisdom, the wisdom of equality, discriminating wisdom and wisdom of action and the Dharmadhatu wisdom or the dharma sphere wisdom. All these five wisdoms each of these five wisdoms has a particular energy to support it. This wisdom energy which has five colors, they dissolve, they absorb into the walls. As Je Rinpoche has explained yesterday, these walls have five layers, five layers with five colors. Starting from the outside the white, yellow, red, green and blue and they each layer is about four fingers wide. So these five energies with the five colors going out of the body second form of the five energies going out of leaving the body and absorbing into these five layers of the wall, and it transforms that wall into also part of our body. Then the consciousness of the tasting, the tongue consciousness absorbs into the pugoo which is the thing on top of the wall. Then all the intestines of our body absorbs into these precious garlands or ornaments, ornamentation hanging on this pugoo, then the muscles and the veins of the body they absorb into the little details of that garland. Then the white seminal fluid is absorbed into also part of this ornament which has some mirror which is all around, is transformed into those. Not mirror but crescent, moon crescent. There are many moon crescents, it Then the visual consciousness is absorbed into the mirrors. The smelling consciousness is absorbed into the flower garlands around the house. The tongue absorbs into the bell handing around the corners of the building. These are decorations around the house outside, and the bodily organ absorbs into the layap, how do you call this thing to dust with the little handle and then this sort of tail, like duster, there are many dusters, beautiful white dusters. So these are all a part of these decorations. First there are these garlands going like that, then inside these garlands there are some

little ornamentations hanging down like this in these curves inside. At the end of these sort of fringes which is hanging there are some forms of moon crescent and bells hanging at the end and little mirror and things. Now the ear consciousness and the body consciousness, they are absorbed into those banners and things which are standing on top of the gateway, that thing, that special little roof at the outside of each gate which we received yesterday. Those banners and things which are put on top of the each gate, those two consciousnesses are absorbed into them. Then the legs, the two legs so now two legs, two thighs and two arms and upper arms and lower arms, the eight pieces absorbed a second form of these absorbed into the eight pillars So these eight pillars are not the ones which are inside the mansion, but they are outside as the wall goes like that, through the corridor and comes out and then goes like this, at the end of each wall there is a pillar so those pillars. So these limbs, a second emanation of these limbs, are absorbed into those pillars and those pillars become a part of ourself. So as we remember, the inside the mandala there is the inner circle of deities and there is outer circle, and there just there also those eight vases. There are eight vases, red vases filled with amrita. so our abdomen, a second emanation of our abdomen is absorbed into those vases. Inside each corner of the building there is a special ornament which is a crescent moon and then a jewel and a vajra top. Also outside of each corner that is on that stage where those goddesses were standing, at each corner there is again the same ornament, the moon crescent, the jewel and the vajra. Also they are in each of that the wall goes like that and the corridor then it goes like that. So from outside if you go around, if you circumambulate around, then there are two corners where the corridor is, there are two corners there and there are also such ornaments. The hearing sense organ, the ear organ, emanates second forms and absorbs into those crescents and vajras. Ones aggregates, the five aggregates are absorbed into those five paths on the floor of the mansion as well as on the ceiling, they are in five colors, starting from the East they are white, yellow, red and green center and blue. The five aggregates are absorbed into those. Then the secret organ, then navel, heart and the nose absorbed into those four tubo, we call that thing, that kind of special decoration on the outside of each gate which is supported on pillars, remember that rather complicated thing? It is absorbed into those. Our visual organ, the eyes are absorbed into those on top of the tubo there is a decoration, the wheel and the two deers. So there are four wheels so our visual organs are absorbed into those wheels. The mental consciousness, our mind is absorbed into those deers, eight deers. The inner organ, smelling organ is then absorbed into a banner which is on there, on those four places. Our mental organ is absorbed into the lotus on which the deity is sitting. So this way our body, from the part of our body, a second emanation is absorbed into those different objects in the mandala. Thus the mandala has become a part of ourself, has become a part of our body, so it becomes a "body mandala".

So previously the mansion was something which was created by your mind and it just existed, but it was not really a part of the body. So now here, through the absorption of these parts of our body into them, then the mansion although it has the shape of the house and so on, it is still a part of our body. Now that is the creation of "body mandala" outside ones body in the mansion.

Now after this we must visualize the body mandala within the body, so again all the five aggregates, the four elements and so on all the 32 parts of ourself, our body must be transformed into the deities. Therefore first we visualize an OM in our head, a white OM which is of the nature of the form aggregate. So we visualize the boundary of that is from the crown of the head up to the forehead where the hair ends. That OM changes into a Vairocana as before, with three faces and six arms. So the description of the details we have had already before, so we visualize that. Now from there, from the forehead and neck, that is the location of the feeling aggregate transforming into a red AH, not feeling aggregate, it's a perception aggregate transforming into a red AH, changes into Amitaba red, with three faces and six arms. From the neck to the heart center then the consciousness skanda or consciousness aggregate takes the form of a HUM blue. So this HUM changes into Akshobya with blue color, three faces and six arms. Now from there, from the heart center level, that is right across the nipples, just from there to the level of the navel. The feeling skanda transforms into letter SO, yellow letter SO. So it changes into Ratnasambhava. Now from there..[...]... of Sanskara Skanda, volitional skanda aggregate, half in green color which changes into Ammogasiddhi green. So that is starting from the navel up to the root of the thigh or end just where the thigh begins and up to the end of the hip. So those are the five Buddhas, Tatagathas. Then the four elements. Now in the navel there is Chirma, white body. If one visualizes just a deity in some parts of the body, that's not called body mandala. The meaning of the body mandala is for example when we visualize Chirma in the navel, then we should think that this Chirma is in fact it is the nature of the earth element, solidity element of our body and we should see it as one. It is just a form of our earth element. If we integrate the deity with our element, then it is called body mandala, not just simply visualizing a deity in some parts of the body. Then in the heart center, all the water element of our body takes the form of letter MUM, which changes into Mamake. Then in the next center of the heat element or fire element of our body takes the form of Kirkarma, red color. Then on the crown of the head ones air element taking the form of letter THAM, green which changes into Tara, Green Tara. Now in our eyes, the eyes themselves take the form of letter KLIM which changes into Bodhisattva Chittagharba in our eyes, which are our eyes. Also in the eyes ones, the form that is sense object, visual object form aspect, the appearance aspect, takes

the form of letter ZA and changes into Vajraform goddess. So two Chittagharbas and two Vajraform goddesses. So those two the male and female deities in there, the Bodhisattva and the goddess of form, sit together embracing each other. Then in the ear organs inside transforms into OM and they change into Vajrapani, two Vajrapanis, yellow color. Also the sound aspect of our body takes the form of letter HUM which changes into the Vajrasound goddess as the consort of the Vajrapani. They are embracing. Inside the nose , the smelling organ, changes into a letter OM which transforms into the Akashagarva, blue in color. Then the smell aspect of our body changes into the Vajrasmell goddess, red color. Akashagarva is not blue, it is yellow, and the consort is red. They are embracing. At the root of our tongue, the tongue or the gastritory organ itself changing into OM, letter OM, which changes into Avalokitshvara in red color. Then at the same place, the taste aspect of our body takes the form of a hull (?) green, which changes into Vajrataste goddess, green body. We should visualize these deities very small ant like reflection, not something which is very concrete, giving discomfort in the body, but something like a reflection, very fine and subtle body. Now in the heart center the mental organ taking, transforming into HUM which changes into Manjushri red color. He is alone there. At the end of the secret organ, sexual organ, right at the end, then in the tactile sensation or the tactile then the body organ the physical organ then transforming into the letter HA which changes into Sarwanewana, not HA but OM changes into Sarwanewana becomes being the Bodhisattva like that at the end of the organ. And at the same place the tactile aspect of our body takes the form of Vajratouch goddess at the same place down there. So this Sarwanewana becomes being is green and Vajratouch goddess is blue, they are in union. Now in all the joints, the joints themselves transform into sun, the color of the sun is green and they transform into Samantabadra green body in all the joints. So there are 360 Samantabadras in us. Then on the crown of the head, the nerves of the veins taking the form of changing into letter MAE which transforms into Matraya, white Maitraya on the crown of the head. So all the peaceful deities are already complete. Now there are still the croadas. So we have visualized the Yamandati in our right hand before, but that time only just visualizing the deity just there, inside there; but now we should think that the right hand itself is transforming into a HUM which changes into the Yamandati. In the left a letter HUM which is of the very nature of our left hand, then transforming into Rajanadati. Then the mouth, the HUM which is the nature of our mouth, transforms into Hyergliva or Phenmandati at the root of our tongue, red color. In the secret organ, the secret organ itself changing into a HUM which is the nature of the secret organ itself, then transforming into Benadati or Amritakundalini. So in the secret vajra or in the secret organ that three deities. Although they are three deities, three different in appearance there are three deities, but in nature, in essence, they are three different aspects of ourself.

First there is the Asavveranabecombeni which is one of the Bodhisattvas which is the physical organ of ourself, who is embracing with the goddess who is called Vajratouch. So this is the touching aspect, the tactile aspect of our body. Then there is now this croada, Amritakundalini, or the Benadati which is of the nature of the organ itself. So there are three deities, three different appearances with the three different essences. Now the right shoulder, the letter HUM which is the nature of the right shoulder, changing into Achela, blue. On the left shoulder the HUM which is of the nature of the shoulder itself transforming into Taglandsa, blue. In the right knee the HUM which is of the nature of the knee itself transforms into Aneladanda, also blue. In the left knee a HUM which is of the nature of the knee itself transforming into Mahabala, dark blue color. The crown of the head a HUM which is the nature of that part of the body itself, transforms into Ushnishachakravati. The two HUMs in our two heels which is the nature of the heels themselves transforms into two Sambaranzas. Those deities remain in these different locations in our body and we should think that they are in appearance of the deity, but in fact they are the parts of our body. So that is the body mandala. After that comes the blessing of the body, speech and mind. So further we should visualize on the crown of the head under the skin in between the skin and the skull a little moon disc, with OM in the center, white OM in the center. This OM is radiating out five colored rays. These rays of light coming from that OM send a lot of countless Chenma, one of the first of the four goddesses, the four consorts of the Buddha, the Chenma, countless forms of Chenma emanating from these rays of light, and they go out in every direction. They invite all the Buddhas in the form of Vairocana. So we should visualize this Vairocana as coming in a big assembly with one central figure with a consort, embracing with a consort, and the rest of the Vairocanas around this central figure without consorts. So now we are sort of in front of that Vairocana. Now so Vairocana is in front of us so we make a request to Vairocana with the following verse, asking the Vairocana to bless our body and to turn our body into the vajra body of the Buddha. So the Vairocana is the form of the body aspect of all the Buddhas. Amita of the speech and Akshobya of the mind. So here we are making a request to the Vairocana saying "Oh glorious Vairocana you are the holder of the vajra body of the Buddha and I am a practitioner or the developer of the non duality of the body, speech and mind of the Buddha, so therefore bestow upon me the blessings of the body of Buddha. Then there is the next verse which says "All the glorious Buddhas of the ten directions, again bless me with the same" the rest of the lines are the same "bless me with the vajra body, turn my body into vajra body, I am the developer or practitioner of the non duality of the three aspects of the Buddha". The first request is made to the central figure Vairocana. The second request is made to all the other emanations of the Buddha. So we make the request to all of them together. So now as we have created

before a lot of Chenma, which is the consort of the Vairocana, a lot of them. From the rays of light we have created a lot of them filling the space. So all the rest of the Vairocanas who are without a consort and they all embrace with the Chenma that we have created. So by this embracing and the union with these consorts, then the Buddhas and their consorts they completely melt, blissfully melt in the light and flow of amrita. Or if it is easier to visualize that they dissolve in light and they all become light. They all dissolve into white light and that white light absorbs through the crown of our head. Our body is filled with this white light. Then it purifies all the obstacles and in particular all the physical obstacles and it turns our body into the vajra body of the Buddha. So with this mantra OM SAWA.....is a first verse and that means that is like in a prayer form that "may my body become the vajra body of the Buddha and so on". Then there is OM SAWA TATAGATHA KAYA VAJRA SOBAWA ADMAGO KAYA GO HUM. With this mantra we think " I have become the embodiment of the bodies of all the Buddhas." SARWA TATAGATHA, all the Buddhas. KAYA means body. VAJRA is vajra. SOBAWA is the nature, the entity. ADMAGO HUM means I am. So ¬ I am the entity or the nature of all the vajra bodies of the Tatagathas, of all Buddhas. So we should hold this divine pride that "I have become or I endow this vajra body of all the Buddhas." Now for the speech, then again on red lotus on our tongue a red letter AH appears and which sends five rays of light, five colored rays of light. So these rays of light send out countless forms of Klerkarmo, that is the consort of the Amitaba. A lot of them go out in all directions. So this invites all the Buddhas from every direction in the form of Amitaba, red form Amitaba, with one central figure which is already embracing with consort and the rest without. Here again we make request . Two verses. First verse to the central Amitaba, the second to the entourage. So it says again, "Oh Glorious One, the glorious one who holds the vajraspeech of the Buddha, the very dharma, One who holds the essence of the dharma, then again asking for the same requests." It says "I am the practitioner of the non duality of the three bodies, the three aspects of the Buddha, the body, speech and mind. Therefore please bless me and turn me, turn my speech into the very speech of the Buddha." After that again dedicating to the entourage we sing "Oh Tatagathas of the ten directions" and we make the same request. So the essence of the request is " I am trying to develop this kind of trying to achieve these three attributes of the Buddha, so therefore please bless me and transform my speech into the Buddha's body and speech. After that those Klerkarmos that we have sent out which went out from the letter AH in our throat they enter in union with the Amitabas and with very great bliss they completely melt into the light. So all the deities and their consorts their bodies completely melt into the red light and that red light comes down and absorbs through the tongue in our mouth, and it spreads all over in the body and it purifies all the speech obstacles and attained the power of

the Buddha's speech. We recite the mantra OM SOBAWA TATAGATHA WOKA VAJRA SOBAWA AMAGO HUM, that means "I am the nature of the vajra speech of all the Buddhas." There is a mantra and a verse which has the same meaning except this time it is all for the speech of the Buddha. And we should hold the divine pride that ones self is the embodiment of the speech of all the Buddhas. Now we should visualize a HUM in our chest which changes into a sun disc, and another little HUM appears on top of the sun disc which sends out again five colored rays of light. So these rays of light create a lot of Mamake or the consort of Akshobya and they go out again, like before, and they invite again a big assembly of Akshobyas in front of us. Like before the central figure is with consort and the rest is without and we are now sitting right in front of the assembly, and we are calling "Oh Glorious One who holds the vajraspeech of the Buddhas, and I am the practitioner of the non duality of the three attributes of the Buddha. So Glorious One bless me and turn my mind into the vajra mind of all the Buddhas." After that same request is make to the rest of the assembly by calling them "The Tatagathas of the Ten Directions". So altogether we are asking their help, their blessing to purify the obstacles of our mind and to turn our mind into the omniscient fully enlightened mind of the Buddha. After that, all the Mamakes that we have created and the invited Akshobyas, they enter in union, and they experience immeasurable state of great bliss. So by this extreme, experience of this extreme joy and bliss physical and mental joy and bliss, they melt into a dark light and that light finally absorbs into the center of our chest. So this dark light which enters through our chest, completely spreads through all parts of our body and it completely purifies all the obstacles, in particular that of the mind and we also experience very great bliss; and we should think that we have received the vajra mind of all the Buddhas. Again we make this prayer that the Buddha mind which is omniscient, which is all wholesome, all virtuous, so "May my mind also become like that," is the essence of this little prayer. Now the body, speech and mind are all complete. So now we should think that we have become the very holder of all three aspects of the Buddha. So there is a mantra of this particular mantra like for the mind, that is OM SAWA TATAGATHA CHETA VAJRA SOBAWA AMOKO HUM. So CHETA means mind and also heart, so that is the mind of the Buddha. That means "I am the embodiment of the Cheta or the mind of all the Buddhas". So now we become the very embodiment of all three attributes of the Buddha. So this is not just only a few Buddhas, one or two Buddhas, but we have become the embodiment of all the Buddhas and received the blessing of the mind of all the Buddhas.

Then we should recite this mantra again OM SAWA TATAGATHA.... Now this time we should say all three, body, speech and mind OM SAWA TATAGATHA KAYA WOK CHETA VAJRA SOBAWA

AMOGO HUM , "I have become the embodiment of the body, speech and mind of all the Buddhas. The holder of the non-dual essence, inseparable essence, entity of the body, speech and mind of the Buddhas." So we are from the generation of the Nirmanakaya or the Vajrasattva or the Nirmanakaya form. Until now we are in that same form, with the form of blue Vajradhara or Vajrasattva, with three faces and six arms. Now we should generate what is called the triple body of ourself. So our external body is in the same form as Vajradhara, blue, and now inside the heart we should visualize in the center of the heart we should visualize a lotus with variegated petals, colored petals, with moon disc on top, and on top of the noon disc there is Jeanasattva in red color, one face and two arms only, holding bell and vajra, embracing with a consort of the same color. That is called Jeannasattva. Our external body is Samayasattva. The external Vajradhara body is Samayasattva. So that is our external body and inner body. Now inside the chest of the Jeannasattva there is a little moon disc with a tiny blue vajra on top, standing on the top. In its center there is again a very little blue HUM. This tiny little HUM is so distinct, so clear, and it is producing endless stream of light all the time. So usually the deity and this seat underneath, they are also, they are a union, it is a union already, a union of method and wisdom. There is always a union of method and wisdom everywhere so that is why some deities are sitting on the moon, some others on the sun. So our external body, Samayasattva, the blue Vajradhara, is sitting on a sun disc. So the sun disc is the wisdom and the Vajradhara itself is the method, so here is again established that union of method and wisdom. Now inside this Jeannasattva, the red colored Jeannasattva, Jeanna means wisdom body, so therefore because it is a wisdom body then it is sitting on a moon disc which is method aspect. So that again makes another union of method and wisdom, deity the wisdom and moon disc the method, so union of method and wisdom. So the tiny little vajra and HUM inside the chest in the innermost, that innermost body which is Jeannasattva.

Now we should visualize the lord of the Family or the Guru, the lord of the Family on the crown of our head. We should visualize the lord of the Family Vajradhara on the crown of our head in white body, holding bell and vajra and embracing with a consort of the same color. So the consort is Vajradatishwari. So now the lord of the family Vajradhara and the consort Vajradatishwari enter in blissful union and then from the junction of the secret, their secret vajra and lotus, from the junction of their two organs then the rays of light and fluid of bliss run down, come down, and enter through the crown of our head and gradually fills our whole body and makes a thorough purification throughout the body and we experience very great, our body filled with that and we experience very great bliss. So here we should make a short break.

So now that was the blessing for, process of blessing of ones body, speech and mind. Next is the creation of deities in the mandala. Now we are in the form of Vajrasattva and this Vajrasattva is without consort, this is without consort, that we are now. Right now it is without consort. Now for the creation of the mandala, then the deity must have consort. Therefore, now we generate from our chest a consort, a female consort, not particularly in the form of a deity yet, just a consort, ordinary consort form, a girl of about 16 years old like that, is produced from ones chest, from the HUM in ones chest and placed in front of us. So this consort then changing into void, then takes the form of Vajratouch, the actual consort of the deity. So when it says "From my chest I create a consort of my kind" so this means a consort which is inseparable from ones self. So this consort then OM SHUNA.....SOBAWA AMOGO HUM with this mantra then that consort becomes void, completely void and meditates on shunyata, becomes completely void, not inherently existent consort but becomes completely void. So at the same moment the consort's body completely disappears. Then out of the voidness appears letter KUM, a blue KUM. That blue KUM changes into blue vajra with KUM inside Then that vajra completely changes and then the complete form of the Vajratouch goddess appears, with three faces and six arms, blue color, with Akshobya in the crown, holding the same implements in her hand like ourself, with vajra, wheel and lotus in the right hands and bell, jewel and sword in the left hand, and half of the hair is made into a knot and half falling on the back, a very beautiful and very youthful and with radiance and all the beautiful complexion, and adorned in all the precious ornaments and garments and exactly like the YUB, exactly like the YUB, with all the ornaments. So now before entering in union with this consort we must place deities in the body of the consort. So although we place deities in the consort's body but it is not body mandala. So for a body mandala it needs a body, a physical body as its basis, like we have to transform. Like we have transformed all our joints and nerves and veins and limbs and so on like that, it needs a physical base. Since this consort is created by us it is, the consort is, holds the essence of wisdom, so therefore it is not a physical ordinary form, so there is nothing really to purify, to transform, so the deities are simply placed in her body. So like ourself in the consort also from crown of the head to the forehead, a letter white OM which changes into Vairocana with three faces, white body, three faces and six arms, just like in our case. Forehead to the neck a red AH into Amitaba. From the neck to the heart under the breast the HUM, blue HUM, changing into Akshobya, so they are not like before, now like the aggregates or organs changing into something, not like that. But simply the syllables are visualized and they are transformed into these deities in her different parts of the body. From yellow SO, letter SO which is in between the heart and the navel, it changes into Ratnasambhava, yellow Ratnasambhava. From there up to the root of the sex then there is the letter HA,

from green HA then Ammogasiddhi in green body. Now here this is less complicated because one doesn't have to think that certain elements or certain organs or certain parts of our body or body changing into the first letter then deity, rather we are just placing the letters and they are changing into the deity. So LAM into Cherrna in her navel then HAM into MAMAKE in her chest, then PAM, red PAM changing into red Klerkarma in the neck, and green TAM changing into Tara in the Crown of the head. So in her two eyes there is the vajraform goddesses embracing with Kittagharba, Bodhisattva Kittagharba. So there is a difference in the YUB in the YUB when you visualize these deities they are the Bodhisattvas, the male figures as the principal embracing with the consorts. Now here it is the consorts which are embracing with the Bodhisattva. In the YUB there is the Kittagharba Bodhisattva in the eyes sitting facing in the same direction as the deity which is embraced with the vajraform goddess. Now here the vajraform goddess is the principal figure from the side of the consort, so the vajraform goddess which is embraced with a male consort that is Kittagharba. Now in the ears, before it is Vajrapani embracing with vajrasound goddess, now here is the vajrasound goddess embracing with Vajrapani. So in short, in the YUB, in the male deities then when you place these inner deities, then all the male figures are facing like the principal deity itself, and the consorts are facing the opposite and embracing. Now in the consort in the goddess, in the female deity then it is the female goddesses in different places which is by keeping the principal place and facing the same direction as the outer body, and the male deities are embracing facing opposite. So in the nose then vajrasmell goddess embracing with Markashgharva. The root of the tongue then the vajrataste goddess embracing with Lokitshvara. So in the secret lotus of the consort, vajratouch goddess embracing with the Sarvanivarana become Bene Bodhisattva. So now in the limbs we have visualized before in the YUB there are the Mahakroadas. Here in the consort they are Mahakroadees. that is the same thing but in female form, Mahakroadees. So in her right hand, instead of Yamandati there is Vajravatali , it is a kroadee, it is one of the wrathful female guardian, Vajravatali. In the left then Shangimetuma that is also a kroadee. In the mouth there is Tonyacherma. Tonyacherma. In the secret lotus there is Ekazati and in the right shoulder there is the kroadee which is called "The Mother of all Tatagathas". In the left shoulder there is a kroadee Natsoenchenma, the variegated jewel, this guardian. In the right knee that is Natsobema, variegated lotus, that is the name of kroadee. So this Natsobema is not a flower, it is the name of that guardian who, Vishuapadma. Then in the left, there is Vishukarma, so this is also a kroadee in the left knee. In the crown of the head then there is the Akashvajre, that is also a kroadee. Then in the two heels there are two forms of goddess of earth. So like the Vajradhara is endowed with all these deities encased in different parts of the body, that consort is also endowed with the same number of deities in her. So now the two secret organs of

the YUB and YAM must be consecrated. So therefore, first the secret organ of the YUB transforms into vajra, blue vajra. with five prongs and the central prong is like a passage and with a hole at the end. So outwardly it is the male organ. Inwardly it is like before for the tongue. So here inwardly it is the vajra with a hole at the end. First a HUM then changes into a vajra, that blue vajra. So when the blissful fluid comes down, then it reaches to the end of the vajra but does not emitted unless for some very particular purpose like creation of mandala and out of drops and so on. Otherwise it is always held back at the end of it. Therefore, at the end it is closed with the letter PE, yellow. So both organs, outwardly they remain as they are, but inside, inside the main organ there is this vajra which has in the central prong there is a passage which is sealed with PE at the end. So now for the consecration of the organ of the consort. The Bhaga or the female organ changes into, first it becomes void, then it changes into AH, red AH which transforms into a red lotus with 8 petals. Again, in the center of the lotus there is a passage which is the hole is again closed with the letter PE, yellow letter PE. So this is outwardly this is the normal organ but inwardly there is this lotus, red lotus. Both organs are filled with the 5 colored rays of light inside completely. Now to engage in the sexual union with the consort, then we should first hold, although our body remains the Vajradhara body, or Vajrasattva body, but we should hold first the pride of Ratnasambhava, we should think that "I have become Ratnasambhava" all the body doesn't change. Then begins the actual act of the union, when one recites the mantra OM SARWA TATAGATHA ANRA VAJRA SOBAWA AMAGO HUM. So the reason why we must hold the pride of Ratnasambhava here is when the Guhyasamaja Tantra was taught in the divine mandala of the Buddha, at that time this OM SARWA TATAGATHA ANRA VAJRA SOBAWA AMAGO HUM, this mantra has been spoken or taught by Ratnasambhava. Then there is the SARWA TATAGATHA PUJA VAJRA SOBAWA AMAGO HUM, there is a second mantra. This has been taught by Ammogasiddhi. So therefore, we must hold here first for the pride of Ratnasambhava while we recite this first mantra. So as one begins the union, at that time we should recite OM SARWA TATAGATHA..... while holding the pride of the Ratnasambhava. So this OM SARWA TATAGATHA means "all the Buddhas" ANRAG means the "ultimate attachment", ANRAGNA or desire, VAJRA SOBAWA AMAGO HUM "I am the embodiment of the vajra, the attachment or the vajra passion of all the Buddhas". So with this one begins the act and when, by beginning the act then one starts to experience bliss, the great bliss, then we must again change back not changing form but changing the pride back into Akshobya. So with holding the pride of Akshobya we must recite the mantra HUM. So the HUM is like singing, like the sound of singing, a natural sound coming by the experience of the bliss. So by continuation of the act of love, then the experience of the bliss increases. After that with holding the pride of the

