



Cittamani Tara

Lama Yeshe



CITTAMANI TARA

A Commentary on the
Anuttarayogatantra Method
of Cittamani Tara

Lama Thubten Yeshe

The first, lightly edited transcript
of a course taught
from 24th January to 4th February 1979
at Kopan Gompah, Nepal



First published in 1980
by Aryatara Institut,
Arnstorf, West Germany
Reprinted in 1984
by Wisdom Publications

LAMA YESHE WISDOM ARCHIVE

Bringing you the teachings of Lama Yeshe and Lama Zopa Rinpoche
PO BOX 356
WESTON, MA 02493, USA
TEL (781) 259-4466
www.LamaYeshe.com
info@LamaYeshe.com

Edited and typed
by Sylvia Werzel
in Berlin, West Germany
Printed and bound in Hong Kong
by J. Helen Productions

I think, there is the absolute definition and the relative definition. Two things; the absolute definition, as we mentioned yesterday, is that Tara is the absolute wisdom of the Dharmakaya, the action of the Dharmakaya. The Divine Action of all the supreme beings. And also, Mother Tara has the name 'Mother'. You know, the son or daughter is born from the mother. The meaning is similar. All the past and present supreme beings, all higher beings are born from Mother Tara. Without Divine Wisdom, in the function of helping, it is not possible to discover the highest destination. From the beginning we need this wisdom action, this wisdom energy, in order to approach liberation. And for actualizing the path to liberation and for gaining realizations, we need this wisdom. Showing a female aspect of the body, taking such a Bodhisattva-power, signifies the will to help all mother sentient beings. When actualizing the Six Paramitas and the Ten Bodhisattva-Bhumis, she always has the female aspect of the body. And when she became enlightened it was too, in a female body.

Countless kalpas ago, there was a lady, called Yeshe Dawa. Many hundred thousand of years she was actualizing Bodhicitta and practising the Six Paramitas. She practised charity and made offerings to many Buddhas and Bodhisattvas and became very famous for all this. One day she wanted to dedicate the merits and someone told her: Dedicate all your merits that you may have a man's body next time and then you can help so many sentient beings. That was what somebody told her. But she refused that prayer and said: I don't want that one. She said the man aspect (of a Buddha) is existing so many times, but female aspects she didn't see so many. Therefore

she always wanted to show the female aspect of Buddha's body. Until, so she determined, until Samsara ends, until Samsara is empty, she's going to help by showing the female aspect of Buddhas body.

She had very distinguished characteristics already at that time and while she stayed at a kingdom (1) she did Samadhi-Meditation. Historically she stayed for many million years in Samadhi-Meditation. Because she had such profound Samadhi-Meditation, she attained much power and just one morning, she liberated many sentient beings before she ate breakfast. And the same thing before dinner. Her Samadhi-Meditation led many million sentient beings to liberation. She was extremely famous at that time, and since then she was called 'Dölma'. 'Dölma' means 'Liberated One' and 'Liberator', because she led incredibly many, enormous and unimaginably many sentient beings to liberation. At that time she was relatively called 'Dölma'.

Tara has many aspects. By practising the Tara-Yoga-Method one can do anything. One can attain enlightenment and also there is some specific kind of meditation, a method that gives particular energy like long life. The same with people who have no wisdom, no power and no development. You can see that each of the 21 Taras has a specific kind of function, and each has a meditation and a different mantra also. For a disease there is a different aspect of Tara. Also for gaining wisdom, there is Sarasatra, we call her Lang-Chi-Ma(2). Sarasatra is also an aspect of Tara. So you can do many things. Some Taras are wrathful, like Re-Ma-Di (3). This manifestation of Tara is a very famous protector, very wrathful.

Tara-Meditations are of many different levels of Tantra, lower, middle and highest Tantra class. Tara-Cittamani is of the Maha-anuttare-yoga aspect. These meditations we can do with the aspect of Tara.

Many disciples of Buddha, who have a female aspect, who are female Bodhisattvas, are most of the time a manifestation of Tara. So, Tara is always there. Buddha needs her, to help mother sentient beings. With her there is some kind of energy which makes dharmawork for sentient beings successful. Directly or indirectly Tara is always directing the energy.

On a relative level, Tara is important for many practitioners. Even the early Tibetans, the old Kadampas and the new Kadam Nyingma, the Kadam Sarma (4), for all of them, Tara was their special deity. Historically they show, how they all accomplished their dharma. Its very important to see how fortunate we are that we can practise this method. Buddha himself, Shakyamuni himself gave a sutra explanation on Tara, and Nagarjuna and many saints were reading the text on Tara. It is not that Tara is a method of the Tibetan people only. This practice exists since a long time and this energy, this lineage is existing up to now, and we are very fortunate that we are able to use this possibility.

Now there is, maybe, enough introduction. I'll read now the Sadhana and we have to make a commentary on it by Je Pabongka.

/TITLE/

/This prayer-book contains the meditations on Cittamani Tara as transmitted orally through the close lineage from the Supreme Mother, presented in the Maha- Anuttare-Yoga aspect of the Divine Mother Tara./

Normally we say prayer-book. But in English 'prayer' means 'bla-bla-bla'. Superficially we interpret 'prayer' in that way. But it is not like this, it says here. With the prayer important things are to be generated. The Tibetan term for prayer means meditation, the method to attain realizations. Many people

understand it the other way, prayer is 'bla, bla, bla' only. But that is a wrong conception. Actually, the important thing is meditation /sGrub T'abs/, meditation and method /T'abs/.

What I'm saying is, we should meditate, not just pray words. It's important that we understand this. Then it has a meaning, then it is so worthwhile - this content of the meditation here.

/Na Mo Gu Ru Arya Ta Re Ya.../ ^{For} ~~About~~ this one we don't need a commentary, ^{For} ~~about~~ the next one not either. It's just a kind of prayer to write the text together.

/Treasure of compassion, unity of the Three Supremes/
/My Guru, Divine Transcendental Mother/

/I place myself at your lotus-feet, which remove the fears of cyclic existence and Nirvana/

/Bestow supreme goodness/

//Here is the pure vision of the two, mKas Grub Ch'en Po sTag P'u Ba Ngag dBang bLo Gros rGya mTso, whose esoteric name is bZhad Pa rDo rJe and Nam mKai rNal 'Byor Kar dBang Padma Sho Ra/ By merely remembering their names outer and inner hindrances are pacified/ By wishing to practise the close lineage which leads to the perfection of Cittamani Tara, supreme and common realizations are attained extremely quickly/ Be in an isolated place, in your room place an image of the Yidam, in front of this, on a neat table, are offerings and tormas for the outside deity and for oneself as deity/ In front of yourself, put neatly inner offering dorje and bell and whatever is necessary/ Then sit down on a comfortable cushion / and start with a distinguished enlightened attitude//

Supreme and common realizations are attained extremely quickly/
~~the~~ Supreme or highest realization is enlightenment and common or general realizations are e.g. making a long life.

There are people who always doubt, who cannot look into other people's face, ^{who} ~~then~~ have this psychological tendency, who have no power and are shaking whenever one does something

to them. For this Tara has a method to increase your power, to force others' ~~or~~ (aural?) vibration so you can communicate. Some people can't do this, they are psychologically weak, they can't give power to other people's vibration.

All these are general realizations. Also e.g. to make rain. And, like Milarepa, you can make black magic with them. But this is not the principle thing to do. So it is possible that you people think about a problem and you come to me and ask: What's the particular solution for this problem, from Tara. And for sure it is contained in the Tara-Yoga-Method. I can tell you: For this particular problem you do this or that. We can apply it even for temporal wishes, e.g. when you have visa problems. (laughs)

With the Tara-Yoga-Method, you can do enormous research to gain general realizations. All these methods to soften other people etc. But actually you are only allowed to do these things after you have finished the retreat.

There is a degree, you can't do it suddenly. By receiving some kind of positive energy you start doing and it becomes more real. It is not some kind of intellectual thing where you suddenly say: Oh, here there is it and I do now tatata... It is not like that, there is a degree. I mean, general realizations mean common sense realization. Just small things, e.g. if you have some trouble with an argument, with people, some family trip, or the government gives you some problem. For all kind of problems there is a solution. There are different ways of doing meditation and pujas in order to help. I'm not going to mention this too much for it's written here.

/Tara-Yoga-Method/ In Tibetan we call this Yoga-Method /rNal 'Byor/. /rNal/ means good one, it can be realization. And /'Byor/ means to lead to. So /rNal 'Byor/ means leading to realizations. Sometimes it means Yoga, that's why I sometimes call it Yoga-Method of Chänräzig or Yoga-Method of Cittamani-Tara. You may be confused because sometimes one of the four classes of Tantra is called Yoga-Tantra. This Yoga-Tantra is different. If you take only the words

then you are confused, but if you translate this 'Yoga' from Sanskrit you have /rNal 'Byor brGyud/. This refers to the third class of Tantra. Some people may be confused again and say I shouldn't use 'Yoga' this way, because it refers to the third class of Tantra and I shouldn't translate /bLa Mai rNal 'Byor/ as Guru-Yoga or is Guru-Yoga this class of Tantra? Some people may say when they see Yoga-Method written here: Oh Lama, maybe you better don't give me this Yoga-Method, because they think it refers to the third class of Tantra. So, Yoga has many broad meanings, not only this one, and you can say Yoga-Method of Cittamani -Tara.

Why do we call it Yoga. Yoga means leading to perfections or to siddhis or to the correct destination. Not to the wrong direction but to the right one, to the good one. That's what we need.

/Be in an isolated place/ E.g. Kopan is isolated from the world. You can see, isolation is actually an important thing because we are beginners. We are not completely liberated, we are just beginning to approach to liberate ourselves, therefore we need an isolated place.

/Offerings and Tormas for the outside deity and for oneself as deity/ This is an important aspect of Yoga-Tantra. It's not that way, let's say: Buddha is there, I should offer my best things to Buddha and I should eat the worst things. I have no good fortune, I'm not worthy to eat good cake and good food. Yoga-Tantra doesn't allow to neglect oneself. For my feeling it's actually good. For the 20th century luxury life we definitely need such a powerful Cittamani-Tara Yoga- Meditation in order to transform all the deluded objects into the blissful path to enlightenment. Of all manifested sense objects there is one for yourself as Tara and one for the object Tara, the outside Tara.

/Tormas/ This time you can make a Torma cake. If you can't you can take biscuits, chocolate or candies, whatever you wish. It doesn't really matter. You can take rice or fruit. But it should be clean, not rotten. You shouldn't think: Oh I don't like therefore I offer. We can't do this kind of things. At least it has to be clean, this is very important. It's not right to eat the best one and offer the worst one. That's not right.

/In front of yourself put neatly...whatever necessary/ And also all mental disorder and all confusing things you eliminate and you make all clean clear.

/Then sit down on a comfortable cushion/ That's important. Like mentioned in the Lam-Rim, sit down in the posture of Vairocana. Essential is, from the lower chakra up to the crown one should be very straight. This way of sitting itself has power to eliminate delusions. Marpa, the Guru of Milarepa, he is so proud. All Tibetan meditators, all other meditators, all other yogis and yoginis, he says, can't be compared with me. Just my sitting posture eliminates delusions. And he is proud on this. For some reason, the minute you sit this way, automatically the energy is more controlled and you have less delusions. A good example are depressed people. How they are sitting. We better interpret it this way.^{For} The western mind it is so simple this way. How do they sit, depressed people? Always they sit like this (and he lets the head hang down; and everybody laughs). They never sit like this (and he sits straight). Never, never. That's good, we don't need too many words. You can see how he is right, Marpa, when he says: 'Just my sitting posture is uncomparable with all other Tibetan yogis and yoginis. Lam-Rim explains it as the posture of Vairocana, where you have to observe seven factors.

/and start with a distinguished enlightened attitude/
 You have to start with this special or distinguished pure thought. But how can there be a pure thought when the mind is restless? Maybe this question comes up. Then remember the 9-point breathing meditation. This is the solution. You eliminate emotional irritation and you become calm and clear. It is very good when you start with a pure thought. By having such a distinguished pure thought the next prayer comes spontaneously.

/I and all sentient beings, equal to the end of space, from this time until I attain the essence - enlightenment go for refuge to all holy and perfect gurus to the fully accomplished Buddhas and to the most sacred Dharma and to the transcendental Sangha/
 /perfect gurus/ One who has perfect or magnificent wisdom is the real Guru. And I take refuge in one who has this knowledge. But not only in one but in all universal supreme beings, in all supreme Gurus who have divine or perfect wisdom. You can call it wisdom of omniscience or Dharmakaya-wisdom or wisdom of the Five Dhyani-Buddhas.
 /Fully accomplished Buddhas/ A Buddha is one who has completely abandoned all hindrances and fully accomplished all attainments. We take refuge in all Buddhas. We always think Buddha is one thing, but Buddha can be all universal existence. That we can become Buddha is existent and we can take refuge in this.
 /to the most sacred Dharma/ You take refuge in all Dharma, in all Dharma-wisdom. Remember the absolute Dharma is the wisdom realizing sunyata and the cessation of the delusion of ego. The cessation of Ego, the cessation of superstition or of

confusion or whatever you call it. When we take refuge in the Dharma, it doesn't mean we take refuge in books or in paper. The Seeing Path, the experience of union-oneness, the samadhi of sunyata - this is the real Dharma. And by developing this we attain the cessation of confusion or delusion. These two - the oath and cessation - are the real Dharma. Sometimes it is difficult for people - what is Dharma? The real Dharmas, the absolute Dharma is difficult to understand for people. Relative Dharma, you can say, is maybe this book. It contains such profound wisdom and the cessation and liberation subject. So we are respectful. But when we understand it, then all this knowledge and all these things - we say good-bye to it. That is what Maitreya means when he says:

The twelve branches of scriptures which are in the sentient beings' mindstream are not the absolute Dharma-refuge/ When we obtain Buddhahood we will leave it behind like a bridge once we crossed the river/

The same thing it is with the scriptures. We respect them as they show the absolute method and wisdom, but we need not be attached. Once we become it, we say good-bye. Once we discover the absolute real Dharma we don't need so much study and listening. We need not listen so much, what path and what Dharma and how to do other people's Dharma. We need not look like this (looks confused). Like Nepali people do if you tell them there are 50 different ice-cream flavours in America, and this colour and that colour, and how you eat it...

/transcendental Sangha/ Or Arya Sangha. The Sanskrit Arya means distinguished from ordinary beings, who don't have

the experience or realization of sunyata, of union-oneness.

And in this Arya Sangha we take refuge.

The next prayer/Sangyā chō dang.../ you know already.

This time we take refuge in the Mahayana way. In front is the refugeobject, on the right side is your father, on the left side your mother, in front all your enemies, those who irritate you. Normally we put our best friend in front of us. We like to see the best one, isn't it. But the one who irritates us we put now in front. And those who are so dear to us, those we want to come inside, those we want in front, those we put behind us. And then imagine all universal sentient beings. Normally we don't do this. We only imagine someone, whom we like, if we don't want to think about someone, we don't. That's the way it is. That's what we call limitation, closed mind or narrow mind. The Mahayana way of taking refuge is, you open up, you see all mother sentient beings situation, you imagine all universal mother sentient beings and you understand their dissatisfaction and their suffering condition. You feel a strong wish to release them, and you are willing to lead them to the highest destination, you have the enlightenment attitude to lead all mother sentient beings there. The cause for this is acting, acting in one's daily life. Just one's daily life, the simplicity of one's daily life. I live my daily life tomorrow, and maybe I live the day after tomorrow, and from time to time I dedicate it. Rather than saying: Well, now I study hard, yes, I learn very hard and after five, six, seven years then I begin to practise Dharma. Many people think this way. It's all garbage, completely wrong, it's an absolutely wrong attitude. Especially students all over the world think this way: First I go to university

and there I study all about mechanics, and after all these studies, then I work and earn money. This is similar to the attitude I mentioned before: First I learn six, seven years from a Lama and after that I'll practise Dharma. I think that's a complete delusion, that's dreaming. It's just fooling oneself completely, thinking so much about the future. We want to be happy, and Dharma is for being happy, so we don't need ambition, we don't need ambition. Of course, to a certain point ambition is also important. What I imagine now, I cannot do. But what I can do is, now I should be happy, now I should be happy. If I'm not happy now, I don't try to be happy myself. Now I think so much, I strain myself, there is too much running after a ten-years-imagination, which is completely non-existent. This is not realistic. By living today you are led to the time in ten years. So it is good even for a Dharma-practitioner, to have no ambition, but of course will, energy, seeing clean clear the possibility of 'I can do this'. But time by time it is important to act in a correct way, day by day.

/Especially for the benefit of all mother sentient beings, I will attain quickly, most quickly the precious state of fully and complete Buddhahood/ For that reason I will practise the Yoga-Method of the Divine Transcendental Mother Tara/

/quickly, most quickly/ Quickly, because we are lazy, isn't it? This is the particular, important thing of the fortunate beings who are practising Yoga-Tantra. Tantric practitioners, especially of Maha-Anuttara-Yoga, should have this attitude of quickly, most quickly to discover enlightenment for the benefit of all sentient beings. We have an explanation for this.

This has many meanings. The first one /quickly/ has the following meaning. E.g. normally we say, that with the Sutrayana, from beginning to the end, enlightenment, it takes years and years, kalpas and kalpas. It takes three countless great aeons. But without this, by practising Yoga-Tantra you can do it quicker. This is the first one /quickly/.

Now the second one /most quickly/. E.g. with Kriya Tantra, with Yoga Tantra, with the lower Tantras, by practising the three lower Tantras, one can reach enlightenment in one lifetime, from beginning to the end. But by practising

Maha-Anuttara-Yoga-Tantra, it is possible, without waiting one lifetime, to discover enlightenment in three years or in three months. This is the explanation, we have here. Do you remember how it says in 'Lama-Chöpa-Puja', how it says in the 'Guru-Puja':

/For the sake of all mother sentient beings

I shall quickly, quickly in this very life

Attain to the state of a primordial Buddha-Guru-Yidam/(p.7)
The Guru-Puja prayer and this commentary, say the same thing, clean clear. There is another explanation also, but this one is enough.

Now you are these people, the fortunate ones, you can claim such a powerful Maha-Anuttara-Yoga-Method, which has the attitude of attaining enlightenment in three years or three months. Not only this, but this method, the Tara-Cittamani-Yoga-Method is the method to become enlightened in three years or three months. The longest time is three years and the shortest three months. That is /quickly, most quickly/.

/fully and complete Buddhahood/ What is Buddhahood? Buddhahood is the most perfect and complete state. Not missing anything. You think about this attitude. Such a precious state, complete Buddhahood one must attain. Not for oneself, but by understanding how all universal sentient beings suffer from confusion and dissatisfaction, one must attain Buddhahood in order to lead them. In the Lam-Rim outlines Je Pabongka gives an explanation for this. E.g. Son and daughter have a party and their mother is burning in the fire there and someone tells them that their mother is burning and they say: O I'm sorry, I have no time, I have to go dancing. This is selfish and our attitude is exactly similar. Well, you should not necessarily feel guilty. I'm sure the western interpretation is that you should feel guilty. But there is a reason, there is a logical reason for it. And if we now become more confused, each day more confused, then what happens? Confusion becomes deeper. It has an evolution, it has a causation, it becomes deeper by developing a confused environment within us. This we understand karmically, isn't it.

Where there is a cause, there is an effect. There, to try each day to become better is an important thing. Especially when we are down so easily. There is a quote from Nagarjuna which helped me very much when I was a young boy; Nagarjuna says: /If you fall down from Shivapuri/ even if you think inside your mind you don't want to/ you still fall down/ That's nature, isn't it. The same thing with delusions. They become thicker and dissatisfaction becomes thicker and neurosis too and it's very difficult to come out. In other words, Nagarjuna says, to go down is so easy, there is some kind of magnetic gravitation energy (laughs). You fall down - Pam. O.k. But to get up is so difficult.

That's good how Nagarjuna puts it. When I was a boy it was very helpful for me.

This special attitude, this strong attitude you should have, the distinguished enlightenment attitude when practising the Yoga-Method of Cittamani-Tara. This is what we call distinguished Bodhicitta-attitude. This is very simple.

I'm not going to tell you much about those things. Those things are common and you understand them already. But I have to tell you in short.

Then come the Four Limitless Meditations.

/May all mother sentient beings have happiness and its cause/
Normally we are limited with our love. This is limitless love. Our normal love, in the world is like this also. If you love someone, then 'I love you' means 'I wish you to be happy', 'What can I do in order to make you happy?' 'Please give me a piece of chocolate.' (general laughter) All you people bring me chocolate. I don't eat chocolate, but they think I like chocolate. The reason why I take chocolate as an example, is that it comes from your own culture. I want to relate to your own culture. Instead of having chocolate, it's for me better to take some tsampa, like in Lama Zopa's country, put some water on and eat it. I'm joking. But it's true, some people don't know what love is, this verse shows the character of love. It's the wish you may have happiness instead of dissatisfaction and unhappiness. This is the attitude of love. But normally our love is not like that. 'How much do you love me? Tell me, tell me. How much are you going to give me, then I give you this much. I think it's not good to talk too much.
/May all mother sentient beings be free from suffering and its cause/

This wish to eliminate all mother sentient beings

dissatisfaction of suffering we call unlimited compassion. Love and compassion have different aims. One is the principal wish for others to have happiness, the other one has the principal character of seeing suffering and the wish to eliminate it. There is a different emphasis on the attitude of thought.

/May all mother sentient beings never be separated from the happiness which is without suffering/ We are not happy. If someone is happy and has a good time we are jealous, that's true. For some reason it's incredibly difficult. Let's say someone in Kopan is always enjoying sunshine, always sitting on the hill and enjoying himself. Another one who never enjoys himself, who never has time for this, he may look at this man and say: O, he is lazy. Some kind of jealousy comes up, some kind of criticism. This criticism itself is jealousy. You put it into the category of laziness or tatatata, but one never knows. I cannot criticize people sitting there, who are always in the sun having a good time. Anyway, for us this attitude is very difficult.

/May all mother sentient beings be in equilibrium (abide in equanimity) free from both, attachment and hatred, not holding close some and distant others./

This is so simple, the limitless equilibrium meditation. /not holding close some and distant others/ We are so craving, we want to have present all. The characteristic of craving desire is to be attached to be close, and the characteristic of hatred is to be attached to be distant, to be at a long distance. This is too extreme and we have to eliminate these attitudes and attain equanimity and stay on the middle path, in a state of equilibrium.

This is unbelievable, isn't it. But you know it already, so we don't need too much explanation.

//Meditate on these four limitless attitudes and unify them with your mind//

Here it says 'pray the four limitless attitudes'. I want you people to understand that what is meant is meditation, not just praying. Maybe in the west 'prayer' has the connotation of going to church and saying 'aaaaaaaaaaaa, hahaha' (laughter). They put pretty young girls and pretty young boys in front and they sing 'lalalala'. Maybe I'm not right, but I saw with my own eyes on television. A young boy may be able to do this, but if you interpret it, prayer means who can sing best. Here it means meditation, becoming conscious inside. It makes the Four Limitless attitudes to be inside, your consciousness is touched and linked with them definitely. Your consciousness should be this attitudes. Foreigners (Enges) should understand this one. Many Tibetans don't understand it. I tell you, I know it, really. Many Tibetans cling to ritual customs. You people need not take over these customs, it's rubbish. In fact these Four Limitless Meditations are unbelievable, you can practise them a lifetime. From my point of view, if you can do this practise you can forget about other profound practices, whatever they are. It's just completely (Ten Quality) peaceful, no enemies - no problems. Just this - if we are conscious of these Four, if we are in touch with them. It's like water, tea-leaves and milk put together. They are mixed, come together. In the same way should your conscious mind be together with the Four Limitless Attitudes.

This is an unbelievable meditation. I can't imagine how Buduha set up these four meditations. Just these Four. It is an incredible meditation.

Maybe we talk about Lam-Rim and how incredible Lam-Rim meditations are, but can you imagine, if you can do these Four Meditations? There is no more problem, almost none.

So we should do this meditation.