Ammogasiddhi, then we must recite the mantra PE SARWA TATAGATHA PUJA VAJRA SOBAWA AMAGO HUM. So by the act of the union, then one experiences a very great bliss and by the heat of the great bliss spreading throughout the body then all those deities of the body mandala, inside our bodies, they all melt into the fluid of the bliss, and they all melt and fall down. So they all melt in the blissful fluid, the fluid of bliss, and run down. Then through the vajra of ourself then they all go into the lotus of the, secret lotus of the consort. So the drop which falls into the lotus of the consort divides first as one drop then that divided into two. One part of the drop forms the mandala, the external mandala, the mansion. First it becomes a DRUM, letter DRUM, then changing into divine mansion inside the lotus. Except for the side, it is just like the mandala in which we are living, square with three doors and everything, with all its deities, with seats of the deities and everything. So the mandala is in the lotus of the consort, so therefore, the direction which faces you, that side of the front of you, right in front of you, that direction is again East. Then the second, the other half of this drop then divides into 32 drops and then they settle on those seats, two on the central seat and one on each of the other seats, so 32 drops. So the position of all these drops are just the same as the position of the deities in the mandala. So the two drops right in the center, the central seat. Then there are 8 drops around the Tatagathas and their consorts. Then again there are four drops in each corner that is for the four goddesses, the form, sound and so on. Then again there are 8 drops, two at each door one at each side of the door, so there are 8 drops for 8 Bodhisattvas. Then there are 4 drops into the four corridors for the kroadas and also 4 drops in each corner, for more kroadas. Then one drop up there under the canopy for one more kroada and one under the deity for one more kroada. So altogether 32 deities. So these radiant drops which are now on the feet of the deity they first transform into 32 syllables, then the 32 syllables into 32 implements, then into the deities. Then after that so these drops change into the syllables of each deity, placed in between OM AH HUM. So OM OM, OM AH AH HUM, ... like that for each deity there is one syllable placed in between OM AH HUM.

On the central seat there is OM AH that is the mantra, OM AH, then HUM HUM. HUM is the syllable for Akshobya. Right in front of it for the consort OM AH, CUM HlIM, the CUM is for the Vajratouch. So that is not very difficult to visualize. As one recites these mantras, then one thinks that these mantras or syllables are there on the different seats. Then for the Tatagathas OM AH OM HUM, OM AH SO HUM, OM AH AH HUM, and OM AH HA HUM. Now for the goddesses OM AH LAM HUM, OM AH MAM HUM, OM AH BAM HUM, Otl AH TAM HUM in the same direction. That is the inner circle. Now for more goddesses. Now the syllables for those four goddesse; are ZA HUM BAM HO, therefore OM AH ZA

HUM, OM AH HUM HUM, OM AH BAM HUM, OM AH HO HUM. Then starts the Bodhisattva starting from Matriya OM AH MA HUM, then OM AH TELE HUM for Chittagharva, Now for South, OM AH OM HUM, OM AH OM HUM. Now the West door there are Manjushri and Avelokitishvara, Manjushri is with HUM, and Avelokitishvara is OM, so OM AH HUtl HUM, and CM AH OM IIUM. Avelokitishvara is first, Ot1 AH OM HUM, OM AH HUM HUM. Now at the Northern gate there are two Bodhisattvas, that is Sarvanievarana becomebeni and Samantabhadra. Nievarana becomebeni is HUM HUM and for Samantabhadra is SOM liUM All the Mahakrodhas they all have the same syllable that is HUM, so it says in the text then then HUMs with OM AH HUM. So that is OM AH HUM HUM, OM AH IIUM HUM, Ot`1 AH HUM HUM like this each place for the krodhas. So in the text instead of repeating ten times, it says ten HUMs. So now the syllables must be changes into the symbols or the implements, then back into the deity. Then we are almost complete constructing the construction, then it won't be very difficult. So here we will stop for tonight.

So Je Rinpoche first gave a brief review of yesterday's teaching. Now we have reached the what is called the "Right of the MandaIa", the khyil 'khor rgyal mchog, that is the Rite of the Mandala King, Mandala King. Then after that comes the Right of the Karma King, or action, will follow after. Now the Right of the Mandala King or Lord of the Mandala, or King of the mandala, stage now. We have entered in union with the consort and then all the deities in our different parts of the body melt into blissful fluid and they reach the lotus of the consort and the one drop which divides into two, one becomes the mandala and the other one divides into 32 drops and they settle down on the seats which are already there and first ... So here the generation of the deity is called "Three stage process of generation", like before when we generate as the deity, it was 5 stage process of generation; first becoming a moon, then sun and syllable, then implements then becoming the deity. Now here these deities are generated in 3 stage process. So they first change into the syllable, between OM AH HUM. So first they are four syllables for the 5 Dhyana Buddhas' that is OM AH CUM HUM, OM AH HA HUM, ON AH SA HUM, that is for the 4 Dhyana Buddhas and then there are the LAM AH PAM TAM, again in between OM AH HUM for the consorts. Then ZA HUM BAM HO, again these 4 syllables in between OM AH HUM for the 4 goddesses.

Then there are the 8 Bodhisattvas, MAM TALEM OM and a HUM. So there are Bodhidisattvas two at each gate there are the syllables which Rirnpoche has given yesterday. Bodhisattvas, and then 10 HUM So they change into these syllables for the Be in place of OM AH HUM, OM AH HUM, like that for the Mahakrodhas. I made a mistake; they are not out yet in the actual mandala, they are still in that little

mandala inside the womb of the mother. There the drops change into the syllables and settle there on their respective seats. So this lotus, the inner lotus of the secret place of the consort, it [...]

[...] is the womb, actual womb of a Mother. It is just the same location where a normal womb is, so it is just below the abdomen. So some people may think AH OM -- that is not very-- how can such a mandala with so many people, so many deities and so on can fit into there, and it would be very suffocating or something. But that is only our own unnecessary worry, with our normal usual conceptions. There is no such difficulty. Although it is in the womb of the consort, but it is still in that very place, the mandala and deities and everything and fits in and also without any pressure, without any pressure. So it is like if one looks through a little hole in the needle, from that little hole you can see the whole mountain and whole valley and you can see -- like that, in the little place one should think that the whole mandala fits into there. So also when we offer mandala, for example, the mandala base is very small, it is just something round which can be held in our two hands. However when we offer the mandala we should think that this can hold the whole universe with all the continents and Mt. Meru and everything can fit into that. This is something which must be created by your m ind. If we think that we have a small mandala base in our hand and then a very large something which is outside of that, around us or something, that is not the way to offer. One should think in such way the everything can fit into that little base of the mandala. So that is same. So starting from the front in the womb of the consort, then the front side of the consort that is the Eastern direction which is facing to you ; it starts from there. So the first appears East there are two OM AH HUM HUM, OM AH HUM HUM, for the central deity and his consort so these turn into two vajras on the central seat. Then for Varircana OM AH HUM, that changes into a wheel, then in the South a jewel 7 precious jewel, and in the West a lotus, and in the North a sword. So a little correction for Ammoghasiddhi not a sword, but a cross vajra. Now the consort, starting from the Southeast, Southwest and so on are [...]

[...] the syllables LAM MAM PAM TAM PETRIM OM HUMs, change into, respectively change into wheel vajra and Utala flower and again a crossvajra. Then the four goddesses of form and so on, their syllables ZA HUM BAM HO change into mirror and a string instrument, something like vena and then a conch filled with perfume and a precious container filled with food, that one can visualize like very celestial fruits or nectar or something like that.

Now the 8 Bodhisattvas, starting from the Eastern door, so Eastern door there is Maitraya and Chittagharba both generate from wheels. There are two wheels. There is a slight difference. The Maitreya holds in his hand a wheel, but not just a wheel itself, but a nagabresha , it is a kind of, it is called the "naga tree " kind of plant, flower which supports a wheel on top. So -therefore this is, the Maitreya is generated from a wheel supported on a little branch of this nagabresha, this plant. The other, the Chittagharba with simple wheel. Then the other Bodhisattvas of the South, East and North, they are all, on the South they are two jewels, in the west two lotuses, and in the North two crossvajras -not the crossvajras, but swords. So the reason the Maitraya Bodhisattva is holding this nagabresha in his hand is when Maitraya Bodhisattva will show the deed of fully enlightenment in the future, as a coming Buddha, after Shakyamuni, he attains his enlightenment under the tree, that particular tree of nagabresha. Like it is the Princadhata has attained the enlightenment under the present Bodhi tree or the Ashoga tree. So in the same way the Maitraya attains his enlightenment under a nagabresha - that is why he is holding that in his hand. So it is a great wish or prayer of Maitraya Bodhisattva that when [...]

[...] he attains, when he shows in the world the deed of attaining full enlightenment at that time he would liberate all those sentient beings who has received a seed of dharma in the teaching of Buddha Shakyamuni, whoever they are and whatever level they are, even if they are, by those who have taken various vows about refuge, upasaka, or shamanara or bhikshu or any other vows that one has taken. Whoever has taken those vows and practiced as received a seed of dharrna in their mind in the teaching of Shakyamuni, then whatever they are, even if they have fallen into unfortunate realms by doing a mistake, it is the wish or prayer of Maitraya Buddha to liberate all those sentient beings when he appears in the world, so we are fortunate enough to be at least that we have still a big hope. So Je Rinpoche says that if one of course if one practices earnestly if one practice well and make good effort, of course one doesn't have to wait that long, one can attain full enlightenment before that, or attain certain stages without waiting so long. However if one really couldn't make that much effort and sort of still remains wandering around in the samsara, still if one has received an imprint, a good imprint of dharma in ones self, then that is still the last chance for us. So we still have something, one can still have full confidence in. The Maitraya Bodhisattva had taken many of such vows and generated many great ; wishes like that for the benefit of sentient beings. For example, he also has taken the vow that even if a person who makes a statue of Buddha, like Shakyamuni Buddha, just about the size of ones thumb, so little one who makes such a statue in the teaching of Shakyamuni, that person will be established to the liberation when I appear in the world. And so it is to make statues, to

construct forms of Buddha is very beneficial, but also to make wrong use of them is again a very unwholesome karma such as using for commercial purpose. So this is just external instruction or teaching which is not to be visualized or practiced in the sadhana. So there are the 8 Bodhisattvas and from these different symbols, generated from these symbols, and after that Mahakrodhas from all those HUMs change into their respective implements, what they hold. The first implement in their right hand whatever they are the stick, the vajra, sword, and again a vajra, and again a vajra, and again. For example into the four gates there is a stick, a vajra, and a lotus and a crossvajea. So now from Southeast at the four corners there is a sword then a vajra, then a blue stick with a vajra, and a black stick with a vajra. And for USHNESCHA CHAKRAVATI on top and the SUMBARANZA below there are two vajras. So those are the symbols. First the letters then the symbols from which the deities will be generated and if one can visualize them clearly that is very good. If not, one should just think that. They are all there, although one can't see them precisely. So then these symbols then change completely into 32 deities. They become, they take the complete form of the deity. On the central seat there is Akshobya, peaceful form, dark blue body, embracing with Vajratouch and then starting from the East, Vairocana, Ratnasambhava, Amitaba, and Amoghasiddhi. And then Southeast and so on, the four semi-directions, there is Chenma, Amamake, Kirkarrna and Dolma. So outside of this inner, circle, outside where the pillars are there is still another circle and then again there are the four goddesses; goddess of form, sound, smell and taste, they are around, Southeast, Southwest and so on. On the side of the Eastern door there is a Maitraya and a Chittigarbha. On the two side of the Southern door there is a Vajrapani and Akashagaba. On the Western door Avalokitshvara and Manjushri. At the Northern gate, Northern door there are Samantrabadra and Sarvanivarana Becomdeni. Then into the four corridors there is Yamandati and then there, is Prajnadati, Hairagiva or Branjadati, and then Benidati.

Then in the four coroners there is Achala, Turkiranza, then Nilandanda and Amabala. Then on top is Ushneshachakravati facing to the central figure, and down below there is Sumbaranza wnich is facing the same way as the central deity. And we should think that these deities are not somebody else, somebody

One should think they are still a part of ones self, they are still ones self in these forms, because they have been created by ourselves, they are the production of the union of bliss and void and they have generated from the very fluid of bliss. So therefore one should think they are all a part of our self. So therefore in this stage of mandala king or the lord of mandala, the ritual of lord of mandala, which is a practice that to help sentient beings, work for the benefit of the sentient beings, so therefore if we think we are external

remaining quietly just sort of taking rest, and all so many external deities from outside they come and do all this work, then it is not a real practice of ourselves. So therefore, one should think all these are created from ourself for the benefit of the sentient beings. So ones self is fully engaged in the act. So in the sadhana, if you read the sadhana, each time is says in the central seat is ones self in the form of that, on the East ones self and always ones self, ones self is always emphasized. That is to assure that one doesn't think that it is someone else. And after this then one should reflect on all sentient beings, and generate a very deep compassion of all sentient beings by seeing their sufferings. We should also generate a very sincere motivation to liberate all these sentient beings, to separate all these sentient beings from their sufferings and the cause of suffering, which is the karma and delusions and imprints.

So at this time we should, when we generate the compassion, not only for generating our wish, not only just wishing or praying for it, one should in addition, to wishing and praying for that, one should take the vow, like take a vow make a decision to take this responsibility of separating, freeing the sentient beings from their suffering, upon ones self. Then we take the central figure the Akshobya, through the secret; lotus of our vajra and come up through the central channel to the heart level. Then we call him Vajradrak and that is like calling him, calling his attention. So we call and say Vajradrak there is exhortation and as soon as we say that then it goes out, multiply in countless forms and go out in all directions. So then they go out and reach all sentient beings and purify their obstacles in general, in particular the hatred aspect of all sentient beings, and so by manifesting in various forms giving teaching of dharma and performing miracles, even touching, sometimes touching and blessing with their hand on, touching their body and giving teachings or showing various miracles, and sending rays of light and amrita on them and so on, many many different ways they have purified the sentient beings from their hatred Turning the wheel of dharma for the sentient, in particular purify their hatred and then all these figures they absorb into one, they become one Akshobya as they come back to the mandala. They so this Akshobya is integrated with all the Akshobyas in all the Buddha fields, and also this Akshobya has another Akshobya on its head as the lord of the family, and who is in union with a consort. This Akshobya received empowerment from the blissful union of its lord on the head and so a stream of light and amrita going into its body and receiving the empowerment. Then it comes straight through the mandala and comes in front of us. So now this one has not any separate place reserved for him because the place is where we are sitting as Akshobya and we are not, it is not going back into the lotus of the consort, so it just remains there in front of us.

So then after it absorbs into our chest, ones self in in the blue Vajradhara form, so this is absorbed into our chest. By this integration with this Akshobya coming in then our aspect changes. He are first Vajradhara, although they are not one nature, but we are in aspect of Vajrahara and now changing , into Vajra, what is called the Vajrahatred, we change into the aspect of Vajrahatred. So now the Akshobya is sitting on a moon-disc and ones -correction -- so when we take this aspect of the Vajrahatred as we remember when before we first we are sitting on the moon disc, we remember there was this moon at the beginning, on top of the sun there was this moon and we were sitting on that as Vajradhara or Vajrasattva and now when we change into Vajrahatred this moon is absorbed into the sun disc which is under it, so then our seat is no more moon, it changes into sun and also the appearance is slightly changed from very peaceful into slightly wrathful, Also before we are in sort of a blue color Vajradhara, now by absorption of this Akshobya it gets darker very dark blue form, and the same number of faces, 3 faces and 6 arms. The Vajra in the first hand is now changing into a vajra with 9 prongs and the rest are all the same. Sitting in a red aura of light and this aura is slightly agitated, not completely calm this light. So after that now again from the lotus of the consort we take in the Vajratouch, that is the consort of Akshobya which is left. which has not gone out with the deity; it is still there. Now we take that, the Vajratouch to our heart, and we say her name calling, Sparshavajra, and she goes out and fills the whole space and reaches all sentient beings, then she purifies the obstacles in general and in particular the attachments to the tactile sensations and also makes offerings of blissful touch to all the Buddhas, and it finally absorbs into one body and that is integrated with all the Vajratouch in all the Buddha fields and also it receives the empowerment from Akshobya on its head. Then she comes in the mandala and absorbs into the consort on our lap. So then after that we are taken the same way, each of these deities one by one up first into the heart then send out and go to all sentient beings and perform, each one has a particular responsibility putting that and integrated with the respective deity in the Buddha field and they absorb into one, they are empowered from their own respective lords of the family and then they come back and settle on their respective seats in the mandala. The Vairocana comes to the heart and we call Zinnazig, Zinnazig -- and as soon as we say Zinnazig, then it goes out, and fulfills the duty for the sentient beings. So the particular duty is to purify the ignorance of all sentient beings and also for doing various other things, come into one, integrated with all the Buddhas, Vairocanas, empowered by the lord of the family. So it settles down on the seat on the Eastern direction. so that is just in front of us. This way then all go out and do the work and stttle down on their places, When all 32 deities are complete, then the mandala in the womb of the Mother is now empty. After that this mandala is also, the mansion is also taken in, up to the heart, and with the mantra OM AH HUM it goes out and multiplies in countless

forms. So those deities has each one fulfilled the duty, the general duty and particular duty to purify the particular obstacles of the sentient beings, that different delusions and different aggregates and so on. Now here the mandala, the mansion goes out and purifies all the impurities of the world and of the places, the impurities of the plains, the mountains and water and elements and all the world all the mountains and ocean and so on, everything. All the impurities are completely transformed, their ordinary appearance is completely purified, they all turn into real Buddha field holding the essence of the Wisdom. And all the disagreeable appearances of the places are completely purified, they are no more existent, such as all the dirt, the pollution and also in the landscape the things which are dangerous, which are not agreeable which are rough, which has undesirable things growing and so on. All these kinds of aspect of lands is completely purified. So all these divine mansions that are created are absorbed into one, and it also integrated with all the divine mansions and Buddha fields of all directions. Now this one has no empowerment of the lord of Family, the mansion has not - So it is finally absorbed into the mansion in which we are living.

If you have a practice which is an essential received the teaching in Lam Rim or in Lo Jong then there is is called "Thong Len" that is "giving and taking". So this is an essential practice in the Lam Rim meditation where one takes all the suffering and all the undesirable qualities of the sentient beings in the form of like a pollution, like a smoke or sort of taken in or absorbed into us and then we send out the rays of light which are of the nature of our happiness, our merit and all the good qualities, virtuous qualities to giving all sentient beings. This is an essential practice -in lam rim. So this visualization which is being done now is somewhat similar to that. Here also when we send out these deities and so on, each time we should do it out of generation of pure motivation out of compassion to all sentient beings, seeing all sentient beings endowed with these particular difficulties and obstacles and so on, so out of very compassion, great compassion then we send out these manifestations in order to free the sentient beings from their respective delusions and all the difficulties.

So if one can, at the beginning of each of these deities if one can generate the motivation for the particular kind of difficulty of the sentient beings, that is very good. If that is too complicated then at the beginning one should generate a very sincere motivation to purify all the sufferings and the cause of suffering of the sentient beings and out of that motivation then we send out all the deities. When the duty is fulfilled, when the work is done, at the end we should always rejoice very deeply for what could do, for what one has done. If one does this meditation with that kind of motivation it is one of the best methods to accumulate merit. So this completes what is called the 'Ritual of the Mandala King" or the "Lord of the Mandala"

Now we should start the ritual the rite of the king of the action. So now begins the recitation of mantra. We have to recite 32 deities, 32 mantras of 32 deities, so each time we should visualize that all these deities they have in their heart center the mantra circle, their respective mantras around the syllables, their own syllables. To be precise one should visualize the particular symbol like jewels or vajra and so on, in their heart center. If one can visualize the different implements with the syllables in them and then surrounding with the mantra that is most precise, it also has a great significance.' If that is difficult one can visualize simply the syllables surrounded with their mantras in the heart of each of these deities. So in general there are six different japas or six different recitation ways of reciting the mantras and the way of the recitation mantra here is called ``samaya japa'' recitation. And also that is called "chorypa deva" that means like the recitation of establishment and then "chongu deva" that is complete or comprised into one. So all these circles of mantra in these deities they are all very radiant. So each syllable of the mantras, letters of the mantra is very radiant like a bolt of light a flame like this, and inside there is the shape of the letter. So all these syllables, the letters of the mantra should be visualized very radiant like a bolt of light. So when the mantra has not many syllables like OM AH VAJRA DEK HUM HUM, then such mantras are not long, so we should visualize each letter like a bolt of light standing like this. So all the circles of the mantra, they are standing on a moon disc or on sun disc according -to on the disc on which the deity is sitting. So if the letters of the mantra are many, then each of the letters are like a bolt of light individually and sometimes if the mantra is with many letters, then there is a ring of light on the disc and inside that ring of light like you see in the ball these wires inside, in the flame, you see the wires like that, then there are the letters of the mantra in the ring of light. Then rays of light go out from these mantras and also at the end of the rays of light coming from these letters are many deities manifest. So when we exhale then all these deities go out from the syllables and go out in many forms and help the sentient beings and when we inhale then they come back in to the mantra. So first of all one must do so called vajra visitation. So the syllables are OM AH HUM, but this is not a verbal recitation. So the vajra recitation is neither a verbal recitation nor a mental recitation. It is recitation of the respiration. So one keeps quite. Shut your mouth and then very calmly and quietly aspirate. The actual vajra recitation is something practiced in the state of completion. So as a preparation to that you should practice here a few vajra recitations So without any movement of the mouth or the tongue or anything like that just then one should think that one's respiration the breath inhalation and exhalation and the holding of the breath has the sound of OM AH HUM. For example the very good bell made of very good material, when if it is hanging somewhere then the wind blows very strongly on it and it gives kind -- so in a similar way without any real loud sound, a very clear loud sound

then when we inhale then one should imagine this air, breath coming in has the natural sound of OM, so something which you can hear from inside. At this moment we are in the central figure of the, deity with a mantra circle inside with a HUM syllable in the center. We should at this moment think that we are inside that HUM, we are inside that central syllable. So as the breath comes in, then we are here in our chest in the HUM, the HUM is ones self, so one should think that a draft is coming from a window, from the ventilation or somewhere like that, the wind is coming from above because we are in the heart, so that is like blowing on your head, like that the breath is coming from the top. So it is like the draft or the breath is coming through the central channel and sort of glowing on us, oneself as a HUM, and then one hears from there is a sound OMMMM of that wind. We should not let it out immediately and must maintain keep that for a while. So during its -- settles, the breath settles inside, it settles with the natural sound of AHHHHH. And when it leaves when it does out then -- it goes out with the sound of HUMMMM, with the natural sound of HUMMMM, a long HUMMMMMMM. So OMMMM it comes in, with AHHH it rests, and with the HUMMMM it goes out. That is called vajra recitation. And there are some more positions if one can, then when the breath goes out HUMMMM then it goes out and helps sentient beings and makes offerings to the Buddhas, but however if it is too difficult, it is not indispensable. After one can do this about three times and then one should begin the verbal recitation of mantra. So this vajra recitation is a very powerful one. One can do it several times and after it, then when one begins the verbal recitation OM AH HUM HUM the first mantra. So not OM AH HUM HUM -- it is OM AH BENZADIK HUM HUM that is the mantra of the central figure and while this -- and if one recites this loud it is called the krodha recitation, the wrathful recitation when one recites it loud. At this time then one should think of rays of light coming out from the syllables and bringing all the fulfilling the work of helping sentient beings and so on. If it is done in a group then everyone together can recite loudly OM AH BENZADIG HUM HUM or the chant leader begins out loud OM AH HUM HUM then everyone remains quiet and quietly recites OM AH HUM OM AH HUM. If one is doing a retreat or the practice individual alone, the sadhana or something, then one should recite quietly not making a lot of noise, quietly recite OM AH BENZADIG HUM, quietly. It should not be so loud that other people can hear. But if it is too quiet, too low that one can't hear what one is saying, then it is again a fault. And if one does it too slowly, like if one does it OM AH BENZA. that, that's again a fault.

... too speedy, that's also fault And, if one recites correctly with the correct speed and so on, but with very little use, so reciting very powerful mantras with a mind which is fully engaged into business and to

conversation with the people and visiting places and so on, then there is not very much power. Otherwise, if one does it, and fit in it, the recitation of mantra is a very powerful method. So if we cannot do very much visualization of rays of light going out from the syllables and going out reaching sentient beings and purifying, making offerings to the Buddhas. If this is too difficult, then one should concentrate one's mind and very deeply pray to one's guru which is inseparable from the deity, to the guru deity, concentrate on one's guru deity, and deeply pray to the guru deity for the blessing and empowerment with this state of mind, if one recites mantra that is also very effective. And after reciting this three times, then we move to the next mantra OM PRASHA VASACOMBUM, so that time we are concentrating in the mantra in the consort's heart. So OM PRASHA VASACOMBUM so next mantra is OM AZENERGY OMMO, that is in the chest of Variochana. Each time when we do this we are, one concentrates on the mantra circle in the chest of each deity. We are not thinking this is someone else, we are just looking into the hearts of somebody else, but one thinks that one is that, that is still part of ourself. Because one's self is the chief, as well as ones self is the entourage. So therefore, it is all inseparable. So therefore, we all the time we should follow this unity. And then OM AZENERGY, OM ARENIDEK, SO HUM ARENIDEK SO HUM then OM AROLIK AH HUM, OM AROLIK AH HUM, SO RANASAMBAWA and so on, all these 32 mantras one should recite a few times like that. And when we reach to the last mantra, that is OM ASUMARANZA HUM HUM, that is there are [throdat] down there, then all 32 mantras have been recited and then we should recite Vajrasatva mantra, the 100 syllable Vajrasatva mantra. And after the recitation of the 100 syllable Vajrasatva mantra, then we should think that the deity ones self enters into union with the consort. Then by union with the consort then one experiences very great bliss, and in that bliss one's body dissolves into light. So by dissolving into light...the consort first dissolves into one's self then one's body also dissolves into light. So one's external body which is Samasatva dissolves into light and absorbs into the inner body, reaching

Anasatva the red one, with one face and two arms and the chest. And that Anasatva red one is absorbed into the Ranasatva HUM, the vajra with the HUM in his heart. And it dissolves further and after a while a little HUM remains, only HUM remains, and the HUM starts to dissolve from the bottom, first the U sign, the subju into the body of the HA, the body of the HA into the head of the HA, the headline of the HA, the headline of the HA into the crescent, the crescent into the dot, the dot into the little flame, the first curve, second curve, third curve and then completely dissolve into emptiness. Now the 30 deities are still there but the central figure has disappeared. So now there is a request of some verses and we should think that

each verse is being sung by those four consorts, the Ginma, that one on the southeast, southwest, and so on the Ginma, Mamake, Kerkomo, and Dolma, these four consorts by having seen the chief, the central figure having disappeared, then they long to see the deity again, so they make the request. They sing this verse of request for reappearance. So explanation of this verse will take a very long time. So now after these requests of the four consorts, then instantly on generate again on one's form as the deity, reappeared there and by this reappearance of the central deity, all the deities in the mandala are very pleased, they are all very pleased and overjoyed by the appearance of their Lord, then after the great joy then they make a few more praises then also make the offering, outer offering and inner offering, that's all. So at this moment, the praise is not done by those deities around by themselves, or one is reciting it, so there are five verses of the praise then four praising then one send out again many deities and goddesses out, praising goddesses out, and they from outside praise to the whole assembly they make these five verses of praise. After the praise then offering comes. And then offering deities are generated from one's chest and they go out and they make offerings of the arghum to the whole assembly in the mandala. So after completing all the external offerings after the music and then inner offering is made. So although in the text it says that one's left thumb turns into the great ocean and one's left ring finger into Mt. Meru then taking, stirring the, Mt. Meru stirring the ocean and so on, but that is not to be visualized, it is just symbolic of that. Then we put our ring finger in the inner offering and take one drop and sprinkle it and say OM CHERDO. OM I offer. So this first sprinkle with OM CHERDO is something like tasting a food before it is served. It is something like that. It is actually a cook's job. After that then we take the container, the bottle or whatever we have, take it in our two hands. So there are two ways of offering, offering with the bell in the left hand, holding the bell then sprinkling it with the sound of the bell, or without anything in the hand. As soon as we, when we sprinkle like that then we should think from one's chest immediately Vajrataste goddess that form with four arms, a lot of them go out and they offer to all the deities the offerings, the amritas, to all the deities. So the inner offerings are made first to all the gurus and so each time when these offering goddesses bring it to all the gurus, then these objects, they send out a tube of light from their tongue, from their vajratongue, and then taking from the skull the essence of this amrita. So we should visualize at this time all the lineage gurus, they are gathered into like a big cloud inside the mandala this in front of us, a little above us, a little in front of the oshnishchakrabody. So the first offering is made to one's root guru which is in the form of Vajradana, so with the first line of prayer which says, "to the root guru who is the embodiment of all the Buddhas of the ten directions, and so on... at that time we are offering it, taking it up on the level of the crown of our head and sprinkle one time then at that time we offer our root guru who is in the center

above all. Then hold it in the level of our forehead, offering it to Vajradara, that is Vajradara who first turned the wheel of Dharma of the Vajrayana tantra, and then who is a manifestation or different form of Buddha Shakamuni and so Vajradara and then to all the other lineage gurus, the Vajrapani and Indrabodi and so on, to the rest of the gurus. So the reason why one's root guru is placed in a highest of all, in the center of all, that is needless to say in the practice of tantra, even in the paramitrayana one's root guru should be respected as the highest of all as the most kindful and most precious of all. We should also remember that one's root guru is the very personification, the very embodiment of all the Buddhas of the ten directions and three times. Also who is the source of all the 84,000 aspects of the teaching of dharma and who is the chief of all the great assembly of sangha, the aurea sangha. So is the one form of the triple gem. So to that precious root guru we offer with OM AH HUM. So then we offer to the rest of the gurus and when we complete all of them then we offer to the deities. So all the deities, the meditational deities, the yidims, they are all included into 32 deities of the Guhyasamaja mandala and they are visualized in the front corner of the giant triangle in which our mandala is. In the front this is like that, there is one point is in front of us, and two in the back, so in front there is a space there and there in the space we visualize the 32 deities, so we offer one by one VAJRADEEK ASATRA.

Then after completing all these names of each of the 32 deities then there is a passage which said, "other than that all the yidims, all the deities of all four tantras, we make offerings". So at that moment we think that all the other forms of the deities of the four tantras Anatarayogacharya and Kyriatantra, all the deities, such as Yamataka, Chakrasamvara, Avilokitishvara and so on, all the deities in a big assembly, and we make offering to them. And then after that visualizing all the dharma protectors on the lotus on which the mandala is, on the lotus, big lotus with 64 petals. On those petals then one visualize all the dharma protectors, those who are the protectors of the dharma, who have seen the face of the Buddhas and who have taken the vow, to protect the dharma to his, practitioner of the dharma to protect the sangha and so on. So all those dharma protectors are visualized there in a big assembly and we make offering to them.

Then outside the fire in the fence, outside there, we visualize all the worldly gods and devas and nagas and suras and so on, all types of spirits and gods, deities, gods of the mountains, the river, the earth and one's own place, and all kinds of spirits and gods and pretas and so on, and all kinds of spirits, as well as all sentient beings. They are all transformed into Guhyasamaja, they are all there in a big assembly and to them we sprinkle OM AH HUM and at that time they all receive this blessing, this offering that purifies them completely and gives them great experience of bliss.

So that is inner offering. Now there are still the secret offerings and so on and dissolving of the mandala which we will do this afternoon.

So after the recitation of the mantras then the deity disappears and the four consorts sing the request for the reappearance of the deity. The deity appears again, then praise and offering of outer and inner offerings are already made. So there are, the names of the gurus, one can find them in the text. There are a few Indian gurus and then some Tibetan gurus. In the Tibetan gurus, there are two who are called DOK something, DOK something, there are two with DOK like a family name and this DOK and this DA and NA in Tibetan looks very similar. So there are many people who say that it is WAK, but it is not really WAK. The reason why a lot of people tend to say WAK is because there are a few great Tibetan masters like WAKLASAR FEWSHERAP and so on a few great translators with the name WAK. That is why they think they are really like that, but WAK is a name of the country that is in the Central part, East part of Tibet, Central-East Tibet and this DOK is in sung in the west and people don't know and so they often say WAK instead of DOK. So in the lineage of the gurus that there are two lineages of this tantra, starting from Vajradhara and there is one lineage of Vajradhara, Vajrapani, then Indrabodi. Indrabodi is a great tantric king at the time of Buddha. So the great conqueror Indrabodi had made a request, a very special request of Buddha to teach him a dharma which isn't very hard and he is unable to renounce his kingship, his entourage, his queens and surroundings, so he asked Buddha to teach such a dharma where one can still attain enlightenment without renouncing, without taking the part of the detachment. So Indrabodi proved to be a very great fortunate being who is a real, the best kind of disciple of tantra, with the power of mind, with the fate and everything. So therefore Buddha, appearing in the form of Vajradhara, then gave him the teaching of Guhyasamaja Tantra. So Buddha, in the form of Vajradhara, gave this teaching of Guhyasamaja Tantra to Indrabodi and other great many very extraordinary disciples of gods and human beings and so on, and this teaching has been the teaching collected, all the tantra, like most of the tantra is collected by Vajrapani, or some other, and this is collected by Vajrapani and compiled by Vajrapani and so first we offer to Vajradhara, then to Vajrapani and Indrabodi and Nindrama, another yogini, and so on, that's one line. So the Indrabodi, the great Indrabodi, then he had a son who is also called the Jr. Indrabodi and they are all attained through the path of the tantra, the state of Vajradhara, the state of enlightenment in their very life and the Indrabodi finally, not only himself, but all the whole being in his kingdom all attained, being led to the field of Akinishta and let alone the people, even the cows and dogs and so on in that kingdom all attained a state of Akinishta and the whole kingdom has become completely empty. In the one of the

daughter, the daughter of king Indrabodi, had been afflicted with leprosy and she asked the help of Indrabodi, although Indrabodi was very powerful yogi, he could admittedly cure this very great problem, but there was a very great purpose so he sent her, gave a direction, and sent her towards the East. And she after became a Vachuni, she has taken ordination as a Vachuni and she after became a great siddhi herself, who was called Palmo, so Galmo Palmo, Vachuni Palmo. So she left her place and went very far towards the East and her personal deity was Avilokitishvara. She was always praying to Avilokitishvara and reciting always her mantra OM PADME HUM. One time she reached in the mountain and forest, she reached a big rock with the figure of Avilokitishvara with a natural formation of Avilokitishvara on it. She went there and she prayed and prostrated and so on, and there were a few, there was like a little house, little temple near by where a few monks were living. So she used to go there to do her prayers and prostrations and so on. The monk let her stay there during the day, and then in the night he always had to leave and go away somewhere, because it was a monastery. And then she, after she didn't feel very well at this place, then she went somewhere else again. She saw a rock with a form of OM MANI PADME HUM on it. So then she day and night prayed to Avilokitishvara, just staying never leaving that place, and then from the 8th of the 4th lunar month, the 4th lunar month, that is the month of Buddha's enlightenment and that month from the 8th to the 15th the full moon, she continued in one session completely sitting there, meditating and praying to Avilokitishvara non-stop. And that full moon night, at midnight then Avilokitishvara with a 1,000 head and arms the glorious form Avilokitishvara then appeared to her. When she opened her eyes from meditation she saw this most magnificent form of Avilokitishvara in front of her and then that gave her very great bliss and very great happiness and she attained enlightenment on that night. So she, her disease was all completely cured and she became more, very again very radiant and youthful and radiant and so on and outwardly she looked like a yogini, a great yogini who has had the vision of the Avilokitishvara and was an extraordinary yogini, from outside. But inwardly she has attained the state of enlightenment and attained the state of Vajrayogini. All the damage that had been made to her body, to the fingers and limbs and so on, everything fully restored and she became more youthful and more beautiful, even much more that how she used to be when she was still a princess at the palace. So when she went again, when she appeared in public the people saw this big change in her and they thought maybe she is no more a Vachune, she is no more doing any of her hard practices, her asceticism and maybe she has lost all her chelas. Then the Bikshus in those days used to carry what we call cursil. The cursil is kind of walking staff, piece of wood then with metal at the bottom and metal at the top with a little statue on top and a few rings which when shake would make some sound. Then she went out in the town and then in front of a

great public she said "if my chela has broken, if I am no longer a bikshu, if my chela has broken, then may I die immediately, if my chela is still pure and faultless, may I continue to live." And, saying this, calling the work of the truth, she cut her head with a knife and she put her head on that walking staff and stood holding it in her hand. She didn't, of course she didn't die, and the head again joined, connected to the body and performed lots of miracles. Everybody was very surprised and repented very much for disrespect and despising and so on. She has attained the state of the Vajrayogini, particular that aspect of Vajrayogini who is called "beheaded Vajrayogini", that is a form of Vajrayogini which has her head in one of the hands. We can take the initiation of this too, and there is a whole complete practice of that particular Vajrayogini where one meditates on one's body without a head, with the head in the hand, and the three nadis coming up from the neck and from each nadi then different energies....

[...]

....faces on that deity, so she has attained this enlightenment through that way. So in general the meditation of praying to Avilokitishvara and recitation of mantra OM MANI PADME HUM is very beneficial and a very powerful practice which is good for every purpose and in particular for curing the disease of suffering of people, of sentient beings, like diseases like leprosy and so on. It has a very special effect and also to protect from interference and so on, especially if one does it with a very pure motivation of love and compassion. So this Bikshuni Palmo and all of her disciples, all the lines of her disciples they all have achieved, actualized Avilokitishvara and they all helped mostly people, very suffering people like sick people and so on. So in the, one master who was one of the disciples of this Bikshuni, then one time he had a very bad infection on all over the body which was so painful, like so burning, like on the fire and then he completely escaped from everybody and went into the forest and it was so painful so that he dived into the lake, into a little lake, when he sat in the lake, the lake was boiling. So when this person was so much suffering from this special karmic fruit the Bikshuni Palmo came and then gave a blessing on his body and then taught the stage of generation of Avilokitishvara. So finally this master practiced very seriously and finally also had the vision of Avilokitishvara and cured himself from all the problems and helped so many sentient beings. And like this so many great masters like that appeared in the line, in the line of disciples of Bikshuni Palmo and finally her teaching of Avilokitishvara reached Tibet. At that time in Tibet, all towns and villages and so on, and however by the special karmic link with Avilokitishvara, all the alm bowls, begging bowls of this Bikshuni Palmo, and her walking staff, all these have been buried, been sealed under certain rocks and like that in Tibet, and which has been discovered by some great masters later, and now

they can still be seen and worshipped and so on. So that's how the teaching or the practice of Avilokitishvara became the most predominant in all over Tibet all the time and also it is the first and predominant teaching all the time and there are also a lot of people who practice what is called Nune, the fasting ritual of Avilokitishvara, they are monks and even lay people, religious, it is a very common practice in Tibet.

So the great Indrabodi attained the state of holy enlightenment and then the Juni one has attained the same state and he gave the teaching of the tantra to all his subjects and everyone became a great practitioner of the tantra, and they were all very fortunate, all very extraordinary beings of extraordinary commerce and through the practice of tantra they all together attained the state of Akinishta and left this world including the animals and so on, so their land was gradually turned into a lake. Their place their country has turned into a big lake.

So then the next master in the line is KOLEWDO ANDREWMA is also a yogini who is born from nagas, it is a yogini, who has received these teachings from Indrabodi. She has transmitted the teachings of Guhysamaja to VISUKAVA. VISUKAVA is a great Indian siddhi who has renounced and became a very great siddhi, a tantric master. Then it went on to many great masters, Nagarjuna and so on until now, so thus we offer the inner offerings and after that we ... at the end, then we take a drop and place it on our tongue, this inner offering. One should think that one experiences very great bliss, this in the inner offering. Now the secret offering. So for that, again like before, the two organs of one's self as the deity and the consort must be consecrated in the same way like before, in the way of the vajra and lotus and so on. Light rays inside and all these things and then in union, experiencing very great bliss. Then this experience like before, experience of great bliss, stage by stage one experiences more and more bliss and that blissful state of mind is Shunyata the union of bliss and void, that is the essence of the secret offering. Now the meditation, the actual meditation of the stage of generation is something one should do before the recitation of mantra. Thus before the recitation of mantra, after all the offerings and so on, before the recitation of mantra, one stops there and then quietly one meditates on the stage of generation. One first meditates on one's body as AKSHOBYA. For that, one should do all the process of visual acts from the beginning of the sadhana, all those stages of visualization. That is like constructing, that is like actual construction of the visualization, of the meditation, of the stage of generation. When it is all done, all constructed, then we should concentrate and apply analytical and concentrated meditation on that. So before the recitation of mantra, you stop there, you stop the reciting sadhana and quietly then one

practice, the actual meditation on the stage of generation. So here one applies the analytical meditation. First one looks through ones self in the form of AKSHOBYA very likely making a review of one's body very thoroughly from head to toe, everything. Then one expands further and one analyzes on the body of all the deities, Variocana and two consorts around, and then going further than those two consorts, then further, the true bodhisatvas and the carodas on that direction. Then on the South direction, West, North, on all the doors, making a very thorough checkup or very thorough review of all these mandala inside. When you have finished inside, then go out and look outside how all the vajra ground and all those things are and then still going father and then the fire mandala, so one very slowly and quietly one has to analyze. This way, first we go out, after the light, completely outside of the fire mandala and so on, then when we complete outside, then we again start to look back at the fire fence, the vajra fence, the top and the bottom, the vajra ground, the lotus then this thing the cross vajra, with the letters going up and the street and the house and also on the roof and everything, then entering into the deities and so on, coming closer and closer up to one's own body. Also going upward the canopy and then the, like the roof, for inside of the roof then outside of the roof, the ornaments on the top, and also right up to the top of the mandala one should also look upward. Still there is on top, above the rooftop of the mansion, there is still the vajra canopy, outside of that still the fire and everything, that one should look through. Then again slowly come down. Then go down again, downward, ones seat and then the stage with the deity symbol on the inside then still go down then going the center of the vajra, the cross vajra, and the center of the lotus, the vajra ground, then again the fire and so on, then going downward, and then back, back up to ones own body AKSHOBYA. So it will not be very clear and precise at the beginning, but one should do this outgoing and this ingoing practice of analytical meditation and at first it is blurred, not very clear, it doesn't matter. Then at the end one should hold the very strong pride of the deity. One is the AKSHOBYA. Hold that pride, hold the appearance and the pride of the deity and keep in that state for a while and meditate. Holding the pride of the deity for some time, then again to insure yourself, then again you look out and try see your own form, what form you are and what sort of entourage or surroundings you have and also what mansion you live and what kind of world in which you are. Again you look out. So therefore, one should practice the analytical meditation and the concentration meditation, one after another, sort of in an intertwined way. First you expand and analyze everything, then after that you go back and collect your mind inwardly and just keep the concentration of yourself being the Vajradhara or the deity, and keeping that state of mind for a while without distraction. And again apply analytical meditation. Also one must apply the meditation or the concentration on shunyata. Although these mandalas and everything, ones

body, as well as other deities and their forms, and also the place and everything, although they are in multiform and multicolor and appearance, however they are all void of inherent existence. All are created, imputed by ones mind and so therefore, in nature they are completely void of inherent existence. With this understanding, then this keeps ones mind in the void nature, the empty nature of every phenomenona and concentrate. Here when you meditate on shunyata, you simply meditate on the nature of all these appearances, but you are not destroying them. Not like before. Before, we must wipe out everything, and completely make everything empty. Then no more appearance, nothing. That has a special reason, to do that before. But here we are not yet making them dissolve. They are there, the appearance are there, but you are now meditating. First you are looking at their forms and so on, and after you are sort of concentrating on their true nature of shunyata. So it is slightly different. One should apply the analytical meditation, analyzing all the appearance and so on, and then at the end holding the pride of the deity and also concentrating on the nature of the shunyata, the ultimate nature of all these appearances. If you have some understanding of the shunyata, and if you have already learned some certain reasons or way of analyzing shunyata, you can apply those also in your meditation and meditate on shunyata. In this meditation of generation, state of generation, you must practice all of them. This first meditating on the appearance and try to see the clarity, or clear appearance of the whole divine, the place and the beings and so on, that is the opponent or antidote for the ordinary appearance. Then holding the divine pride that is the antidote for the ordinary clinging, ordinary grasping. At first when our mind is not fully acquainted with this, then the meditation on all these, the deities and mandala, aspects of the mandala is still very rough, is not in order. Some are big, some are small, some not very clear and so on. That doesn't matter. As one acquaints ones mind with this, then it becomes more and more clear and one, when we get very clear then we can add the positions and try to do it really quietly, the right size, the right height, the right width and all this can be applied later. One should also sometimes meditate on ones body in a very simple form. Just one deity with one face and two arms and then after increasing, adding two more faces and four more arms and making it three faces and six arms. The people who do very very precisely, extremely precisely, was not worried about the time and so on, then it is also very commended in the text which has truly great meaning that one should first concentrate on a little spot of the deity like the forehead or something, one eye and try to make it really clear. When this becomes clear then one adds a little bit nose or something, then concentrate on the nose and when the nose becomes very clear. When we meditate on the nose and nose if one loses the first part then it still is not trained. One trains ones mind until one can hold both. Than when that is accomplished, then adding some more, two more eyes, then the mouth and