Is it now time to stop? Not time. No space - no time, beyond space, beyond time. Anyway.

One thing I didn't tell you yet. When you take refuge you can visualize the Twenty-One Taras as your object of refuge. In the center the principal Tara and around 21 Taras. And also you can visualize Tara as your Guru. We are coming soon to Guru-Yoga, it is also contained in the text.

Now, who can practise this Yoga-Method. What kind of qualification do we need? One should practise the common path one should train oneself in the common path to enlightenment. This is a very important fact. Why? Many times the students think that their teacher doesn't give so many good teachings: He just gives simple teachings, he talks always about simple teachings, but not about profound ones. This is not miserliness, this is important. Because ^{to enter the Tantric path} without having the fundamental or common kind of training of the mind, i.e. without qualification is similar to a small boy riding a wild horse, as Je Pabonka says. I think you understand, some horses are incredible, so strong, always wild. And if you put a young boy on it, what happens to him? He gets hurt, for he can't cope with that horse. Another example Je Pabongka mentions is an unsubdued elephant. When you have an elephant you train it in order to subdue it. Otherwise the elephant kills many sentient beings. They are so skillful to let sentient beings die, I heard.

There are so many things happening, so, he's saying, first of all you have to clear up your unsubdued mind fundamentally by actualizing the preliminaries, the three principle paths to enlightenment: Renunciation, Bodhicitta and Sunyata. This is the qualification you need to enter this practice.

That means if you ride on an unsubdued elephant, instead of having pleasure you are in danger, it may become a cause to die rather than a cause of pleasure. Normally people ride for pleasure isn't it? And in this case you don't get pleasure.

The same thing with this practice. To practise these things without qualification is very dangerous. For that reason we have to train ourselves in the common path to enlightenment which is the Lam-Rim. Lam-Rim has three sections for training, the first, the middle and the great. We should do these kinds of meditation: Analytical meditation, checking everything clean-clear and also one-pointed concentration. We do need it.

That's why the tradition of Lama Tsongk'apa is very strict. This makes sure one does have a clean clear comprehension of the three principal paths to enlightenment. Wherever there is a necessity for analytical checking, check up clean clear whatever is necessary. You need penetrative concentration for that one. The set up of the graded path to enlightenment makes everything clean clear. So we should actually know this. Then we can get real devotion for the Dharma. Dharma is not like soup.

The way it's set up is unbelievable. It's just so perfect, so gradual. That's why the Tibetan people doesn't lose the key to enlightenment. It's a gradual process to enlightenment, isn't it. When we lose this gradual process we lose the key. Where there is no key there you cannot enter Dharma, you cannot develop gradually. But now, such a great Bodhisattva, a Buddha-Guru, shows extremely clear how to develop the graded path to enlightenment. This is the important form. Then you can have divine pride, then you can have a kind of psychological security.

Otherwise you just say: I'm not sure anyway, I don't know anything, now I'm confused. I was confused already before and now I'm even more confused, because of the Buddhadharma.

Here Je Pabongka explains precisely that someone who is practising Maha-Anuttara-Yoga-Tantra-Meditation without having the connection with Bodhicitta, has not entered the Mahayana-path and cannot become a Mahayanist. Therefore if one does not have renunciation of Samsara, if one has no renunciation experience, if one has not trained one's mind in renunciation there is no way to develop Bodhicitta, to grow Bodhicitta. And if one does not have Renunciation and Bodhicitta then whatever meditation on Yoga-Tantra you do, it never becomes a path to liberation even if you are concentrated. And if one does not have, to some extent, a comprehension of sunyata, there is no help to unify the great bliss and non-duality. You remember the one principal characteristic of Yoga-Tantra, as the quickest path to enlightenment, is the Yoga-Tantra-Method of unifying that blissful feeling, that blissful wisdom-energy with non-duality.

The particular Yoga-Tantra-Method or skill to unify these two, to have this spontaneous unity-experience, is the understanding of sunyata. If one does not have this understanding, then it is not possible to practise the evolutionary and the completion Yoga. This experience is not possible.

Also Kriya-Yoga and the three lower Tantras are not enough for the practice of this Yoga. We need to receive an initiation first. The first three are a kind of general qualification. The second one, receiving these four initiations, is a particular qualification, and also the initiation of the Guru-Body, as we did yesterday. This is essential, particularly for this practice. The empowerment is the origin or beginning, the entry of the Mantrayana.

If one does not have these qualified conditions, as Je Pabongka says, one cannot even just read this Yoga-Method of Cittamani-Tara. (laughs)

The root of realizations is also the Tantric ordination. One has also to keep one's Samaya, to keep it straight as much possible. Many unintelligent people have the understanding that power(empowerment?) or ordination means making up rules. This is complete misunderstanding. It's not a rule like 'you should not do this and that'. You check out the attitude, how they say 'breaking'. Then you understand. This is the psychological method to put your mind in a tranquility peaceful space. When you enter ordination from the opposite of the esoteric ordination then you enter the neurotic ordination. That's how we should understand ordination. It is not somekind of 'you should not do this ordination'.

Ordination exists to provide a healthy atmosphere, a healthy environment, but not to put you into prison. You can see this.

Check out. If you are doubtful we can discuss about it. Clean clear.

E.g. It's a good example, we are taking now Tara Cittamani initiation, actually a Mahaanuttare Meditation. Each time we eat we should see ourselves as as the deity Tara, and the food as blissful offering, and we have to bless it with OM, AH, HUNG. At least bless it with OM, AH, HUNG.

Even if we don't commit some kind of break. Break doesn't mean you are finished with it. But what is breaking is having the ordinary thought 'I'm a hungry ghost'. Therefore grasping at the object, and so you eat this one and you eat it that way, and you get indigestion, and much trouble even physically and some unfortunate unbalanced things happen.

There is a good example. After the meditation course, all students think they are hungry ghosts and immediately - I should not talk this way but a good example is important - went to Kathmandu and had a huge party and, as I heard,

the next day everybody had Diarrhoe. And they came back with Diarrhoe and diseases.

You know what I mean. It's so simple. You went down with the attitude 'I'm a hungry ghost therefore I go to a party and eat all these things'. The result is you become this hungry ghost. If you went down with a kind of reasonable and relaxed attitude avoiding the extreme of eating too much, you had no problem the next day.

This does not only happen to you. It happens to me too. One day we were in Kathmandu and went to Crystal Hotel to eat something and became completely berserk. My stomach was a mess. We ate some Chapati and rice and some strange soup. Anyway, I don't know why I talk about such business.

You check up those ordinations with wisdom. It's unbelievable. Those ordinations are esoteric, incredibly esoteric. You check up and if you understand maybe a glimpse you are so fortunate.

But ^{who} in the world, understands those powers? Through lack of wisdom and incapability of skill, they don't understand those esoteric vows. It is such a profound psychological method to put the human consciousness in a (ten quality) peaceful atmosphere.

So it's important that one has the ability to keep one's Samaya. If one doesn't have the ability to keep one's Samaya then the root of common and highest realizations is non-existent (Pab.)

in And the practice of Tantra there are four causes to attain the siddhis, the realization of the siddhis. These are four causes: Indestructible devotion. It means the understanding that all,

from the beginning, taking refuge, up to the complete Yogamethod, is fundamentally existent. Seeing this clean-clear. To see how you can link the path to this and then to develop clean clear devotion. The deep, strong understanding, seeing the channel from beginning to end, that is indestructible devotion.

In other words you have indestructible confidence, you are not like a Yo-Yo. Here in Kopan are many Dharma-friends. We are kind of isolated, we are the outcasts of the world, so it is easy. The minute you go to Boudhanath and to Annapurna Hotel, and to the Yak and Yeti world, then you lose your confidence and all garbage stuff comes back. Therefore you need indestructible confidence or, as it says literally, devotion.

The second cause is 'Not having ⁱⁿ⁻decisive doubtful thoughts, by having the wisdom to see clear. It's true, whenever you have doubts it is because you have an unclear mind. If you can see clean clear, then you have no doubts.

The third one is 'Having one-pointed samadhi'.

And the fourth is 'to be super-hiding' It means not to make a show. That's incredibly stange, isn't it? Nowadays we Tibetans are also degenerate, we are garbage too. Tibetans who are really practising some kind of Yoga-Tantra say 'I'm a Nag-Pa', which means he is practising Mantrayana. Je Pabongka says here, the name of Mantrayana is esoteric and esoteric means super-hiding(superhidden?), secret. And you should be super-intelligent in order to discover such an esoteric reality.

Je Pabongka says, one who is qualified by these four causations of the siddhis and who practises perfectly, he has the realizations in his hands, like you see your hands.

The common realizations htat we talked about, which are incredible, unbelievable things and the realization of the highest destination, enlightenment. You can achieve it definitely as you can touch sme kind of reality with your hands.

I think that's enough for today. I have to avoid my extremes. There will be plenty of time. The reason why I went through quickly today, is that you people know this already, but still I have to go through.

Is it easy or uneasy?. Uneasy, isn't it. We are ~~not~~ easy. That's why I said before we should meditate on the three principal paths to enlightenment. We did this and now we should do much meditation on the Four Limitless Attitudes and we should take refuge and try to develop the distingufshed Bodhicitta Attitude. Then you get energy. When the powerful attitude arises you get energy not to be lazy.

I think maybe that's enough for tonight. As we mentioned, the true sense of this Yoga Tantra practice is not for show. We should try that it makes sense in one's own state of consciousness and th n we should practise without advertising it. I think for today, that's enough. Thank you so much.

25-1-79/II

We talked about taking refuge and actualising Bodhicitta. In the text it is not mentioned that after the Four Limitless Meditations you can absorb the refuge object.

REQUEST TO THE LINEAGE GURUS

/Prostrations to the Guru Ary Tara/ Buddhas/
/source of the most perfect actions of all the infinite

There are nine lineage Lamas of the close lineage. To each of them one prayer is contained here. The last one is Je Pabongka, the ninth one. I didn't receive it directly from Pabongka, there was a Lama in between, That's all.

This is simple, the meditation is also^avery simple thing. E.g. on your crown is one Lama sitting, on top of him another-one, and so on, and on the top of the last there is Tara. And from Tara down the lineage Lamas, you recite the prayer, for each Lama one Stanza. The first prayer is to Tara, and then Tara dissolves into the Lama below. When you have finished the next prayer, then that Lama sinks into the one below. With each Stanza one Lama is sinking down into the next one until we reach your Root-Lama, who sinks into you. It is very simple, you don't need to visualize different Lamas. They have the same kind of appearance, but the essence of different Lamas of the lineage. It says here there are nine Lamas, so maybe you can visualize ten. On the top is Tara. When you pray the first Stanza, then she sinks down. The fact is this has some kind of psychological effect, that Tara sinks into the Lama and he into the next one and so on. Therefore the powerful energy in the energy-channel sinks down. It is sinking rather than breaking. The important thing is, you are unified. You don't think those Lamas and Tara are very special and I'm the worst one in the world. Through this unifying process you don't think: those saints,^{and} Jesus are fantastic, Buddha is fantastic and unimaginable but I'm the worst thing in the world. You don't think like that. Inside you should unify with those Lamas' energy so that you feel more and more blessed. Our mad elephant mind needs much blessing. Remember, /rNal 'Byor/ or Yoga means making close with the totality of the realization.. This has an important psychological effect.

When we talk about Tara quality I mean some kind of scientific reality. You know that Tara is not one lady.

She is the entire wisdom, the mother of evolution. Maybe you can say in Western terms, Tara is like the God of creation. Then all Buddhas and Bodhisattvas are created from Tara-wisdom. Without Tara-wisdom even you don't exist. E.g. You people have some kind of wisdom, you wake up. This waking state experience also comes from Tara. We have already some kind of knowledge, we give sense to our life by avoiding certain ridiculous things and actualizing something worthwhile. This is discriminating wisdom. To some extent we have results and these come from Tara. You see, Tara is not some kind of lady. We all have some kind of Tara energy existing^{now} fundamentally, and what we need is to develop it.

The unbroken lineage,(they)are accomplished by practising Tara-Yoga. By coming close to them we unify with them. This is^avery important point to practise this rather than saying, there are special paths but we are ridiculous 20th century-people, we only can eat, we are so concrete, we can't change the world, the world is too much already. We can change ourselves, we can change inside, make a transformation^{and} then we change the whole world, as we will see.

The things you see, are for you reality and what you don't see is not reality for you, as it is not your experience, anyway, doesn't matter.

It's very simple, I don't need to go word by word. You just visualize those Lamas sitting like explained before and with each stanza one of those Lamas sinks down until you reach your own Guru and then he too, sinks into you and you are completely unified. I don't need to tell you these translations otherwise it takes so much time. The last Lama in the prayer is/Byams brTze mK'yen Pa dLo bZangrGyal Ba/. This one is Je Pabongka.

ASPIRATIONAL PRAYER

/Thus by the inspiration and the blessings of the Lama and the Yidam Tara/ and by accomplishing the common path/ Can I fully comprehend the two profound gradual paths/ Thus may I quickly see the unity-face of the transcendental Mother/ Even if this is not done by the time of death/ By actualizing the path which unifies the fundamental path and the four emptinesses/ may I enter the quick path which unifies technically the illusory body and the clear light /Thus may I be blessed to overcome the assembly of enemies the four Maras/

May I never be parted for all my lives from perfect Gurus/ May I put the glorious Dharma to good use/ And by completely achieving all stages and the paths/ May I quickly attain the Enlightened state of Vajradhara/ /Yidam Tara/ Your Yidam deity is this time Tara Cittamani. /accomplishing the common path/ This path is perfectly established within me.

/two profound gradual paths/ There are two aspects in the Maha-annutara-yoga-tantra path. /sKye Rim/ is the evolutionary Yoga and /rDzogs Rim/ is the completion yoga.

/May I quickly see the unity-face of the transcendental Mother/ Maybe you go into retreat and say: I like to see Tara now. Maybe you interpret it relatively and you are dreaming Tara or you want to see her. To see Tara it is not necessary to see green things, to see the green aspect of the body. Once you realize such a unity experience of non-duality, you are realizing Tara actually. You see Tara's face. And what is Tara's face? It is not the green radiating light, it is absolute unity. Tara has one face, one face is a symbol for unity. When we see the total unity face of non-duality, then we really see Tara. When we say /Tara's face/ it has two aspects! One is Tara's relative face, radiating psychic light, her rainbowbody. And when we see the real unity, the total unity of non-duality experience then we see the real Tara

What happens is that: If we don't see in this life a close relationship with Tara - talking to each other, seeing each other at least at the time of death, the ordinary ^{experience of} death/evolution is transformed into the Dharmakaya. Through meditation we bring the natural evolution of death into the Dharmakaya. Lama Zopa explained already the death process. You naturally experience the clear light. By using Yoga Tantra methods this ordinary experience of clear light is transformed into the Dharmakaya-experience at that time. The garbage way of dying we transform with Yoga Tantra into a path to Enlightenment.

/May I enter the quick path which unifies technically the illusory body and the clear light/ Thus may I be blessed to overcome the assembly of enemies, the four Maras/ There are four demons, or philosophically spoken, the four hindrances which are to be eliminated. When ordinary people die, all these enemies, your own experience, your own fundamentally existent experience, everything becomes your enemy. They turn out a bad experience, they become berserk, isn't it? Now by having such a powerful Yoga method to technically unify the clear light and the illusory body, you eliminate all these disasters of dying.

So you understand, all those Lamas and Tara sink into you ^{very strongly - inside.} unified with you and then you recite this prayer. We Tibetans we say words and then we meditate. You can do that, but if you don't want words you can just meditate. ^{This prayer of the cdk lineage actually is important, because for some reason our mind is always so, in Tibetan we call it marke.}

In Tibet we have a joke. It is a good example for how you should not practise the Dharma. (quote)

In Tibet when we collect butter we put it into an animal-skin. After use the animal skin is still stiff, for although it is

a container for butter, it doesn't absorb butter, it doesn't digest any butter. It is never soft and after emptying it you can knock at it and it still makes takatakatakatak. This is a good example for one who is thinking, I'm a religious person, I'm a Dharma-person, and is proud on himself. I'm a Dharma-person, I'm studying incredibly huge books and I study the enormous teachings of the Tibetan Lamas. Not only Hinduism, Islam and Christianity, I know the teachings of the whole world. The whole universal teachings I know. And he is incredibly proud on himself. He studied all these things but was never subdued by any religion, by any Dharma, even so he may contain so much vocabulary of their philosophy and of meditation. It is of good use for us, isn't it, this example. It is very precise (claps his hands). This joke is meant for someone who can do much blablabla on Dharma, who is very proud on himself, but whose consciousness comes never in touch with Dharma and is never subdued by it. It's hopeless actually. The reason why I bring this example is that we are this person. We are the intellectual person, intellectually we know so much but in our heart we are very little touched by Dharma. Like the animal skin never absorbs butter and always makes the same noise, takatakatakatak. The reason for this is that we are such dry intellectuals like biscuit tins. May be for the Western mind this is a good example. The biscuit tin contains biscuits which are made with butter and sugar. When you take the biscuits out, there is no smell, just noise, takatakatak. That's similar to us. Why? Because we are not blessed. We are not convinced by some kind of experience, by reality, by the living experience. We don't have blessings and therefore can't see reality. That's lack of wisdom, the incapability to see the profound living quality (of) experience.

I make another example, I explain it in other words maybe. Let's say you are reading a Milarepa book. You see and say: all is ridiculous, I want to go now on the mountains. When you read the book of Milarepa, you immediately get up and say: O, this is so ridiculous, listening to words, Kopan is a ridiculous place. Making sessions where everybody comes together, things going on together, eating together, all this is nonsense, everything is like playing games. I just want to go, to go now. When you are reading Milarepa, this happens, it's true. In Tibet when I was receiving the commentary of Lama Chöpa, the Guru-puja, when His Holiness Trijang Rinpoche was giving teachings there were at least two-three thousand people. And of his disciples, for sure a couple of hundred immediately went into the mountains. Immediately. Because Lama Chöpa is so powerful, all the lineage Lamas, all the Lamas of the Mahamudra lineage, their realizations are incredible. So you get much energy and you feel, the college is completely rubbish. In the morning you are going to pujas, then you receive teaching from your teachers, then you are debating with each other. All this is suddenly ridiculous. I must go to the mountains. A couple of people of my class left also. Geshe Jampa Gyatso-la and me, we went to the same class, we were nothing then, kind of slow. But some of the most intelligent students of our class took to the ascetic life. They went to the mountains and left many things. Especially one, number one in class, the top student, our number one debator, out of ^{the} two-three hundred students of our class; no one could debate with him, because he was so sharp, unbelievably sharp, he destroyed everything, he could cut through everything. After receiving this teaching he went suddenly to the mountains. We were watching what he did and after some time he came already down again.

He went to Lhasa and there he is doing Puja for families. It became worse for him actually. He left Sera College to go to the mountains. You can meditate in Sera College, there is no objection, but you have to follow the schedule and come to the teachings. He left his college studies and what he does now is doing puja, every day he goes somewhere and does puja. He eats good food and gets every evening what they give. (Lama cracks up laughing) Interesting, isn't it. I mean superficially we can judge it.

Seeing all this experience of the Guru gives you a similar experience, a force which really gives a blessing to your unsubdued mind. It's very, very useful.

E.g. when I was in College, I had the Milarepa-book, and I liked it so much. Always when I felt comfortable I just read the book of Milarepa. Many times I was thinking, I wish to somewhere else for college is so much hassle. But when I checked up inside, it didn't feel so good and I was bargaining with my mind and felt that I couldn't do it. It's better to stay in college. But it gave me a lot of energy, much energy. Therefore it's good for all to know the living experience of the Guru, his profound perfections, and how they accomplished themselves by living in such a way. From this we get much inspiration. It's so worthwhile. I didn't yet tell you my conclusion. My conclusion is, that we do have an intelligence to comprehend and to communicate whatever subject we were told by a Lama or by books, but we are on a kind of dry intellectual trip. This is a common behaviour.

But when we do much meditation on this close lineage of Gurus and do the absorptions then this dry intellectual knowledge becomes transformed into an organic experience. This is very useful. It's the experience of the Tibetan Lamas.

In the West people are also always looking for a Guru: I want a Guru, I want to go to the East to look for a Guru in order to get happiness, peace and liberation. This is what most of the Western people say. They are looking for a Guru. In this kind of meditation Guru doesn't mean the physical Guru, who is almost a hungry ghost. We should not look for a hungry ghost Guru. What we are looking for is some kind of universal reality, we don't need the physical form, but the historical fact, the reality of one human being's experience who attained completion by practising this way, who attained such an unbelievable success, this is important for you., this is the true fact, you are looking for. You don't need the physical form. It is extremely useful if you can visualize this way that the lineage Lamas sink into you, very useful. Well that's all,

I think. And if someone is asking you, who your Guru is, you can simply answer: I think Shakyamuni Buddha is my Guru. Who can deny that Shakyamuni Buddha is your Guru, as he is showing you reality, Shakyamuni is showing you method and wisdom and therefore he is your Guru. If you show them a Guru who is a hungry ghost, people will freak out, Western people anyway.

something
I guess I'm getting from Shakyamuni Guru and since he is reasonable and has a philosophy which is the right thing for me and he is showing me something which I can digest, so it seems that he is my Guru or whatever you may call it. And that's no problem. Normally when we are practising Lam Rim we visualize Guru Shakyamuni and if you want strongly to think that Guru Shakyamuni is your Guru, if you want to look at it that way, there is no problem, Otherwise because we are so superficial it is very difficult for us to see the purity of an object, to see a pure object.

It's very useful to do this kind of things. E.g. if you

tell some western person: I'm practising that my Guru sinks into my heart. A common sense person will ask you: How is he sinking into you, can you let this sheet of paper sink into you. Well it's the same thing when your Guru is sinking into you. How can he sink into you? It's an impossible thing we are talking about. Like saying, this pillar is sinking into that pillar which is impossible. Therefore it's hard but anyway, very useful.

For all this we need inspiration. Intelligence is not enough, I say. E.g. We all received Lam Rim teachings, which is a profound teaching. There is no excuse, we can't say, o sorry I didn't hear Lam Rim, therefore I get hurt. There is no reason for this, no excuse. We heard the Lam Rim completely and clean clear. But there is indigestion. We didn't digest it. We still go up and down. We didn't yet receive indestructible blessings. When those Lamas sink into you, into your energy channel then it becomes real. In order to accomplish such a unity, such a profound method we must collect merits and wisdom. Otherwise it is difficult. Only intellectual understanding is not enough. Let's talk common sense. My interpretation is that western people are kind of intelligent. Maybe I cannot say everybody is intelligent, but most of them have learned minds. They communicate with some kind of education, somehow they communicate. They can learn, but to digest, so that it becomes real for them is something else.

Western education is a tremendous education but everything comes from books. The knowledge of your education is intellectual stuff. There is a good example. You people come here from advanced cultures, advanced maybe in modern technology, but if I send you into the kitchen you cannot cook food, you

cannot prepare a good lunch. Well some can do it. Some may think now, I can do, but he didn't ask me. O.k. If I sent you into the kitchen you are going to say, where is the refrigerator? Where is the equipment? You have the preconceived idea that kitchen means refrigerator and all this automatic and electric equipment. Where is the automatic washing machine. Sorry I can't cook here. The same thing with some people here who are educated engineers. When you want him to fix a machine, he can't do it. He shows that his knowledge is only in books and somewhere else but not in his experience. It's not an organic part of his life. The same thing happens in western colleges, in university. You are unbelievably intellectual people, you can talk incredibly about outrageous things and in a way sufficiently. But it's almost like this: This is the thing to talk about, but please don't bring it into my house. That's my room, and there's just my wife and my children. That's all. There is no room for other people. What do you think about that? Useless, actually very useless.

The same thing with western religions. They have incredibly profound teachings, and there are people on the university who teach it and then they go home. And to be at home has nothing to do with what they were talking in college. So, what's the use of it? Maybe in college he is saying: O you are unhappy, then you do this one. But when he is unhappy he never remembers what he was talking to others. He is completely miserable and completely down. That shows how unlucky and unfortunate he is. He doesn't have any connection with it, he's completely disconnected. Therefore we are looking at the experience of those Lama. Just to imagine those Lamas, those experienced people gives us much inspiration.

and then we feel real. Remember e.g. at Christmas time we talked about the history of Jesus. Sometimes you feel, that he is an unbelievable, an incredible man, just fantastic. He has so much compassion which I don't have. He's unbelievable, this man. And then we look at the experience of Lama Tsongkhapa, it's unbelievable how this man has so much energy. He almost never sleeps. Because of all the things he has to do everyday, he never sleeps and has no time for himself. And you cannot do this. And then we get incredible energy to do something rather than being lazy. Instead of learning the teaching, which says, this is lazy, as it says in the Lam Rim, we talk about Lama Tsongkhapa - this man is incredible. You are learning in another way, you get inspiration. Lam Rim says, to be lazy is bad, dadadadada. Maybe it's a little bit, a little bit like this, but after some time the words are finished and then everything is finished. But when we see the real experience of Lama Tsongkhapa, his life force (energy?) as an organic whole, then there is no way to make an excuse. We feel a strong injection by reading about those Lamas, by seeing how they live an organic life. This is very useful.

This is also an important fact. Westerners are very new. They think meditation is something everybody should do easily. I should do some meditation and then, o.k. that's good enough. But when difficulties come, then you say, "I meditate, why am I not successful; I meditate already two years but there is no result, nothing. Why?". The question is outside, somewhere here. There is no reason to question outside. If you do meditation for two years and there is no result, then you should ask inside, what's wrong. To successfully meditate doesn't mean to sit in a certain way, but is an organic life, is loving kindness or from time to time to do as much possible

and to have a reasonable attitude. From time to time when you get the opportunity you do some offerings to the Buddhas. I make an example with myself. When I come to you people I normally do three prostrations. I think I'm fortunate, for these people make me do three prostrations. I feel that you people are helping me to do three prostrations. I think this way sometimes. When I come here to give teachings, before I sit down I do three times meditation. Today I went by quickly, but I make myself only ridiculous with it. But normally I have time for three prostrations. This is how you people help me. You give me an opportunity and I should take advantage of it. But today I missed my advantage. The thing is to create good karma little by little, whenever you can, you do. E.g. when you go home, maybe you can't do prostrations, but maybe your mama likes good coffee and so you make her good coffee. Little by little you try to make your life organic, useful for yourself and others. That's all you know, that's all you can do practically. To create good karma, to practise the six paramitas.

The conclusion of what I'm saying is - sometimes I'm lost too - it's not enough to be intelligent, we need a warm organic digestion. It must become organic, or how can I say? E.g. the radio or the taperecorder can talk blablabla, but there is something missing. Lots of students can talk blablabla, but there is missing something. To make something organic, intelligence is not enough. That's why it is an important thing to unify method and wisdom. Method is the collected necessary equipment, and wisdom sees how to put it together. Then it becomes a totality, a unity.

Maybe I make another example. There is a man who is perhaps a rocket-maker. He has the intelligence to make a rocket, but something in his behaviour, his attitude and his everyday life is wrong. And nobody hires him to do his job and he has

has not the capability to create the things himself. What he hasn't got is the material equipment. Even though he has the knowledge, how to put things together, the necessary equipment is not coming together for some reason, which is needed for the complete functioning of the rocket. There can be so many reasons for this. I think you know this better than me.

The same thing happens if you are just learning intellectually. It's a disaster, it doesn't have any value. You have such an intelligence, and if this wisdom and that magnetic force energy is coming together, then you can put your wisdom together. If these come together, then it is what I call coming together of method and wisdom. Check out where you are missing something. We have to check out individually where we are missing something. It's not enough to think, Yes I understand, but something is wrong with me, something I'm unable to do. Why this? That's all. You can understand. There is a need for an organic, a living kind of force to come in touch with your heart.

And Lama Tsongkhapa says that Guru Yoga is an important fact, because:

"The root of the path is the proper devotion to a kind and venerable Guru..."

Then this life and next life become perfect. And every perfect result is an interdependent phenomenon. And for it there are wisdom teachings and a wisdom teacher necessary. And he also says:

"The ordinary knowledge of the path of preparation and all the Arya beings' knowledge is rooted in the kind spiritual teacher."

From the beginning up to the end of the path, to liberation we need teachings on wisdom energy and during the true path

of the six paramitas we need a wisdom teacher. So we need all the time a wisdom teacher. Therefore do all common realizations and the highest siddhis come from the wisdom energy of a teacher, they are interdependent phenomena. Particularly in order to experience the evolutionary and the completion Yoga we should have the direct inspiration and blessings of a wisdom Guru. For that reason Guru Yoga is like the heart. It is the heart of the path to liberation. This is perhaps my own interpretation.

Why does Yoga Tantra emphasize this fact in a particular way? Why this emphasis? The Guru is a very important fact. In the sutras, a Guru is important too, but he doesn't have such an emphasis. I give an interpretation now. It's because The Yoga path is quicker, /quickly, most quickly/ Within three years one attains from nothingness, from ignorance the path to Enlightenment. Within three years one discovers Enlightenment. This is a big joke, isn't it? An enormous joke. The sutras say it takes three countless great aeons to discover Enlightenment. And now we talk about three month, about three years. One is a beginner, one enters the path and within three months or three years one discovers Enlightenment. We can check out how our mad elephant mind is. And how we need an incredibly powerful technical treatment. -We need a super complicated twisty technical key to twist our mind in order to completely transform our mad elephant mind into the ten quality peaceful state. For this we need an intensive technical meditation and intensive care. Therefore somebody has to show such a skillful way. This is my interpretation in order to make it easy for the western mind. You need intensive care like in a hospital. Some say in

heartsurgery you need intensive care and they are watching you for 24 hours a day. Always someone is watching on a machine, and if he doesn't..glugluglu...finished, isn't it. To stay alive you need these machines, otherwise you die. And such an intensive care needs the disciple of Vajrayana. It's such a delicate process, such an incredible way, and therefore we need intensive care from a wisdom energy teacher. For that reason there is so much emphasis, super emphasis on the need of a skillfull teacher who is looking for you 24 hours a day. He takes this intensive care to make sure that your psyche is not freaking out. I think this is clear. We communicate.

In the Sutrayana they say: "I give you a meditation, you go now into the jungle and meditate. Next year you come down and you get more meditation." It's kind of easy going, but o.k. In Thailand and Sri Lanka they give you very simple meditations, nothing dangerous, but very precise. Very precise, nothing delicate, so comfortable and realistic, so scientific. Those technical meditations of Yoga Tantra are of the metaphysical sort, even though they are related to a scientific experience. But still. For this reason the practice of Guru Yoga is emphasized so much. It's a very important fact.

/The Uncommon Guru Yoga Method/

/My body is in ordinary form and on the crown on a lotus and moon/ is seated the great treasure of compassion, the Mother of the Victorious Ones, Tara/ who is indistinguishable from the kind root Guru/ His complexion is white with a slight red vibration and he is youthfully looking/ His right hand is in the mudra of giving teachings and, holding a dorje and a white lotus/ The left hand in the mudra of concentration is holding a bell and a white lotus/ the open petals at the height of his ear/

/His complexion is white with a slight red vibration/ The colour is like the Engee's face.^(S) This colour is a symbol for the realization of Kundalini, of the bliss of Kundalini. O.k. That means that Engees have much Kundalini. (laughs).

/His right hand.../

Normally Lama Tsongkhapa is sitting this way, with the teaching mudra. The function of a teacher is giving teachings on the right view. That's the purpose of showing him this way. The mudra of giving teachings symbolizes that this way is unified, not partial. We are partial. If you put (these three fingers) together it (symbolizes that this) is unified. One hand is normally in the mudra of concentration or samadhi. This symbolizes that he lives in the unity of samadhi and simultaneously can do relative movements. Usually we can't do this when we are in samadhi. We can't drink tea then. Can you drink tea in samadhi in order not to wake up from samadhi? Can you, in a complete samadhi state, drink tea and eat chocolate, without waking up from samadhi? We are partial, we can't do this.

It's important that the symbolism shows that our ^{wisdom} Guru is such a unity. He has the absolute unity experience of samadhi and at the same time can on a relative level communicate and show loving kindness to all universal sentient beings. But we are incapable at the same time to stay in samadhi and relatively to talk to sentient beings. In other words, when Shakyamuni gave the teachings on the Four Noble Truths, on the Eight Right Paths and on the Prajnaparamita, he stayed completely in samadhi. He had the experience of total union oneness in samadhi, although he was giving teachings. He did it spontaneously, but we can't.

This we should learn, this is real learning but western people think this is not possible for they believe the brain is so limited. They easily make the presumption that this cannot function. But Buddhism says you can do. E.g. you can eat pizza and at the same time be in complete samadhi. People think you are only eating pizza but your completely in blissful samadhi. And you can do something else. You can prepare dhal and rice and your mind, your consciousness is completely in Tushita realms. It's possible, really possible. And we can do things, we can eat, we can learn. It's not something impossible. Let's make an example. At teatime we can offer tea. Actually it's double work, double mind, isn't it? Western people think that a double mind is impractical. When you eat you just have to eat. I'm hungry, I eat. Then it's very good. But if you don't think you are hungry then you don't have feelings towards your food and that's why you are sick. This is common sense, isn't it? Common sense says you should be hungry, you should have a hungry ghost attitude, when you come for dinner. Are you hungry? If I say, I'm not hungry, they say, O soory, you are not hungry? You know what I mean? If you go to visit someone you have to say I'm hungry. As this is the custom I sometimes say, even if I'm not hungry, O yes I'm hungry, because then they feel comfortable. The custom is, they think, you should be hungry.

Some people are very strange. Kind of old style. You should be hungry, aren't you? And then I say, yes, yes, yes. (laughter) It's common sense although it doesn't make sense. You are not hungry, but still you have to eat. You must become a hungry ghost in order to have lunch. This is common sense philosophy but Buddhism say, no!

You completely transform it into something else. So you have a completely different feeling. When you eat you meditate and you transform the food in such a way, that for some reason you get an entirely different feeling with food, with the world and everything. That has to do with mind.

That's the meaning of the mudra of union-oneness samadhi. The relative notion is giving teachings. On a relative level he communicates with sentient beings, knowing completely, clean clear each sentient beings attitude in order to give teachings in accordance with their needs. This is only a Buddha's knowledge. Even Bodhisattvas have to wake up from samadhi. All the Bodhisattvas of the ten stages, they first meditate and when they want to give teachings, they have to wake up from samadhi, to come out of it, almost like us, almost

There is a term for this, if you people want to study: (6)

It means you have to do each thing at one time, you have to stop this one in order to do the next one. We have to do so until we reach Buddhahood. When we totally reach it, we can do spontaneously hundred things without any confusion at the same time.

/He is wearing the three robes of a monk and a beautiful pandit's hat/ and he is seated in the vajra-position in the middle of an aura/ At his heart is the transcendental yogini of emerald colour./ Her right hand is in the mudra of granting the highest siddhis / her left in the mudra of the Triple Gem at her heart, both hands are holding the stem of an upalaflower/ she is wearing delicate light robes and precious ornaments / her right leg is stretched, her left bent and she is sitting in the middle of an aura/ at her heart is the letter TAM radiating green light/.

/the three robes of a monk/ This time it is a Buddhist monk but we have also the Christian monk. Christian monks and nuns wear black, some monks wear white. White means purity. And what is the connotation of black? Renunciation. Also purity, in other words. Black is the symbol of renunciation, it can also be the symbol of purity. This time the monk's robes refer to the Vinaya rules, to purity.

/and a beautiful pandit's hat/ In ancient times in India, e.g. in Nalanda they had a special hat for pandits, which shows that they are sharp, clean clear logical, rather than confused like us. When we talk about Dharma we are confused, like me. We are not clean clear. The pandit's hat and especially the pointed top symbolize sharp wisdom, penetrative wisdom. Not like a broken knife, if you try to cut you can't cut a thing. But if it is sharp you can cut through.

/in the middle of an aura/ Literally it means, he is sitting in a light tent, in a tent of light. In other words in an aura, in his radiating aura which comes from himself. Actually we are very unintelligent, unsensitive, incapable and unrealistic, (laughs) - we have to count all words with 'un'. Therefore we don't see each other's aura. Each energy has an aura, somekind of vibration, especially as we are organic. Each of us has an aura, forget about a Buddha. A skillful doctor just looks at a patient's face and he knows what's wrong. But an unskilled doctor, even if he touches, doesn't know, they don't have any sensitivity. A real good doctor by seeing just the skin can see that there is something wrong inside, just by looking outside. This is similar to our story. There are esoteric things existing, right now. Inside there is something going on, somekind of strong energy. If we could see other people's vibration, then, if inside

something was degenerating, we could see it in the vibration. There are broken pieces in the aura. Western people like it very much to talk about this. When I went to the West many people told me that they believe in auras. Auras exist. It's the vibration of organic existence. When we are high we have one kind of aura, when we are down, another one and when we are medium again another one. And especially when we are pure. Anyone who is pure has an incredible vibration. When one experiences purity there is definitely some light! One Lama told me about. When we were at college there was a Lama and wherever he went there was some light in front of him. And he told us about his experience and that there is always light with him. But once he received a negative imprint from an unfortunate karmic connection with some people and he saw how suddenly his light disappeared. For me this is logical. I'm very grateful that he told us about his experience. We have to be aware of these things. You check out, when you are impure you can see only through darkness. And when you have a very clean clear time then there is some kind of light energy in front of you. You think I'm hypnotizing you? For sure you think I talk about hypnotizing, for this doesn't make sense for western scientific people. Anyway. He is sitting in an aura of radiating light which comes from himself.

/she is wearing delicate light robes/ Indian ladies wear incredibly thin sarees, which are famous. When you put them together, it's nothing but when you wear them, incredible. She is incredibly youthfully looking and her cloth is not like the rags we wear, not heavy and dirty. Sunday things are not that way. They are so light, just looking at them makes you feel blissful. They give energy. Tara is wearing all these precious ornaments and delicate sarees for the benefit of all mother sentient beings, not for herself. Therefore all ladies should keep themselves clean clear and good looking. Beautifully looking and wearing good clothes and keeping the

right position. I feel there is no reason to make yourself ugly, to look depressed. You are a lady and if you have the quality of being beautiful, you just keep beautiful. There is no reason to make yourself ugly. I feel that way. I make an example. I have an Australian student, she is maybe 20 years old and her mother maybe - who knows. And I went to their house and the 20 year old girl is completely ugly looking and the mother so incredibly young, unbelievably beautifully looking. The daughter is not in a bad shape but she has just a hippies' attitude. She doesn't clean herself and doesn't keep a good position. Just the way people are sitting makes them sometimes so ugly. I couldn't believe my eyes. The maybe 45-year-old mother is incredibly beautiful and the 20-year-old daughter looks like 70. Western ladies should keep them beautifully looking in the same way. To do so is not something you do for society people. The reason why I talk about making oneself neat is the need for divine pride. The grasping of men is the problem of the men not of the women. That's how I think. But of course if it is your attitude to get affection, to find attraction of men then there it might be some kind of psychological uneasiness. But what's wrong with keeping yourself clean and neat? In your western culture you have a comfortable equipment and you can buy everything. But you need not spent an incredible amount of money for beauty, as society people do. You don't need these kind of things, I think you are o.k., but you have to go the middle way. Hippies become so extreme dirty and junky. As they are against the society people, who buy everyday new things, they say: O these people people are terrible, therefore I'm not buying anything. I'll wear these clothes 20 years. And that disaster is unbelievable.

I'm concerned about my students. I'm not expecting you do an eastern trip, a Tibetan trip. I like you to do the trip of your country but Dharma at the same time. That is realistic, that's good. Sometimes students are incredible. Sometimes they just wear rags. E.g. Dieter wears pants where you can see the knees. I ask him: "Why do you wear these pants?" and he answers: "O, I like it." That's alright. Another good example is when you go to the visa office. The people from the visa office never know that you have an incredibly peaceful (ten quality) blissful experience. They never know. But if you go there, clean clear an say "Hello, how are you?", if you just behave normal according to our western civilization, then they serve you well. "Ah, sir, please sit down." But if you come in rags, then they tell you: "Sit down. Don't come near me." Then he makes you irritated (then he gets irritated?), he thinks you are a hippie who wants to stay a long time in Nepal and then he puts you down. If you behave normally, as a western man or woman, then they judge from outside and maybe they can cooperate and help you. And that's good. You can wear all your warm western clothes. You should wear them, don't worry, I'm not thinking you are a bad person at Kopan. And if you wear ornaments, western things, that's ok., you can wear them. You got this one straight?

I space out. That's why I always talk about unnecessary things. About things you know already. A disaster.

/her right leg is stretched and her left bent/ The bent leg shows that she has no problems with the lower chakra. It is a symbol that she is beyond the problems of the lower chakra. This is important.

/Concentrate on the three concentration beings/
 /And on the five points marked with OM,AH,HUNG,SO,HA/
 /All is a psychic vision...

First of all this vision is of non-duality nature, it is existing like a rainbow-body, like a reflection of matter (of a mirror?). It is there but at the same time of nonduality-nature, with no inherently existing dualistic character. A completely blissfull psychic vision.

INVOCATION

/From lama's heart light radiates and evokes all existing refuge objects and the supreme wisdom energy of all the Tathagatas/ these melt into light, sink into lama's heart and become union-oneness/
 We have a split nature, a completely dualistic mind: Every imagination, everything is of dual character. In order to turn our mind towards unity, the lama is the unity of all existing supreme qualities, the combination of all universal supreme qualities.

REQUEST

/Stay on my jewel crown until I discover Enlightenment

SEVEN LIMB PRAYER

(Go sum gü pä...)

CONTEMPLATE

/In the heart of the lama and the yidam is the concentrationbeing, the letter TAM in the tigli of the lett HUNG/ //contemplate on this// /Standing on the moon in counterclockwise direction is the ten-syllable-mantra/ OM TARE TUTTARE PURE SCHE / contemplate and

recite the mantra for one mala, then recite the mantra of the lama for 100 or 21 times/

PURIFICATION

/By force of my strong request to give empowerment/
 /from my lama's three doors light goes out/
 /radiating white, red and blue, and enters my three chakras/ purifying all negativities and the vase, secret and wisdom empowerment are attained/ And again, from the three and the two chakras variously coloured lightrays emanate like a rainbow/ and enter my five points purifying the five specific delusions/ and I attain the four empowerments which enable me to achieve the four kayas of a Buddha

REQUEST

/Glorious and ^{precious} magnificent root guru/ stay at the lotus in my heart/ with your great kindness take care of me/ and I request you, please grant me the powerful realizations of your holy body, speech and mind/
 //the four initiations are taken*/the guru yoga method is like the lifetree of the path/ without this method it is impossible to take even one step towards enlightenment/ as all blessings and powerful realizations depend on a guru, therefore one should definitely practise guru yoga/.

(Lama sinks into my heart and I meditate on the death-evolution and the three kayas)

For some people this visualization may be a little bit difficult, when the lama is sitting at your crown and the light-rays go out and sink into you. Some may prefer if the lama sits in front of you. Traditionally he is sitting at your crown but you can do it the other way, there is no problem. It is incredibly beautiful how this rainbow light is coming. For all beings it is beautiful. And you just sit and look at the rainbow.

* / the lama sinks into my heart/

Yesterday we talked about the uncommon guru yoga. We meditate now on the absorption of the root guru. The root guru on our crown becomes smaller and smaller. Some may feel uncomfortable. How can he come into the shushuma? But if you understand how television works then there is no problem but for people who do have problems, for them it is easier to visualize the guru becoming smaller and smaller. When he comes down the shushuma and into your heart and takes seat on a lotus flower, taking an indestructible character. When the guru sinks into your heart, the gross levels of the nervous system body become somehow transparent, made of white light instead of being concrete. Then the unity of the dharmakaya of the guru becomes soft, rather than concrete. Some people have problems with concentration, but when you do this meditation you do exactly as you are told. We lack concentration because our feelings are so overcrowded but this meditation demonstrates non-duality, sunyata. Then you are easy going and there is no pain. When you do meditation you shouldn't squeeze yourself. Meditation should be easy. When your mad elephant mind is going this and that way you should have a skillful approach to it rather than to squeeze yourself.

When the guru sinks into your heart you experience that your body, speech and mind are completely unified into the dharmakaya. This unifying experience is essential. You need not follow everything, it depends how comfortable you feel. In the text it says it should be very small and then you contemplate on it. When the object of the mind becomes small then the mind integrates also. And when it sinks into your heart then the impression of your subtle consciousness is that the guru is sinking into your subtle consciousness. That unifies the feeling of your subtle

consciousness and the guru's dharmakaya. And because the guru's positive wisdom is one of unifying bliss and non-duality, this unity is coming into your subtle psyche and this impression makes it indestructible from now on forever. Then you don't forget about the inner experience of subtle bliss and the nature of non-duality. Otherwise when you go and take ice-cream, you are completely convinced by ice-cream and the inner bliss has vanished. You are brainwashed by the visualization of ice-cream and convinced by the super market.

All these visualizations of the guru and Cittamani Tara at his heart and at her heart the samadhi object, the seed-syllable TAM - all these things demonstrate non-duality. What you actually visualize is a simple thing. The difficulty for westerners is that, although they can visualize, it is difficult for them to be convinced inside. 'This is not real, it is just like playing games with the mind. But this body is real. I can touch it so easily. Even a buffalo can feel its own body.'

But the thing is, whenever you experience your imagination and whenever you open your eyes and experience something - those two experiences are actually the same thing. What we should recognize is our wrong conception, our conceptualization which is like follows: When I meditate and have a blissful experience, this must be wrong. We are thinking, I must be really blissful when I eat chocolate. Eating chocolate must be real the other one must be wrong. We do think that way, we do. That's why we are up and down. We are not yet convinced. Because we think meditation is not real and only this body is real. O.k. that's enough, I think that's good enough.

(REQUEST /Glorious and precious....definitely practise guru yoga/)

The connotation of /blessing/ is different in the buddhist connotation. The consciousness which hasn't got any soft character, like the biscuit tin we talked about, which has no impression of honey or biscuits, this rotten old garbage thoughts should be subdued. This is the whole purpose of blessing, the real meaning of blessing. No matter how much you practise the dharma, if your mind stays like a biscuit tin and doesn't get subdued by dharma, then you didn't receive blessings, do matter how often you received blessing from a lama. The true blessing is an inner vision, an inner experience. And that comes from us, not from the guru or the buddha. There is something coming from them but you make the connection. You make this connection by putting your ^{own} mind into the right channel. To make the connection is your responsibility, isn't it? You have to make a huge hook to get in touch. E.g. When we reach completely beyond ego but have no compassion, then we never touch. Like an arhat we stay in complete bliss for kalpas. Near sera monastery in Tibet they dug out one man who was in complete samadhi. He was like dead, but still alive. I didn't see it myself but i was told, this is a historical fact.

The complete cessation of a hearer refers to the state of an arhat who entered complete samadhi. The quality of cessation (7) is such that he doesn't experience any kind of pain or pleasure but stays in a super blissfull psychic state. He stays there for a long time until someone cuts him or something else happens. E.g. He may sit there for hundred years, even plants may come closer and cover him, and he just sits there. Compassion acts like a hook. One who has

compassion besides the realization of having freed oneself can hook mother sentient beings with some kind of magnetic energy. If one does not have compassion then it is not possible to attract mother sentient beings. Then it is not possible to have this magnetic energy of good karma.

Look at me e.g. I'm a Tibetan hippie. I don't believe too much, if I'm not acting. I don't believe too much in walking to all these places. E.g. this is my own experience, the blessings I have to work out, day by day. If one can give blessings to all universal sentient beings, from all universal buddhas and bodhisattvas, I'm grateful, but I can't. My understanding is, if you have some kind of right understanding, you can bless yourself. You are the lama to bless yourself. I believe in this way. I'm sceptical. Many people in the world are so emotional. They go to some trekking place what do they think they are gaining? I tell you tonight, I don't believe in too much going around, busy, busy and receiving blessings from this lama and that yogi. I don't believe in this. And I don't believe to go everywhere in the world to do pilgrimages to all places of the universe. I don't believe in this because I don't feel that this is blessing me.