so on, gradually, very slowly and very precisely adding, that is one method. This is a very precise method and it takes very long time. There are people who practice first drawing the eye on a piece of paper, paint it very accurately, placing it on ones forehead, look into the mirror and see how one looks and then meditating. There are people who have done it. That is a very slow process. It takes many many years. So for us it is better if we do it in our way, although they are not very precise, sort of very vaguely, one starts with all these things from the beginning. Then the main thing is the concentration of the mind, and then gradually the clarity and precisions will grow. So it is important when we practice that in a session of meditation, when one meditates on these things, sometimes it might become very clear, very clear and our meditation goes very smoothly and is really sort of very pleasant. So on such occasion one should not then, one should not go over time, if your usual session is going very well then let's try to make it really long. That is not wise. Even if it is going very well one should stop when one must stop. When it doesn't work and one cannot concentrate and cannot make it clear, if one still try to force yourself, that is also an interference on the meditation. One should never do it. If it doesn't work, then you should stop it. This way ones enthusiasm in the practice will remain very strong all the time, one will have no difficulty to come back to the meditation. If one force ones self too much and tries to meditate till one gets completely exhausted, then one loses gradually enthusiasm in the practice, after one will be totally disgusted with this kind of practice and will surely give it up. But one must make a good rule in ones meditation and be strict in ones discipline of the mind, that is one has to meditate on the deity with one face or something like that. Then it happens because our mind is so agitated and so much confused. Sometimes instead of seeing one face then we see two faces, then if we let it go on with two faces and it is wrong, because this way our mind will get a bad habit of just fabricating anything. So therefore one should not let it go that way. Instead one should try to, although it doesn't work, one try to keep the right object. Like that one should be disciplined in the mind about meditating. Otherwise, then it will go wild. It seems that in Lam Rim, when you meditate on Lam Rim for example, you want to meditate on impermanence or something like that, and while meditating on impermanence sometimes suffering of lower realms or something else will come into your meditation, and you will think "Oh that is also very important, I will meditate on that". Then you are getting in a very bad habit to the mind. So if one is inclined to do that, then always it will go like that, always doing something else than what we really should be doing. When the mind gets that habit it is very difficult again to change. So practicing this meditation on the mandalas and this way for a long time, and when you gain the ability to see the mandala very clear, all the aspects of the mandala very clear, as soon as you visualize if there is appear there, then you are beginning to accomplish what is called the

gross, gross stage of generation. This way training the mind when we can see the, all the gross forms of the mandala and they deities. For example the outer forms all very clear, although not very inner details, like little deities in their eyes and so on, but the external - their bodies and also all the parts of the mandala, when we can see them and can hold this appearance without a distraction of the mind for 1/6 of a day, about 4 hours, then one has attained what is called the stability in this gross stage of generation. Still meditating and training ones mind in that way, when one can visualize whole mandala and its contents in a little drop like inside a mustard seed. In a mustard seed one can visualize a whole mandala and its contents clearly, then one has accomplished the subtle stage of generation. When we can hold that clarity, that very subtle clarity of the mandala for 1/6 of a day or 4 hours, then one has attained the stability of the subtle stage of generation. To begin, to practice, to enter in the stage of completion this stability, the attainment of stability of the subtle generation is not necessary. When one attains this stability of the gross stage of generation one can already enter in the stage of completion and one can also accomplish the stage of completion. To practice these methods of tantra, in general, even if they are not very correct, even if they are not very precise and not very complete, however, try to practice them is always very effective and leaves very auspicious, very positive imprint in our mind which is very good. But if one really wants to practice, very seriously, to accomplish all stages as described in the tantra then to accomplish the stage of completion one must first master the stage of generation, and to do that one really needs to develop Bodhichitta and right understanding of shunyata and refuge and these kind of things. Then practice them really very proper and also very precise. So in the stage of generation, when one practices the silent meditation for as much as one can, when one is tired of the meditation, then one begins to recite the mantra, recitation of the mantra. If one practices this kind of stage of generation, the meditation of stage of generation correctly, then one doesn't need to practice the usual so called tranquil abiding and vipashyana separately. When one makes progress in this, one has accomplished also the tranquil abiding and reprashana meditation. Because through the analysis of the deities, and the forms of the deities, as well as these mandalas and so on, through this one accomplishes the personalization, and through keeping the concentration of your mind which is necessary all through, and also holding the divine pride and so on, through this practice one accomplishes tranquil abiding. So this is the method of accomplishing both in one practice. After the meditation one makes a recitation of the mantra as described before, then the request, praise, offering, outer offering and inner offering, then the secret offering through union with the consort and experience of bliss. When one experiences the bliss in ones self one should think that all the deities in the mandala also experience that great bliss. That is the offering of the great bliss, the secret offering, and

it is not just mere bliss of pleasure, but it is the bliss of mind completely absorbed into shunyata, into the emptiness, ultimate nature of every dharma and so that aspect is the offering of the thusness or the datadow offering. That means the offering of the shunyata. Thus all the offerings are complete. Then one already begins to, the mantra already begins to dissolve again. Like before we send rays of light from our body and bring all the deities in the mandala in your own body. Before what is called the special visualization where we also take all these deities in our body, at that time.....

.....people can fit into one body, in one person, and that is not this kind of problem. As they absorb they dissolve into different parts. They are not like ordinary people. If it is uncomfortable, one can make the deity as small as one likes and then absorb into one's body. So they absorb into our different parts and they dwell in their respective places in our body, like Variocana in the head, Amitaba in the neck, Akshobya is one's self, so that is different, Ratnasambava in the navel, and the Amogasiddhi in the secret organ and then the consort helps in the different navel, the heart the neck and the head and so on, like before, all the deities are again in our own body in their respective places. Like we had for the creation of the body mandala we have now the parts of our body, like the front, the two sides and the back and then the four doors, then all the organs and sort of absorbed into those different parts of the mandala, like the walls and doors and pillows and so on. Exactly in the same way now backward, all this mandala its walls, four doors and its pillows and everything, then absorbing into those parts of ourselves. So now the deities are absorbed and also the mansion. Now ones self and the consort are still remaining and enter in union and from the junction of the two organs then rays of light go out in all directions. Not just light but also has the fluid of bliss in it like a fog, like a fog has the light but also has water, like that it goes out in all directions and purifies all the obstacles of the sentient beings. All the bodies of all sentient beings dissolve into light and become HUM. Since the sentient beings are complex, you should visualize a complex HUM filling the whole space and those HUM change into Vajradhara. After all sentient beings transform into Vajradhara, then they all are gone back and are absorbed into oneself. So when we recite this mantra OM YOGA SHUDA SWARA DARWA YOGA SHUDA HUM, then making this gesture, then all sentient beings in the form of Vajradhara are absorbed into ones self. So that completes this mandala meditation. This kind of meditation, meditating on a deity, that is very beneficial and then of course also in the practice of Lam Rim, all those stages of Lam Rim are very important in the practice of meditation. One should always apply the shamatha and vipashyana together, one after another, one cannot one should not leave one or the other. Then so if one practices the meditation without any sort, without any understanding, just simply sitting

there and just keeping the mind which is completely vague, completely blank, that is completely waste of time. Not only a waste of time, but is very unwholesome because it can become very unfortunate. It makes the mind more stupid, more dull and stupid and becomes cause to take rebirth as animal. So instead of one practice the tantric meditation, like you are meditating on the form of the deity, one of several deities, if not with all big manner many deities, but ones own body, but one deity and meditating on it and apply the analytical and concentrative meditation on it after a very good motivation. Even if one cannot achieve or accomplish the state of generation, the subtle or gross and subtle, even if one cannot accomplish the path, but if one practice this, the clarity of the mind, concentration mind, will naturally increase and through practice of such a meditation one accomplishes the very powerful merit and also is very powerful to purify the obstacles. So therefore it is much more powerful that just very ordinary shamatha or anything like that. The principal thing in the meditation, also in the tantric meditation is not to be just technique, visualization technique and visualizing the form, that is not the principal. The principal thing is the wholesome state of mind, developing a wholesome state of mind, Bodhichitta, and this love and compassion, Bodhichitta towards all sentient beings. That is the principal. On that basis, with this principal anyone visualize the deities and so on, then it is very very beneficial. So one should never lose the principal.

Then in different occasions when we have facing different problems with different solutions. Like for example, attachment. It varies - attachment giving lots of trouble, one should meditate on the impermanence and on the impurities of the body. On the impermanence and impurities of the object of attachment and so on. If hatred is so much bothering, one should meditate, apply the practice of love and compassion, the loving aspect. If one is very strongly sort of attached or feel very miserly whatever attachment is towards, one's possessions and so on, one applies meditation on impermanence. Because when we leave from here, all this one's possessions, belongings, friends and relatives and everything is to be left behind. So this completes the stage of generation on the basis of the sadhana.

Now the stage of completion. The stage of completion is very vast and profound, even much more than the stage of generation, and there is a lot to speak and a lot to understand and it actually, to explain it very precisely it takes a very long time. However tomorrow Rinpoche will go to summarized description of the teaching of the stage of completion. For today Rinpoche would like to stop here.

Rinpoche has completed a brief explanation based on the long sadhana of the Guhyasamaja. If one practices these stages of meditation, beginning from the instant generation of the deities form, then stage by stage then try to visualize all those different aspects as clear as possible in the mind, not only just visualizing their forms, but also applying the understanding of Shunyata, the meditation of Shunyata each time in one's visualization. Then one's practice of sadhana becomes a real practice of stage of generation. Before the recitation of mantra, then one should stop and do the silent meditation, make a very thorough analysis, analytical and concentrative meditation of the whole mandala. In Yamantaka sadhana, then before the recitation, there is what is called the remembrance of the significance of the mandala, or the meaning of the mandala as a part, but that is not here in Guhyasamaja. So one should do this silent meditation of the stage of generation after the mandala is all created, and the deities go out and perform the deeds of the Buddhas, and helping sentient beings, purify sentient beings and they all settle down on their place. And while they are still there, all there, complete and clear, that is the moment where one should do this meditation. The deities, wherever one visualized them inside, or outside of our body in the mandalas, one should always meditate upon them, see them as part of ourself, not as something completely separate from us or unrelated to us, not somebody else, but they are all part of our own self. Normally we always see or apprehend all appearance as ordinary and that is how they appear to our senses, through our vision and so on, and also we cling, mentally we cling to these objects as ordinary objects and that is called the ordinary appearance and clinging. Also we grasp, we normally grasp them, grasp for all the phenomena as inherently existing. In the stage of generation even we have accomplished the subtle stage of generation, we cannot really sort of eradicate this kind of appearance and the clinging of ordinary appearance, this clinging. However through the practice of stage of generation one can purify very much this kind of clinging and appearance and also subdue. So in the meditation they are completely subdued and when we make progress in the stage of generation we can purify this and we can subdue this kind of apprehension and clinging in the meditation. But when we are out of the meditation and then we can see them as usual. So after attaining a certain stability in this gross or subtle stage of generation, then we enter the stage of completion. The first stage of the stage of completion, the path of completion is called Luen, that is the solid chud body, or something like that. When we accomplish that then we develop Simwin or solution mind. After that then we should accomplish what is called impure illusory body of the third grade. When we have developed this impure illusory body, or imperfect illusory body of the third grade then we meditate on shunyata and through this then we accomplish the clear light of the meaning, the clear light of the meaning of the fourth grade. By this which is a direct opponent or antidote for the cleashiona or

delusions. When we attain that clear light of the meaning, what is called the clear light of the meaning of the fourth grade then we have realized shunyata directly, a nonconceptual direct realization of shunyata. When through meditation on shunyata this imperfect illusory body completely dissolves and through the complete dissolving of that illusory body, going through the process of dissolution and it dissolving completely then one realizes the what is called the clear light of the meaning of the fourth grade and at that time we realize shunyata directly and that imperfect illusory body is completely ceased. The reason why, that illusory body, the first illusory body we attain, why it is called imperfect is because still, we are still at that moment, we are still not completely free from kleishaarva, the free from mental defilements. So that is why it is called imperfect illusory body. Then through meditation on shunyata when we realize, when we gain the direct non-conceptual, direct realization of shunyata, then by this then the defilements, mental defilements, kleshas is eradicated and as a result of that then we attain the path of seeing. That is the aurea state, the path of seeing. Though the state of completion is sometimes divided into six grades or sometimes into five. So if one divides it into six that is the solitude body, speech solitude mind, then illusory body, then clear light and the union, the yugananda, the sixth. If we divide it into five, then the speech and the mind are made into one. However, so we first attain the solitude body, then solitude mind. Solitude mind is also called the clear light of the example, the example clear light. So that means it is not real clear, not actual clear light, but like an example of clear light. The reason why it is not the real clear light, why it is called the example clear is because that clear light, that clear light stage there, it is still not free. The mind is not free from the delusions, from defilements, still with the defilements. So therefore, that state of mind is also not perfect and that subtle energy which companions this clear light is also imperfect because it is still not free from all the defilements. So therefore that subtle energy is the actual direct cause for the next illusory body, the imperfect illusory body. So since the cause is already not perfect, the fruit, the result, that illusory body, is also not perfect. So that is why it is called imperfect illusory body which needs to be purified and ceased. So Rinpoche says these stages in the path of completion it is very vast and profound, very difficult for even to gain a real correct and precise understanding and it is complete understanding is very difficult, even for, Je Rinpoche said even for himself who is supposed to be a Geshe and has gone through long studies and so on, but took about a year to gain a real, a year of study to gain some understanding, correct understanding about the stage of completion. The stage of generation, although they may seem so very complex and very complicated sometimes, however they are not very difficult to understand and also not that difficult really to practice. It is a matter of effort, some effort and patience and effort for the realization for the meditation, otherwise they are not something really very difficult,

something to visualize by your mind that houses the deities, the forms and figures and so on, which are not so difficult. But these, in the stage of completion, where everything is to do with the most all the subtle parts such as the subtle mind, the subtle drop, and subtle energy and so on. So therefore it is much more profound and much harder. However even to listen, to hear something about this is also a very good imprint. We have, as Je Rinpoche explained before in the stage of generation, when we die then our consciousness, our stream of consciousness takes, goes through the Bardo, then into the next rebirth and so on, so it is that which continues from one life to another, from life to life, from beginningless time. It is not the kind that grows, at this gross level of functioning mind, but it is the most subtle, most subtle, what is called the clear light consciousness. The most subtle consciousness that which manifests at the end, at the last moment of our life, it is that consciousness which is, it is the continuation of that consciousness which goes from one life to another. Together with the most subtle energy which is inseparable with, sort of interdependent with, they are interdependent of each other, in support of each other. So these two, the union of these two, the subtle energy and the subtle consciousness which goes from one life to another, these two are the direct cause, the actual cause of Buddha's mind, the Dharmakaya, Buddha's mind and Sambogakaya the body, the energy produces the body of Sambogakaya and the subtle consciousness becomes changed into Buddha's omniscient mind. But to accomplish that state, they have to go through lots of process of purifications and process of transformations. It is like gold, they are like gold, no one can make gold like that, but gold has to come from the earth, the little particles in the earth are collected which is gold, they are collected and they are cleaned, refined and finally then it becomes a gold which can be used for various, for making ornaments and so on. But has its very distinguished cause, or origin, but in order to make real good use of it, it has to go through lots of process of refining and so on. In the same way this subtle consciousness and subtle energy it is the very cause, the very distinguished cause for the mind and body. However it has to go through the process of purification. Until the mind completely has eradicated this ordinary appearance, clinging and grasping of inherent existence, or self existence, until then it is not free from kleshavarana, or the defilements. Therefore, they are called sache, that means defiled. Defiled body it is still defiled, that illusory body is also defiled body, and the mind is also still defiled. So such defiled mind and defiled body cannot become immediately the perfected body of the Buddha and mind. So it still has to be ceased and transformed. Through certain practice of meditations which are called subsequent dissolution and the two states of samadhi and so on, applying those practices, then that illusory body then again goes through the process of dissolution. Finally then trough the clear light of the meaning of the fourth grade then one attains the direct realization of the shunyata, and the

defilement, the mental defilement is completely eradicated. So we meditate on shunyata and the session is in two parts. The first part is called, non interrupted part meditation, and the second is called the liberated part of the meditation. So when we attain that next stage, the liberated part, then we have gained direct full realization of shunyata and by this part then the dissolutions are ceased. So now this mind which is called the clear light of the meaning of the fourth grade because it has now eradicated the dissolutions it is called samiki-sam, that means non-defiled or transcendental, or non-defiled state of mind. That is the moment where one attains the path of seeing in the tantric path. There are generally five stages in the path. The path of accumulation, the path of preparation, path of seeing, meditation and also that is the stage where one attains the path of seeing. In other words one becomes an aurea in the tantric path. At the end of this meditation, at the beginning of the meditation one attains the path of seeing, at the end of the meditation one already becomes an arhat. So then before we awake from this meditation of shunyata, already one attains the union, yugananda. In general this work, this term yugananda is applied to 21 different things. Sometimes this is an implication of non-duality. Sometimes it is like a oneness of two different things, like one nature of two different aspects. Sometimes it is called just two different things just being together all the time or sometimes applied to two different things interdependent. So even for two truths are also called sometimes the union and so on. So there are many many different meanings of the yugananda. But now here the yugananda, which one attains for the grade of the clear light of the meaning that is called Lopezou that means yugananda of the trainings. That means that one still hasn't completely finished the training. So therefore this is still not completely perfect. One has attained what is called the union of cessation, of abandonment, but not the union of fulfillment of all the qualities. These now, all these terms and so on they may be more confusing, all this new terms and so on. However, we should learn more precisely about this and Je Rinpoche is just now planting seed, that all he is doing.

When we meditate on shunyata and when first one attains the non-interrupted path, then what is called the fully liberated path, and that is the actual state of mind which completely eradicates all the delusions. So the delusions are ceased so one has attained the cessation there, the cessation of the delusions like the arhats. This cessation is together, is together with that clear light state. That clear light of the meaning. That clear light state of the mind, so they are now sort of integrate. Therefore it is called yuganadha, or the union. This is the union of the cessations. It is also called union of the cessation, because here the delusions are ceased. This is also called the yuganadha of the training. This means it has to be perfect. So it is not the real complete union, because the complete union, the perfect union is a union of body and

mind. Here the body and mind are not completely, they are still, there is a duality of the body and mind. When that subtle, clear light state of mind, that clear light state of mind when it is in that meditation, that absorption into the shunyata, that is still, the illusory body has not, the pure illusory body has not created. So this clear light state from meditating on shunyata and ceasing all the delusions, and finally the subtle energy which is the support of this clear light consciousness which has naturally the 5 color rays of light, that subtle energy then has.....

[...]

.....not the final union. So when we are on that grade, on that fourth grade, when that clear light consciousness, that absorption of shunyata, then that illusory body is not produced and is not functioning. When that person awakes from this absorption, from this meditation, then the subtle energy produces this illusory body, then again that clear light consciousness is again no more continuing. So they are successive, when the body is there that subtle consciousness has disappeared, or when the subtle consciousness is there the illusory body is not there, so there are still successive. So they are not in union, they are still not united. So they need to be still perfected. The illusory, then that illusory body engages in various activities accumulating merit and in many different ways accumulating great merit. Also this illusory body, the person in that illusory body meditates, still continues to meditate on shunyata. When that illusory, within that illusory body, that illusory body sort of develops that clear light, again going through the process of dissolution and so on and once again awake the clear light state of consciousness. Then it is these two, the body and the state of mind is called the actual yugananda, actual yugananda of the training which is now the direct cause to obtain the final yugananda of the Buddha. Between that period and when one attains the union of the training, until one attains the Buddhahood or the actual final yugananda or non-training yugananda, in between the two the practitioner has to engage in various activities which is called chirpa (Tib. spyod pa) or the various, that means like practices, various practices, various extraordinary practices. It can be done in very elaborate form or in very simple form which must be done. These various practices, the tantric practices engaged in such as, some of these practices are very odd practices or extraordinary, abnormal practices, and also it includes practices in connection with the consort practices, in connection with even sometimes hunting and many other things like that, including lots of advanced practices, advanced practitioner who has attained all the full confidence and full abilities of that stage, which is performed for about 18 months, and like this one engages in various practices like that which all help very much to give more power and strength in his meditation, in his visualization, in his meditation on shunyata,

also an accumulation of merit and so on. By this then that person, that practitioner, still meditates on shunyata, continues the meditation, continues to meditate on shunyata. Then again meditates on shunyata, then his realization of shunyata is still perfecting and increasing and finally he attains what is called the vajra-like samadhi, vajra-like meditation of shunyata and by this then even the most subtle obstacle of jnana-avarana, the imprint of the delusion is also completely eradicated. So until they are eradicated the meditation is called non-interrupted path and when all the imprints, subtle imprints of the delusions are completely eradicated, when they are completely ceased, then one attains what is called the completely liberated path. Simultaneously one has become a Buddha, one becomes a Buddha or attains the actual yugananda. So that is the stages in the stage of completion. Now the way to proceed on this path of stages, one should first, mind must be fully cultivated through the practice of the common path, by developing the Bodhichitta. On very good foundation of the common path, sort of well developed in one's mind, then one should receive initiation, empowerment all four complete empowerments correctly. Not only just taking the four empowerments, but keeping also the samayas, the vows, the vows of the Boddhisatvas and that of the tantra. One should also have a good understanding, a correct and proper understanding of how to practice the actual path, the path of the method, the actual meditation of the tantra whatever it is.

For example, Gurusamaja, one should have first good knowledge, understanding of how to practice it. Then one practices the meditation, intensively one practices the meditation of the stage of generation, with the deities and mandalas and so on, until they become really so clear and vivid, visible and tangible, until we attain a sign, that they are almost tangible and visible. Then one should still perfect one's practice of meditation and to enter into stage of completion, even if one cannot accomplish the stability, in the subtle stage of generation at least one must attain stability in the gross level of generation. If one accomplishes the subtle stage of generation, then there are many other sort of siddhis one can accomplish through this such as the eight great siddhis, or eight great common siddhis. If one accomplishes the gross stage of generation, although one cannot attain the eight great siddhis and so on, however one obtains the full power, the right and power to engage in all the activities in the tantra, peaceful prosperity, powerful and wrathful activities of the tantra. Even if like ourself who still has great difficulty to accomplish in the gross level of stage of generation, if we can make a complete retreat, a long retreat of the deity then one still obtains many right or powers to engage in, to perform peaceful and other activities. If one, when one practices retreat, not only does one practice recitation of mantra, but reciting the mantras but also try to meditate or visualize all this as much as one can. So this way if one can do the retreat very good if the complete or long retreat if it

is very, if we don't have the possibility, then what is called laroon, like laroon is something like permission, that is a short retreat, to complete some of the mantras or like that. If one can do that, one still has the possibility to accomplish certain minor powers and minor, one gains the right or the power to engage in minor activities. One can then perform certain activities, activities what is called pacifying or subduing, activities such as to subdue disease to clear away disease, to clear away interferences and also even influence all forces to exercise negative forces and to also to pacify disease and things like this. In certain minor activities, pacifying activities one can do it, when one has done properly the retreat. So that is what is called the peaceful activity or pacifying activity. Then one also can perform the prosperous activity or increasing activity, that is to increase and life, there are certain activities which we can perform for longevity, to increase our life, also to increase the wealth and prosperity. Also to increase all the virtuous activities, also to increase one's surroundings, one's surroundings and entourage and so on. There are many activities like that for increase. Also there are activities of the power, it's called power activities, that is power, mostly dominating power, to dominate means, to dominate people, to also to conquer, to dominate, certain powers to dominate, also wealth. Like these, there are many activities for conquering or for attracting, or attracting or conquering activities. Those can also be performed. Then there are lawful activities, that is to destroy or subdue and to destroy all the unwholesome interferences, the negative interferences for the dharma, for the sentient beings to destroy them completely. Of course to engage in those activities one can not simply just do anything what comes into one's mind. One must do them correctly, according to the actual right, according to the way. Each has a way to do, way to perform. There are certain rituals, certain mantras and so on, which must be done correctly, with the correct motivation, with the correct manner, but not just anything what comes into one's mind. If one makes a complete retreat, a long retreat, then also recite a great amount of mantras as prescribed, then also try to meditate, practice stage of generation, meditate on the stage of generation as much as one can, as clear as one can, although one cannot accomplish it completely, but still to develop the clarity and the concentration in the meditation, then one can accomplish those activities without much effort. There are a lot of activities and different siddhis one can obtain, one can accomplish through the stage of generation. All cannot be explained, this is just only an introduction. Now if someone is entering the path of the completion on the basis of the stage of generation, then one should meditate on what is called the colorful drop. So one should first, all the deities in the stage of generation, all the deities of the mandala are all absorbed like yesterday, they are all absorbed into us, the mandala and everything absorbs into us, then one also becomes empty, then one remains in a simple form, either in very simple one face two arms or with

three faces six arms, in a simple form of the deity one remains. Now in order to practice the meditations for the stage of completion it is very important for us to know the actual nature of our body and the nature of our mind and then the nature of both. Also for that we need to know the gross, subtle and the subtlest nature of our body. The same thing for the mind, the gross, subtle and subtlest mind. The same thing for the third, that is what is the common nature of body/mind. There are also gross, subtle and subtlest Just to explain symbolically or explain very very briefly, the gross body means our real body with all these material, this physical body which consists of all the bones and flesh and skin and so on. Then the subtle body that is all the nervous system, all the nadi system inside the body and their contents, such as the energy and the fluid. The very subtle levels of the energy which manifests at the time of death like when we, when our gross breath stops, after the end of the gross respiration, then still the mind continues through the whitish, the redish, the darkish and the clear light, these four stage of experience. During that there is an energy which supports that mind which also gets subtler, subtler to the most subtle. Those stages of the energy is called the subtlest body. This is a specialty for the stage of completion of the Guhyasamaja one must know first about all the basic, the nature of the basic phenomena such as the world and so on in which we live. Then about one's own body, then how it exists, then our inner body, subtle body, then subtlest body, that is what is very important for the stage of completion in the Guhyasamaja tantra. In Chakrasamvara tantra it is taught in a different way, one must learn what is called navasta, that is means abiding the nadis, and the moving energy, and then the fluids. That is the nadis, the energy and the fluid, one must learn those basis. In order to activate those nadis and the contents of the energy and the fluid and so on, then one must practice all the various exercises, or practices in connection with the energy. For example first for the, what is called the nine- fold respiratory practice, for that practice there are six exercises. So there are various exercises in order to make the body and the nadies and so on supple, so that afterwards all the practices of these energy and relation to these energies and everything will go smoothly. So these are preparatory practices, exercises. If one elaborated there are 20 exercises and in a very shortened form there are six major exercises such as filling the valley with air, like a vase, like a pot exercise. Then there is also the exercise, arrow like exercise where one stretches one's arms and then slowly one arm is taken under the armpit and then pressed like this and then again pushed forth and so on. There is one exercise like arrow-like exercises, then there are also exercises where one turns one's body around. So to turn one's body around, then also there are exercises what is called dog vomiting exercise where one pretends like a dog which is throwing-up and then sort of pushing all the air and everything downward. There are six exercises like that. They are mainly taught in the Chakrasamvara or in Hejava

tantra, they are explained in great detail. Since they are useful, helpful for all the practices they should be also in this practice.

In order to understand the nature of our body we must also know about nadis and the chakras. First we should know what is called the eight original nadis of the heart. It is called the original eight nadis of the heart because in the womb of the mother where the nadis first start from our heart level, from there starts all the nadis. Then the nadis go, there are three principal nadis, there is Oma, Roma, Tama and they go downward and upward. Also they develop into those different chakras and different places. Now for the highest chakra is in the crown of the head which has 32 branches. That is like the 2 nadis making a knot around the center nadi, then there are 32 branches of nadi in the head. Then in the heart chakra there are 8 branches and first it is split into 4 branches. So there are 4 branches plus the actual central, and then the right and left, there are 7. Then on the side there is another nadi which is called Dultama that means free of impurity. That is another nadi from the side of those nadis, those 3 nadis, so that is 8 nadis. This Dultama nadi usually there is no energy going in it there is no fluid going in it. Only at the time of the death the energy goes in it, just once, otherwise in the whole life nothing runs in it. Not only itself contains no energy or nothing, it also causes the other nadis, it also blocks the other nadis for energy to go through. So the nadis are very very complex, so we need to know them precisely. The nadis have many branches, branches and so on and they come up through 72,000 nadis in our body, our body has now. Although all these, the basis of all these nadis are within our body, these are the nerves of our body, but when we meditate on them we visualize them slightly different from how they really are. There is a special purpose in the meditation, therefore they are visualized in a different way, all the chakras and so on which has a very important significance. There are 4 principal branches of the heart chakra, first there are only 4 then after they split into 2, so makes 8 branches in the heart chakra. It is called the Hamachakra Center. From the 8 of these sub branches, then each one split into 3 so there are 24 sub branches. Now Rinpoche said that actually these nadis are a very complex thing which needs to be studied very precisely for many days. So it cannot be explained in great detail. However in the next chakra, in the Sambogakaya chakra, in the neck has 16 branches. First 4 then split in 2 then 8, then again 2, split into 16. In the head first again 4, then splitting in 2 is 8, then each of these 8 branches further splitting into 4, so it is 32 branches in the head. So the head chakra is called the chakra of great bliss. Now in the navel which is called the chakra of the Nirmanakaya or the manifestation which has 4 first divided by 2 is 8, further divided by 2 then 16 branches, each of the 16 divided by 4 is 64. Now in the secret organ which is called chakra of the bliss-

holding, that is again first 4 then 8 then 16. It is very important for us to know the exact locations and how they are actually existing because we must in the meditation, we must visualize when we actually penetrate all these different centers we must do it on the right spot. If we miss this spot and do it in the wrong place, then how much we make effort no result will occur.

Now about concerning the energies, there are 5 root energies and 5 branch secondary energies, so 10 energies. Each one has their own color. They have different centers in the body.

Also they have different elements, like there is the energy of the earth, energy of the fire, energy of the water, energy of the wind and energy of the space. They also have different purposes, different functions in the body. We need to know them. Then further there are still about 50 different kind of energies which are taught in some other tantras. We need to know how those subdivisions of the energies which are taught in some other tantras, how they are actually included into those major ones. There are the 5 major root energies such as the life-holding energy, downward-upward running energy, raising energy, running energy, equalizing energy and all pervading energies. Then there are secondary ones which are the running energy, the very running, the completely running, and so on there are quite a lot, 10 energies. Each one of those energies have different function in the body. Some runs in the eyes which helps us to see, some in the ears which helps us to hear, some to smell and some to feel, the sensations in the body and so on. So they have different places and different functions for us.

Now about the drops. The most primary drop which is called Sosen life, ceasing of life, holding the drop, it is also called..[...] ... these are the first original like two, like cells of the parents, essence of the cells of the parents which remains from that moment to the end of life, together in the heart chakra in the central channel which is, the union of two drops which remains there until the end of our life and which supports the subtle energy and subtle consciousness, the subtle energy, life-holding energy and subtle consciousness. That is the place for them. So these two drops are called the life-holding drops. This is about the size of a lentil, this drop about the size of a lentil. Rinpoche says that there are many different shapes and sizes of peas and lentils, so it is too general to say lentil, but not as big as a real pea. In the tantras they always say the size of a chana, so chana is sort of a small pea. So it is smaller than a green pea and it is larger than a mustard seed, so in between the two. So we visualize this drop, the upper part white and the lower part red symbolizing the two cells of the pattern of the father cell and the mother cell, and these two are joined together and that is called the life-holding drop. So this drop is the original, the primordial drop,

indestructible one it is called and from that, from the white part a second one is produced which goes up, as our body develops, it goes up through the central channel and it remains in the head center. This further multiplies in the head chakra and then produces the fluid in the body such as the seminal fluid. Then from the red part of the drop, then it produces the second drop which goes downward through the central channel and abides in the navel chakra. This has the, it has the function to produce. The red aspect, the red fluid in the body such as blood and also it has the function to product heat in the body. Actually there are drops everywhere in all the different chakras, but those are some of the principal ones. Now the different centers are actually they are actually, at each center there are knots of the nadis. These two Dima and Tama these are completely tied at the central one, make a knot here. The most difficult knot which is most difficult to be loosened is in the heart center where these two nadis each make three knots, so there are six knots and in the neck and in the other chakras each one makes one knot so there are two knots, two in the neck and two in the head, two in the navel and two in the sexual organs, so there are these knots. Because knots tie the inner the central channel, that causes the central channel, these branches to come out and develop from the central channel, because it is depressed and the energy cannot run through. So these two side nadis have completely made these knots, very tight knots around the central one, so no energy can run through. These two have made this central channel sort of without any function. In the roma which is on the right side of our body, right side of our body, right side of the central channel, that nadi runs the red fluid, the blood fluid. In the left which is called kyangma, in that runs the white fluid. So those are the principal nadis which we use in our meditational tantra, but otherwise our body is filled with nadis. Everything comes from the nadis, even the hair grow out of the nadis, even the teeth also grow out of the nadis, so everything is connected with nadis. Saliva in the mouth also is connected with nadis. Everything in our body is in some way related or connected with a nadi. But those are not necessary, unnecessary, they are not useful to penetrate or meditate, to activate. At the moment the energy, the current, since it cannot enter into the central channel, then it always runs through those two nadis and this gives rise to all the conceptions that we have in our mind now. Since this activity of the nadi, and the energy and the drops, is very complex and a very vast field in itself so everything cannot be explained now. That is a very brief introduction and to explain in detail one has to go through also great contraries and so on, so one will have a real complete understanding, a correct understanding of it. At the moment anyway there is no real great need because we are not going to immediately practice something very advanced. Even if we practice it is difficult to accomplish a result immediately, so this much will be enough. In all the tantras, Guhyasamaja, Yamantaka and so on, there is the, one should practice first the stage of generation as a

preparation of the stage of completion and the practice of the essential thing in the stage of completion is to channelize the energy into the central nadi. So to channelize the energy in the right way one must first train one's mind to get control of the mind, because mind and energy they are inseparable. They are always run through, where mind penetrates they are also, the energy also automatically, since they are so interdependent, it also penetrates in that place, that location. So therefore mind needs to be channelized. Mind is the most important factor in us which has the characteristic of knowing, or cognizing, cognizing various objects, whatever it comes in contact it immediately perceives or congnizes that object and it exists with a very clear nature. But the mind has the characteristic of knowing various objects, but it cannot run. It is like a person with very clear eyes but who is crippled. This is just an analogy. One should not think that the mind also is sort of somebody like a crippled person, not something like that. It is just a symbol, just a symbol, like eyes can see, lot of things like that. Mind also can perceive lots of objects, however it is unable to run like a crippled person. Energy is like a person with legs, very strong legs, and it can run here and there without any difficulty, but it has no, it cannot know anything. It runs all the time, but it is unable to know anything because it is not a consciousness, or it is not a perception. It is like a blind person with legs. If that person with legs carries the crippled on his back, then they can together can achieve their, their wish can be fulfilled. One will look and the other one will walk. In the same way the mind and the energy are interdependent. Therefore the energy is called the mount of the mind or the consciousness. Because wherever consciousness our mind runs, it always runs with the support of the energy. So they are inseparable and totally interdependent. Therefore, in order to channelize the energy into the right channel, then we should concentrate, our minds should concentrate on various spots and different spots in the nadis, in the centers. That is why we need to know very precisely and correctly the actual locations of the centers and so on in order to penetrate very correctly, exactly on the spot. So when we concentrate, our minds penetrated on the right in the right spot in these centers, then as our concentration, mental concentration develops the energy also penetrates automatically to that point and by this gradually then the energy will start to enter into the central channel and with that constant running in the central channel then gradually all these knots around it will loosen and become more and more open. If we miss the point, the place, then even if how much we try it cannot help the energy go into the central channel. It is like, for example there are certain slaughterers, like slaughterers who are very trained and very used to his work, then can find certain very important nerves or something. Just by pointing to that particular, even if the animal is very large, very big just cutting that particular nerve or that maybe needling or something like that, it can immediately kill that animal, although it is very big. A person who doesn't know about this spot

in the animal, then cuts it or whatever way they do it, then it takes a long time for the animal to die. In the same way, like that, we should find the right spot in our body and concentrate there in order for the energy to run into the central channel. So the actual knots which must be loosened, that is in the heart, the most difficult and most important, to loosen that is in the heart center, but if one begins, starts in that very spot it can be dangerous. Because if by penetrating here if the energy enters here in that spot it can agitate that original energy, what is called the life-holding energy there, then a person can become completely crazy. Although our final aim is here, but by being skillful and wise approaching, then one first begins either from the top, from upward, from above or from below, penetrating first on other centers rather than immediately to this heart one. Through penetrating on those four other places and developing the concentration, then the energy starts to enter into the central channel. First it enters and then it abides. Abides means it just rests there, quietly rests there. And after it absorbs, when it absorbs then again, the similar process of dissolution, the experience of dissolution occurs. When the energy actually enters in the channel then there are various signs or experiences that one can, which occurs in our mind, in us like a sign of entering, sign of abiding and sign of absorbing. Je Rinpoche says that now anyway we wouldn't be able to finish so it is better to stop here. Like there was, giving an example there was a person, like very great comedian in Tibet, we had Obutempa, so he when he was doing some work, like he was doing something in the morning, it will not finished anyway, so let's just relax. So he relaxed, then in the evening then again, it will not finish so there is no use to rush so let us relax, so that's what we should do now. Obutempa was a person who was always like deceiving people and very mischievous, very mischievous, always telling lies and very mischievous and always telling lies and deceiving people and so on. He is a manifestation of Avalokiteshvara, he was a manifestation of Avalokiteshvara to teach some intelligence to the stupid Tibetan people. When one begins to practice the stage of completion, first one should meditate on the what is called the multicolored point, or bindu. And for that instant of visualizing deities in many forms, one keeps one's own body as the deity, then as the deity, then one first practices guru yoga as a preparation. For the practice of guru yoga one should visualize one's root guru in the form of Vajradhara in front of us, above in the space on lion throne. Then we invite Yanasatvas or deities from fields of the Buddha, from abode of the Buddha. These invited Buddhas absorbed into the guru, thus it becomes the embodiment of all the Buddhas, then we make prostrations and all the seven pujas. We offer mandala to the guru then request for the blessing of the guru in general and in particular we ask his blessing to clear away all interference for one's practice of the stage of completion and interference of the nadis and one's nadis and energies and all such interference of the practice of completion. After all the prayers the guru

absorbs into, through the crown of our head in ourself. The guru, at the end the guru absorbs into us and integrates completely with our mind and after that we should practice the nine-fold exercise of the breathing as a purification of the nadis. So first we inhale through the left nostril, 3 times inhale through the left nostril and exhale from the right, and 3 times inhale from the right and exhale from the left and then 3 times inhale from both nostrils and exhale from both nostrils. That is 9-fold exercise of purification of the nadis, combined with visualization of the nadis. So that is the nadis, all 3 nadis have been completely cleared, completely purified. After that in order to channelize the energy into the central nadi we should concentrate at the lower end of the central nadi. We concentrate there at that place on a very minor little point, like a drop, which is about the size of a mustard seed or a little syllable or implement of the deity of that size. One can practice this kind of meditation early in the morning, but especially a convenient time is onachildra, in the evening. We are in the form of the deity embracing, in union with the consort, the place of this visualization is at the junction of the two organs. Now we should visualize this point at the meeting of the two nadis. The nadis of the deity and the consort lower two ends of the nadi, they meet in the lotus of the consort, and at the very end at the junction of the two nadis in that space inside then one should visualize this little point with...to be precise then visualizing inside a little moon disc with the implement or without the implement, with the syllable or without the syllable, this depends on what kind of tantra or meditation you are practicing. It is slightly different from one tantra to another. One should practice this kind of single pointed concentration for a long time. Then after some time then the energy starts to enter from the lower end of the nadi. The first sign of the entering of the energy in the nadi is that one's respiration from the two nostrils when one is meditating, one's respiration from the two nostrils they become completely equal, balanced, with same strength, same force. Usually the average respiration in a day of a normal person is 21,600 breaths or respiration in a day. Usually these different energies go out and in, such as the five principal energies. They are also called the five lower (or lord) energies then four consort energies, that many different energies like this, they go out at different times. So depending on these different types of energies then sometimes it is stronger in the right, sometimes stronger in the left, sometimes it is sort of equal from both nostrils. So if one checks very precisely there is always some difference. There is usually when we are not aware of our respiration and we are not making any use of these, so therefore we don't notice anything and we are not aware of all these differences. But actually there are very precise differences, even when the breath comes out one nostril sometimes it comes from one corner, sometimes from the right corner, sometimes from the left corner, sometimes from the front coroner. There it comes in a different way and so there are such things, what is reporting there are like 12

great ways of respiration. This respiration from the nose is called nobukipa, respiration from the nostrils. So the respiration from the nose is tangible, from one to another, always like that and also the respiration, the energy going into the different channels inside and the different branches of nadis are also varied to sometimes on branch and sometimes another branch and it is never equal. When one actually begins the practice of .....ices with the energy, then one comes to realize all these differences. Now we have no, at the present we have no control of our respiration. However still if we check, if we check very precisely, analyze the respiration, one will gradually be able to notice the difference. For example, this respiration is also related, corresponds also to the lunar cycle of the moon. Beginning from the first day of the lunar month for 3 days the breath or the respiration is stronger in the right nostril, and from there it changes, it begins changes to the left. Then there are such things, back and forth it changes which occurs in certain periods. When this kind of changes doesn't take place in the right time, there is something going wrong in us and when we know these kind of differences very well we will even be able to foresee our own death for example. Just the exercise with the respirations, with all these different exercises, with the respiration itself is not a very great practice. It is also not a very difficult and is not some, to hold the breath and so on. is not one of the most important practices. Therefore usually the lamas in Tibet will not sort of go into that kind of, are not carried away by this kind of respiratory exercises before the stage of generation. It is left in the stage of completion, and one practices first the stage of generation, because without this stage of generation, even if one just begins some exercises and masters these exercises it will, to hold the breath for a long time and so on, but there is not great purpose, there is no great use of it. Just exercises, just exercise, but there is no great use of it. That is why that lamas do not recommend to practice these kind of things before anything else, because when we have, if we have life preparation and practice the stage of generation and then apply these exercises then it can be used for a very important purpose. Otherwise just holding the breath in the abdomen is not a very big thing. It is just like a bellow. Also when in the stage of completion, when one begin these exercises with the lung or respirations, then it is very important to do it very correctly, very exactly, also with the right position, like sitting in the Vairochana position first to receive the initiation and all the blessings, then sitting in the right position is always very important. If one sits in the right position, upright position, and the Vairochana position with the 7 qualities, then all the nadis inside the body, then they also will remain in a proper position how they should be without bending, and without being crooked, without bending or anything like that. By this then all the energy and all the current which goes through these nadis will flow very free.....

[...]