Now I tell you my trip, when you know what kind of person I am. I do respect all universal supreme beings, the sangha of all ten directions, the buddhas of all ten directions and the dharma of all ten directions. But that doesn't mean I have to be everywhere. E.g. I make a comparison. Today I can go to Bodanath to do my rounds round the stupa. But maybe it's better ^{just} to sit down for maybe one hour and try to be tranquil and peaceful. My garbage mind thinks that to be much better than going round and round. Sometimes people may be looking: 'O you come for doing rounds?' And suddenly the ego comes out: 'O these people think I'm a religious person' And

then it becomes ridiculous. And when I go round I see all kinds of objects, then maybe I want to buy things. And then you ask someone: 'How much does this buddha cost' and so on.

The real blessing is some kind of attitude, an individual personal attitude which is making your personal life worthwhile. Worthwhile doesn't mean you are helping so many people. Just personally - there is no disaster, day by day. Day by day to cope with oneself and to be happy as much possible. You do what you can, and that's all. For me this is a blessing rather than going to Boudanath and elsewhere and having expectations. This involves more confusion and is no blessing.

✓ The individual experience of having not too much obscurations oneself, this is what you have to check out. This year and last year and if you check out and compare and you find some progression, maybe some kind of delusion is less, then that is enough. And you should be satisfied: 'O I'm so fortunate, I used to have a completely crazy mind and this delusion and now for some reason this has lessened. It's still there but it doesn't make me completely mad and there is some comprehension of my life and some purity.' Don't be too arrogant wishing the top purity of a buddha. If you have a reasonable degree of purity, that's fine. 'I used to have this kind of attitude, acting with my body, speech and mind in this way. And somehow it is a little bit better this year for some reason. This year and even today it's better. Today I didn't do a disaster action, today I kept pure. It's incredible and I'm fortunate that I kept pure this much today. And I can do this tomorrow and the day after. That's incredible. And that's good enough. So you make yourself satisfied rather than arguing in an intellectual way, this must be so, because lama said so and buddha said so and until I reach this state I'm completely worthless and useless. You are putting yourself in a bad situation with these things and your attitude becomes absolutely bad too. Good and bad are inter-

dependent phenomena. There is no absolute good and there is no absolute bad.

This is the reason why I tell you meditators that you should be satisfied with what you have and with getting better little by little. Sometimes sensitive emotions come up and you are depressed. Be satisfied and rejoice in every little progress: 'I'm so fortunate, I can't believe how I was a couple of years ago and that I can do this much.' It's incredible, mindblowing. So be grateful and satisfied. This is also important. Rather than saying always, I'm bad, bad, bad, I'm a bad person. This is not good and not true either.

Blessing means no separation, a tranquil energy which touches the heart. That's a blessing.

//The four initiations...practise guru-yoga//

//Then I transform myself immediately into the Divine Transcendental Mother Tara/

Why this transformation here, as the actual transformation is coming later. This is a yoga tantra method. Next we do the inner offering, the blessing of the inner offering. In order to do this transcendental transformation of the offering we should first transform ourselves into a transcendental character. If we don't transform ourselves then the transformation of the outside world doesn't work.

I could talk so much about this subject of guru yoga. If you want to understand, this much is enough. If one does not understand, one may stay a year, it doesn't hook, it doesn't touch the mind or the heart.

Basically, from my point of view, western students do have a good attitude towards their teachers. For me it's good enough, I'm satisfied. Normally we don't teach so much about guru devotion at Kopan, it's contained and you cannot ^{because}

escape anyway. In the Lamrim course we normally don't teach about guru devotion. But my experience is that when we teach Lamrim to the students they start out with criticism, they check out carefully, but after some time when they have some experience how helpful it is for their mad elephant mind - and this experience comes to the students - then they do have good feelings for their teacher and just say 'I love you'. Just saying 'I love you lama and you love me, o.k.', that's good enough for me. That's a good prospect, an expression of the true self. 'O.k. I get something, good bye'. This relationship with the guru or teacher is good enough for me. I'm satisfied. For me this is more real, I tell you. Why? Because one does not have to be grateful. This is not necessary. That's the custom of our country. In Tibet they do it that way, that's garbage too. E.g. you are my students. Everybody thinks if they don't respect him they are the worst people. This is cultural garbage, samsara side.

If you say openly: 'What you told me, is not helpful for me, good bye,' this is for me perfect, I never react to it. It is very good, this western open mind, open and free. Some say: 'True, I'm checking and something is helpful, thank you.' That's true and comes from your experience rather than from a custom. Out of custom is not real for me.

So guru devotion is not something you practise because buddhists do and because the guru says so. This is not enough. Guru devotion comes from some helpful experience, from better understanding, from some kind of solution you found. Then it is logical to have guru devotion. What the guru taught - the three principles of the path ^{to enlightenment} - is the right thing. This is the right path and the right direction for me. Then comes guru devotion. Enough now.

What is this, to be close to the guru? Some students have a wrong conception and think someone who walks close to lama is close to him. But those who don't have any contact with him to ask 'How are you, dadadada...' are distant to him. That's not true either. To be really close to the guru means clean clear understanding. Like a comfortable digestion makes a healthy body and a healthy mind. That is a close relationship with a guru. That is good enough. You can see many lamas, even high lamas whose attendants or managers are a greater disaster than people who live at a long distance, take their teachings and act as the teacher says and are totally blissful. But those around him become berserk sometimes. Relatively you could say: 'You are very close to the lama, so you must be a good person' but that's relative and depends on the individual experience. It does not necessarily follow. The brother of guru Shakyamuni was his enemy, you remember the story? In many philosophical books it says, e.g. Chandrakirti in the Madhyamika-avatara ('Wherever there is a good person existing there must be an unlucky simultaneously.' Or, if there is a profound being existing there must be a completely stupid one around him. That is logical. This is the example of great pandits from long ago. You look and see. E.g. when I was a boy I heard a story about H.H. the Dalai Lama. He is considered to embody the real wisdom and compassion of Avalokiteshvara. Many office people who help him in his work for mother sentient beings have much compassion but others are completely stupid and berserk and they prevent his dharma work. Instead of becoming better they get worse. In other words if there is something or someone positive existing then there is spontaneously something something negative around. It works like electricity. Without ^{the coming together of} positive and negative energy there is no electricity.

To make a really close connection you have to act in the right way. Then you are close to the buddha and close to your teacher or your lama. To use a simple word. Digest what your teacher tells you, then all is perfect. With indigestion and a berserk mind, then even to be always around your teacher doesn't make much sense and is of no use.

Often these high, distinguished lamas have attendants who are berserk. Like hungry ghosts they use without bodhicitta attitude the things and offerings to these high lamas which were given by mother sentient beings with complete devotion. I'm looking at all these things and I don't accept it, because I'm a hippy and check out many things and question them

So, to be close to the lama doesn't mean you are around them, this doesn't matter. If you have a good understanding and act as he shows you reality and if you realize it, then you are close to him, very close. If we don't act this way then even if we take many blessings and give offerings etc. and look 24 hours like a pious devotee, all this doesn't make any sense. That we should understand.

Now you understand why we transform ourselves into Tara Cittamani before we do the inner offering. Because the inner offering involves a transcendental transformation one should transform oneself in order to do this properly. And as this is a method of the Maha-anuttara-yoga of the tradition of lama Tsongkhapa, even before one transforms oneself into the deity, one must practise briefly the method of the three kayas, taking the three kayas as a path to enlightenment. ()

This is a new and difficult subject. Why? We don't have this experience yet. The experience of the three kayas is the experience of enlightenment. But an experience similar to the three kayas we can have now. This is a kind of American style. The attitude of American people is 'I want the best one, the top one, the biggest and best, not the bottom one.' This kind of attitude is the yoga tantra attitude. To bring the peak experience of the three kayas right now into our experience. Rather than thinking that buddha is up there and

the three kayas exist up there. Therefore we have to do this.

E.g. really, to take the three kayas as a path to enlightenment is something we can do, because we have the four elements - water, fire, earth and air - and are born from a womb. And we have feeling and discriminating consciousness. All these elements are essential to discover enlightenment in this lifetime (9).

In the sutrayana it says: 'O this body is so complicated, just having this body is so complicated. You get cold easily and hot, diarrhoe, cancer etc. We get so much hassle, so much suffering from it. It's true isn't it. That's how it is said in the sutrayana!

But yoga tantra says, this body is a most precious body, which has all the necessary equipment and energy to reach enlightenment. It has the four elements and everything which is existent in this body we can use as a path to enlightenment. E.g. the experience of kundalini is possible because we have this body. In other realms, where the beings are not born from a womb, they are unable to have kundalini energy flow into their nervous system. So we are extremely fortunate to have this body and we should make good use of it.

Look at the western civilization, the 20th century civilization. They use everything and every energy, from trees, from the earth, from stones, from the sky and the whole cosmos. Modern science uses every energy - to make money. I think in some way this is good. It's interesting for me, because it's something eastern people can't do. That's the western tantra. (great laughter).

Take Nepal and the himalayan mountains. We do have natural resources, unbelievable resources to be used. But there is no tantra thought to use this in a better way. In one way it's true, really amazing what the western mind does. I look at it pretty clear.

The attitude of yoga tantra is to use all the things we have, all the energy as a path to enlightenment. It is very

powerful and needs much skill. A simple and primitive mind can't do this. I'll make a simple example. There are mangos growing around here. Instead of using mangos, these simple nepalese people here get their axes and cut the trees just for eating rice and dahl, can you imagine this. Such simple minds they have. It takes such a long time to grow mangos and it's just stupid to cut these trees but a simple mind can't make use of it; instead of using good things in a worthwhile manner they destroy them.

O.k. we transform ourselves into the deity. But before we transform our energy we have to do a brief meditation on the three kayas as a path to enlightenment. The first kaya we call dharmakaya, the next one sambhogakaya and the third one nirmanakaya (0). When ordinary people die they are out of control, they shake like Mt. Meru and fall down like an earthquake. Ordinary people die without control and the false energy is overwhelming. The karmically caused shaking of the elements is overwhelming, they have completely deluded hallucinations and their death is a great disaster. This is the organic and natural way of dying. For human beings this is natural and normal. That's the way we die.

In yoga tantra we are using all these experiences and changes it so that the death process becomes a method to attain the dharmakaya. When such an ordinary and uncontrolled death is transformed by a skillful yogi or yogini, then it becomes a path to the dharmakaya.

And when the consciousness of ordinary beings separates from the body, they go immediately into the bardo-state. And here our mind is again out of control, even worse than the ordinary monkey-mind. E.g. when I die and I remember pizza, mozzarella and apple juice, the memory is enough and I reach there immediately. Thoughts need no time to take place - you just are there. When American people die, they come immediately to American homes and supermarkets. Wherever you are with your dreams, you get there immediately. All this energy is used by skillful yogis and yoginis in the intermediate state to attain the sambhogakaya! Instead of dying out of

control, the natural process becomes controlled and a means to attain the sambhogakaya. And similar when we take re-birth out of control just by force of deluded grasping then we are born from a womb and there is much pain in mummy's lower chakra and she almost dies. Maybe men don't know how much mothers suffer, you are so big and her opening is so small and you have to come out of it, can you imagine this? This is a scientific explanation but often men don't know how women are suffering. Your mother undergoes unbelievable suffering unless nowadays maybe doctors make huge holes. True, a natural birth means unbelievable suffering but psychologically women don't like to admit this and accept that the experience is painful. I can see how they are suffering but for some reason, after some time they say, 'O no problem, everything is alright.' But it is not alright. At that time you are in hell. We have to accept this reality, men have to accept it and women too that this is reality. All these experiences, beginning with the coming together of energy, all this body comes from your grasping mind, the super grasping mind which craves for pleasure. Our body is made by the complete dedication to self-cherishing pleasure, temporal pleasure. There may be exceptions. Some higher parents, very few, can transform their grasping at each other. But most of us come from parents who are super craving for temporal pleasure. Then sperm and egg come together and we have this body. And then we are sitting in darkness-shadow. How many mothers sit here, maybe there is cosmic light, but it is still dark. Then we come out with incredible suffering. Inside it is such a smooth place and we are so sensitive and whatever they put on us it hurts like thorns. This is our experience. But now there are very nice doctors and they prepare water with the right temperature and they put the child into the water and leave it a little bit dark. Even a little light is like a knife for them. I think this is beautiful, a really good idea to deal

with children, to put them into water of the right temperature and keep them a little bit dark. For a long time they stayed in a dark place and suddenly to bring them into bright light is not good for them. These doctors now are very nice but this is not my business anyway.

Out of control our energy force is going this way. Our un-subdued energy takes this disaster rebirth repeatedly, out of habit, again and again we are circling. Samsara is a good name for it, it means circling (11). It's just happening like in a dream. A skillful yogi or yogini transforms this ordinary rebirth into the nirmanakaya.

Lamrim and yoga tantra do have different ideas. Now you are going to freak out because you were told different things before in lamrim. You are going to tell me that you are even more confused now. In lamrim and in the utanamje (12) we talked about the root of cyclic existence or samsara and said that it is the poison of ego. But maha anuttara yoga tantra says no! The root of cyclic existence, the root of samsara is death, intermediate state and rebirth. These three are the hassle (create the hassle). The experience of dying, of bardo and of rebirth are the root of samsara. Now you are not going to accept this explanation, you'll say no, because the three poisons are so comfortable (13). We agree that the root of samsara are the three poisons, that is easier to understand.

Rebirth, death and bardo - these three are the root of samsara (14) That's the terminology you need. It's very simple. Because we are born, all these poisons explode. If we are not born there is no problem, isn't it? And because we experience dying many hallucinations, many delusions come out. And because of the existence of bardo there are even more hallucinated visions, super superstitions. And this circle of rebirth, dying, intermediate state, rebirth, dying, intermediate state, this is the cycle of existence. This is the problem

and that's what we should cut off. Pam! Once we are out, we deteriorate with every cycle.

The evolution is like this: because we are born, we die. And because we die, we experience the intermediate state. This is an experience you have. Like e.g. once you eat the cold koproan bread and it comes into your stomach, you get diarrhoea. Similarly because you are reborn, all this confusion comes. Because my grasping mind needs this and that there is an explosion of delusion or of superstitions or of the ego. And they grow and grow and then death comes. And then the intermediate state or the bardo comes. Therefore this is an extremely important and realistic path. Yoga tantra philosophy is so realistic. What you are, what is existent, be it rebirth or death or bardo, this is transformed and then - pam - samsara disappears. In these three experiences are cut then there is no more samsara existing. But you should not think that it is ridiculous to cut rebirth because you like it, saying: 'If there is no rebirth, what's the point then. I don't want to stop rebirth. I like to come into the world and enjoy chocolate. What are you talking about, lama? I like this life on the earth.' Well, rebirth means the twelve links. We talked about the cause of rebirth. We have to be specific about this. Buddha Shakyamuni came to this earth too, and there was no problem for him. We take rebirth without control. And that's what we should cut. The same with death and intermediate state, which we experience without control. This we have to cut.

By meditating on the three kayas and taking them as a path to enlightenment one can discover the three kayas in this lifetime. And if one cannot discover them in this life then at death-time, instead of experiencing an ordinary death, one has the experience of clear light and of the dharmakaya and it is possible to attain enlightenment. If it doesn't happen at this time, then it is possible to experience the illusory body in the intermediate state and to discover the unity of the three kayas. It's possible.

As it is mentioned in the lamrim there is the absorption of the four elements during the death process (15). We can experience this when we contemplate, when we have deep concentration. I'm sure some people have experienced it. Sometimes when you contemplate deeply it becomes dark, then suddenly colours change and you experience different colours, consciously. It's possible. The same when we experience sexual bliss. Even in an ordinary sexual experience we can experience the dissolution of the four elements, if we are sensitive enough. But we are too gross to check up the state of mind in each experience. I mention this example of ordinary sexual pleasure because the western mind immediately asks, who has experienced what this ~~man~~ talks about. Are you dead or alive? You are not dead so how can you talk about the death-experience? You can experience death-evolution while you are alive. In the concentration of samadhi or even during a temporal sexual experience. Even in temporal bliss we can experience the absorption of the four elements. The meditation on taking the three kayas as a path to enlightenment eliminates ^{the} ordinary death process, the ordinary rebirth and the ordinary bardo experience. These obscurations are eliminated by this meditation. We have to do this meditation instead of running constantly. The problem of all samsara is our running consciousness.

We have to eliminate ordinary rebirth by actualizing the unity of non-duality and clear light (16). At the time of death you experience automatically the clear light. If the yogi or yogini stay in complete samadhi at this time and have the real understanding of sunyata then they can use this experience of clearlight and realize the unity of non-duality and great bliss. What we abandon is the ordinary way of dying and what we actualize is the wisdom of sunyata, the clear light wisdom. As a result we experience the dharmakaya.

And we should abandon the ordinary bardo and actualize the illusory body and attain the result of the sambhogakaya, thus we take the bardo as a path to enlightenment. And then we abandon ordinary rebirth and reincarnate like Lord Buddha reincarnated from the dharmakaya and come down to earth in a nirmanakaya.

This needs much explanation, maybe even more but tonight we take a practical approach as there is no time. The practical approach is simple. There is a lot to talk about this subject, a distinguished way to explain the entire yoga tantra. Maha anuttara yoga tantra explains in a profound way how to take these three experiences as a path to enlightenment but today I explain it superficially. I'll give you some ideas and tell you what to do practically.

/We transform ourselves immediately into the divine transcendental mother Tara/ And before we become Cittamani Tara the guru sinks into the shushuma and into our lotus heart. Normally our subtle consciousness is contained in the sub-conscious levels. That's how it is simply understood. And it doesn't function. And when the guru sinks into your heart you have the impression that your subtle mind is unified. The guru sinks into your subtle mind and the subtle mind has a dharmakaya like experience. Like the experience of no space, no time. The experience of absolute non-duality and at the same time the feeling of great bliss. That blissful experience with non-dual character, think that is the real dharmakaya. That is the real me. Contemplate that way. Then after some time, out of no space and no time green light comes. Contemplate the green light. And suddenly the green light is transformed into the rainbow body of Cittamani Tara, of non-dual character. You should not think that the rainbow body is empty inside. Inside there is also green radiating light. It is not flat, not like wood, but a full body.

This is the simple way to meditate. The first experience is the dharmakaya, and the second experience, the green light in space is the bardo, the intermediate space. There is a relationship between the subtle green light and the bardo, because the bardo state is a very subtle state. And you con-

template. This is taking the bardo as a path to the sambhogakaya. And then you become the green light tulku, the nirmanakaya. You can do this tonight. It is so simple. I think so.

What we need is the unification of the guru's transcendental wisdom and of your subtle mind. The recognition of that experience is the dharmakaya. Think, that is the real dharmakaya, that is the real me, me, me. Remember the American attitude which always wants the bigger and better, the top one. It's similar to this. You have to imagine such a total blissful state. This is good for the transformation. The wisdom of the guru sinks into you and gets in touch with your subtle psyche. This subtle experience of unification is beyond the normal dualistic vision. Simultaneously you experience non-duality and great bliss. That is the dharmakaya, and this is me.

You should be convinced. And you take the ordinary death as a path to the dharmakaya, and then suddenly out of space the green seed-syllable TAM is coming, and that is like the subtle consciousness of the intermediate state. And at the same time you experience great bliss, and this blissful non-duality arises spontaneously together with transcendental wisdom. This is the real sambhogakaya and this is me. This attitude we call divine pride. First you feel the pride of the dharmakaya and the second is the pride of the sambhogakaya.

Then the seed-syllable TAM is transformed immediately into the green rainbow body of Cittamani Tara and that is the nirmanakaya. And this spontaneous blissful experience is me. Yoga tantra puts much emphasis on divine pride.

You can do this and I think it is very simple.

The guru sinks into you and you experience the dharmakaya with divine pride. Stay there. Don't rush. Stay in the non-dual experience of the dharmakaya.

The Tibetan lamas have an incredible method. For the real experience of the dharmakaya, Buddha said you need the realization of renunciation, bodhicitta and sunyata. But the Tibetan lamas have a supplement. For a student it is difficult to have perfect renunciation. So they develop a supplement and, pam, it comes. And a supplement for bodhicitta and, pam, it comes. And a supplement for the sunyata experience and, pam. This is enough to actualize the dharmakaya. Rather than waiting for the total and complete experience of sunyata. It's good enough to lose one's normal identity. You lose your normal ego identification. That's good enough.

You feel, there is no space, no time, no pressure - these are non-existent - and there is no mind. This is the real, the absolute dharmakaya. This is the real me, the real me. Instead of thinking this body is me. This we eliminate. Pam. All this deluded energy, this ego identification - look how pretty and handsome - all these wrong concepts, this normal relative notions are falling down and you experience some space, emptiness. And experience of no time and no mind. That's good enough. And inside you feel, this is the real, the absolute dharmakaya, this is me. The essence is the experience of unity, this is me. You go like THIS IS ME (spreads out his arms). (laughs) I thought these desires are me and now I discover this, no desires, complete purity, totality, this is me. Wow, possible.

Well, it is not the absolute state but the point is that the disaster mind, the relative mind vanishes. That's worthwhile. Then there is space and you can work things out. Then you are easy-going. That's better than being uptight and tense. Meditators become sometimes so tense. If someone asks them: 'How are you?' they say: 'Don't ask me, how are you, if you want to know, I'm tense.' You should be easy-going.

I think that's enough for today. Thank you so much.

In the practise of maha anuttare yoga tantra it is important to take the three kayas as a path to enlightenment, the highest destination. It is a unique tantric practise because you transform the fundamental experiences of the cycle of existence. You transform rebirth, death and the intermediate state. These three are the root of samsara, because rebirth is the cause for death and this again for the intermediate state. This explanation is different from the sutrayana.

For the sutrayana or prajna-paramitayana the root of samsara is the ego, the wrong idea of holding on to a self-existent I. The antidote for this is the complete opposite of this wrong conception. There is much emphasis on changing this wrong viewpoint and and gain the right view.

The explanation of the tantra path is different. The three states, rebirth which causes death, and death which causes the intermediate state, are the root of the human problem. And the antidote to solve this problem is not the opposite but a meditation similar to these three states. Instead of reacting with the complete opposite we deal with these three roots of samsara with a similar experience.

In the meditation on the dharmakaya we deal with the experience of the deathprocess. We take the opportunity of the deathprocess and attain the dharmakaya and this itself becomes an antidote for the ordinary death.

And we take the experience of the intermediate state and transform it with yogic methods into an antidote to the intermediate state. And the same we do in case of rebirth. Instead of reacting against rebirth, we take advantage of the rebirth and it becomes a cause for the nirmanakaya. We use a meditation of similar aspect instead of an opposite action.

Now ordinary beings die karmically. That's natural dying which happens without control and is false dying. Because this body of five aggregates is a combination of the four elements, these four elements disintegrate in the death evolution. The earth element sinks into water and then the water element into fire, and the fire element sinks into air and the air element into the consciousness or psyche. When we use the word 'sinking' this doesn't mean actually sinking but rather that the element is deteriorating and not functioning anymore. E.g. When positive and negative energy are equal they produce electricity and you can have light. Similarly when the four elements of the body are in balance or equal, you are not sick, you are healthy.

When the earth element sinks into water then the solid aspect of the earth element stops functioning. When the earth element of our body deteriorates then the water element becomes more sensitive. As it is not balanced it freaks out. It becomes too sensitive, super sensitive. That's what we mean with 'sinking'. It is not like one element sinking into the other. But the experience is great. When the solid element ceases to function then the water element explodes and the experience changes. Therefore in our vision the water element becomes more obvious and you hallucinate a silver blue mirage as the real water.

When I escaped from Tibet and when we were coming into the jungle and were walking and walking a long way all day long we were wishing to have water. And sometimes we could see water from a long distance, but we knew that it was a mirage. We knew that out of thirst we were making up superstitions. There is a difference between real water and a mirage, you can know how earth is sinking into water but still the vision comes.

Then the water element is somehow not functioning and the fire element becomes too strong. And then there is a pollution the hallucinated vision of a pollution. And when the fire element ceases functioning there is suddenly too much air and the hallucinated vision of an explosion, of fire in space, of fire flames in darkness comes.

And similarly when the air movement, ^{which circulates} in the nervous system stops functioning then the experience of consciousness comes more and more and there is a hallucinated vision of fire, of red burning strong flames. And when the force of burning ceases then there is white light, a white vision. And after the light, when the fire energy is finished, it is dark. Those experiences come at the time of death. At death time when you experience those visions and you are familiar with, then you know that all is impermanent. Even if you are miserable you know it's impermanent, it comes and goes. You know these experiences are passing, they are like television or like a movie.

When you have the experience of great darkness of complete darkness then after a while, from this darkness light is shining and there is a great emptiness. So when you experience darkness you just wait. Then the vision becomes more and more light and suddenly the darkness disappears and you experience the clear light vision. In the natural death process all human beings experience this clear light vision but normally it is an unconscious process because the ordinary death happens unconsciously. But the yogi and yogini whose minds are trained in this way have comprehension of the process and expect these visions. And the comprehension or recognition of these visions allows them to transform the death process into the dharmakaya. It is not really the dharmakaya but a dharmakaya experience. By using tantric methods they can transform this clear light vision into the real clear light experience, which is the absolute union oneness of sunyata wisdom, the absolute prajna-experience.

The tantra term for this experience is real clear light experience. In the Utanamje it says that the path of seeing is the actual antidote for our wrong conception.⁽¹⁾ On the path of accumulation and preparation we are just making preparations. The ego is still involved and superstitions are coming. But the seeing path then is the real antidote. Similarly with the death experience. In yoga tantra we say the experience of the real clear light is the ^{specific} cause to attain the dharmakaya. It is not easy, what is involved in the tantric explanation. E.g. when we take ordinary death as a path to the dharmakaya then the problem is the ordinary death. The antidote for the ordinary death is the process of this meditation. You do this meditation and you experience the clear light. And this is the antidote. This clear light experience brings as a result the dharmakaya.

The same thing happens in case of the bardo state. What is the problem in taking the ordinary bardo as a path to enlightenment, is the ordinary bardo. And what is the antidote? The experience of the illusory body. And what result does this path bring? The sambhogakaya, isn't it.

And the next problem is the ordinary rebirth. By using yoga tantra methods they cut the chain of ordinary rebirth and attain the nirmanakaya. There is a specific explanation what happens at the time of ordinary death when we have the experience of clear light. The particular explanation of yoga tantra is that normally our shushuma is blocked and the energy doesn't enter it, doesn't stay and doesn't dissolve into it. (2) Our energy doesn't flow freely in the shushuma or central nadi. The air energy has to enter, and stay in the shushuma. It is not enough when it enters and leaves again but it has to stay there and we have to observe it. And then it has to dissolve in it or to sink into it.

During the initiation we mentioned the central, the right and the left nadi. As long as the right and left nadi are functioning, hatred, craving desire and superstition are functioning. Tara is sitting with her head slightly tilted to

the right. This has a symbolic meaning. Definitely. She has eliminated the hatred energy which flows on the right side. On the left side, in the left nadi craving desire energy is flowing. She is sitting in this way because she has subdued anger energy and won control over it. It's possible to interpret it that way.

We should be both, neither this nor that. Clean-clear, like a buddha. However whatever one can do less is wonderful.

I tell you the terminology so that you can do research. Otherwise names mean nothing, but you can do research. The three nadis - left, right and central nadi - are the center of human existence. They are the central pillar which holds the human existence. Like a pillar which holds a house together

According to the yoga tantra explanation these two are functioning, either the right or the left nadi. If you are sensitive you are aware of it. In the morning, one of them is stronger, it's never equal. If we are sensitive, we can check ^{scientifically} out if these two are equal or not. And they are not equal. And that they are not equal shows that we are extreme.

Sometimes we wake up in the morning and feel unpleasant. If someone says good morning, we don't like to say even hello. We almost wish them a bad morning. This shows how strong karma is. It is not that you want to say 'bad morning' but the nervous system is set up already, like bad weather, it's set up already. Therefore it's difficult to act in a balanced way. It's not only an idea, it's not only the mind. Most of the time our energy is in the right or left nadi, it never enters the shushuma, the central channel or avaduti. (3)

From the beginning of the initiation, whatever we are practising, the purpose is always to direct the energy into the central channel. How? By contemplation? Yes. Whenever you contemplate a certain point in the nadi, the mind has to follow. Automatically. On whichever point you contemplate, the energy is automatically at that place, in that channel. Let's say this fist is your heart. There is the central nadi

and rapped around are the two lateral nadis. These two are the hassle, tied up and going here and there. And the heart chakra is blocked. Therefore the approach of yoga tantra is to contemplate on different points in the shushuma. The main point for the yogi and yogini is to put the energy into the right direction, into the shushuma. So sometimes you contemplate on different points in the shushuma in order to direct the energy into it.

There are different sciences of how to enter into the shushuma, how to stay there and how to dissolve into it. When the energy enters into the shushuma then the energy in the right and left nostril become equal. And when the energy stays in the shushuma there is no movement, because the air energy is so gentle. We move and breath so wildly because we are not balanced, but whose energy has entered the shushuma his breath is very subdued, it stops almost. And when the energy dissolves into the shushuma then this hassle of breathing is stopped almost completely.

That's difficult for the western mind. I says, if one is not breathing, then one dies. That is the problem for the western mind. But because you people are no doctors, you don't have a concept at all. But one who is a doctor is going to debate with me, 'What are you saying, one who has no movement of energy is alive? That's outrageous, you are stupid, you are a himalayan dreamer and we are the international rest of the world.' That's a point of debate.

I already told you the story of my uncle. I was still young, when he fell sick. And a dharma friend came and it looked as if my uncle had passed away. Then the friend burnt tampa on a fire and smoke came up and suddenly my uncle opened his eyes and started breathing again. That happens to many people. You think they are dead but suddenly energy comes ^{back} and they wake up and come to life again. Even in the west are many stories like this, not only in the east.

So it's difficult to say who is dead and who isn't.

You can see how Tibetan tantra has incredible technical meditations which approach different experiences and you can see how they are functioning. Even western doctors discover this now. The husband of a student becomes famous now because he discovered that the painkiller is inside you. You need not inject a painkiller to become numb because it is inside. I think this is a reasonable discovery. It's a very good discovery and this way they are coming together, the explanation of yoga tantra and of western science. But they should discover too where the blissful energy is. The yoga tantra philosophers or the yogis and yoginis, the meditators, they believe that the blissful energy is always existent and we have to use them where they are. And our project is to discover this blissful energy which is already there. Within us.

Because only the nadis of the gross levels are functioning they block the central nadi or shushuma. Only the gross level conscious, the superstitions are functioning. That's the problem. The subtle consciousness, the fine psychic consciousness is existing within us but it is unconsciously existing or exists in an obscured way. It is now obscured and hidden. That's why it is extremely subtle (4) The Tibetan word /ta wa/ and the English word /subtle/, they sound similar. Interesting.

This subtle consciousness is not functioning when we live. When we eat ice-cream and live life it is not functioning. At the time of death when we say 'good bye ice-cream, good bye chocolate,' then it starts functioning again. It is kind of natural because the nest of superstition is deteriorating. The central nadi automatically opens but at that time we pay no attention and ignore it completely. It is a completely unconscious experience. But at that time even ordinary people experience the super subtle mind, the extremely subtle mind.

This subtle consciousness is always within us. We call it resident. E.g. in monasteries we have residents and visitors (5) Similarly this consciousness is resident. It is always within us even when it is not functioning. It is not functioning until death comes because the superstitious gross levels are so overwhelming, functioning so extensively.

It is not easy to take the three kavas as a way to enlightenment. The antidote for the three ordinary states is the wisdom of the subtle consciousness. When this subtle mind is functioning we can cut the root of samsara. But this is not easy.

(the transcript stops now but acc. to my handwritten notes there should be about 16 more pages.
subject: dharmakaya experience, that's the real me, inner offering, all existent phenomena are inherently pure and of non dual character, 5 meats and 5 nectars 8 offerings)(I'll try to get hold of the tapes, s.w.)

(Purifying mantra which eliminates interferences and spirit
/OM VAJRA AMRITA KUNDALI HANA HANA HUNG PA/
(Sunyata mantra which eliminates the concepts of ordinary existence and dual view) /OM SOBHAWA SHODDO SARWA DHARMA SOBHAWA SHUDDO HANG/ And all becomes void/
/Out of the nondual void appears the letter YAM. From the Yam comes wind. Above the YAM the letter RAM appears. From the RAM comes fire. OM AH and HUNG transform into three heads which support the letter AH from which comes a wisdom capala, vast and spacious. Inside are the five meats and the five nectars. From the melting of these arises a great ocean of wisdom amrita./ OM AH HUNG/

Yesterday we talked about the inner offering. Maybe you saw Tibetan lamas touching some little container in front of them when they do the inner offering. We have a particular pill which we call dütsi pill which is made by high lamas. (1) And we put some tea into the capala, sometimes they take wine too, but in the monasteries we normally take black tea, and into it we put the dütsi pill or amrita pill. And then we meditate: OM VAJRA AMRITA KUNDALI HANA HANA HUNG PÄ, OM SOBHAWA SHUDDO SARWA DHARMA SOBHAWA SHUDDO HANG. And we meditate as taught yesterday.

Now it is important to get the right things into the dütsi pill. In the tradition of lama Tzongkapa we are not allowed to put in the real ingredients. But some lamas take it literally and put in the real substances. In our tradition we have substituted the five meats and five nectars and put together supplementary substances and make the pill. For the real substances we are not yet ready. Therefore if some lamas put in the real substances it is very dangerous for we are not yet ready for them. When we say the purifying mantra from our heart, from the seed-syllable TAM very strong green radiating light goes out into space where you are going to do the inner offering and purifies the atmosphere and all bad vibrations are burnt. Similar to the laser light you use in America. The laser light is some kind of American tantra. With this green light radiating from your Tara heart you purify any kind of impure vibrations or bad spirits or whatever it may be. It is not necessary to kill the bad spirits but they are chased away by the green light. They freak out and go beyond this solar system. I think that's simple, more simple for the western mind than the Tibetan way of doing it. The Tibetan mind is different

The Tibetans visualize from the seed syllable TAM a deity in a wrathful aspect and he chases away all bad spirits and harmful vibrations. But I think this is not necessary for us. The laser light is good enough. And you contemplate.

And then you contemplate on the sunyata mantra. Actually it is also purifying something. It is eliminating wrong views. Two views we have to eliminate. The first is the view which holds to an ordinary identity and the second the view which holds onto inherent duality. We have to purify the mind which holds these two wrong conceptions. We have to purify these two opinions, because on an absolute level there is no ordinary appearance existing. And there is no original dualistic identity. /Shuddo/ means existing purely, being inherently pure. Once you have this strong understanding of sunyata, then when you say the purifying and the sunyata mantra then you stay in meditation with a quiet and silent mind. A bad meditator doesn't even meditate, he just plays games for puja in order to receive offerings. Those people just say words. They are hungry ghosts who want to get offerings in order to get more pleasure. For really good meditators the sunyata mantra is unbelievable. Each mantra takes maybe five minutes, at least, if you are quick. And you see and understand that there is no outside purification but that you are purifying the two wrong conceptions within you. Your holding onto an ordinary identity: I am some sort of lady or gentleman and therefore I am this and this and this. It's a simple and complicated identity at the same time. In one way it seems so simple. I am a simple worthless living being, I'm worthless and my nature is worthless. On the other hand it is so complicated identifying oneself with so many things. This ordinary identity, this concept which holds onto an ordinary idea of oneself has to vanish through the meditation on sunyata.

When the subject mind which holds onto these things vanishes, then the objects disappear too. We talked about what reality is for you. What you don't experience is not reality for you. E.g. for a person who doesn't know the 21 ice-cream flavours from New York City there is no craving for them as it is not his experience, although they are existing there. Come on, clear. Whatever the mind holds on to is reality for you.

The other day we discussed about a western philosopher, a humanist philosopher. He has a way of explanation which is similar to the Buddhist way. Subject and object are interdependent phenomena he says. For me that's fantastic. Nagarjuna's philosophy. The west understood somehow.

In the madhyamika philosophy we have much explanations on the subject mind and the objects and their interdependence. How they are existing relatively because there is no absolute existence.

The subject mind, the wrong mind which holds such an ordinary dualistic object, which holds onto the concept of self and others, this is the syndrome. It is the cause which energizes all cooperative cause which bring all kinds of neurotic human problems. And yoga tantra says this has to vanish. This is an explanation which is different from the sutrayana.

Sutrayana didn't say the problem is that you live. It didn't say that you are there, is wrong. The way it argues is like this I am a human being and because of that I have a burden, this ordinary complicated body. Yoga tantra says to hold this concept is already the problem. But sutrayana says you should understand that your body is complicated and dirty. You should understand that your body contains all these unclean things. But yoga tantra says no!

The minute you think of your blood and bone body you react and what comes is a samsaric reaction. In order not to react that way the ordinary concept of 'I'm this and this' has to vanish.

In this way sunyata is essential but of course the main antidote for such an ordinary mind which holds the idea of an ordinary self is not the sunyata meditation but the transformation of oneself into Cittamani Tara. To become the deity oneself. But this needs much power. In order to become Cittamani Tara and to develop divine pride and the experience of being convinced of it, this concrete wrong conception of 'I'm this and therefore I want that' has to vanish. So the sunyata meditation is maybe helpful to make you flexible, but when you really become Tara it is so simple and you are really convinced. Otherwise when you say 'I become Tara' you say first 'I'm this so where can I put Tara'. It's like putting two plates together; they are always separate. Cittamani Tara is there and I'm here, they never become oneness. This is too concrete. They are never coming together because you are holding the concept of two concrete dualistic things. They'll never become oneness. When you are completely convinced it cuts through the concrete conceptualizations. And when your consciousness becomes the deity Cittamani Tara then it is so simple, so obvious, so completely obvious. And so easy going.

I'm sure you people thought yesterday that this is outrageous. Everything is too much for us. First of all we don't get one piece of meat in Kopan and then there are five meats prepared for meditation. And second there are five horrible things put into the capala which we don't like to think about. Well.

So when we do the inner offering you look at each of the seed-syllables. The YAM is transformed into air and the RAM into fire. Then the three seed syllables OM AH HUNG are suddenly transformed into three heads. And now we have to cook and built a stove. As there is no electricity and no wood stove in our meditation place you use the three heads as a tripod. And then an AH appears and you transform it into a capala which is bigger than Kathmandu city. You may think that the Tibetan

yogis and yoginis are dreaming and completely joking. But this is no dream. This is a profound interpretation of a scientific reality. It has an interpretative existence. Each of the five meats has a seed syllable

and each of these seed syllables transforms into one of the different meats. And each of the five seed syllables for the five nectars

(2)
(3) transforms into one of the five nectars. Each syllable is an abbreviation, an initial. Each initial becomes a seed syllable. And each seed syllable is an abbreviation for whatever reality is coming. Why? This is interesting. Without name there is no existence. All universal reality comes into existence by giving a name to it and labeling it. It's hard, this one. Because we have an incredible wrong conception, a concrete conception. We think that the name comes second. We think that the chocolate is the real. And we are incredibly convinced of this. From this philosophical point of view there is no chocolate existing before you give the name to it. This understanding of cooking the inner offering shows us the relativity of what we eat and drink and of whatever is existing temporarily. It exists by giving a name to it. But it has no real existence.

The *capala* in the outer offering comes from the seed syllable *KAM*. Written with Tibetan letters we have the letter *Ka* and on the top of it the *tigli* or zero-sign. This zero sign shows that the character of the whole *capala* is zero. We feel the huge *capala*, but its nature is zero. It is empty of inherent and dualistic existence. The zero symbolizes that all things are zero and non-existent. This is not meant in a nihilistic way. Things are existing relatively. They are relatively and interdependently existing somehow. But they don't have an absolute and concrete way of existence. They are not existing permanently. Even though we feel that all phenomena are existing permanently. Do you feel that chocolate is existing

permanently, that chocolate is a permanent phenomenon? Of course you do, of course. But when you go here, in your mind, there is no chocolate. You think chocolate is sitting somewhere always. You never think that chocolate is in your mind. Be realistic, you never think that. You always think that chocolate is somewhere there, something which you can take anytime you want to. That shows that you hold onto a permanent existence of chocolate. You have a concrete concept of it. You believe that way even though you don't say it this way, because you are clever enough to eliminate such kind of pride.

The inner offering forces you to see the transitory quality of the objects. It shows you how to eat and how to drink. It is showing you the transitory and interdependent character of the objects. Shows them as some kind of bubbles which arise and at the same time as being of non-dual character. It shows them as a unity of voidness and interdependence, as a unity of *sunyata* or non-duality and the relative aspect. This unity we should understand.

We think that *sunyata* is something special. *Sunyata* is WOW! Now we talk about *sunyata* and then we talk about chocolate and all these relative rubbish. When we see chocolate we should know that it is born into non-duality. It is of non-duality nature, of empty nature. When the brown color of chocolate appears to you, then the color itself, the relative appearance of chocolate itself is of non-dual and empty nature. We cannot separate the interdependent and relative aspect of chocolate from its non-duality nature. Its nature is emptiness. When we recite the heart-sutra we say, 'Form is emptiness and emptiness is form'. This sutra explains the same subject.

The object of the inner offering is an interdependent phenomenon and at the same time shows how everything, every phenomenon appears from its name. And that shows that it is of non-dual character. It is already, inherently, of non-dual character.

There is not one dualistic ~~parikh~~ existing. When you realize this, then all objects disappear.

In some Hindu religions they have the explanation of the principle reality. (4)

When your mind is polluted, then the objects of the five senses are existent. As long as your ego and your desires exist, as long appear the outer objects and as long the whole samsaric trip is existing. When somebody comes and shows you

liberation, then wisdom arises and samsara disappears. They say that then samsara is ashamed. When you are confused you have fantasies and are carried away by them. When the yogi and yogini realises this, then all samsara dissolves into the principle reality. They accept some kind of principle reality and from this the reality of the five senses manifests. The world of the five sense objects manifests from this principle reality. And these objects are dancing around and make you deluded. When you recognise it then they are embarrassed and sink into the principle. They have this kind of explanation.

But it is not this way: First there is existing the relative level, the dualistic attitude. Then you receive Lord Buddha's teaching and understand sunyata and then all becomes non-dual. Not this way. Lord Buddha's scientific explanation of reality says that any relative bubble which comes into existence is already of non dual character, of pure non dual character. In other words you don't need to make it non-dual. Lord Buddha didn't make up non-duality, and you should not create it, it exists already. What matters is that you need discover it. That's all.

E.g. Some Dharma students are so ambitious. 'O Madhyamika philosophy has an outrageous explanation of sunyata. Did you hear about? But my lama never talks about sunyata, he only talks about samsara and how we are suffering.' This criticism which comes from students is garbage. The fact is that you are

living in non-duality and you are everyday, whatever you do and see, involved in non-duality. You have it with you. Try to realize this reality. Don't think that sunyata must be something special and you have to go to a special place to see it. Unbelievable, isn't it. Actually OM VAJRA AMRITA... and OM SOBHAVA SHUDDHO SARWA... is enough. This is enough. If we are realistic then this is for us enough teaching to eliminate our schizophrenic mind. What more do we need actually. Because we are not practising we say we need better understanding and more dharma. We want lama to give more and better technical teachings. That's garbage, complete garbage. So now we finish the commentary. O.K. Thank you. I'm just drinking tea and you try to understand the sunyata nature of my drinking tea.

I'm sure you think I'm joking but I'm not. For me this is true. We never practise well, including me. If we would practise just these two mantras it would be enough. These two are my sadhana. Once a Mongolian lama was in Mysore and someone asked him what his sadhana was. He was very, very old and he answered 'My sadhana or that which helps me is sunyata Sunyata, that is my sadhana.' For me that is^a much better and more realistic kind of sadhana. As his sadhana is sunyata he must for sure be beyond fear and at the time of death he'll not be shaking.

Most of the time when you ask people even in Tibet what their sadhana is, they will say 'My sadhana is such and such a deity, and he is going to take care of my death and everything and so there will be no problem.' But a profound yogi or yogini is not going to say 'My sadhana is dadadadada deity' For me this Mongolian lama is a completely realistic person and a totally realistic meditator.

E.g. I'll make an example with my garbage mind. When someone tells me that his sadhana is Avalokiteshvara I say that this

is very good. But when I ask someone else after his sadhana and he says 'My sadhana is bodhicitta' then that blows my mind, for it is more precise than saying 'My sadhana is Avalokiteshvara'. The other one is not sure, how this works. Maybe because he counts mantras everyday. That's also good and I have respect for it but if he recites mantras and his mad elephant mind is going round and round then it doesn't become an antidote for his schizophrenic mind. The deluded mind is still there and there is no transformation.

Therefore it is important to understand the buddhist way of explaining reality or existence. We have to understand it. I think it is much more profound than the dualistic scientific way of explaining it. All scientific explanation is completely dualistic. That's so clear. They are good and I respect them. It is even very good if we understand the sunyata of the scientists. This is extremely good but still dualistic. Not fine enough and not subtle enough. It's still a gross level.

We put much emphasis on the unity of sunyata and interdependent existence. And this is what we should understand. And the inner offering shows this evolution of existence. It shows us how to cook vajrayana food. So it is good to discover the unity of sunyata and dependent arising. (5) Then it becomes a real, an objective transformation. And when we do this practise even when we eat and drink we have to consider this point.

The western scientific point of view is that the human being is a hassle. It is just eating, excreting and is therefore exactly like a monkey. But the human being can understand such a unity. And then even eating becomes an enlightenment experience. It becomes a path to enlightenment. If you have

this kind of understanding then you should eat as much possible rather than thinking that eating is such a hassle and very bad and that desire is very bad. Some people act that way. Some westerners are so sensitive. I do respect them but some of them are fed-up. They are fed-up with eating, they are fed-up with dressing well, they are fed-up with all. 'I just want to eat rags, I just want to wear rags and I'm tired of every kind of society difficulties. Now I want to do a completely pure Himalayan trip.' You should eat. Yogatantra says that you should eat and keep yourself clean. You should respect your body instead of thinking that your body is dirty anyway. It's not necessary to think, it is dirty anyway, so put even more dirt on it.

Yesterday we put these incredible ten things in the capala. The reason for this is that we should eat it because our body is so precious and has the potential to develop the blissful energy of kundalini or siddhis. Instead of giving a bad time to the body and neglecting it through an ascetic life it is better to develop blissful energy. Treat your body nicely and have respect for it and use that energy in a most profound way for the growth of enlightenment or whatever you call it. Use it for the development of the three kayas.

The precise main point is that the five meats and the five nectars have the power to rise this energy. When the kundalini arises we call this energy fine or subtle energy. Then there is even physically sperm coming. Actually the ordinary sperm is pure and fine energy of the body. Fine doesn't mean subtle in this context but rather the essence, the best energy of the body. Actually sperm is the essence, the essential energy of the body. A weak human being, a weak man cannot have this energy, even on a sexual level because he doesn't have inside his nervous system this fine kind of clear essential energy. He has exhausted it. He doesn't have it.

Yes or no? Come one. So a weak man has no power, he has no man-power. A weak man is worse than a lady (laughs). This is a kind of scientific explanation. (c)

Yoga tantra says that those who are yogis and yoginis should not try an ascetic life, struggling with their body and weaken their nervous system. This is actually a breach of a tantric vow.

According to the scientific attitude and according to common sense^a human being is a heavy burden. It needs food and clothes and all these things and that is a hassle. But yoga tantra thinks it is no hassle. They say we should use that energy. So that this energy becomes a help for liberation. Hinayana philosophy says 'You shouldn't eat too much. Ascetic life is very important because otherwise you are deluded.' If we don't have a profound method. Yes. But if we do have such a profound method and can transform the objects, then it is better to eat well and keep healthy. Otherwise you can't do anything and become useless. Anyone who stays at Kopan and doesn't eat properly becomes completely useless. Human beings need to eat well, to sleep well and to dedicate well. Do as much as you can then you have no guilt feelings and that's the best.