..... has received the 6 practices of Naropa, from the great Indian master Naropa, and there the most important practice is tummo, the practice of the heat practice. The tummo heat practice and aware first of all exercises and the position of the body is very strictly sort of emphasized. Therefore sometimes guru master Marpa was sort of sometimes boasting and saying that all these Tibetan meditators or Tibetan yogis, even their great realization, whatever they achieved, cannot be compared even with just my way of sitting. My way of sitting is enough just to excel. All the great realizations of the Tibetan masters of that time have they gained. Therefore this shows that the position of the body is very important. One time when the fully enlightened Buddha was still living there was a monk who was always in meditation in practicing samadhi, with a very perfect position of the body, very upright and every part of the position all very correct. When he was always sitting under a tree, always in this position, a monkey on that tree always seeing this, sometimes he also sort of imitated the position of the monk and he did this a few times and so his position also became very correct and by this it gave him, he attained a very high samadhi by just sitting in this very proper position. But sometimes an exceptional thing takes place where certain, there are some people, some exceptional people, when they sit in the right position, the Vairochana position, it never works, the meditation never works and never works, because of certain abnormal or somewhat different thing in his own body and for such person then different positions must be tried. There was a monk at the time of the Buddha and in his previous life he has swore, has shouted at, to an older, to one of his masters, saying that you are like a cow, never finishing, you are mean or something like that out of hatred, he said something like this. Then so that person, the object of his critic was a very realized master, a monk, so by this then this person has accumulated very unwholesome karma which actually the strength to take rebirth in hell realms. But that person after doing repentance has asked forgiveness and confessed very strongly, and by this he has changing his destiny, he has taken 500 times rebirth of a cow. After ceasing this karma, this unwholesome karma, after 500 rebirths as a cow, then he has taken rebirth as a human being, but still somewhat similar, still somewhat in common with a cow. Also his inner biological, things inside, all these things are somewhat, very similar to the cow and when he ate something but then after it comes back and he can chew it again, chew the cud. Also his facial appearance also is not very agreeable. It is a little bit more like an animal. He has this thing hanging, the cows have this thing here, this skin, this fold hanging under the throat. So he tried to practice meditation sitting in the Vairocana position for a very long time, but no any samadhis were attained. Buddha seeing this particular karma of this monk then instructed him

to change his position, to sit like a cow, exactly like a cow, to sit on four legs like this with head down and he did that and meditated in that position and attained samadhi very soon. And attained the arhat stage in that very life. So like that there are certain exceptional beings like that with a slightly different system in the body because of their own particular karmas. However, for the general, generally then for a normal person then this position, Vairochana position is the best for the practice of meditation. In order to practice the meditation like that it is very helpful for us to know how these, all this about the chakras and nadis and everything what our body contains, to have a good knowledge of this is very helpful. So when the energy enters in the central channel then the meditator, practitioner will realize this equalization of the, to the respiration from his two nostrils. So this happens whenever he meditates, whenever he concentrates on the points then this happens. Of course when he wakes from meditation then again it changes. But as soon as he meditates then his respirations becomes equal. Then still one must continue to practice the meditation, concentrate on the point, on that subtle point. Then the respiration will begin to, the energy will begin to abide, not only enter, but abide in the central channel, and when that happens then the outer respirations, the breath will stop. One is sitting, one can sit very still, very awake, very still, but without this outer respiration. One should still continue to meditate, to concentrate until this abiding energy completely absorbs into the central channel. So when the energy begins to absorb into the central channel, then all these experiences which, experiences of the process of dissolution again occur, like the dissolution of earth into water, water into fire, fire into the wind, wind into the consciousness, then the first is what is called appearance, when we experience this whitish, then the near increase, that is the reddish appearance, then near attainment, or close attainment, that is the darkish then clear light. All these stages of experience will occur. As this process of dissolution takes place then the meditator experiences exactly the same inner experience; the smoke-like experience, mirage-like experience, smoke-like experience, then spark-like experience, then dim-light experience, sort of dim-light without any motion, and after that then the whitish, then reddish, this darkish then empty very clear space, all will be experienced. But when the practitioner wakes from his meditation then again he starts to breathe. During his meditation, from the outside it is like a dead person, although he is not sort of collapsed, but is sort of sitting in the meditation position, very correct position although without breath so it is like a dead person. But of course there is no, the body still remains warm all the living aspects of the body will not perish. So first the, all the energies will all not enter, abide and absorb at once, simultaneously, little by little. So therefore, this first signs of dissolution they are not so clear, they are not so clear. This is of course a person who has practiced the stage of generation and now from there moving to the stage of completion,

then this practice of the concentration on that subtle point and this sort of helping then the inner sign, outer sign occurs. But this kind of practice can even be practiced before the stage of generation. Even without Bodhichitta and the proper motivations, the proper foundations, just practicing these techniques of the meditation and the concentration of the mind and so on, skillful people can still achieve some similar result like that. For example, stopping of the actual respirations and so on. Even if the energy does not really enter into the central channel, but when the energy is sort of channelized in that direction on the outside, but not really in the right way, but still in that direction and concentrating on those particular locations, area, that already can cause certain experiences, not exact the same but similar ones. So when the energy is not correctly channelized, if when the energy enters not really inside the channel but around the central channel, then these experiences of fire, water and so on, similar experience occurs, but without any order, not in the successive, in the correct order, but sometimes some experiences come before and completely in the wrong order. So this kind of practice has no real great fruit, no real benefit. Also, even the tummo, heat of the tummo can also be ordinary tummo, what is called ordinary heat can be generated, stimulated through practice of concentration, penetrating mind in that area when one is very deeply concentrated and when the energy is sort of gathered around there, not really into the central channel, but gathered around there, this can cause the heat to increase, but still not exactly the same as how the real tummo, the subtle tummo, but ordinary gross tummo can be activated. This kind of ordinary heat, or tummo, is something which generates rather easily and it also can be felt quite obviously from the level of the navel, the heat starts to increase rather rapidly. The real awaking of the tummo heat from inside the channel it comes very slowly and something very subtle, from first it's almost one can't feel really anything and it begins with a very subtle subtle heat and very fine one, deep from inside. There are quite a few people in Tibet who have generated the ordinary tummo heat and from outside they look quite fantastic because they can sit in a very cold weather or freezing cold weather, they can sit on the rooftop and only wearing a little piece of cloth and still sort of sweating and so on, this kind they can perform this kind of powers. This kind of achievement or this kind of practice has no real great benefit. It does not help us to develop Bodhichitta, it does not help us to even in the tantra it is not a real result of the practice, not the desired result of the practice. So it cannot help the mind to overcome the delusions and so on. It is just the heat, that is just the warmth of the body, just like sitting by the fireside. It is only maybe to impress some people, besides that there is very little benefit. There is nothing to carry in the future life. So that is why most of the authentic masters in Tibet, they do not encourage the disciples immediately to engage in all these techniques of meditation with the tummo and air and wind and this and that, because this can instead of giving a real help

to what is needed, just misleads the people and let the people spend, waste their whole life on fantasies like that. That is why it is not encouraged or not popular. When tummo, if we understand correctly how the energy enters and which way its is channelized into the central nadi and how it enters and when it enters what kind of signs occur and how it abides and how it absorbs and then how this can generate the real, the subtle heat then by increasing the heat through the central channel how this causes the melting of the Bodhichitta or the blissful fruit from the center in the head and how then this, when this pours through the central channel and then what a blissful sensation, the different stages of bliss, how we experience and how this then helps the mind to realize shunyata and so on. If we understand the path correctly then there is no danger of misconceptions and misunderstandings, and even if we cannot put into practice right away, all these stages of meditation, then if one prepares in right way from now, with all the necessary preparations, the development of Bodhichitta, meditation on the deity, and practice of the guru yoga, and meditation on the deity, stage of generation and so on. If one proceeds in the right way from now, even though we don't reach to that state in this lifetime, still one is on the right way. And even if one does not accomplish in this lifetime as a result of one's preparation in this lifetime, definitely in the future, in the next life, one will encounter with all the right circumstances, all the masters and every possibility and our progress, real spiritual progress will go on in a correct way, without any mistake and without any waste of time. So when the respiration stops, external expiration stops and the energies have absorbed in the central channel, then we should still observe if our, if our belly is moving. If the belly, although the respiration has completely stopped, but if the belly is slightly still moving, then that is a sign that the energy has not entered at all in the central channel. When energy really enters into the central channel and abides there, then not only the outer breath stops but also this movement of the belly, the rising and falling stops. This is caused by wind, air, by energy. In the tranquil abiding, the ordinary tranquil abiding meditation like even in the non-tantric tranquil abiding meditation when one practices some other meditation and tries to fix the mind, the fixation of the mind, then when there again some misleading experiences. When the distraction, this very wide, this distraction, wideness of the mind sort of comes slightly, comes down, then the mind becomes very peaceful and sort of pleasant and relaxed. But because of this relaxation of the mind, and sort of little concentration of the mind, then what is called subtle dullness of the mind. The subtle dullness of the mind occurs in the meditation which is in fact a kind of hindrance. But there are people who are misled by this kind of experience and this kind of subtle dullness is very relaxing, so comfortable, like a floating experience and one is very comfortable, and one concentrates not very badly, so not agitated. So one thinks this is a very high samadhi or some kind of very high state of samadhi and they just go on with this for

days, for a day or two like that and with this kind of dullness developing in the mind and at that time also a good way to check, if this is a real good experience of the meditation or kind of dullness is again to check the belly. So therefore a real practitioner of tranquil abiding meditation must be very alert and attentive all the time to guard himself, his mind from the distraction on one side and at the same time this kind of dullness by recognizing what is the real end and not miss the understanding of this kind of hindrances and recognizing and then immediately applying the antidote to get rid of them. But this practice of tranquil abiding is, one has to be skillful, very skillful, so therefore it is more difficult. It is sort of hard. On the contrary, just to sit in meditation in a position and just think nothing and just remain sort of completely blank mind, this is not very difficult and it is very comfortable and very quiet. One doesn't need to worry about anything, simply to close your mind completely and stay like that. This kind of practice is not, is completely not only wrong tranquil abiding, or wrong kind of meditation, but it is a very bad course to take very unfortunate in animal realms in future lives because this kind of practice completely closes the door of our analytical mind and thus the way to develop wisdom is completely closed. So therefore one takes rebirth in very ignorant animal who just spends even in animal, also some types of animal who just all time sleeping, all time sleeping without much activity of the mind, that sort of animal we can become. So when we practice tranquil abiding in a very correct way, with a correct method, and when we accomplish tranquil abiding meditation, then one must experience what is called shenjung that is, shenjung that is like complete suppleness of the body and mind. It is a very blissful sensation physically and mentally. That is a sign or result of the tranquil abiding, accomplishment of tranquil abiding meditation. If someone just keeps on developing this subtle mental dullness then how long one meditates one can never experience that kind of bliss. So tranquil abiding meditation or accomplishment of tranquil abiding meditation to attain samadhi or full concentration of the mind and also the bliss of the mind is very beneficial, because the mind which is fully concentrated can be used for various purposes and can be very helpful. However, the one great difficulty that we face to accomplish the tranquil abiding meditation is our, although we try to make effort to concentrate and practice tranquil abiding meditation, the reason why we don't accomplish easily is the ground of tranquil abiding meditation is not very strong. So the ground of samadhi or tranquil abiding meditation, accomplishment of tranquil abiding meditation is the shela. Shela is very important. Shela of body, speech and mind is a very important foundation for samadhi. There is a second danger in relation with the tranquil abiding meditation which is quite definitely quite far away for us, that is if we accomplish tranquil abiding meditation there is a danger, or can be a danger. That is if we concentrate immediately, sort of direct one's now the fully concentrated mind, this samadhi tool, a way to develop the Bodhichitta

and this kind of Bodhisattva qualities, then tranquil abiding meditation just tranquil abiding mind, the mind which is in the state of samadhi, can easily turn to just into, turn to the inferior part, the path leading to the individual liberation attaining nirvana through the realization of shunyata. Of course for that one needs concentration mind. Just satisfied with the realization of shunyata then one sort of again gets carried away, in a different way, leading to the individual liberation or nirvana from the samsara. Then it is of course a good goal. However it is not the right goal that we are seeking. The reason why this is sort of considered as a danger is that when we accomplish tranquil abiding meditation, and vipassana, then through this combination of tranquil abiding-vipassana mind meditation on shunyata, realize shunyata and through the realization of shunyata one completely gets rid of one's ignorance and then all other delusions and attachments and so on, all the delusions and by this karma is ceased and by this the conditioned rebirth in samsara is brought to an end and one has attained what one attains. The liberation from the samsara and the nirvana from the samsara. So this is the end of the problem for the individual person. However when one attains this kind of goal for oneself then because this goal is very comfortable and it is very comfortable then one gets this inclination to help oneself, to help oneself and to think for one's welfare is the principal thing. Once our mind is very strongly inclined with this it is very difficult, after that again, to change from there to a Bodhisattva path. It takes a very long time for an arhat to again, although they finally will attain a fully enlightened state of Buddhahood going through the Bodhisattva path, but for them to change from their state to Bodhisattva takes a very long time, much longer than a person who begins with the Bodhisattva path and by doing certain mistakes, falling into the hell realms, spending a lot of time in hell realms, again coming back and attain fully enlightenment is still shorter than somebody who attains nirvana state first and from there to attain the fully enlightenment. There are many also scripture sources for it in various sutras and so on, however they are too long to be quoted now. So Rinpoche will give one story. That is the Shariputra was a great master, a great disciple of Buddha, a great arhat. So there was a person who has certain karmic cause in him that if Shariputra teaches him or gives him the teaching of dharma and let him, give him the instruction of meditation, this person would immediately accomplish all the stages of meditation, tranquil abiding, vipassana and all that and would immediately attain the nirvana or the individual liberation. There was a person who had that kind of potentiality. Shariputra seeing this potentiality in that person with his clairvoyance then for now I will give the teaching of dharma to this person and establish him to the state of nirvana to the complete liberation. So in between the Manjushri Bodhisattva went to the same person and gave a lot of teachings of Redbago. Bodhisattva taught him all the Bodhisattva conducts and good deeds, vast and profound practices, paramitas and all the sacrifices and so on

and this person was completely shocked with the teaching, and that was completely too much and therefore there is no use for a person to become like Bodhisattvas, do all those things like Bodhisatvas, that is really completely beyond his ability and so on. So a wrong view has developed in him towards the teaching.

[...]

...all the usual agitations of the various conceptions. So then one still continues to meditate and all the energy in our body completely dissolves and absorbs into the central channel except for a very subtle energy and then one goes through the actual process of dissolution like at the time of the death, then that subtle energy, most subtle energy which is inseparable from our subtle consciousness then finally awakens from the state of clear light. It produces a body which cannot be seen from outside, it is only for yourself, can only be perceived by yourself in form of White Vajradhara which goes out of one's body and performs various activities. That illusory body in White Vajradhara form goes out, goes out of one's body and performs various activities, accumulating merit and making offerings for the Buddhas and so on. And, after then it again comes back, returns and enters into through the crown of the old body and as soon as it enters through the crown of the head then one again comes to life in our usual body and then one engages in post-meditation practices like eating, walking, sitting and also then teaching asita, all these kind of activities. Then again one meditates, enters into the actual session of meditation where one leaves this body in that White Vajradhara form and this has to repeat for a long time. These three processes, the process of dissolution and clear light state, then the body of energy, energy body in White Vajradhara form, and again returning back into the old body. These three processes are the actual method, the actual path which eradicates our ordinary death bardo and birth. These are the cause to, also the cause to attain the three kayas, three bodies of the Buddha. But in order to accomplish these we must practice in the stage of generation these three transformations. Transformations of the birth, death and bardo into Dharmakaya, Sambogakaya and Nirmanakaya, which is the principals of the practice of the sadhana. Although it is in one's mental, in your imagination, but still these are very important preparations, important cause for the accomplish of the actual, the path. So therefore, the three transformations in the stage of generation in your visualization, it is the preparation, or it is the cause to attain the actual path and also this is something which corresponds to our basic, our ordinary birth, death and bardo and these are also cause to attain the actual, these three states, and on the path. In the stage of generation, to practice these three transformations in your mind is a very indispensable sort of ground or preparation to actually accomplish them in the stage of completion. Even if one practices that properly, even if one cannot attain the stage of

completion in that life, still these transformations in this, mental transformations will be very helpful when actual death and bardo and birth occurs at the end of our life. So the principal practice in the stage of completion is through the concentration on the point and also then the meditation on the emptiness, absorption into the emptiness, then one goes through the process of dissolution and reaches the clear light state, awake the clear light state of the consciousness and experience all those age different inner science, like mirage, smoke and so on, all these experiences. At first they are not very clear, and they are quite vague and so they are not very real, not very vivid. Also this awakening, then from clear light awakening in a body, in a separate body, at first it is very vague, and it's more in your mind. But after these become, after continuous effort and continuous practice of meditation they become more and more real until they one can really create one's real body, body of energy. So those two, the practice of the generation of the clear light state and the illusory body are the two principal practices in the stage of completion. Then one should still continue to practice, to meditate with the vajra recitation and all these various techniques and for the energy to cause, for the energy to enter more and more, more completely in the central channel and so one has to, can never give up one's effort, one should still put much effort and continue to meditate. Then still if you will progress further. So when one practices the meditation, depending on what sort of tantra or particular method one is practicing, sometimes with six chakras, sometimes with five chakras. However, when concentrating and meditating in this way the energy entering into the channel then it causing the heat to increase and then causing the blissful fluid to fall down, melting and falling down from the crown of the head. First when the bliss, the fluid fills the highest chakra in the crown of the head there are certain experiences that the meditator, experiences certain appearances. When it fills the head chakra then one sees, one gets visions of countless forms of Vairocana, the White Vairocana filling the whole space, so many appearing to us. But this time we are not having a real direct vision or contact or appearing of the form of the Buddha, it is not yet. This kind of experience occurs due to the energy and the bliss fluid filling the crown chakra.

In the practice, when we practice with energy with the nadis, then various appearances one sometimes one perceives various appearances, although they are not real. Sometimes one sort of gets impression that one cannot see anything, like becomes blind. Or sometimes one sees lots of sentient beings and one gets the impression that one is seeing all the sentient beings of the six realms. Different impressions like this one gets , but they are not real, they are still kind of illusion caused by the energy entering into the various nadis. Now at the end of the solid mind, end of that state, then all the energy in the body has entered into

the central channel, all except for the all-pervading one which only enters at the time of real death, normally. So still one is living, therefore that still remains. All the rest of the energy is in the central channel and one experiences very great bliss and also one's mind realizes shunyata very clearly, although it is still not a direct perception or direct realization of the shunyata, but still the shunyata, the void nature of phenomena becomes very clear to your mind. That meditator who is in that state, who is all energy, completely enters into the central channel except for this subtle all-pervading energy and what happens at the real death is hardly any difference, hardly any difference. Except for this little energy still in the body it is just like death. All these gross level of the consciousness, these energies, they are all absorbed into the true the most subtle consciousness and most subtle energy which is, which dwells always in the center of the heart chakra. Into these two potentialities then all the other energies absorb. Now a person who is dying, then all the energy absorbs into the subtle energy, all the gross mind is absorbed into the subtle mind, the subtlest mind, then that energy, the subtle energy they leave this body, and subtle energy then produces the bardo body and then there is no more return to the old body. But now here in the meditation the practitioner, by the power of his own meditation, then one goes through the same process of dissolution all the gross level of consciousness, all the 80 gross level of consciousness, they all dissolve with that energy also and clear light state awakens. However, in place of now bardo taking the intermediate stage, bardo stage, after ones meditation, by the power of one's meditation then the energy creates this illusory body which can return to the old body. In order to do, to bring our mind to such a state and to accomplish that stage, the practice of meditation alone is not enough. One also needs a great power of merit. So here when we have reached that advanced state in the path of tantra, the accumulation of merit is no more dependent on the external activities of accumulating virtues and merit. Simply meditating on shunyata, the mind meditating on shunyata experiencing the great bliss, so the union of bliss and void itself is complete to accumulate both merit and wisdom. The bliss aspect of that mind is to, it helps to accumulate merit and the void aspect of the mind, the realization of the voidness is a way to accumulate wisdom. Therefore one mind can in the tantra, in the path of tantra, one mind can accumulate both sides, merit and wisdom. That is one of the reasons why in the tantric path it is much faster, much shorter, much faster to attain enlightenment because here the advanced practitioner then can accumulate both collections, the collection of merit and the collection of wisdom by in one meditation, by one state of the mind. So it has a great power. While in the paramita, the ordinary paramitayana, the path of paramitayana then when one meditates on shunyata, one just meditates on shunyata single pointedly. There is no way, that is a collection of wisdom, developing wisdom. But when one wishes to accumulate the collection of merit then

one has to engage in various outer activities of the Bodhisattva, such as the paramitas, the giving and chela and patience and all the paramitas, so they are not one state of mind, but different states of mind, different activities. Because of that, that way takes longer to fulfill. Here in tantra one practices the meditation of union of bliss and void and by just continuing to meditate, developing this meditation alone, then one accumulates both collections. Therefore, one does not need, no more dependent to the external methods of accumulating merit, activities like accumulation of merit after the meditation. When a Bodhisattva, following the ordinary path of the paramita, then reach when they reach the eighth stage of the Bodhisattva then one has realized the direct realization of shunyata and the shunyata that one realizes there, and also in the tantra, this is what is realized by the arhats or shivakas. But the shunyata itself there is no difference, there are no different levels of shunyata, it is always one major shunyata. But there is a different in the state of the mind. A Bodhisattva who is developing himself on the paramita path then meditates on shunyata with the ordinary state of mind, our usual state of mind fully concentrated on it. Therefore it is unable to accumulate the merit at the same time. So therefore, it happens sometimes that the Bodhisattva in eighth bumi meditates in full samadhi or absorption of shunyata. Sometimes the Buddha must appear and awake the Bodhisattva from that state of meditation in order to make him accumulate more merit through other paramitas. In tantra yana this difficulty is not present. Actually this kind of process of dissolution is something which occurs in reality at the time of death and also a very similar one occurs at the time when we sleep, when we go to sleep then there also occurs a similar process of dissolution, but very very short.

Like an ordinary being, go through those process of dissolution at the time of death and experience all those various appearances and go through the bardo then the birth. Without, unconsciously one goes without any control, without any will one just is carried away through these experiences and they just come and go. In the same way, when we go to sleep these similar stage of experiences also occurs. Because it is very short and very vague we do not notice anything. Also when we sleep again we are sort of powerless. Our mind is no more conscious and we are not aware of what really is happening. Therefore, again, in a similar away we are sort of carried away into sleep and as soon as we sleep then the dreams start to manifest. It is similar to the bardo and there is also a body in the dream and also we experience various kinds of sufferings and happiness and so on, encounter various objects and so on. It is similar to bardo. We also pass through, like in the bardo, without much, without being really conscious of what is going on, and when we awake, the mind again manifesting the awaken from the sleep state and come to life. It is similar to taking birth.

When one reaches that state, the state of completion, then one will be able to practice what is called the nine-fold mixing, literally means mixing, sera is mixing, like integration, nine integrations. So there is the three integrations, in awaken state three integrations, in the sleeping state three integrations, and death state. The last three of the death state is something which is should be practiced only at the time of death, but the other six, the three of the awaking state and three of the sleep is then practiced by the practitioner all the time. In the day when he is awake, then he meditates and in meditation he goes through the process of dissolution and also awakes himself in the body and then enters back into his old body and like that, that is again mixing or integration, integrating with the Dharmakaya, Sambhogakaya and Nirmanakaya in the awaking state. In the same way when the practitioner sleeps, goes to sleep, at that time again he integrates the process of dissolution which occurs when one goes to sleep with the Dharmakaya. Then this dream, the manifestation of the dream body, then leaving his body, his physical body, then going through performing lots of different things, going through lots of different experiences, that is integrating with the Sambogakaya. Then after the dream body when he wants to awake, he enters back into the physical body and then awake, and that is integrating with the Nirmanakaya. All is done with full control and full consciously. Therefore all time is spent in a very useful way. At the present we have not the ability to do that and so there is very limited time for our real practice of dharma. Therefore when we go to sleep we are unable to practice. But when one reaches that stage of completion then the three stages of the awaking state complements the three stages of the sleeping state and vice versa, and like this there is no moment where one is not really practicing, so all time is spent used in a very good way, a very powerful way to develop one's mind and this way one accomplishes the fully enlightenment very soon. From now one can transform one's sleep into a virtuous sleep. That one can do. If one sleeps with a very virtuous state of mind, with a development of Bodhichitta or compassion or any other aspect of the, any other qualities like that, then a sleep which is sustained by such a state of mind, such a motivation, the sleep is also virtuous. It is a virtuous sleep. If one sleeps with a very unwholesome state of mind where tetrandra and so on, that changes the sleep also to an unwholesome sleep. So this is in our head, that one can already practice one now. But in the kind of transformation which is practiced in the stage of completion is very different. Actually in the stage of generation there are already many different yogas, many different practices, some for the waking state like practicing of the sadhana and so on, these meditations, and all of them, any yogas, the sleeping yogas, the eating yogas and so on, there are many many yogas, different kind of yogas for different activities. If one practices them they are very beneficial, very beneficial to transform our ordinary state, the ordinary state of our life into something more useful, and it is also the prepration for the stage of

completion. Je Rinpoche didn't have time so far to explain all these other yogas. The other yogas such as the yoga of sleeping, then washing and eating, and lying and all these kind of yogas Rinpoche doesn't have time to explain. Actually the training of the sleeping yoga is something which we can do for now in order to train ourself to remain conscious, conscious of dream, conscious of sleep. So this is a kind of training, or practice, the training which is done with a great power of motivation and there are certain methods, certain techniques. Usually the dream body, when we go to sleep the dream body manifests, but usually it remains in this physical body. It cannot leave the physical body. Still to train to practice this kind of training, to remain conscious of one's sleep and one's dream is very helpful to us because this can be very useful at the time of death. If we are really able to be conscious of our sleep we will be able to also to remain conscious when we die, and if we are able to remain conscious while we are dreaming that will help at the time of bardo. That is one way of controlling the sleep, that is by the power of motivation, by the power of meditation, mental meditation. That is one way. Still there is a superior way to control, that is by controlling the sleep and dream by the power of energy, with lumo energy control. That is more powerful because with this then the dream body actually can leave this physical body and travel around very very speedily, everywhere, go to China, India, go everywhere. In a few minutes one can very speedily make a great trip and return to our body. Now days we latch on to make a journey, make a trip around the country, even while we sleep. While we sleep we don't know even what's happening just next to ourself. Even if somebody takes something we don't know. We can't remember. It is because the dream is uncontrolled and it is only going on inside our head in our body. So there was a very great scholar, a very famous man in Tibet who was called Potu Rinpoche. Potu Rinpoche and he was a very great scholar who lived little before Je Tsongkapa. Je Tsongkapa was born after six years of the death of Potu Rinpoche. Anyway this great scholar, great master, he had full control of his sleep and dream and so by the power of the energy. Therefore he memorizes most of the texts in his sleep. So before going to bed he puts so many, all of the scriptures which he has to memorize, all around him then he goes to sleep. Then by the power of his energy he manifests in his dream body and the dream body memorizes and it has a tremendous power to memorizing and it works much more speedily than the usual way, so he studies of course in the daytime and then much more in the dream or in the sleeping, so that's how he became an extraordinary great pundit. Dream activities in the dream are much more speedy than our what's done in the waking state because it is the mental, it's all mental body and is all, it runs with the speed of the mind, therefore everything goes very quickly. For example if we have to write something with the hand it takes a very long time. To read is a little faster. Even just to look through like this with our eyes is still much, more faster,

so it is something like that. For such practice one must be able to perfect, to do to separate one's gross body and subtle body. That is quite difficult and to do that with just the power of meditation or power of motivation is difficult, so one needs the control of the energy in order to separate them. In Tibet, in Seung in West of Tibet there lived a master, who the master himself has not gained control of his sleep and dreams, but he had a disciple who has mastered this technique, this method. Another disciple of this lama went to pilgrimage journey to central Tibet. That master took a very long time on his pilgrimage so the master start to worry about his disciple has died or faced some bad luck on his journey. Therefore he called his other disciple who has...