I want you to understand that you shouldn't have the concept that eating is a dirty thing because it turns into kaka. It's not necessary to think that way. Maybe you think that you are not thinking this way, so why does lama emphasize it. But westerners do think that way, they do. Check up. We should not have the attitude that eating is a dirty thing but we have to eat and that is a hassle. That's sick already. The sick mind thinks like this always. People who are really sick and who don't have a healthy mind say that they are just eating; they have no pleasure and are not necessarily grasping either

Now we are simple people. Remember how many Taras we have. It was said during the initiation. Each time you are eating something simply say the two mantras and make your offering to each of the Taras within you. This is a profound way of eating. Each time you eat you feel blissful all over.

If you really take the tantric vows, if you really take the esoteric ordination then you actually break your vows if you don't offer your food in this way. At least you should bless your food with the mantra OM AH HUNG.

Now I introduce you to the Kopan trip. When we do an offering we say three times OM AH HUNG. Every sentient being in Kopan should try to practise this and transform the food into blissful energy. At least you should do this. If you can, you may visualize e.g. white energy, maybe Christmas energy. If you are scientific people and have scientific knowledge you can ^{think} that cosmos energy is here and everywhere. And there is cosmic water and cosmic fire and cosmic earth and cosmic light. Everything is cosmic energy. In this way you eat and you feel so blissful. You have this understanding in the west, isn't it? In Theravadin Buddhism you become a unity of all cosmic energy. This is a profound concept. And you visualize western scientific sunyata. That's good. Uneducated western people don't know either what cosmic energy is. If you are educated then you can see besides the ordinary simple world the scientific world of cosmic energy. This is far out. Actually this is an incredible high understanding of western wisdom. Many people don't understand cosmic energy. Now you can introduce it scientifically. This scientific discovery is very good. If you explain it to a simple Nepalese man, he won't believe it. This man maybe thinks that we talk about God. When we talk about the western scientific cosmos, when we talk about the essence he thinks we talk about God and that God can't be that one.

O.k. When you cook the inner offering you contemplate all the symbolic meaning I told you about. This inner fire is revealing energy. Each time you contemplate the inner heat you release more energy. The concentration is essential too when you do this practise. Many Tibetan yogis have a scientific way of doing this meditation and they are really cooking and really creating heat.

You may think I'm dreaming. But I'm sceptical too. If somebody just tells me something I'm not going to believe it either. But it's possible, it's logically possible. When you contemplate strongly and focus your concentration on one point then there is heat arising. When you rub your hands it gets very hot. This is a scientific process. You know this better than me who doesn't have any western scientific education. If you contemplate on a particular object then your psychic energy, your consciousness energy which is focused on an object will produce heat. This explanation is also contained in the six doctrines of Naropa. E.g. if you contemplate strongly you can move a cup. Remember when I gave the five precepts I mentioned that killing does not necessarily happen with a knife or another instrument. The Vinaya rules mention killing by samadhi. Many people can kill by samadhi contemplation. So if you contemplate strongly in that way you can produce heat.

Now I'll tell you about experiences you have; when you contemplate you get heat. When you meditate on Lamrim you produce heat. Everybody says that he is developing heat. we expect you to develop heat and you should not freak out thinking that it must be a symptom of sickness. It is a natural thing. Tumo-meditation, the meditation on inner heat

(7)

is also a technical meditation but it is important too to contemplate, to have single-pointed concentration. Then you produce automatically heat at the navel-chakra.

When we do the inner offering we recognise the five meats as the five Dhyani Buddhas and the five nectars as the five female consorts. And that is the unity of divine wisdom quality. It transforms into a huge ocean of wisdom amrita and we bless the inner offering with OM AH HUNG.

From the capala you take a little bit of energy. It symbolizes the unity of male and female energy. You take from this energy and then you bless the inner offering. Whenever we offer something, even a water bowl, we take a little bit and say OM AH HUNG.

Even when I was a little boy and hardly could reach the altar I had to do the water offering properly. My uncle told me to do so and even when I only left too much distance between two bowls I received an incredible beating. And when there was one stain of dust on the floor he beat me. Once he beat me so that I became unconscious and lost urine because he hit me in the kidney and then urine flows out automatically. But he was very kind to me because now I know how to keep clean.

(tape VII starts) Even if we offer water and do no inner offering, we take a bit of water, say OM AH HUNG and meditate. This is very useful. My uncle said if you don't do this then Buddha doesn't get the offering and some spirits are going to take it. This is the interpretation of my uncle. But the principle thing is that you transform the offering into the transcendental blissful character of the pure body, speech and mind. This offering is much more profound and becomes an antidote to the ordinary wrong conception. That

is more worthwhile than worrying about hungry ghosts who are going to drink from the altar. If my uncle would be here he would beat me, but because he isn't here I'm teaching revolutionary things. But it is possible because every energy is used by some kind of consciousness. Living beings are everywhere and they have different karmic abilities to enjoy different things. If you have ordinary things they enjoy ordinary things but if you bless them so that they become transcendently blissful they cannot use them anymore because they don't have the karmic ability to use such a blissful energy even if it is there and they wish to use it.

It is like us who have the five Dhyani Buddhas and their consorts in our rice and dhal but still we miss something. O my boyfriend, oh my girlfriend is not in the rice and dhal. Always we miss something. But it is all there in the dhal and rice, everything is there.

As we said before when you recite the purifying mantra then the inner offering and whatever relative offering you do is purified. And when you recite the sunyata mantra then all objects are recognised in their non-duality nature, being of inherent pure non dual nature. There is no inherent duality existing in the first place which is made non dual by some kind of wisdom. Nothing like this.

/OM VAJRA.../OM SOBRAVA.../ Out of the nondual void the letter KAM appears and from it eight skullcups. Inside each is the letter HUNG and from it come offering substances. These are void of inherent existence but have the aspect of the individual offering substance. Because the aspects function as the objects of the six senses, they give uncontaminated, inexhaustable bliss./ OM ARGHAM AH HUNG/ OM PADYAM...SHAPTA AH HUNG/

/Out of the nondual void.../You do a little bit sunyata meditation and then from sunyata spontaneously arises the letter KAM./KA/ with the zero on top, the tigli. /KA/ is the first letter of capala and the zero refers to the relative existence of the capala. The capala is void of duality or zero of duality. Can't you say this in English, zero of duality? Non-duality and zero of duality is the same thing for me. Maybe I create a new language. Language is superstition therefore you can create a new one.

All your offerings are done in a capala. On a relative level we offer in bowls, wether of brass or whatever, but for the real offering we visualize the capala. The meaning of capala according to the Tibetan term / T'OD (8) is /holding bliss/. The capala is a bliss holder. It is holding the blissful energy.

When we arrange the offering on a relative level then now the left side is more important. Normally we arrange it from the right, beginning from the right. But this time the left side is more important because this sadhana belongs to the category of mother tantra. The maha annuttare yoga tantra has two categories. Mother and Father tantra. I'm not going to explain why. Mother tantra is emphasizing the wisdom side therefore the left side is more important. When you do your offering start from the left side.

Sometimes western people ask me why you go round the stupa in clockwise direction, why are you going round to the right can't you go to the left. I say you can go to the left. Now you are Cittamani Tara, now you are practising mother tantra and so you can go to the left instead of going to the right. Both is right.

The movement to the left is more important. It is the principal movement in mother tantra. Perhaps for the man the right side is the principal side, their energy channel runs on the right side and with females the left side is functioning more strongly. I'm not sure, you research.

We offer water, flowers ect. and perfume. Some nuns asked me if they could put on perfum. I say you can do it, I think definitely yes, you can do. If you dont put it for your own beauty and nuns don't do it to excite men but just in order to feel comfortable and pure then you should put on even more. Before you put on perfume for impure purposes. Now for pure purposes you should put on even more. You can put it in the room too if you are meditating there. You can make the place very nicely smelling. There is no restriction for this. I never think that to put perfume around the altar is not natural or bad. It is natural. Therefore I can't see perfume as being something bad.

When we teach about offerings in the lamrim and about inviting a king or queen we think that this happens only in old cultures. When they invite a king or queen in a village first they come an offer water for washing and they wash their feet. That's the offering of water and perfum, ARGHAM and PADIYAM. Then they offer flowers, PUPE and then incense or DHUPE. This is the ancient way of doing it in India and Nepal. They offer then light, perfumes and food. And when they offer food they play music. That's existing in the west too. When you go to a high class western hotel they have candles in the dining room although they have electricity. They mean it so well. And sometimes people are making music, so that people enjoy it and get intoxicated by it. Another good example is a supermarket. When you go there there is music and this and that happens and you spent there two or

three hours like being intoxicated. Now I think you discover my garbage but I'm not going to show my garbage to you. And you reach a time and spaceless state being intoxicated by music, beautiful objects and all these things. This is possible. I think that's enough for today. You can practise what we talked about at dinner time. That's important. Thank you so much.

(start 29-1-79)

Yesterday we talked about the offerings. Everyday you do an offering you meditate as we do in the Dorje Sempa sadhana. When we say ARGHAM then from your heart a deity manifests and does the offering and then she sinks into you. When you offer the next offering another deity manifests and so on. You do this with each offering. The main point is that the offering comes from your heart. The aspect of the deity comes from your heart in different colours and after the offering she sinks into your heart. Remember that yoga tantra emphasises very much the process of bringing the subtle energy into your shushuma. Even these simple offerings are manifested from the heart and sink back into it again. We bring the subtle air-consciousness into the central channel(9). For that purpose we are offering these things.

This is simple even in western terms. Normally we give without our heart, not from our heart. Without hearty feelings. Westerners always say, 'Ah he gave it without a warm heart. You give me a present but you don't love me, your heart is missing.' That's common in the west. And that's good. So we are learning that the heart needs to be made warm. We give much presents in the west, maybe more than in the east, but maybe the heart is a cold heart. Who knows.

Therefore it is important that you make the offering from your heart, from the seedsyllable TAM of your Tara being. From it manifest the different offering goddesses, the flower goddess and the light goddess and so on. This offering is superdifficult. If we try just to understand this offering which is super difficult then the entire sense objects are transformed. The whole recognition of sense objects. The essence of all offerings should be great blissfull transcendental wisdom. This is the real transcendental experience.

We think we know that normally it is necessary to offer and to do charity to overcome miserliness. We have a small understanding of offering. With a limited connotation. The word offering doesn't sound anymore in the world. The word offering irritates the sentient beings of the nowadays world. The world sees offering as taking advantage in the religious connotation. That's the way offering is understood even by Italian sentient beings.(much laughter)

Now we talk about the character of all the offerings. Whatever offering there is, is of great blissful and divine wisdom character, and has the character of non duality. In the Lama Chöpa puja it says '

'In essence they are pristine awareness, in aspect inner offerings and the various aspects of offering/ Their function is to generate the extraordinary pristine awareness of voidness and bliss as objects to be enjoyed by the six sensory powers/(verse 8, p.8/9)(10)

This talks about exactly the same and you can relate to it. To do those offerings we have a long way to go. The real offering we never do. Psychologically seen, someone who is completely depressed, he or she can't imagine a blissful place and someone who enjoys bliss. Are there people who

are in a totally depressed and hopeless state who can at the same time imagine a blissfull place with blissful people. This is not possible. You think I'm crazy? Maybe it's not clear. I'm asking if there is anyone in the world who being totally depressed can imagine some place at the beach where a man or a woman enjoys great bliss? Is this possible? How can it be possible?

Student: If I see someone has something that I don't have then I get depressed about it and I want it.

Lama: Pardon. Do you feel that they are blissful? My question is if you can see the blissful experience of other people at the time you are depressed. You say first you see that people are blissful, then secondly you get jealous and then you get depressed. I say at the same time but you say first this and then that. Come on. Too loose mind, too loose and gross mind. Come on. Are we communicating in English. It seems somehow that the English teacher of Kopan can't communicate with my English. We have always trouble with English. It's interesting.

Anyway, it's difficult. That's the reason why I bring it up. I would like you to be aware of the fact that if you have the recognition of all ^{five} sense objects as being of blissful and non dual character, of great blissfull wisdom character, it is waking up energy. If you have this imagination inside and if you think that way then you get blissful. WHEN YOU IMAGINE BLISS YOU GET BLISSFUL.

When you imagine this blissful energy and visualize the offering that way you realize the exhaustionless bliss within you and you gain spontaneously some kind of positive energy within you rather than hatred. Better to do it this way than to think that, as we mentioned yesterday night, food is dirty and a hassle and eat it with a disaster state of mind.

This is a very important point. Think about it. Think about and check up if it is possible for a depressed and miserable person to imagine bliss at the same time. He cannot imagine bliss at the same time. He is unable to do it simultaneously. Maybe after some time or before it.

If you recognise every movement of the senses as blissful then what happens is that whatever you see is blissful. You see cold weather as blissful. You see warm weather also as blissful. You see flowers - of course they are blissful. But also dry wood you can maybe see as blissful. Then what happens? There is no more hassle. Each moment you have blissful experiences and this eliminates your dissatisfaction. With each blissful time you eliminate dissatisfied energy.

How can we do this offering? Maybe some people can do it in this life, some people cannot do it this life. I'm joking. Maybe I put you down this way. It's possible. We can do it.

We satisfy our eye sense, we satisfy our nose sense, we satisfy our ear sense, we satisfy all and then we are satisfied rather than being dissatisfied. E.g. many western monks and nuns say 'Well I don't miss other things but the thing I miss is music.' Many are telling me that. That's interesting for me. That means they are dissatisfied. Their sense of music is dissatisfied. They say that they don't understand why Buddhism is not making music. We do make music. (Lama sings)

There should be complete satisfaction. All five senses should be completely satisfied. E.g. Sambhogakaya means 'body of enjoyment' (II) The complete blissful state of consciousness. It cannot be partial. We should not deny music. We should not think that to satisfy one's sense of music is bad or that music is bad or enjoying music is bad. You should

not have this idea. Transform music into blissful wisdom and transform everything into blissful wisdom and everything becomes a path to enlightenment. The exact conclusion out of all this is that ^{for} the yogi and the yogini every sense object is a help on the path to enlightenment.

For us ordinary beings every sense object becomes an enemy. Instead of giving blissful satisfaction to everybody, everything gives dissatisfaction. Chocolate creates dissatisfaction, the smell of perfume gives even more dissatisfaction, all the make up ladies put on, instead of satisfying them creates more dissatisfaction. And pizza and coffee and biscuits give even more dissatisfaction. And dhal and rice and whatever energy you use gives you more dissatisfaction. That's all. I think it is so clear.

You don't need to know more about yoga tantra if you understand this one. If you understand the inner offering you understand the whole universal existence. You can use all energy to generate the everlasting blissful path to enlightenment. That's why I ask myself if we shouldn't stop here and when you come again next year I'll do the rest. In a way this is true. In ancient times, e.g. in India, they gave a little bit of meditation and then the disciples went meditating and checked up if they had some kind of success. Then they came back and received another meditation. This is like the Tibetan style. In ancient times they didn't give lamrim like we do it now in Kopan. In Kopan we give the whole lamrim in one month. We are pumping-pumping-pumping. Sometimes people even break down. Well we do it because we have no time but actually we should meditate on impermanence and death for one year. After having realized that we should come back and receive the next teaching. Kind of slowly, slowly. Now in this

materialistic time we have to collect as much possible. The result is takatakatakataka, much noise in a biscuit tin. And we don't digest the teachings. It is difficult to practise in that way, but unbelievable if one can do it.

O.k. we go on.

/By this practice much merit is collected/ By this we create a lot of positive energy or much good karma. Collection or accumulation refers actually to two different things. Nagarjuna says:

'Due to the merit of this may all beings complete the accumulation of merit and wisdom and attain the two holy bodies hereby.' (12)

By developing these two we receive enlightenment. We attain the Dharmakaya, the Sambhogakaya and the Nirmanakaya. We attain the marks of perfection of the Buddha through the accumulation of this positive energy. There is relative positive energy or accumulation of merits and absolute positive energy or accumulation of wisdom or insight.

This is the way the sadhana is set up. And after this we are taking the three kayas as a path to enlightenment. This time the positive energy is more emphasised, another time the wisdom energy has more emphasis. This time the relative positive energy, the accumulation of positive energy is more emphasised. In order to receive the wisdom energy we have to collect positive energy and make it very, very strong. That's the reason why it is mentioned here.

INVOCATION

/From the seed syllable TAM which is resting on the moon seat in my, Divine Mother Tara's heart, lightrays emanate/ From the place of self-nature, from the Divine Mother who is indistinguishable from the lama in my heart, the

assembly of Buddhas and Bodhisattvas and their entourage are evoked/

The invocation can be in two ways. In one case you can invoke e.g. Maitreya from Tushita. This is an invocation from a place. The other possibility is to invoke from the Dharmakaya. And you invoke then into the relative or Sambhogakaya aspect. We asked before, 'What is Tara?' Actually the seed syllable TAM and Tara Cittamani are the essence of divine wisdom. So we invoke Tara from the Dharmakaya which is great blissful consciousness. And the reflection of it is the aspect of the green radiating light body. And this aspect we invoke. The Dharmakaya is divine wisdom, omnipresent wisdom. And omnipresent means embracing all universal reality. Wherever there is universal reality existent there is the Dharmakaya. There is no limitation. There is never a reality which is not covered by the Dharmakaya, there can never be a shortage of the Dharmakaya, like e.g. in Kathmandu can be a shortage of gas or wood.

This is sometimes difficult to understand for westerners because the western mind think that the human being is such a hassle, full of limitations and never can understand all reality. In Buddhism we think that it is possible. Possible to develop. Think about it. Maybe sometime, if we have time we'll talk about it again.

In front of us we invoke from the Dharmakaya the unity of the wisdom lama and Cittamani Tara surrounded by all supreme beings, by Buddhas and Bodhisattvas. They fill up all space.

PROSTRATION

/By your great kindness/the state of great bliss can be attained in one moment/ I prostrate to your indestructible lotusfeet/ O my jewel-like guru/

Following the Sutrayana or Paramitayana it takes for beginners who haven't even developed perfect renunciation countless aeons, countless kalpas. But through your great skillful wisdom and method I can attain the enlightened realisations comparatively in the time it takes to snap a finger. The awakened state, the realization of enlightenment, the great blissful siddhis can be attained in a moment by your great skillful wisdom and method. You, the guru are the most precious thing of all existence. You are the most precious phenomenon. I prostrate to your indestructible or vajra feet. Maybe he has feet, maybe the Dharmakaya has no feet? It doesn't matter. I pay respect and prostrate to your feet. This is actually very profound. We are going round and round and are so lost. With a lost mind. We don't know what we want to do and don't know what we want to understand. We are lost. Since countless lives we are lost but still we think we are not lost. 'I know exactly what I want because I want chocolate.' But the fact is that we are lost. But we are not going to admit it. To be lost is pretty sad. When we understand this then we feel some relief and gain some kind of respect for the kindness of the guru. By your great kindness, it says here, I who is such a worthless beginner, can by your incredible method and wisdom reach the highest state comparatively in one moment. Following the paramitayana it takes three countless great aeons(3). Because you are putting my energy together by your great kindness I prostrate to your indestructible lotusfeet. I receive the ability to attain such a great bliss, such blissful energy, such siddhis and realizations in such a short period of time, by your great kindness, and therefore I prostrate to your feet.

PROSTRATION cont.

/I prostrate to the Mother holding the upala-flowers/
The swift one, green in colour, with one face and two arms/
To the divine wisdom action, the mother of all three time Buddhas/ who is my yidam from previous lives/
You may think how this can be. 'My previous existence was a donkey's, how can I be connected with Tara?' Remember, the Divine Wisdom Mother Tara is not a lady. She is not a limited lady. The function of all Buddhas' dharmakya is Tara. The fact is that Tara is always our special deity. In the previous, present and future life-time. Even if you don't hold the sanskrit name of Tara. At some other place Tara may be called Judy. Maybe the name of all ladies' is Tara. Who knows It seems outrageous but there is a scientific explanation too. First we should not think that Tara is one lady. Tara is the divine action of all the divine wisdom. In other words without divine wisdom action, how can you possibly become a human being? Forget about. It's not possible to become a human being. Such human beings have accumulated incredibly good merits.

It's interesting. According to my observation, many Mahayana saints, many Tibetan lamas, who all have a special deity, their own personal deity, have a special connection with Tara. That's interesting. There must be some kind of special energy connected with Tara with all those who seek for liberation.

When it says /Swift one/ it means she's quick, she's not a lazy mother, who can't make good coffee.

Cittamani Tara is in fact the prajnaparamita, the transcendental wisdom. If you understand the meaning of these two stanzas then you always do prostrations. But if you don't understand it then all these physical prostrations

are such a hassle, so unendurable. Because there is no comprehension and no understanding. That's all. Je Pabongka mentions here that you don't need to get up if you are sitting on your cushion. When you are doing your sadhana you don't need to get up in order to do prostrations. You don't need to get up from your vajra-posture. Instead of doing the body prostration you just fold your hands at the height of the heart and keep sitting.

Normally we use the dorje and the bell when we do puja. (Using vicks cough drops and a cup as dorje and bell, lama starts chanting). This also has much meaning. The real vajra is great bliss. Holding the vajra we remember the great blissful method and holding the bell we remember non-duality. And putting together the thumb and the two middle fingers refers to unity. You may think we are joking when we do this but we are not joking.

OFFERING TO THE MERITFIELD

/OM GURU ARYA TARE SAPARI WARA ARGHAM/PADYAM....SOHA/

This time we don't say OM ARYA TARE but OM GURU ARYA TARE. ARYA TARE is Tara's name. For OM there are many explanations. There are many ways to translate it. Just to explain OM takes months. It means magnificent or the total unity. OM makes the mantra meaningful, therefore all mantras begin with OM. SAPARI WARA refers to all Buddhas and Bodhisattvas. You can do the offerings separately but if you are busy you can do them one after the other ARGHAM/PADYAM/PUPE... SHAPTA PARTI TZA HUNG SOHA. You can go over the whole trip in one minute. If you have more time you do each offering one by one. You can do it according to your time.

We should understand two things. Sometimes Dharma becomes a complete hassle. In the beginning you think that's not possible. In other words sometimes Dharma becomes incredibly

complicated. Let's say you have promised to do this sadhana daily. You have the commitment to do this sadhana. And whenever you see Cittamani Tara you get sick. 'Oh its already twelve o'clock.' And you are in a disaster. But if you can do it in two-minutes - you can do it almost in two minutes - then it's o.k. And instead of having guilt feelings you just go and do it. This is a very important fact for westerners. They try sincerely and want to fulfil their commitments. But sometimes they take too many commitments and don't know how to do them. In other words they are lost again! Lost like before. I said normally we are lost and now we are lost in spiritual materialism. We are lost in the spiritual supermarket. You don't know what to do. Chenrezig and Tara and all these deities and you don't know what on earth it means and you don't understand anymore. There is a way of putting it together. E.g. Dorje Sempa. Each sadhana has some kind of Dorje Sempa. You don't need to do a Dorje Sempa retreat. And there is maybe three times the refuge prayer in the sadhana. Why should we do all. One refuge prayer with a perfect meditation is a good idea. And there are maybe five or six bodhicitta prayers in different sadhanas. One good bodhicitta meditation is enough. Rather than having a disaster. Instead of becoming helpful for you Dharma becomes your enemy. Dharma becomes a cause for a neurosis and for guilt. I think that is useless. You put the emphasis on one thing and go quickly over the others. One thing you do perfectly. E.g. the prostration prayer. Once you do it quickly and once you do it very slowly and with a good understanding. Perfect. To do one good one is better than to have all this disaster.