[...]

So here one, for the Prana Vajra recitation then one concentrates in the heart center and depending on the different practice of tantra, sometimes visualize a syllable, sometimes an implement, and various different, can be different. However then one begins the Vajra recitation like, similar to Je Rinpoche explained yesterday at the recitation part in the sadhana, so with one's energy going here, it is not going out, no more breath going out like before. Instead, the energy goes from the heart center up to the crown of the head and then again going with the OM sound, it's going up. With OM it comes down into the heart, with AH it rests there, and with HUM it goes back, it goes up. So this way one practices the Vajra recitation and then after this abiding in the heart, the duration abiding increases and of coming and going gets shorter and shorter, and abiding increases longer and longer. This recitation, now the energy going into the central channel, going up and down, up and down like that and by this then it opens the central channel and all those defects are all completely restored and notice recitation is not verbal. One should think that this is the natural sound of the energy itself, of coming, abiding and going and so the sound and the energy are inseparable. So generally one can, when we recite mantra, verbal recitation of mantra, when we recite mantra in general is very beneficial any time. But if one does it while oneself is in the form of the deity with the mantra circled in the chest, this is more powerful than just doing recitation without the circle of mantra in the heart. Like in the stage of generation to recite the mantra with a clear visualization of oneself as the deity and the mantra circled, that is very powerful. But still, still the Vajra recitation is still even more powerful. When one attains, accomplishes this inner pranayama vajra recitation, then one does not need any more malas. Then there is no more vocal (?) recitation, that's end of vocal (?) recitation, no more recitation of malas and rosary. When one attains the illusory body no more prostrations and circumambulations and so on. Actually vajra recitation, when one does vajra recitation, the energy can like

before it can go out. But here now, we don't let it out, it just keep it within the body and goes up and down. The reason for that is that in order to keep the energy within, collected, keep the energy within the body and channelize all the energy into the nadi without letting the slightest bit out of the body. That is why here we do it all inwardly. Also now when we practice sadhana like that, we, when we make offerings, then offering deities are produced, send out from our chest, but each time we must, at end we must think that they come back. Whatever one has sent out from one's body must be collected and that is very important. It is a very important preparation or very important sort of symbol for the future in the state of completion. At that stage when one has reached, that stage one is already very advanced and one can now accomplish various other powers of clairvoyance and so on at this stage. Now the experience of the great bliss through the, by the fluid falling into the central channel has no comparison to any kind of bliss, that ordinary bliss experience by us now days at the present. That until now we have never experienced that great bliss, that type of bliss. So the reason why we haven't until now, we have never experienced the great bliss of the union is that although there is the union, of ordinary sexual union, that is a certain type of bliss. But this is very short and very subject to downfall, very temporary. Also is not real complete bliss because although the fluid, the white in the man and red in the woman, although the certain fluid is melted, but is not from the highest chakras. They are melting from certain secondary nadis, not from the central channel, from secondary nadis below the level of navel. Therefore it is inferior melting and the bliss is also very short. As soon as the fluid leaves one's body the bliss has completely gone. The experience of bliss which is generated through the practice of meditation, that is much superior than the ordinary experience, the very short temporary experience of the bliss. So this is something which is generated by the power of one's meditation and it comes not only from the lower part of the body but it also comes right from the top of the crown of the head through the central channel. So stage by stage the experience of the bliss increases and is very strong and very great and when it reaches at the end of the, the lower end of the nadi in the end of the organ, it is not emitted, it is not let out, rather the end of the nadi is closed with the letter PA, so this stops the fluid going out. From there it again goes reverse upward, then again from the end of the nadi to the, from the end of the organ to the root, then again to the navel, then to the heart, then to the neck and up to the crown of the head. This reverse order, during this reverse order of the fluid, one experiences even greater bliss that the when it falls down. When the fluid has completely reached on top then it abides there and it never decreases. The bliss also never degenerates and bliss is maintained for kalpas and kalpas without ever degeneration, so it is very different from the ordinary type of sexual bliss. So Je Rinpoche says now for tonight he would like to stop here. Still not very much is left

from the stage of completion. The third, fourth and fifth grades are still to be explained tomorrow and the last is yugananda which is very important. It is said in the tantra to even to have understanding. Just understanding of the yugananda is a great accumulation of merit, even greater than somebody who is accomplished in the stage of generation. So it is considered very powerful and very great accumulation of merit. So therefore, it is important to know this and try to understand as good as we can, and Je Rinpoche will try to explain. Of course to explain the complete stage of completion is, it is too vast, it is too complex and too vast to be shortened into few words, in few sessions of teaching. It may last for months and months, even the text concerning the stage of completion. For example there is a great commentary by Je Tsongkhapa which is a big volume and then for example the great Indian masters Chandrakirti. Chandrakirti has composed great text on the commentary on tantra which is very big volume. Chandrakirti has composed various other texts but there are two which are most outstanding in his works which are known among the great Indian pundits as the Sun and Moon of the World, that is his great commentary which is to the Madhyamaka which is called The Clear Word. Then this commentary on tantra which is called The Clear Light. Those two are the most outstanding works and like that they are great many works and commentaries by great masters of India like Nagarjuna, Nagabodhi, Chandrakirti, Aryadeva and so on. And in Tibet also there are many commentaries on tantra, but a few outstanding ones are those of the great translator Marpa. There are a few works on tantra, and then in the later time Je Tsongkhapa composed. He composed various texts covering various aspects of the dharma. Out of those, the most outstanding one is his work on Madhyamaka which is called Tnungya, Tnungya is a great commentary about the view. Then his great work on what is called The Path of The Tantra, then specifically on the stage of completion is there is a commentary which is called also The Clear Lamp is a big volume. Those are very outstanding works where he has taken the essence of all the great tantras and their commentaries of the great Indian masters and put into, compiled into a very precise, clear commentary which is a very good text to study. So there are, the stage of completion is not at all a simple thing to just explain in a short time. It is a very, to understand it correctly one really needs to do intensive studies about this. However, tomorrow Je Rinpoche will explain some of the main points about the stage of completion. That's all for tonight.

Concerning the stage of completion, there are different ways, different tantras, like if there are five rays, stages of completion according to Guhyasamaja tantra, and then the same five stages according to Chakrasamvara tantra, and also Yamantaka tantra and others. So all they are slightly different in certain aspects, certain emphasis and so on. However they are all complete, all these five stages. Whatever one

practices all leads to the same goal. In Kalachakra tantra it is known as the joining to the six-limb of liberation, that is the whole stage of completion. Except for a few little differences and certain particular terminologies and so on and a few ways of classifying certain things, the Kalachakra tantra also has the same five stages of the stage of completion, all complete. Then there is a specific matter developing the stage of completion according to the position of Naropa which is called the Six Practices of Naropa and there are six practices on Naropa and six practices on Neguma and there are two traditions. However the six practices of Naropa is very, is something which is in all schools, all four schools of Tibetan Buddhism. All those six practices of Naropa which are practiced in Tibet, they are all identical, they are all from one tradition and it is the same. It is the kind of practice which is more suiting, more fit to a person who is practicing the Chakrasamvara tantra. So the Guhyasamaja tantra of both the stage of generation and completion is more complex. There are more elaborated, there are more things in there. In Chakrasamvara there are a few different traditions within Chakrasamvara beginning from various Indian siddhis and that Reprada, the tradition of Reprada is most elaborate. According to the tradition of the Gandabarda, the Indian siddhi, all five stages they are all complete, but they are not easier, they are more up to the point. For the practice of Vajrayogini and then Tara Chittimani in their tantra the stage of completion is very concise, it is not complicated to practice and very concise. They also contain all the main points. Also much less recitation, much less to visualize, but very essential, that all the points, nothing is missing, all in there. There are so many different ways one can take, but all lead to the same goal, that is the state of the ultimate yugananda Buddhahood. To explain all aspects of the practice is quite impossible. In a short time however, Je Rinpoche has tried to explain the most essential things, important things, as much as he could, and also he very compassionately thinks that the translator is reliable so therefore he feels to say some things, more things. It is not obligatory when you have received the teaching on basis of the Guhyasamaja then you are not obliged to practice, but this Guhyasamaja tantra, although it is hard, of course if one can practice, if one has good stock of intentions and patience and effort it is very very beneficial, very good. If not, then still one can take something which is more suiting to one's mind and all these important points of the tantra will anyway be applicable to any of the path one takes. Then one should learn about these practices, must learn about these practices and then try to put into practice. But to practice a lot of different things simultaneously is a cause for confusion. At the beginning you have great enthusiasm and very excited about something to practice. Therefore we take lots, whatever comes by, we take everything and now after we get complete, we take lots of notes and after we read this mess we are not able to read our own notes. Even if we are able then we don't understand what it means because there is some, sometimes they are

taken in little odd ways. So then we face lots of complications like this. Therefore it is better to take few practices, but do it as precisely and as properly and sincerely as one can. Tomorrow morning there will be one more session of the teaching, then in the evening tomorrow is the 10th of the 12th month which is an important day, a tantric day, so therefore we will offer puja., Sok offering.

There is a question which says if one realizes shunyata perfectly he doesn't immediately generate Bodhichitta. It seems that it should occur because you have seen a quality, the suffering nature of all sentient beings. But Je Rinpoche says it is not necessary then that when one realizes shunyata that it automatically leads to the development of Bodhichitta. Shunyata means the ultimate true nature of every phenomena. That one can realize if one has enough power of the wisdom and concentration of mind and so on. Of course that doesn't mean that one remains still ignorant about suffering of the sentient beings. Suffering of the sentient beings is realized and however it does not lead automatically to generate the Bodhichitta. To generate the Bodhichitta one needs a special effort, because generation of Bodhichitta is not enough just to see the suffering of sentient beings, but one must build the courage in one's mind, to exchange oneself with other sentient beings, to take the full responsibility of separating all sentient beings from their suffering and to establish them to the ultimate state of happiness by oneself. It needs an extra courage of mind. It is not just enough to realize the ultimate nature of all phenomena. Therefore it is a method aspect which needs a special effort, needs a special courage. So that is why even though the aurea chiveacaws and pritakas have realized shunyata, but still they have not developed a Bodhichitta because it needs a separate effort. But it doesn't mean they are ignorant about the suffering of the sentient beings. They are concerned about sentient beings, they also help sentient beings in various ways, with the full boundless mind and so on. But still, the help is very limited compared to that of the Bodhisatva.

Je Rinpoche said about the recitation of sadhana we will do a short Guhyasamaja sadhana so that we can record it and learn the melody and so on. Je Rinpoche says that if one can practice, of course, the longest version it is very good which basis that Rinpoche gave this teaching. But it is rather long and there is a medium one which is in that prayer book if one can find it, that is the medium one. Still there are very short ones. Of course they are not the complete sadhana at all. However, it would be still good if one can recite the life-fulfilling kind of commitment. It is good to recite one very short one which is also in that book just with 3 pages of something. Short one so this is good. Je Rinpoche says that we will not recite tomorrow because there is not much time, but any of us can read it and you can record it, that is alright. The names of the Indian guru you can get, I can show you in the text.

Je Rinpoche has taught us yesterday that when the practitioner of the stage of generation meditates on that subtle point in the end of the nadi and so by this one, the experience is great bliss. This blissful state of mind fully realizing shunyata, fully absorbing shunyata and realizing shunyata, then the wisdom or the mind, wisdom of bliss and void in union itself then appearing in forms of the deities and so on. As soon as the practitioner can generate this kind of manifestation then he becomes a practitioner of the stage of completion. In the stage of generation all the deities in form that we generate, they are all mental image, they are all in mental image. Therefore the stage of generation is called a practice which is sort of made up, which is sort of created, or made up practice, because here one makes up all these forms by one's mind. They are visualized all. That practitioner meditating on the subtle point and channelizing the energy into the central channel, and the energy entering in the central channel, abiding there and begins to absorb. The mind experiences all the stages of dissolution, then also then the fluid from the crown of the head falling down through the central channel and as it comes and reaches these different chakras at different places, then what experience joy, the supreme joy, the extraordinary joy and the joy of the bliss of union. That fourth stage of bliss, and when one experiences the fourth stage of bliss, and that mind, that state of mind then fully realizing shunyata and absorbs shunyata. All these things are not visualizing. Then in the stage of completion they are actually taking place, they are happening in reality, not only just in mental image. When the practitioner of the completion continues to meditate and the energy continues to enter, abides and absorbs into the central channel, then for still to clear the central channel from all the subtle obstacles one practices the pranayama of the vajra recitation and so this pranayama practice is the second stage which is called the solitude, solitude speech. Then still by continuing to meditate then all the energy in the body will enter into the central channel except for a very subtle what is called the all-pervading the energy, except for a very subtle level of that all the rest of the energy in the body all enters into the central channel. Then the real process of the dissolution occurs exactly like at the time of the death. During the stage of the solitude body the energy enters into the central channel and begins to abide there and absorb. Then through the practice of solitude speech that is the pranayama vajra recitation, then the central channel is completely opened and by this all energy in our body they are all entered in the central channel and they all absorb there. Then as a result of that all the usual gross conception, all the conception of an object, and subject and so on, all these conceptions, normal conceptions they all stop because the mount of these conceptions which is the energies they are already channelized and they are already absorbed, so therefore there are no more conceptions. So the mind in that state of mind is free from all the.....

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So in Tibet there were no hotels or no motels, so everyone, most of the travelers they carry all what they need on their back, and travel and stop wherever necessary and then make a fire and make tea and so on. So that pilgrim he was sleeping in a cave. He has finished his tea and so he has the tea bag and used it as a pillow and just sleeping very quietly in a cave. This other disciple roamed around the whole country everywhere, every possible place he searched. One night he searched everywhere and he found him in a cave. He was already on his way back somewhere, but anyway he was quite near from that place, there in a cave. So that disciple reported to his guru and his guru made a note of that date, that day when he finished the tea and so on. So he made a note and after the return of that pilgrim then he asked about it and it was exactly, it happened exactly on that very day that he finished his tea and he lied in that cave with the empty bag and everything was proved to be very correct. So from the beginning of entering into the practice of the stage of completion, if one begins also to practice the transformation, the three transformations also in the sleep, then one makes progress very speedily because all ones time is spent in meditation, in waking and sleeping state.

At one time a great Indian siddha after attaining the realization of the stage of completion then he just slept for 12 years. So he was actually very busy during all those 12 years of sleep although outwardly he was just like a person lying there all time, but for himself he has generated this illusory body and this illusory body has been working hard for all this time with the accumulation of merit and everything. After 12 years when he woke he has already reached the very advanced stage in the stage of completion, the solitude mind, he has already attained that.

The practice of transforming the sleep is quite clear. Je Rinpoche has no time now to explain in detail, but it is quite precise in the commentary of Six Practices of Naropa. There are generally six practices of Naropa and six practices of Niguma. Niguma was a very great yogini and who has also compiled all the essence, all the tantra into six practices. It is called Six Nigu Practice, and Naropa has also done in a similar way for the essence of the tantras, in particularly the Chakrasamvara Tantra. Then also with the oral transmission, direct instruction from the Vajrayogini who has appeared to Naropa, then he has compiled all the essential practice into six points. So these stages of completion it is same in all the practices of Anutara tantra, such as Guhyasamaja, Yamantaka, Chakrasamvara, Vajrayogini, Hevajra and all the practices in all the different parts, they are the same process of stage of completion.

Now the practitioner attained the solitude mind where ones, all the energies have entered and absorbed into the central channel and one experiences exactly like at the time of death all these process of dissolution. The first entrance into the stage of completion, there are slight differences in different tantras, like Guhyasamaja and it is that concentration on that subtle point which is visualized in the end of the lower nadi. In Yamataka tantra the subtle point is placed in the navel chakra. Although there are slightly different approaches like that, but they all led to the same goal. That is to loosen the knot in the heart chakra. That is the actual aim, but to begin immediately from the heart is a great risk and it can cause great dangers. Therefore, in different tantras one begins from different chakras. Now we are in the stage of the solitude mind. Around here in the solitude speech the need of the union of the consort is then sometimes there comes the need of the union with the consort in order to help still to further to open the chakra, the nadis and so on. However, then one goes through various different methods, one goes through these process of dissolution and so on and reach the clear light state. Then out of that clear light state, then the subtle energy generates in the form of White Vajradhara and separating it from all the body, actually going out. That is illusory body. When we manifest in this White Vajradhara illusory body, leaving our old body, that is the moment where all the energies even the all-pervading one, also dissolve and also enter into the channel. So it is exactly like real death. This illusory body is something which is very subtle which has been explained with various different examples, sometimes like a reflection of moon in the lake, and so on. Many, twelve different examples are given to help us to understand this illusory body, but it is still very hard to understand because we are so acquainted with the physical body. So we always think in terms of the physical body, but in fact it is completely different. This illusory body has been explained with twelve different examples and so on, but that will take a very long time to explain those details. However, it is body of energy which can travel very speedily to any Buddhafields and like these and make offerings to the Buddhas and so on, so all engaged in various activities by accumulation of merit. Then it can return to the old body and then again come to life as usual. However, this illusory body is called impure one because we are still not completely free from the defilements, the mental defilements. Although they are subdued but they are not completely eradicated. This is something which is produced by a kind of energy which is still together with the mind which is still with the defilements, so therefore it is also sort of impure production, that's why it is called impure body. This illusory body is completely, it exists of the nature of energy, completely free of all the matter and no, it is non-physical form. It is very pure in that sense. However, since it is in union with the mind, the subtle mind which is still not free from the defilements, so it is called impure body. So this impure body cannot actually become the Buddha's body. This impure body is

something which has to be ceased, so therefore one applies two samadhis, one is called je shig subsequent, literally subsequent dissolution, dissolving, and then the other one is called Renzin, that means grasping, or ceasing as a whole. So there are two samadhis, we apply those two samadhis. The first means first one let dissolve all the mandalas and ones body, outer body, inner body, all these kind of things from outside, going more deeper and deeper inside into the HUM and the HUM also completely disappears stage by stage into emptiness. That is called the subsequent dissolving. The second one is, the whole complete ceasing is one that dissolves all the body completely instead of successful dissolution dissolving at simultaneous dissolving. So one must apply these two different methods still in the impure body, illusory body, one must meditate. First it is, dissolution takes place in the mind, after that still meditating on shunyata and making or going through the process of dissolving and meditating on shunyata by the power of the absorption in shunyata, then finally one completely eradicates all the delusions, all the kleisha avarana will be completely eradicated. When that happens then together this impure illusory body will also cease to exist. By the continuation of the meditation, the absorption into shunyata and then kind of visualizing the process of meditation where one becomes HUM and HUM also dissolving only nada becomes emptiness. Then again go through the process of dissolution. First in mind, then through acquainting more and developing the acquaintance after it happens in reality. That completely ceases the illusory body, is completely ceased and once more the clear light state is realized. This clear light state which is realized with the cessation of this impure illusory body is called the actual clear light or the clear light of the meaning of the fourth stage of completion, in the path of completion. So this absorption of shunyata, it is in one session. The first part of the session is called "uninterrupted part" and the second part of the meditation is called "fully liberated part" and with the power of the fully liberated part then one eradicates all the kleisha avarana and one becomes an arhat. After abiding in this clear light state, in actual clear light, after remaining in that state for a while then once again one we must awake from there, then again the energy, there is now the pure energy which is free from obstacle, free from defilement, that pure energy then produces once again a body an interested body.

Je Rinpoche says there are a few discussions about this point which are not necessary to be translated. Now the mind which is now free from all the delusions and has attained that cessation of all the kleisha avaranas and so attaining the state of an arhat. Now this is again in union with a subtle energy which is now called "pure energy" because it is free from defilements. This energy again produces an illusory body which is pure illusory body and also in White Vajradhara with a consort. So this illusory body now is

together with the state of mind which is free from delusion-obstructions (klesha avarana) which is in the state of clear light and is now together with the illusory body at the same time. That is called the first union or the first yugananda or the yugananda of the training. Why it is called yugananda of the union of the training is still the jenera yugananda or the subtle imprint of the delusions are still not abandon. So therefore, it is not fully perfect, but very near the Buddhahood. So here then the practitioner engages in what is called chirpa, this charia of the tantric, this charia engages in various activities, all the practices, all the activities, extraordinary, abnormal activities. So this extraordinary or abnormal activities of the herias, that helps very much the person in his meditation. As we see in the life of the many great masters of the past, Indiana and Tibetans, for example the great Indian siddhas if we read, most of them have been monks who observed all the shelas very precisely, every little shela very precisely, and who has been already very great scholars and studied all the dharma very extensively and gained a very good learning, and after they have put all these into practice and attained all the realizations on the common path. And on the basis of that then they enter into the path of the tantra and first practice the stage of generation, practice very appropriately, accomplish it and then stage of completion. And when some of them have attained very advanced state of mind, then they leave all their usual way of life, and they change their life completely and then they roam around the country doing all kinds of crazy things. Because at that moment they have reached the actual state where this kind of behavior is a very beneficial factor, every important factor to increase their realization and meditation. So they have reached that level. They are not doing because they went crazy or something, but it is a necessary point. For example there was a great Indian master who was called Chalvarey, called his Chalvarey, and he was also very great pundit at first, very great master and after he began his practice of tantra and stage of generation and completion and so he had a Tibetan disciple, a Tibetan who was called a great master Tumbo, Tumbo Azure and he came several times to see this master, this siddha, and he saw him the first time, second time, then the third time when his master had reached a very advanced state of the stage of completion and reached that point where one has to engage in this abnormal activities or behaviors. So third time when Tumbo Azure went to see his master, then his master is living in a cave with wife and children and then also hunting, lots of animals, deers and so on, especially on the day of arrival of his disciple he had hunted lots of animals and he has skinned them and so very bloody atmosphere, his master was waiting for the disciple. But his master being very practice of devotion, very strong and faithful, very firm didn't change anything, didn't occur even a doubt about this, and when he went to his guru and guru then gave him few very important teachings and instructions and he returned to Tibet and practiced them and he himself also attained very advanced state, he became very

advanced yogi of the tantra. Soon after, Chalvarey the Indian master has attained also yugananda state, Buddhahood. Before one attains full enlightenment, that person who is developing the yugananda, or the union, attains the eight qualities of Ishvara, that is like powerful, like extraordinary powers. When that person attains these eight Ishvara powers, that means literally like eight powers lordship, something like lordship, Ishvara lordship. Then when he attains these great powers it also causes great disturbance in all the abode of maras, shakes the land of the maras and so on and causes a great disturbance there and they already begin to worry and so on. However, they are eight such great qualities and at that point then one has to make a great offering to ones guru. So one should make a great offering to the guru and receive the final instruction. This final instruction is received at the end of the day and as night begins one receives the final instructions and then begins the meditation and after midnight then one attains full enlightenment, the full yugananda. Now the body still remains in the same form, the form is the same. It is a Vajradhara form which is pure in its essence. It is the appearance of the Wisdom and now this, not only the body but the mind also is not free from all the obstacles, even the last one the jenera avarana. So therefore, one becomes Buddha. By the power of vajra-like meditation, then one completely destroys the last obstacle, the jenera avarana and when this is eradicated, when this last obstacle is purified, then ones body actually becomes the real ultimate, fully enlightened body of the Buddha, Vajradhara, and the mind becomes, as soon as these obstacles have been eradicated, immediately the mind becomes omniscient, that means simultaneously perceiving all phenomena without exception in their ultimate nature. Then the mind attains this quality then attains all the other qualities of the Buddha such as the seven aspects of the unions. Then one attains all these qualities of the ultimate bliss, the great union and everlasting and full of compassion, sort of ever-steady, permanent, ever-steady, eternity, all these kind of qualities attained and from then on there is no end to all the omniscient mind of the Buddha. So they are uninterrupted or unbroken stream, they have attained the quality of unbroken stream. That means this body is everlasting, that means it never really comes to an end and it prevails all phenomena and all, its body becomes all-pervading, that means infinite. So this kind of extraordinary body of the Buddha will be seven qualities, something which can be seen, which can be perceived only by aurea Bodhisattvas. Let alone the ultimate body of the Buddha, even the impure illusory body is beyond the ordinary perception. The illusory body is something which can be perceived between each other and those who are higher or more advanced, but those with lower development cannot see it, cannot have contact with it, the illusory body. To attain that state of the yugananda is not, although there are generally what is called...