Atisha said once:

'Tibetan people devote themselves to 100 deities and don't attain one whereas Indian people devote themselves to one deity and attain 100.' (14)

In Tibet they try to practise 100 deities and end up with nothing. They attain not one of them, the result is none. In the country of Atisha, in India they practise one deity perfectly and attain a hundred million deities. Do you like this one? I think Atisha is reasonable and correct. The Indian custom is much better than the Tibetan. That's garbage. The way it was done in ancient times in India is much better. You do one thing perfectly and you attain everything. E.g. Tara is a perfect example. We receive the initiation and the commentary. We are clean clear. Not like this time. Maybe this time you are not completely clear. But to a certain extent you are clear about it. And then you practise everyday and you do retreat for months and months, for years and years. Maybe for 20, 30 or 50 years you do only Tara retreat. And in 50 years by attaining Tara, by the realization of Tara you can do anything. By trying here a little bit and there a little bit we receive no result. In other words we do so much but we have for no deity 100% competence. The practice of this deity is for me satisfying for the whole life. It doesn't matter which situation I'm in, I meditate and this practice takes care of my entire life. Psychologically seen it takes care of whatever necessary. Actually we can entirely rely on the practice of this yoga method. We have a reliable equipment, an inner method and wisdom, the unity, the real, the absolute dorje and bell. So we have something to rely on and need not worry.

You are ambitious for other things because you don't have anything. You have ambitions for everything. Many people are ambitious because their heart is empty and they are dissatisfied. Your heart is empty and you want to go to a warm place, to a beach where everybody is happy because everybody can

off his clothes and it's so easy to go without clothes. Wow. You are so ambitious, you go there and everybody can see you. The same thing happens with Dharma. Somebody is giving really high teaching. This lama is giving really high teachings. Wow. He's giving even higher teachings. Wow. 'I want to take this one. This one is really powerful.' When you say this, you're saying that you are really on a power trip, even if you don't say it with words. Actually you are on a power trip. You want power. If you are not realistic then this practise is useless. Completely useless. I'm sorry, I have no room for this. He'll never have any satisfaction, it doesn't matter how many teachings he is receiving, because he doesn't have any practical sadhana within himself. It doesn't matter how much outside teaching he is receiving because there is no competence. Such a trip is useless and a complete waste of time. In ancient times the pandits, from which the teachings come, gave one initiation and let the disciples make an experience and do a retreat. And they got a result. That is the ancient custom. Now, how many initiations do you receive and you do no retreat. This attitude is almost similar to the attitude of Christianity.. God is everything for you. I just wait and open my mouth to god and god gives me chocolate. This attitude exists everywhere, among the Tibetans and among the westerners. I think that's all wrong, definitely wrong. From my point of view this is definitely wrong. What you should gain through practice is something realistic. Feeling yourself more comfortable. That's what liberation means. Others may say. 'Enlightenment, Liberation.' And we look. But for me liberation is to be comfortable. Maybe it's completely stupid to tell you this but that's how I see it.

To be comfortable, not to irritate oneself and shaking completely. To feel somehow comfortable and keep yourself together and not being always dissatisfied. If you only look a long distance you won't get a result.

My observation of ancient times is that the Tibetan lamas gave you an initiation and then let the student try to make an experience. And if he was successful or even not, in the sense that he didn't attain enlightenment he at least showed a degree of success. There is a minimum or degree of signs when you do retreat and then you are successful. Success has degrees. In the aspirational prayer we said the highest attainment is enlightenment and there are many degrees of common realizations. Whatever you get is useful. So we should practise well and we attain the result, for sure. Then we are more convinced because we have more subtle experiences. If we have not experienced anything we are not convinced of anything and therefore we go to the supermarket and feel that the supermarket is more important than our teachings. And then we lose the teachings.

When the students go back to the west they automatically lose their vows because they think that the supermarket is the real and the teachings of the Himalayan mountains is not real. You lose your vows because of lack of competence and lack of experience of the teaching. Because you have not penetrated to any actualization of the teaching. And then you blame the western society and the western civilization. And then you blame others.

I'm making an example with this man here. Today I don't care who he is. Two years ago this man saw a high lama somewhere and received a blessing. I like to be realistic and to tell you the story without hiding anything. He said to me 'I was walking near the bodhitree and I saw a high lama and I got very high. Really high. And then he asked permission

to become a monk. I told him, 'If you like to do so you have my complete permission but it is up to you to check up. But I can give you one prediction. I can predict not because of telepathic powers but because of my experience I have some logical measurement.' And I told him and he freaked out. That happened really. Such an example is better than telling 'maybe-maybe' stories. It doesn't concern only him I have much experience with the western mind.

According to my observations and according to my feelings a good way of practising it to receive teachings without trying to get more and more. That's not true. And then practise. But take the teaching without any commitment. You have the opportunity to do so. Go there as much possible and listen. But if there is any commitment and you feel 'I'm not ready, excuse me.', then you better don't take them until you are ready. Until you feel a definite need. Some of the Tibetan lamas who do the Tibetan trip for the west are wrong too, because the western mind is different from the Tibetan mind. The living Tibetan culture is compared to the west lazy. The west is a super busy place and so you have to think about it. You are dealing with your own culture and you have to find a comfortable way to sit.

O.k. We had the invocation and then the prostrations. We have the body prostration, saying the prayer is the speech prostration and the mind prostration we need not mention because it is clear that the subject should understand the prostration and this is mind prostration. The important thing is that the mind is doing prostrations, not the physical prostrations.

Then we do the offering and we offer the unity of bliss and nonduality and at that time all the objects of offering,

Tara and all the surrounding Buddhas and Bodhisattvas and ~~they~~, all feel great bliss and you imagine that they gain this energy, they gain the unity of bliss and non-duality and their bliss increases by your offering.

PRAYER

/I go for refuge to the triple gem/ I confess all negativities/ I rejoice in the merits of all migrant beings/
I hold Bodhicitta well in my mind/ Until I reach enlightenment I go for refuge to Buddha, Dharma and Sangha/

In order to attain the purpose of self and others/I will generate the awakening mind/ Having generated Bodhicitta / I will keep all sentient beings as my guest/ I will make use of this supreme bodhicitta action/

For the Tibetan /gewa/ I use, instead of morality, positive energy. Some people asked me why I do this. I'll tell you the reason. When we use morality, then you associate the western connotation. In the west there is a preconceived idea, a fixed concept of morality which comes from the religious term. Therefore I want to make clear the buddhist connotation of morality. It means positive energy, not in terms of electricity, where you have positive and negative energy. It refers to positive energy of body, speech and mind. There is negative and positive energy of body, speech and mind which is the actual, real morality. Somehow the positive energy of body, speech and mind don't come without a positive attitude. When you have a positive attitude then a positive action of body and speech arises. This is the buddhist connotation of morality or /gewa/. It is the opposite of negative. (15)

And in these positive actions I rejoice. Normally we don't rejoice, normally we are jealous. If someone has good things

we are jealous and don't rejoice. It is so difficult. When someone of your own class, of the group of fellow meditators or of your very close friends tells you that he had a good meditation this morning, then you feel, 'Ridiculous, why did he have a good meditation, why don't I have a good one!' We have here a good example. This student, he is an old student. did a retreat with a new student in Lawudo. And the new student ~~was~~ a better meditator and this ~~was~~ difficult for him. The new student is blissful and he doesn't have good meditations. Because of this he quickly finishes his sessions and he makes ^{with word} life. Sometimes it's difficult for its raining. Today he can accept it and that's good. It does not only concern him. Actually we all do it. I just took him as an example. Sometimes students have conflicts with each other. All come together and someone gives a lecture and you feel, 'O he is too much. He and me are the same, why should I listen.' This happens all the time. And this is not rejoicing. In other words, conflicts come from not having transformed. When we transform all objects, when we transform all objects of the sense world into blissful wisdom, then all sense objects become a teacher and become a source of wisdom. But we don't do it. So, rejoicing is very important and Lama Tsongkhapa said:

'For those with little enthusiastic perseverance it is best to rejoice in the great virtues of others'. (16)

It is of incredible advantage, because you accumulate positive energy without spending anything. Without initial investment you rejoice in all Buddhas, Bodhisattvas, Arhats, and all your friends and everyone. Without doing anything materially you gain positive energy. I myself try to rejoice in my

students. I rejoice in their good meditations, in their efforts and in their merits. If I don't do this I don't get anything for myself. So I try to take advantage of you. I'm lazy, and therefore I rejoice in the retreat, my students do each year and all the different things they do. I rejoice as much possible and dedicate the merits to Tara. Without spending any effort, I take advantage of you and gain much merit. You can see, rejoicing is the antidote for jealousy. And it brings satisfaction. Some people in the world do simple things, a simple practise. Instead of saying, they are just nothing and useless people, instead of putting them down, you rejoice. They need these kind of things, so you wish them success, ^{and pray} that their wishes may be fulfilled, instead of putting them down or hating them.

After this prayer we do the four limitless meditations. The commentary says here that this meditation doesn't involve any offering of material things. There are two kinds of offerings, material offerings and the offering of meditation. And this meditation is an offering of meditation. Milarepa said:

'I cannot offer material things to my guru, but what I can offer is my meditation and my wisdom.' (17)

ABSORPTION

/The meritfield sinks into me and I am blessed/

Before we invoked Cittamani Tara surrounded by all Buddhas and Bodhisattvas. This we call merit field or field of positive energy. The connotation of field is that the human being can take advantage of it by putting in the right seed, e.g. vegetable seeds. Their potential is to grow and they can use it. Similar with this offering. The objects, the

unity, the Nirmanakaya, surrounded by all Buddhas, Bodhisattvas and all supreme beings - this is the field. If we put some seeds within us, the offering, then the three kayas will grow within us. That's good enough.

Or you can have the literal explanation. The unity of Guru Tara is the merit field. Why? All our realizations on the path to enlightenment comes from Guru Tara. Therefore she is the most perfect field of positive energy. This is another way to look at it. She is your Guru and she is putting seeds into your Consciousness and you grow the three kayas.

The merit field sinks into you and you are blessed. The real blessing is to be unified.. We use the word blessing, but the real blessing means to be unified. Feeling this unity within our psyche, within our consciousness. It is similar to how it is done in the Guru Puja, but this time without the tree.⁽¹⁸⁾ And this time the principal guru is Tara. She has the aspect of Tara and not of the guru. In the center is Tara Cittamani, but the unity of the guru is transformed into Tara Cittamani. Around you can put all your gurus and all of whom you think they are saints or supreme beings. Whatever Bodhisattva you can think about. Even if you think one of your friends is a Bodhisattva, you can put him or her there. And also your protectors. But protectors who are hungry ghosts you are not allowed to put there. Everywhere in the world there are hungry ghosts. E.g. the dead father appears through the daughter and walks. You have that too in your country, haven't you? That's attachment. He is too attached to his daughter and he can't go and that's why he is coming. Or maybe the daughter is unbelievably grasping at her father, and that's mixed up, and that aspect of the father

comes into her mind and is talking. It's possible in many different ways. Those are hungry ghosts. They have a grasping mind. Those are demons and no ^{good} protectors. (9)

Protectors should at least have some kind of Bodhicitta realizations, otherwise they can't be protectors. Let's say those who are not on the Path of Seeing to enlightenment are not allowed to be put in the merit field. If he or she has the aspect of a hungry ghost, they are not allowed to be put there.

Now you visualize how all these sink into Cittamani Tara. All Buddhas and Bodhisattvas are sinking into her. Then also Guru Tara is becoming smaller and becomes green radiating light and sinks through your brow chakra (10) into you.

Then you recite the sunyata mantra. We talk now practically instead of wasting your time. The meritfield sinks into you and then you, Tara, should absorb too, this time. In order to really become Tara. Before we did a short meditation on taking the three kayas as a path to enlightenment. This time we should do it in a better way. There are aspects of this yoga method, evolutionary and completion yoga. (a) We practise the evolutionary method, to make preparations for the completion method. The main point of the completion yoga method is to bring all energy into the shushuma. That is essential. And that awakens the subtle consciousness and this awakening becomes clear light wisdom which is the experience of total unity. In order to do this, it is not enough just to make an absorption - sunyata. You, Tara, absorb from the bottom and from the top, slowly, and sink into the seed syllable TAM. Before we said: light comes, we suddenly become enlightened, suddenly we become empty. This is not enough. We

do need this way of sinking, this way of integrating. When we, Tara, absorb from the head and the light sinks into the heart and the light from the bottom sinks also into the heart, then the purpose of this is to open the heart chakra and to lead the energy into the shushuma, the real avaduti. (22) That's the point why we should do the absorption. It is not enough just to say: empty, sunyata. This is not enough. That's an important fact in the dharmakaya meditation.

Now comes the actual meditation technique of sinking: All the objects sink into you and you, Tara, emit incredible green radiating light and you embrace all universal energy. It's better to see it this way in order to have a complete sunyata experience. All universal environment, all sentient beings sink into you, besides the merit field. When all environment sinks into you it is like the absorption of ^{the} earth ^{element} and you have the vision of a mirage and you contemplate on it. Then you, Tara, sink from the top and from the bottom into your heart, into the seed syllable TAM. That is like water sinking into fire and you have the vision of smoke. Then the letter/wa/or/wa chung/sinks into the main body of the letter. That is like fire sinking into air. You have a fire vision. Think that way, then, at death time you are ready to understand. Then the body of the green letter TA sinks into the TA-head and you have the vision of sinking air energy, a ^{red} vision like the fire of a flame. Then the TA-head sinks into the datse, the moon sickle, and you have a white vision. And when the datse sinks into the tigli, the little zero, you have a red vision. And when the tigli sinks into the nada it becomes dark. It's like a butterlamp which stops burning. It suddenly becomes dark. (23)

I'll make an example to make it easy for the western mind. E.g. if I like him so much I'm excited and my mind makes up white, white light. And when my excitement deteriorates a little bit, then my vision becomes red. Then, slowly, I start to dislike him and my vision becomes black. I think this is a good example

because we do have this experience. Don't think we don't have experiences, we always do.

Sometimes we are excited about a friend and we have a white vision. When we look a little bit longer, when we spend two days together and talk and talk, then we have a red vision. (laughs) I think that is a good example for we can experience that one. And then we have the black experience. Be sure, any time you have a black experience, this black experience is also impermanent. For sure, slowly, slowly, it becomes better and better and becomes white. When there come difficulties, you should understand that the difficult experience is impermanent. For sure it will come better. The difficulty is the sign that it becomes better. We never understand that one. It is a difficult one. Whenever we have a problem, we think we can't live this life. 'I can't live my life and the best is to destroy myself.' This killing oneself comes from not understanding. From thinking that darkness and black experiences, and dissatisfaction are permanent. From holding them as dual entities. To understand that it is the sign for becoming white is the real good understanding.

The three bends of the nada remind us of the three kayas⁽²⁴⁾. The nada sinks from the bottom to the top and becomes smaller and smaller. The top is very tiny or subtle. It becomes more and more subtle and suddely dissappears. And there is objectively nothing to hold on to. You went into non-duality, into the state of total emptiness. You discover total emptiness.

Now we just talk words but if you have strong concentration you can experience the sinking of the elements. Some people say that their heart is no more beating. That's possible. And when you experience great excitement you can have all these visions. You feel you went into the intermediate state or through the deathprocess. When you experience sudden excitement you can go through this.

And also when we have the experience of ordinary sexual bliss and are aware, then both man and woman can experience an process of sinking. Or when we go into deep sleep, for sure there must be a process of sinking of the elements. When you make it dark then you can sleep better. That shows that your consciousness is active when there is light.

When we did the first absorption we made a short cut. This time we should practise the real avolutionary yoga method in order to do the meditation of taking the three kayas as a path to enlightenment in a perfect way. And in order to do it properly we have to do this sinking process in a special way, in order to bring all the energy into the central channel. The absorption is then much more powerful when all the environment sinks into us. I'll make an example .

This universal space is huge, isn't it? Is it huge or not? Of course it is huge. Space is unbelievably huge but we are always tied up, squeezed together. We never feel we can look into space. We don't feel free to look. We can look this way and that way, in all ten directions we can look with our consciousness. But we don't feel that way. We are so squeezed together. Sometimes we are even more closed. It's true. Look at us, we are not practical. We definitely need absorption because we are always caught somewhere. We are always stuck somewhere, trapped, unable to move openly. We are stuck and frustrated.

Space is empty. Space is empty but still we can't move freely. The reason for this is inside. The tense mind creates the symptom. The nervous system is squeezed and not free. If you look at depressed people they always sit in a squeezed way. I see many people who are unhappy and they always squeeze themselves like this. Unbelievable. I think they definitely need

CTC

29-1-79/VIII

-112-

30-1-79/VIII

absorption. The whole universal space is empty and you can move. The function of space is that you can move freely. One can see that we are stuck somewhere. This is so important. Psychologically. When you walk on this earth you should be freely walking. When you walk on this earth you should recognize - this space is freedom. I think you are psychologically so hard. And space and everything is for you so concrete. So when you walk on this earth, enjoy the freedom. When you walk you should enjoy it, all the time. Enjoy when you walk instead of thinking that it is a disaster that you have to walk and that the earth is so hard.

When you practise absorption well then you walk freely. You'll walk incredibly grateful and appreciate the freedom of space rather than seeing all as concrete.

I think I stop for today. Thank you so much.

30-1-79

Yesterday we talked about the pure energy field and how to absorb it into oneself. And we already explained the sunyata mantra. This is an important point, which you should understand. I hope you do understand.

Yesterday we explained how to do the absorption practically. All the meritfield sinks into you and all the environment sinks into you. And also all living beings, all the objects of the meritfield sink into you. Then you, Tara, are radiating light like a billion suns. That energy light of all universal existence is a good thing, if we can do this; it makes us convinced and makes the sunyata experience good. From you, Tara, much light radiates in all universal space and transforms all beings and all the environment into green radiating light. And that also sinks into you. That's like the earth element sinking into water. And we contemplate. Then you absorb from

CTC

30-1-79/VIII

-113-

the bottom and the top into the seed syllable TAM and you contemplate. Then with this concentration you go into the nada and you disappear into the great space of non-duality. The absorption into the heart brings all the energy into the central nadi, the shushuma. The meaning of this absorption is on the one hand to make the sunyata experience easy and on the other hand to discover and direct the energy into the central nadi. And the point in putting the energy into the shushuma is that when the air is in the shushuma the subtle consciousness awakens and that has the function to make us see reality.

Normally our relative mind is occupied and doesn't give a chance to the subtle mind. The subtle mind is like sleeping. It is not functioning. So only the gross level mind is functioning and we see the gross level reality. When the subtle mind is functioning we see the subtle reality. Before we said that ordinary people, every human being, when they die naturally, experience the sinking of the elements and some kind of clear light. It is not the real clear light but an imitation. But we call it clear light. The reason why they experience it, is that, at death time when they experience the sinking of the elements, the energy naturally goes into the central nadi. Without any meditation, just by the force of degeneration, all energy goes into the shushuma and the subtle consciousness is functioning and they experience some kind of great emptiness. This is the fundamental clear light, not the real clear light. But it is fundamentally existing. At that time the central channel is open, the energy goes into the central channel and so the subtle consciousness has the chance to function for one minute. And we experience some kind of clear light. For the yogi and the yogini this ordinary and automatic happening

becomes a real sunyata experience. By understanding and recognizing it not just as empty, you understand that there is no inherent dualistic character of oneself and all phenomena.

When we say the sunyata mantra it is not enough to feel empty. We feel empty when we are depressed and nothing makes sense. That is not enough. This emptiness is of non-dual nature. There is no concrete entity of 'I' as the ego is projecting. This 'I' is totally non-existent.

O.k. When we take death as a path to the dharmakaya we need four qualities.⁽¹⁾ The first is the vision of emptiness. The experience of emptiness or of nonduality. The term means literally 'empty vision but that is not enough. We should have an experience of total emptiness, of voidness, of non-duality and a comprehension or recognition of it. The next one is the clear understanding that there is no dualistic self.⁽²⁾ A clear comprehension and determination that self existence is non-existent. And this understanding, this comprehension and wisdom makes the subject mind feel great bliss⁽³⁾. And the third point is the combination of non duality and great bliss. And this combination of non duality and great bliss is me. And you feel divine pride. This is difficult. To feel it in a convinced way. This is me. This is me. Maybe you think, this is ridiculous. We said we should feel divine pride in the dharmakaya. You may think, what dharmakaya? This desaster me is the dharmakaya, this complicated me is the dharmakaya? No. The experience of the non-duality of objects and the subjective bliss, that comprehending consciousness is me. I am the Buddha-dharmakaya. This is me. So you identify yourself with the dharmakaya character rather than with your self pity.

This is the important point in the meditation. If you cannot do that one somehow then you are not practising the evolutionary yoga method.

Then you contemplate the meaning of the sunyata mantra. Normally meditators go into deep samadhi when they recite this mantra. They don't repeat the next prayer but go through the death process and into the experience of sunyata. And the subjective comprehension and wisdom becomes blissful and that is the dharmakaya. Basically it is not the dharmakaya. We do know this. Scientifically it is not the dharmakaya. But it is important. Think, this time I experience really the buddha dharmakaya. And we identify with this unity of blissful comprehensive wisdom, with this union of voidness and bliss. This is an antidote to the schizophrenic mind.

Taking the ordinary death experience as a path to the dharmakaya, as a path to enlightenment has four distinguished characters. The vision of voidness refers to the fact that you can't leave this puzzle of relativity and experience voidness at the same time. This is not possible and has to be wiped out. All relative dualistic concepts have to be wiped out, in order to experience the vision of voidness. The vision of total and great emptiness. The vision of clear understanding refers to a the comprehension and determination that self-existence is non-existent. This comprehensive wisdom is an experience of great bliss. And then you identify yourself with this unity of non duality and great bliss. This is the dharmakaya, the totally developed dharmakaya. And this dharmakaya - that is me. Any problem? If you can do that one it is good enough. (silence for two minutes).

How often do we experience happy feelings? Just happy feelings We are so extreme, always extreme. When we experience somekind of bliss, any kind of samsaric happiness, and not this unified experience it doesn't have these four characteristics. First we don't have the vision of voidness. Whatever bliss we experience is concrete. There is no recognition of great emptiness or of non-duality. That's why we are grasping. If we experience pleasure and bliss and we have spontaneously the recognition of non-duality, then there is no deluded reaction.

There is no superstitious reaction. That is clean clear. So yoga tantra says, you should be blissful as much possible but recognize the non-dual character of it. You understand, that great bliss is unified with non duality instead of thinking that bliss is very bad and samsaric. Instead of putting yourself down you should identify with divine pride. This is the real, total dharmakaya and this is me.

There is a good example. All these students say sometimes, 'When I come to Kopan I eat so much food. I'm so much craving for food and that is bad.' It is not bad. You should eat well. People think, eating is very bad. 'I'm very bad and unhappy because I'm eating so much.' You think that way. I think that's too bad. If you like to enjoy yourself, you enjoy and you eat. But if you want to stop somehow, you deal with some method. Then you transform the food. It's not good to be worried about and eat with an unhappy feeling. 'I'm very bad, bad, bad.' Then you eat with a depressed mind and each time you are eating you beat yourself. 'You are bad, bad, bad.' People do this. It is not good. The vajrayana never allows to beat your body. They never allow to put yourself and others down. This yoga method actually never allows to put women down. There is one vow in the samaya which says you are not allowed to think that women are a hassle. Women and men are not allowed to think that way and put each other down. Actually whenever you see women or ladies you should see them as a transformation of Tara and not in a deluded way. I'm sure you people have a problem now. What is Tara. This unity of non-duality and great bliss, this wisdom, this dharmakaya, this is Tara. So, who has a problem? The deluded way of thinking is different. We think, women, that's a different way of conversation. They have nothing to do with non-duality, and nothing with the dharmakaya. They have nothing to do with great bliss. Only something, something...