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...not indispensable, that to attain the yugananda one must engage in that kind of behavior. For example the great master Je Tsongkhapa has attained the ultimate solitude mind, and he didn't take a physical consort. When he had reached the third stage the solitude mind, and there in place of taking a consort, physical consort, then he entered into parinirvana. He passed away. So he used instead of the union with a physical consort, he has integrated that attainment, that inner attainment of this realization with the process of actual physical death. So he showed the deed of attaining enlightenment. At the time of his death when all the energies also enter into the channel and so on, he integrated that process with his practices of development of the path of completion and integrating the two then in place of bardo he generated himself in the illusory body.

There is a different explanation where when he died, at that time a second manifestation then appeared and that engaging all these victorious, these behavior and then attained the yugananda. That is another explanation. Another explanation is that although in ordinary view he didn't have a physical consort. However, he entered in union with the secret consort, with Goddess Sariswati, then attained enlightenment. However, these are only performance of the guru for the benefit of sentient beings. In reality Je Tsongkhapa has already attained enlightenment. He himself came into the world as a manifestation of a Buddha, not an ordinary being seeking liberation. Because Je Tsongkhapa has followed such a life, a life of purity, of the pure shela giving great, a pure shela as a safeguard against all the misunderstandings and all the miss practices of ordinary sentient beings. He has led a very pure life. Also he has also followed the great masters, has also took the same example and kept their practice of ultimate practice of tantra in themself and not made it very public and doing all sort of odd things.

For example, the two great disciples as we see two sided Je Rinpoche, Je Song Rinpoche and Kato Rinpoche, they also were great advanced practitioners of the tantra, see those and they have attained fully enlightenment. Actually these two great disciples of Je Rinpoche are Avalokiteshvara, manifestation of Avalokiteshvara. Je Song Rinpoche on the right side of him is Avalokiteshvara and Kato Rinpoche on the left side of Je Tsongkhapa is Vajrapani in their true nature.

There was a great yogi, disciple of Je Tsongkhapa, tantric disciple who was Konjatanyato Tomen Jatanyato and he was also a great practitioner of tantra, but outwardly he was a simple, very pure simple monk, but inwardly he was a great practitioner of tantra and he meditated for a very long time for many years in a

cave in a place where no one could reach, for a very long time he meditated there and accomplished his practices and came back and helped so many so sentient beings and established center of dharma and so on.

Also a younger brother of Kato Rinpoche who was called Paso Shayeltson, he was a great practitioner of tantra and attained illusory body in his life. And his disciple of Chergydorgy took siddha trigidacta. He also was a practitioner of tantra and especially of Guhyasamaja and he also attained illusory body in that life. By attaining the illusory body his body remained permanent or ever-lasting, he attained ever-lasting, so he never passed into Parinirvana, and he still lives and sometimes in conference with fortunate beings. In West of Tibet in the valley of Param there is a great mountain and he is still meditating in this mountain all the time. Not only him, but he had many hundreds of great disciples who were all great yogis who had attained advanced realizations in the tantra. There have been a lot of people who have come into contact with this living master. So he is like, he blessed his body in such a way like the sixteen arhats. The sixteen arhats they also had never entered into Parinirvana and living for the benefit of sentient beings still now.

So there are many stories like that, however it is taking time and maybe just like tales, ten tales, stories, just reading like a story. So there is not much use to speak a lot. So Je Tsongkhapa, among his great number of disciples, of course there have been more who have attained enlightenment without knowing why other people, but there are already 120 who have attained enlightenment which is noticeable which is approved by everybody.

There was a Nyingma master who lived in the West of Tibet, name was Lama Chimi Laje. On time he was a little bit sick. He has composed biography of Je Tsongkhapa, a very beautiful one. So his disciples, the disciples of this Lama, then reading the life of Je Tsongkhapa who was, their master had composed and said that Je Tsongkhapa was definitely a very great master and has attained enlightenment, he is really an enlightened being. However, it doesn't seem that he had a lot of disciples who has attained highest advanced state of tantra, all very enlightened and so on, although he didn't have a great many siddhas or yogis around and so on. So their master into eradicate or eliminate this wrong view of his disciples, then he composed again another text, counting all those enlightened disciples of Tsongkhapa so there are 120 in this biography of the disciples of Je Tsongkhapa, it is called The Golden Rosary. Like that Je Tsongkhapa and his disciples they were, a lot of them who had attained through the power of the tantra the state of yugananda. Likewise in other traditions like for example, in Kadampa with, following the great master Atisha, there were also so many great masters that came after him and who many of them have already

attained enlightenment in their very life. Also in the Nyngma tradition, the great master Padmasambava came from India to Tibet for the benefit of sentient beings, although he didn't live very long in Tibet. He didn't compose a lot of texts or give lots of extensive teachings and so on, but he was a great siddha himself and he lived during that short stay in Tibet. He has helped so many sentient beings and so many great masters. Like the 25, the direct disciple of Padmasambava, who have all attained enlightenment in their life. And like that in all the traditions there have been so many siddhas and yogis who have attained enlightenment in their very life. For example in the Sakya tradition before that in their line for practitioner of old tantra or Nyngma tantra. Also there were a lot of great yogis before then. And Quintoyelbo had a son who is called Kunganengbo. Then after this Kunganengbo who has founded in this present Sakya lineage has decided that tradition. After him until now there have been so many great masters, great many yogis in this tradition. In Tibet many of these great masters, not only among the disciples of Je Rinpoche, but all the other traditions too, most of the great masters they outwardly lived as a very pure person observing all the pure shelas. Inwardly then a great practitioner of tantra and who accomplished the stage of generation and completion. Although their attainments are very high they are never boasting about it and never show-making, never showing off that inner realization, or claiming that I see a god and demons and spirits and this and that and this way cheating people and they never have those often have done anything like that. So there was a great master Janasantiluf, he lived for very long time over 100 and he grew very old and outwardly he looked like very very old monk who was even little bit like he was reading praise and shaking and outwardly very pure very old monk. But inwardly attained the yugananda state of the tantra and enlightened in that very life. And now about the great deeds of the masters. For example, among the Indian pundits. Nagarjuna, he lived for 600 years of our time. So compared to that long life of Nagarjuna, Tsongkhappa who came in our time who lived only 54 years old. Although he lived much shorter, but the services by another he could offer and help and he could give for the sentient beings equals that of the great masters. He offered a very great service to the dharma and sentient beings. Even now days there are many great living masters who have attained so many great qualities which of course cannot be seen from the outside but they have attained inwardly very high realizations, but the most of them the authentic great masters they all outwardly do not claim any high realizations or high powers and like this nor they show any extraordinary miracles and powers and so on. They just lead a very pure life. So now in this age of degeneration in person which like himself who doesn't know anything, without any qualification and qualities also have to take the position of a guru so however, although he doesn't know a lot, however one thing he never does is to tell lies. It is sometimes unfortunate to see that because of the age of

degeneration there are many, for a lot of people, going around and claiming oneself very highly realized being and showing odd behaviors and so on and pretending to be very highly realized master. Je Rinpoche says of you that by your own past very wholesome karma you have come to the dharma and you have a great interest, different from most of the people, have a great enthusiasm and interest and desire to learn and practice dharma. That is very very good. Also by your wholesome karma you encounter with the good teachers and good guidance and so on. That is very, you should know your are very fortunate. That is a very great gift. So therefore, one should practice as much as one can and also at the same time one must be very careful about finding gurus and this kind of thing. Because of the kind of danger that Je Rinpoche has mentioned before now, the more he sees people and meets people the more he hears about this kind of dangers, this kind of pitfalls, one can fall very easily. So everyone must be intelligent to disconnect. In all the teachings of the dharma there is a great emphasis about the need of developing virtuous state of mind and observe the law of karma and fruit and developing Bodhichitta. This is a general ways of the dharma. And one should not, although they are not the same qualities, in other doctrines or in other religions or in other traditions, but it is still wrong for us to criticize just like that to despise about it and sort of completely abuse. That is not proper. Although there are many more practices in some religions, like killing animals, killing lots of animals, sacrificing, offering to their gods and so on, and these are surely not correcting to do. However, they are doing with some motivation to attain some kind of happiness and some kind of liberation with their own point of view and they are doing it. Of course through following such a way, such a practice it is quite impossible to attain a real permanent liberation or to attain enlightenment through such a method. For example in Christianity, in the Christian religion they all speak a lot about God, for example God. Of course this is something beyond our comprehension. It is beyond our ordinary comprehension. Whether such a God exists or not, this is something beyond our ordinary comprehension, so lead that aside. However, there are lots of people following the Christian religion who sincerely work for the welfare of sentient beings, the welfare to help people, suffering people and so on. Rinpoche doesn't know whether they have some real profound practice of meditation or not, he does not know. So whatever their philosophical view, or whatever their profound view is, anyway what some noticeable good qualities in some of the practition of the Christian religion is their sincerity in helping other sentient beings. Also to tolerance, patience and also emphasis on the teaching, teaching emphasizing on love and compassion and patience. For example if someone hits on your right cheek, show the left cheek and so on. This kind of teaching, this aspect of teaching he finds very good. So the practitioner of the dharma should develop the right wholesome character, wholesome behaviors of ones body, speech and

mind and if that is developing, then one definitely is a true practitioner of dharma and practice of dharma is going on the right way. Although how much we practice, how long we practice, if our behaviors of body, speech and mind are running downward then there is something wrong. There is a person from Switzerland with red hair, tall guy, he was seeking some kind of spiritual help and he encountered somebody, somewhere in India he has encountered with a guru, master. The guru and a circle of some kind of practitioner and he received some kind of mantras and some kind of practices and he practiced them very sincerely with the rest of his group. So finally he realized their main object is to use these kind of mantras to cause trouble to others, bring sickness and bad luck and so on to others. When they do that, when that works then of course they get a chance to help them and this way they make a good business. Then after he completed the solution about this whole group and what they are doing and then he left them finally. He came to India. Je Rinpoche met him in Dharmsala after he returned from his first visit to the West and he was very sick and already became a little bit crazy. So he couldn't, Je Rinpoche couldn't help very much. At that moment in Dharmsala it is difficult for someone who already so much confused like that and has been so badly misled by a wrong master and like that. However, Je Rinpoche found him already in Moongod, arrival Je Rinpoche's already there. Then in Moongod Je Rinpoche had to keep him, he kept him there and fed him, he had had nothing to eat also. So like that he kept him there for some time. Of course he was not really suitable or fit student to teaching because he has no enthusiasm for learning dharma and he already with his previous gurus and so on so much, his mind so closed, plus he is also not very well mentally. So he couldn't help very much in that respect, so Je Rinpoche did some pujas and some prayers and get him some protections to wear on his body and so on. Gradually it helped him and he became much more calm. As soon as he got better he never stayed. He again left and go somewhere, he went somewhere and then he returns. Then as soon as he gets some trouble then he returns to Rinpoche to help him, then he gets better and goes away. This happens already three or four times. Now he is away, at this moment he is away somewhere. Of course if someone in such condition is really in a great need to practice refuge and these kind of things, but isn't interested in them, so he is wasting his life a lot. Anyway Je Rinpoche will go on to help him whenever he can. Maybe he expects to see him again when he returns. His mind is full of confusions and illusions. When he is in a good state of mind, when he is in a calm state of mind all he does is play a flute. He plays it for everybody, sometimes for the dogs and so on. When he is in a disturbed state of mind then he complains a lot about seeing god and demons, this and that, all kinds of things around him. So there is not very much hope in him because unless he changes his mind sometime and really begins to do something seriously.

However, the reason why Je Rinpoche has explained all this is the great importance of being very careful in searching for ones spiritual guides. In searching ones spiritual guides is a very important and very dangerous issue, therefore one should be very careful about this. Therefore in the future it is so you should not just run in anywhere wherever there is some teaching or something going on, then running there like a dog usually runs wherever there is some food or smell or something. Not that way, but before one goes to look for a real spiritual guide and teaching and so on, first analyze. Also try to get as much information first about the teaching and everything. When one is satisfied then one decides. Also when you take the teaching of dharma for your practice, you take something which is fit to your state of mind, to your level of capacity. You should not take anything which is very fantastic and which is really very powerful and very high. Although something is really very high, very powerful but it may not really fit to ones capacity of the mind. So then there is not much use, so one should take what one can take. So it is important to meditate on impermanence and sufferings and impermanence as a basis and also to develop a real concern for the future instead of just sticking to this life, then generate, taking refuge and develop Bodhichitta for the benefit of sentient beings. Then it is a very good path. One should also begin to practice tantra. But on the basis of the development of Bodhichitta, without this foundation the practice of tantra has no meaning. So practice Bodhichitta as principal object to develop then practice the tantric meditation as much as one can or recite the mantra, recite the prayers, practice the sadhana. From time to time do some short retreat and like that then the practice will go very well, and all what one does will be fruitful. Then a very important thing is to keep the precept of the tantra and vows and samayas as good as one can, because if one keeps these vows of the tantra and Bodhisattva vows then even without developing very much in this lifetime one has still the possibility to attain enlightenment in sixteen lifetimes. Then of course at the time of death if one can integrate the process with the three transformations of the practice of tantra that is best. If not, if one can die in the state of mind, with the mindfulness of the guru, mindfulness of the deity and the guru and Bodhichitta that is already a very good way to leave this life and go to the next. The best way is to live and to die out of a state of Bodhichitta. And in this way then out future will be even more fortunate, even more favorable and more fortunate then the present one. Because one has accumulated very great imprints of dharma in this lifetime so these definitely will give a very great root. In India there was a great master Pasobandu. He was a very great master and he lived in a cave. He was a very great pundit and he knows so many texts and sutras by heart and all night he is chanting, chanting all these texts. He was such a great memorizer that he knows by heart that his 99 hundred thousand stanzas by heart. So when he was very old then he still continued to recite these texts that he memorized, so it is very difficult and is very

weak and difficult to recite so much non-stop reciting, reciting so he filled a big pot with a kind of oil and he sat in it up to the neck in the oil and then he recites and in 15 days he completes his all the sutras that he has memorized. All this oil which he sits in absorbs in his body and helps his body to maintain his strength. Just above his cave is a nest for a pigeon. That pigeon always hears all time his recitation of sutras and so on. After some time that pigeon died and has taken rebirth as a human being. From very young age that child could recite a lot of sutras and like that, many verses from the text. Everyone was very surprised and asked what incarnation you are and so on. He said my master is Pasobandu…

[…]

…and so already still Arjuna the monk was still very young by his past karmic imprint he has memorize, he could memorized so much text that he could recite by heart 46 hundred thousand stanzas. Finally he became a great master who was called Norjutempas, in Sanskrit Saudramati and became a very great siddha. Therefore we have also received a lot of teachings of dharma, of various levels we have received many teachings. So all these teachings have also left a very great imprint in us. If we make effort and if we generate the right motivation and offer the right prayer, this will be fulfilled. Je Rinpoche will also pray for our accomplishments. Many of you when come to see Rinpoche he will always ask to come back again, you live long and so on. But of course no one has any freedom of control or power over the death, so there is no real freedom, they cannot make any choice about this. One of course has a wish to live long and also pray, so prayers and so on, but Je Rinpoche says that he is already now 77 years old. Anyway of course he prefers to live, still some time it is good for him to. Of course if he lives still for sometime there is no doubt that he would like to return here. He also enjoys coming back here in place of Geshela. He is taking care of so much like own parents, taking care. So he is having a good time. Also wherever he visits in other centers of dharma he is very well treated. In India also the Tibetans they look after him very well. So therefore for him also to live some time is a very good opportunity. Whether he lives or dies, Je Rinpoche says if you practice, try to practice as much as you can what you have learned from him or have received from him or received the teaching, if you try to put it into practice that would make him most pleased, give him the greatest happiness. Until now Je Rinpoche has no disease of any kind in his body. From his birth until now he has never spent even one day in a hospital in India, Tibet or in the West. Of course he can't, this is not a all a reason that he will be healthy all the time and not die, because even very healthy strong people die all of a sudden. So therefore if he still lives for some time he may again come around. Wherever he is, anyway he will never forget all his disciples or his friends, dharma friends. So

therefore, he includes everybody in his prayers, in his prayer and protection and the people that he met here in the West and also the people in India and also in Nepal and also in the corners of India and so on. Wherever he has visited sometimes he would even take notes of the names of the people. He can't do that for everybody, however whenever he prays and makes pujas and so on he thinks of everybody. He is obliged to do that because when he meets people, the people ask him to pray for them and he always says yes and yes. If he doesn't do that it would be cheating people. That would be very wrong on his part, so he has to do that. Sometimes he also does pujas, sometimes when it is necessary he does special pujas or like that for people. Because he receives a letter and people ask him. For example the German lady who was here some days ago, she had a daughter and this daughter had lots of problems and difficulties, nearly coming to suicide one time and so on. Much much problems like that. So that German lady came to see Rinpoche last time when he was in England. That daughter is again, she wasn't a Buddhist or a practitioner of dharma, but she was also involved in some kind of spiritual thing and going to some old lady giving some kind of practices. The mother, the lady who came here, she lives in Munich in Germany and the daughter lives in Japan. Then that girl was very very sick, and so no one could help, that old lady couldn't help and finally when the doctors said that she would die in a few days. So then the mother called her and gave the address of Rinpoche in India and told her to write to Rinpoche. Of course Rinpoche didn't know at that time what was going on. He has received a letter from this girl explaining her conditions and asking for some prayers. Je Rinpoche has written, it is very difficult to do something immediately when somebody is so far away and so on. So Je Rinpoche immediately sent a letter saying that you should take refuge. Then Rinpoche did a little puja, even in India did some puja and making some offerings and some puja. Gradually she began to recover and she got better and better and finally she recovered from the trouble that she had. But she didn't know how to do really the refuge but she didn't have any instructions about that. Quite recently now, the mother and daughter both of them have come to India to see Rinpoche, traveling to Rinpoche's college to ask Rinpoche to be there at the time of their arrival. So they came and Rinpoche gave a few teachings. Rinpoche had to go somewhere to another monastery and they followed him there and they stayed around there for some days. Both of them were well and happy and then they went back. Last time she saw Rinpoche she said that everybody is fine. When then came, when that daughter came to India Rinpoche taught the power of meditation, Tara mantras and refuge, how to do refuge and she is ready now. So when someone does sincerely the prayers and take refuge and so on definitely has an effect, do pujas and so on, it definitely has an effect.

There is man whose name is Tibetan, Sanje Tenzin, and he had some trouble, he cannot sit properly and he had also trouble with the lung. This lung problem this agitation in his mind. When Rinpoche was in Switzerland this fellow, this Tibetan, came to see him. At that time he was not in really good condition, but was not so bad. Rinpoche gave him protections mandalas to wear on his body. Then he said he, that person told him that he would come to India and become monk and so on and he didn't show up. Anyway he got better, now he is recovered from this lung problem, this mental trouble. One day he lost his protection mandala. He had a terrible father who was a drunkard, always drinking and always fighting with the people. Then the son again was again agitated.

Therefore what Je Rinpoche wants to say is that he prays, he includes everybody in prayers and there is no problem for him to pray for everybody and also give these protections and blessings if necessary. However, he cannot answer every letters. Even he couldn't write one single letter to Geshela. Unless there are very important things, usually letters Rinpoche says that they are not much use, they are just to say I am well, I hope you are well and just a piece of paper. So he doesn't see there is much need to do that. I am well, I hope you are well and I hope to see you again, with best wishes and so, and then put that in an envelope and spend few money on that, put stamps, and all these things. Je Rinpoche thinks it is not very important, it is not very necessary to do very often. If someone has a real difficulty, or some real need they will surely write then we will know it and if there is something we can do then we do it. Also sometimes without receiving a letter, one hears about this already before. Therefore these are some personal things he just felt to say, if ever some of you writes to Rinpoche and doesn't receive an answer and doesn't hear anything, then don't think that he has forgotten you completely or something like that. As he told you before I always remember everybody and pray for everybody. He will pray. A prayer is a prayer and he is not sure whether it will always be effective or not. However, what is really definitely effective is if you practice from your own side as much as you can, that definitely has an effect on you and if that combines with his prayer the results will be very extraordinary, very good. If from your side, make no effort let alone development of Bodhichitta, even take no refuge anything at all like this, then from his side even going on praying, praying, praying that isn't, there is not going to be very much result of this prayer. Then it would be like Rinpoche praying for completely dried wood, a flower to grow on a completely dried wood.

So now Je Rinpoche will not go to speak very much, it is just to waste time and anyway keep whatever is in your mind and all the time try to practice, try to be sincere in your practice and make effort as much as you

can. Most important thing is to develop a wholesome state of mind, develop Bodhichitta. On the basis of that, if you can, go practice some sadhana like this, try to do some tantric meditations, do retreat and so on, that is very beneficial, very helpful. If this is all too complicated and you don't have the time and everything, you cannot practice all that, then just concentrate on Avilokitishvara. Avilokitishvara is seen as the embodiment of all the Buddhas and all the gurus and everything. And recite OM MANI PADME HUM all the wholesome state of mind for the benefit of all sentient beings, recite OM MANI PADME HUM as many as you can up to 100 million times. If one recites 100 million times OM MANI PADME HUM, Avilokitishvara has guaranteed that person will take rebirth into Sukarati.

[reading question] so this has already been answered. It says "wishing Rinpoche , Dear Dorje Chang, thank you very much for all your kindness. Please live long for the benefit of all sentient beings, with deep respect and devotion", Chambaradis. So Je Rinpoche has already answered that. Je Rinpoche will try to try, of course, to fulfill such a wish and he will pray and also you also need to pray since we have developed a guru-disciple link or like bond, relation. So on that very pure relation then undamage to the pure like or relation then if one expresses a good sincere wish for the benefit of each other it definitely will be fulfilled. So the puja this evening will start at 7:00 pm. It cannot start earlier because some people cannot be here earlier than that.