It is hard. If we are truthful is is really hard and difficult. When you drink Kopan coffee you feel a great pleasure and it is difficult to have the non-duality experience at the same time. You know, it is difficult. And it is only such a small pleasure. For the hungry ghost it is more difficult to recognize the non-dual character when the pleasure gets bigger. Even with such small and transitory pleasures we find it difficult to recognize the non-dual character. Now you see, now you discover that tantra is not an easy job. No way to go by, its not an easy job. That's why Tibetan yoga tantra is profound. It is super profound. And uneasy. When you can do some mantras then you say, 'I'm a yogi; I'm practising yoga tantra, because I say a powerful mantra. Blablabla.' Is that enough? No. That's not enough. Be realistic. If you are practising realistically it is incredibly worthwhile. Just this meditation, if you really do it, it is unbelievable. There is no room for your schizophrenic mind. There is no room for depression because you experience great bliss. And because you experience at the same time the vision of non-duality. You have a non-dual vision rather than being full of completely concrete visions. You are full of concrete visions. Completely full of it. There is no room for a soft vision. Everything is so concrete.

Sometimes people ask me, what do you think about taking drugs? Many times I answer, 'Its good.' I say this and I have some explanation, why. The western culture and the people from the western culture have such concrete conceptions. A concrete ego, a concretely existing body. Only what is concrete is existing. This body and the supermarket. The mind is non-existent. Almost. You understand? And when you take this pill you begin to look around and wonder and space out. And then you discover, there is something else than this concrete body, something else, you

you can do. And you can experiment. These things are good, I say, but to take them always for getting more pleasure is not possible. Why? We have an explanation. In philosophy we have a certain point in debate. There it says in the text, 'Are you not eating dadura?' And eating dadura is a synonym for being spaced out. When you eat dadura you space out and reality is something else for you. So, it's not easy to take death as a path to the dharmakaya.

It is not an easy practice. But one can practise it. Actually it is so simple. An unbelievable way of setting it up. The set-up is unbelievable, incredible. When it says to meditate on emptiness, you know that it is difficult, but with this way of absorption you have incredible visualizations. All sinks into you and you, Tara, your green radiating light becomes so huge and embraces all universal existence. And all environment and all universal sentient beings are transformed into green radiating light and sink into you. And with the arrangement of the absorptions you can easily have some kind of experience of non-self-existence. For sure, if you meditate, you think you disappear. The set-up is so easy, that almost everybody can do it. If we explain it intellectually, you are non-duality, then it is difficult to experience non-duality. These absorptions make it kind of easy. You are convinced easily and disappear.

Normally we think we have trouble. If I have trouble with, e.g. the Italian government or other Italian things, then the symptom is inside. You reject Italy. You energize the objects and you freak out inside. That's logical. You just hear about Italy you just smell Italy and you are in trouble. And now you transform Italy completely into green radiating light and this

sinks into you. And Italy disappears. Italy disappears, and so there is no problem. Your object, the Italian people, are not making any problem anymore. They disappear. Otherwise you bother about. You do bother. Each of us does bother. We have some kind of obsessed mind. It can be a super grasping object or a super hatred object. It can be both way. All can bother you for some reason. And suddenly your experience is no more obscured for yourself. Check up, check out and you can see. Always all these objects are coming into your mind. So we do need this purification.

Really, to comprehend Madhyamika non-duality is very difficult. But the experience of this absorption, the experience that there is no self-existent I existing, is a supplement, if you are convinced of it. It is good enough. But Je Pabongka says also that you should not be satisfied with this supplement, with this micky-mouse non-duality. You should understand, that it is good enough for the moment. But don't be satisfied. We should try to have a better and better understanding of non-duality. He says that the real Madhyamika understanding of non-duality is better and we should try to actualize it. (quote)

(2)
You should not use the supplement all your life. To use the micky-mouse supplement, the plastic realization, for all your life, is not good. So try to understand better and better. And that is really seeking the middle path to non-duality. That is important to do.

Now you recite the sunyata mantra until you discover its real meaning. Until you comprehend it with the wisdom of your consciousness. Until you touch its meaning. Until you really come together with it.

If you ^{do} this meditation on taking the death process as a path

to the dharmakaya, as a path to enlightenment for one year and if you are successful, then it's really incredible. For the real yogi and yogini it is really incredible.

Now, the next year has already come. And with it a new meditation.

MEDITATION ON THE THREE KAYAS

Out of the non dual void appears the ground, blue like lapis lazuli/ and smooth like the palm of the hand/ surrounded by a garden of/lotuses and/upalas, a fragrant odour permeates the air/ around an ocean of milk, decorated with island are/various water birds playing and flying around/ ((Think that all this is a reflection of your dharmakaya-wisdom, being like a rainbow, with each colour to be seen one by one)) /In the middle of the ocean which is clean and clear the letter PAM appears and from it an eight-petalled lotus. On its middle a TAM, green in colour / from it light radiates forth/ accomplishing th two purposes./ All absorbs back into the TAM which absorbs too and a blue Upala flower and a TAM arise anew./The TAM melts into light and I become the divine wisdom mother, of emerald colour, perfectly green, with one face and two arms/ peaceful and loving, half of the hair tied into a knot, decorated with precious ornaments and/ Upali flowers/ her eyes are long and narrow./ The right hand is in the mudra of giving sublime realizations, the left at the heart in the mudra of the Triple Gem, each hand holding the stem of a blue Upala flower/ Her breasts are full/ She is adorned with all the precious ornaments/and various light scarves in different colours/The right foot is stretched/ and the left bent and on her back is a crescent moon/ She has clearly and fully accomplished the 32 signs and 80 exemptions of a Buddha/ At the crown is the essence of the indestructible body, a white OM, at the throat the essence

of the indestructible speech, a red AH and at the heart the essence of the indestructible mind, a blue HUNG/

INVOCATION

/From the TAM in the tigli of the HUNG at the heart, light radiates, and/ from this place of self nature, the principal Cittamani Tara surrounded by her twenty-one aspects and her entourage are invoked in the space in front of you/ ((contemplate and use damaru and bell))

The ground is extremely blue, like the blue, blue sky and so smooth, not like the way up to Kopan hill. And then there are many coloured birds around. Like in an advertisement. You know this from the west. Whenever they advertise wine in television, they always show water and a boat and you get caught immediately. It's unbelievable what they do just for advertising things. And your concrete ego says, 'I want it now.' Even if they are not drinking, their expression seems to be blissful.

Then in the center of the lotus the seed syllable TAM appears. Now we are just reading the text but what happens is the meditation. You meditate rather than saying words. You experience now the dharmakaya with its four characteristics. And then from the dharmakaya comes a reflection of vast space, like a kind of milk-ocean. Then a PAM appears which transforms into a lotus and on its center there is the letter TAM. What happens now? If I stay forever in the dharmakaya it is only visible by the dharmakaya. Only a dharmakaya recognizes it. It is only the object of the recognition of consciousness but not of higher Bodhisattvas. Therefore you are willing to transform into the sambhogakaya. With this compassionate attitude you transform yourself into the sambhogakaya, and the TAM appears. And you contemplate on the seed-syllable TAM. The TAM too is a reflection

of the dharmakaya, of non-dual and blissful nature. That very combination of non-duality and bliss, that very union, is the sambhogakaya. And this totally developed experience of the sambhogakaya is me, this is me. And you contemplate on this. The reason for this is that this TAM is your psyche, your consciousness. This seed-syllable is very subtle. The body of the intermediate stage, the bardo body is very subtle too and to identify yourself with this subtle seed-syllable helps to discover the real sambhogakaya. The TAM is made of green radiating light and it can be so subtle like a rice grain or like a sesame seed. Contemplate on it. To contemplate on it is essential. Extremely essential. It is not enough just to say words. I feel sometimes that it is much better to memorize all these things and to contemplate on it than to say words. That's my own experience. To experience these things is then much easier than by reading it. The reading itself becomes an obstacle. I think especially for enges, this is much better. The words are the words of another culture but the meaning you can understand easily. It doesn't matter that you come from another culture. And if you become superconcerned with words and with prayers then you start maybe to grasp at the Tibetan culture. That's possible. Then you just chant prayers. That's good too, but the real practitioners don't need words. But of course, that's individual too, some people need reciting. They need time until they can meditate. But our aim should be to meditate. And we can reach the aim. Otherwise you say just words for the rest of your life. Maybe you just read for the next 30 years of your life and never do the real meditation. Now the words seem very many. It seems to be a big mediation, But the actual meditation is very small. Words are like a construction. Like bricks. Your mind thinks now that the expla-

nation for Cittamani Tara is very extensive. But when you act it becomes very little. When you read your mind spends ^{time} for the picture of reality. When you really meditate, you understand without words and you are going without words. You are just going with the meditation. E.g. in television happens so much movement and so many words are shown from all sides. If you tell it, you need many words, but the action itself happens without any words. It takes place in time and space.

What I'm thinking is, anyone who really meditates, doesn't need words. He doesn't need to recite the sadhana. I want to make it clean clear. We say, we have the commitment of reciting the sadhana. It is the Tibetan style to have many commitments for recitation because we have no good meditators. So we have to recite them. Sometimes you come together and then you read them. I mean, when you come together, you can put the sadhana somewhere and just sit and meditate silently. That's possible. Try this one. We all should try it as much possible. Otherwise we misunderstood. And when you discover enlightenment, are you going to say that you still need this sadhana? Because your guru said so? That's all garbage. When you become enlightened, do you think you can feel guilty for you didn't do your sadhana last night? And that you broke your vows?

Remember what Maitreya said:

'The twelve branches of the scriptures which are in the sentient beings mind-stream are not the absolute dharmakaya. because when we reach buddhahood we leave it behind us like a bridge after crossing the river.'(3)

When we read words, this we call relative dharma. When we take refuge in the scriptures, in the books and pechas, then this is the relative dharma. And when our wisdom reaches the top, when we develop total buddhahood, then we abandon the relative dharma like a bridge after crossing it. I hope you understand now.

That shows that the dharma is not concrete. It is not concrete although we are sometimes so serious about. I think we are all super serious sometimes. All religious people are so serious sometimes. Not flexible. But all religious methods are meant for changing, for transformation but our concepts are so concrete.

However, I'm not going to accept that. Now I'm not Buddha, but when I discover Buddhahood, I'm not going to recite any sadhana and fulfil any initiation commitment. (laughs) If there is any guru who says that, even when I discover enlightenment I have to recite the sadhana, then he must be a hungry ghost or a kan-guru, a kanguru. Excuse me, I should not play with this name, but for me this is really true. If you understand this, then you get really the essence of the sadhana and then you feel worthwhile. Otherwise, there is something not clear.

Let's say it this way. Western people like this meditation with the lotus-flower and the TAM in the center of it, the green radiating seed syllable TAM. Contemplate on it. The light is important too and has a symbolic meaning. We are not joking. And the flower is like your heart. We have the flower and the moon on it and the TAM. Sometimes we say, the flower is the wisdom and the moon is the unified method and the seed-syllable is your consciousness. Or the flower is your heart and the TAM is your consciousness, or your psyche. And as long as you contemplate on it, your consciousness is there. Your consciousness is formless, so it is there, where you imagine. Contemplate on the seed-syllable TAM and recognize the great emptiness character, its character of non-duality, its blissful character. Its not enough just to contemplate on it. You have to recognise its non-dual and blissful character. But this is not enough either. You have to identify with the comprehensive wisdom of the sambhogakaya. This is me. Be convinced of it. Identify with

it. We do need that badly. Especially do we need these kind of subtle objects, because we are so gross. The gross mind has no ability to penetrate. So the contemplation of subtle objects makes you more penetrative rather than superficial. And also it is simple. There are not many objects. There is the flower and on the center of the flower is the TAM. And you contemplate on it.

You love to see beautiful things, isn't it. And you love to see new things. Western people love to see new things. And so you contemplate rather than having ^{your} ~~one's~~ mind preoccupied with obsessed objects.

You experiment with it. You are now a meditator. In between sessions you look at flowers. On Kopan hill there are flowers and you look at them and contemplate. They are so beautiful. That's much better than being occupied by preconceived ideas and neurotic thoughts. I think that's much better. It's good to look at flowers and good to look far distances.

Shantideva said:

'In order to relax, the meditator should look a long distance (4) Otherwise your mind may feel twisted sometimes. Twisted and forced instead of free and easy-going.

/accomplishing the two purposes/ The radiating light going out into all universal space is fulfilling the two meaningful actions. It purifies the impure energy of all universal living beings and transforms them into Cittamani Tara. In other words, they all attain Tarahood. That is one meaningful action. And then the radiating light is making offerings to all universal supreme beings, offering your blissful experience and your comprehension of non-duality, your sambhogakaya-experience. The radiating light goes out into all universal space to all supreme beings, and as they are touched by it, they experience

great bliss. This is the second meaningful action, the offering to all supreme beings.

Then all supreme beings, and all mother sentient beings become Cittamani Tara. And from all these Taras, from all these supreme beings and Tathagatas comes wisdom and aspirational energy and sinks into the central seed-syllable TAM. And it absorbs. And suddenly a blue upala-flower and a TAM arises anew. Here this sounds like two things. But we don't need two things for the meditation. We have already the seed-syllable TAM. And that transforms into Tara. That's much more simple.

The western mind is a simple mind. So you contemplate in a simple way. The TAM melts into light and transforms into Tara. There seems to come up a cultural problem now. Her hair is not brown but black. And it is shining. We have special oil to make the hair smooth and shining. That depends on the culture. Beauty is a dependent phenomenon, an interdependent phenomenon. Some people like brown hair and some black. When it says here /her eyes are long and narrow/ we can understand it so. When a lady is angry her eyes are round, but when she is happy and smiling, her eyes are long and narrow. That has a symbolic meaning. All has a particular meaning. /Her breasts are full/ That has an aspect of beauty. I don't know how this is in the west, but it shows too that women have kundalini energy. It is a symbol which means, she has the ability to arise the kundalini in oneself and also to give kundalini.

This is what the text says. But what you do in the actual meditation is the following. You are identified with the sambhogakaya. And while you are the sambhogakaya think, 'If I stay all the time in the sambhogakaya then many ordinary beings cannot see me and cannot communicate in such a subtle way.

In order to communicate with sentient beings and in order to help them I must manifest in the nirmanakaya.'

Then light radiates from the TAM and all universal sentient beings are transformed into green Tara and offerings are made to all universal supreme beings. And all this wisdom energy, all these supreme beings, all blessings and aspirations sink into the seed-syllable TAM and suddenly that transforms into a green radiating light body. As a matter of fact, the seed-syllable TAM is your psyche. Don't think that when you are the sambhogakaya, that the TAM is your object of meditation and you are looking at it. Not like that. Not like - the huge empty space means nothing, objectively nothing and in the space exists the seed-syllable TAM. No. But your psyche is transformed into the green seed-syllable TAM. You are the TAM. At that time, you are the TAM. Then you perform the two meaningful actions and transform all universal living beings into Cittamani Tara. And you make offerings to all supreme beings, and all sink into the TAM. And then you transform yourself into a green radiating light body.

You can see how this transformation has really a profound meaning.. The human problem is the preconceived idea of 'I am this, who is in trouble with my father and my mother, with my sister and my brother, with my boss and my teacher, with everyone.' You know what I mean. We always identify that way. 'I am the trouble-man. Previously I had this trouble and this one. And now I have trouble with this man. And in future, for sure, I'm going to fight with this man, with this lady.' That's the human problem. We are always identified with a problem. That's all garbage. Garbage thoughts. // (tape X)

The super important thing is, that we have no confidence because we have a preconceived idea. 'I am this, therefore I'm nothing. I can't do this. I can't do that.' That's an absolutely wrong conception. Human beings are really extreme. We are not

even reasonable. We can do things. Human beings can do many kinds of things. We can, but we eliminate ourselves by saying 'Because of this I can't'. You can do everything you wish to. But sometimes you are so extreme. You can do what is useless. And because you are extreme, you destroy yourself.

Therefore we need much transformation from this garbage thought from this ordinary conception. We need transformation from this ego. I think this is really a profound psychological method for human beings to be psychologically healthy.

And then you become green Tara. You should not think, 'Well, I'm not really Tara, I'm really garbage, but I'm pretending to be Tara'. We shouldn't do it this way. We should be completely, 100% convinced. Your psyche, the seed-syllable TAM is transformed into a radiating light body. Like the rainbow body. If you do all these transformations and if you do much of it, then, according to the Tibetan Buddhism, it is possible that your body becomes a rainbow body in this life time. We think it is possible. Without dying. It's possible. But of course, it is difficult. When you practise more, I tell you, you'll feel differently. Now maybe you feel that your body is heavy, super-heavy, especially at the heart area. Remember, we have many chakras, and all these chakra-areas feel heavy now. If you want transformation and practise all the time this transformation and complete yourself in this practise and do much meditation on the three kayas as a path to enlightenment, then you definitely become light. You feel light and the heaviness disappears from you. Your heavy 100 kg disappears. Somehow. I'm not saying that meat is taken from you, but there is energy which makes you light and easy-going. There is much divine pride. 'I am the unity of bliss and void of the nirmanakaya. I am this.'

You should not think that you are making an imitation. Or to say it in another way, anyone who thinks in that way is ridiculous. Why are you already ridiculous? The ego which thinks, 'I am this' is already ridiculous. That is not you. Are we communicating?

Your relative, concrete concept of 'I am this, this is me.' that is not you. Or if you want to debate with me, saying e.g. 'Well, this is not real,' I better say, 'This nirmanakaya of this life is not me. I think, I am this. But you should ^{not} think that way.' You may say now, 'That's also not me, then what is the purpose of it?' Now, what are you going to say? If the ego, you have been up to now, is not you, what then ^{are you} ~~is it~~? That makes you worse. Psychologically sick. And now you debate. Come on. You cannot debate. Come on. It is so simple, absolutely simple. Of course your muddled mind thinks! That's not true, I like to be realistic, I'm better. 'But - What you think you are, since you are born, up to now, wasn't you, isn't you and never will be you. And because you are hallucinating your identity, you feel miserable. Your symptom is feeling miserable. But if you have such a profound understanding and you identify with such a profound quality, then you don't have a disaster reaction. Of course it takes time but it is so simple. It's logical.

PRAYER

/From the supreme abode of the Potale/
 /The One born out of the green letter TAM/
 /The crown decorated by Amithaba Buddha/
 /The mother of the skillful actions of all three time Buddhas/
 /Tara, please come with your entourage./
 /The gods and demi-gods with their crown/
 /Bow down to your lotus feet/
 /To you, Divine Mother, who liberates from all miseries/
 /To you Mother Tara, I prostrate./

There is no problem which the Tara Cittamani method cannot solve. If there is any kind of problem, let's say you go to Africa, it is very good to do a Tara puja. To do many Tara pujas is a better preparation than taking a job, making much money and helping them this way. It's better to do much Tara meditation, then all disaster is transformed into fantastic conditions.

Then comes the Seven Limb Prayer and the Twenty-One Praises to Arya Tara. For the 21 Praises there are already translations existing, by Geshe Loden and Lama Zopa, so I don't need to translate them.⁽⁵⁾ We do much recitation of the 21 Praises. When we offer the Four Mandalas to Arya Tara we recite it first two, then three and then seven times. We say:

'If one recites twice, three or even seven times this praise/
One who wishes a son, will obtain a son/
And one who wishes wealth will obtain wealth/
all wishes will be fulfilled/
one will not receive any obstacles and/
even if obstacles arise, Tara will destroy them/(ó)

Tibetan ladies, when they don't have babies and need babies, they are so worried and they ask the lama, 'Can I have a baby please?' And then the lama does this prayer and they have much success. Maybe not with western ladies? But there too. Many Tibetan lamas help ladies to have babies.

When you recite this praise, with each verse, one of the manifestations of Tara sinks into you. Like one light is lit by another light. Each of these 21 Taras has a distinguished character, particular characteristics, and can solve a particular problem and you gain a particular realization. On this, you have to do research. If I talk about this we won't finish even in one month. Therefore it is better to go on quickly, on the path to liberation.

Maybe we can translate the saunana of the 21 Taras. Then those people who are specifically practising Cittamani Tara

can practise according to it whenever they have a particular problem and whenever they want to develop certain things.(7)

Then we offer the mandala. Normally we offer the mandala of 25 heaps. But when we count the base plate and the fence we have 27 different things. We can offer both. Both are o.k. I think the mandala offering is contained in the Lam-Rim, so you don't need to waste your time on it now.(8)

REQUEST FOR PURIFICATION

/You, the wisdom mother, who gives birth to all three
time Buddhas, those blissfully gone /Great treasure of di-
vine compassion / O transcendental mother Tara / Please
I request you to purify my negativities and obscurations./
//This request is made with much respect and appreciation//
PURIFICATION

...

The light, coming from Arya Tara and purifying you, comes very forceful, like a pipe of light, and it hooks into your shushuma and with a fantastic force powerful white amrita or nectar ours into you. Like milk. And all your Bra-body is filled with it. And all negativities and downfalls are purified by this energy.

ABSORPTION OF THE MERITFIELD

...

When you say DZA, the light comes to your crown. And when you say HUM, it sinks into you. Similar to pouring one glass of liquid into another. But they are still separate. Then you say BAM and they become a unity. And HO means the wisdom of Divine Mother Tara, which is blissful character, stays in you.

The translation is easy but the meditation is more difficult

INVOCATION
OFFERING
REQUEST
OFFERING
PROSTRATIONS...

When we invoke the five Dhyani Buddhas the principal Buddha is this time Amithaba Buddha. And we invoke not only five but many, many Dhyani-Buddhas. In the offering it says PANDZYA KULA. The word PANDZYA is Sanskrit, and means five. Even in the modern Nepali it sounds similar, 'panch'(9)

And when you receive the initiation then the wisdom of the five Dhyani Buddhas fills up all the nervous system of your Tara body. By the purification the wisdom energy of the five Dhyani Buddhas is coming up in your nervous system.

When you recite the purifying mantras before doing the offering, you can do it in two ways. You can do it the American way with the laser light, or Tibetan style, manifesting a wrathful deity. In the right hand the deity is holding a sword and the left hand is showing the terrifying mudra. And he is totally blue. You manifest him from your heart and he chases all impurities, all demons and all kinds of negativities beyond the solar system.

If you can do the vase-initiation you can do it now. But in order to do it, you have to do much mediation and to recite many mantras. It is difficult to practise the yoga methods in order to obtain the vase meditation. Once you do this meditation actually, the vase is really inside. The energy is like Tara Cittamani and when you drink of it you have for sure a blissful experience.

When you do the last two offerings, remember that you offer to yourself as Tara. Before you made an offering to the Dhyani-Buddhas. But this time you offer all these magnificent offerings of water etc. to yourself as Tara. The deities come from yourself and you offer to yourself as Tara.

Now you have to meditate on your rain-bow body which is crystal clear and at the same time of non-dual character. Meditate, contemplate on it as much possible because for the evolutionary yoga method contemplation is the principal method its essential for it. You have to do it. The next notice is very interesting. It makes me laugh. It says, you have to contemplate, as it is essential but if you cannot, you enter into the recitation of mantras. It blows my mind how it is said. It is unbelievable. It is showing you reality.

I went very quickly today because you know the subject already. But the meditation is not easy.

Your job today is to do the Nirmanakaya meditation. You have to contemplate on the deity. This is essential. I think that's enough. Thank you.

31-1-79/X

One thing I didn't tell you yesterday. Imagine Amithaba Buddha always inseparable from the Guru. That's why the crown is decorated with Amithaba Buddha. The sadhana doesn't mention the moon-bed. But the Tara sutra does. So we should visualize the lotus-flower and the moon-bed and the seed-syllable TAM on it.

The important thing we talked about yesterday and the day before, is the absorption. The sunyata-mantra, the experience of some kind of dharmakaya, the sinking of the four elements. These are the main things, fundamental and important methods in order to enter the yoga method.

If you don't have this kind of experience, beginning with the sunyata experience and then taking the three kayas as a path to enlightenment, if you don't have a good meditation in this field, then becoming Cittamani Tara is just blabla. To read blabla is easy. But in order to get a taste of becoming Cittamani Tara you have to depend on the sunyata meditation. The mind has to be trained from the beginning with

the sunyata mantra and the absorption. You have to train the mind in order to lose the concrete identification of the ego. You have to prepare. Otherwise when you become Cittamani Tara, your ego still thinks, 'Now my self-pity body is Cittamani Tara. But to think, the object of the ego, the appearance of the five aggregates of this body, which the ego grasps at, this is Cittamani Tara, doesn't make much sense. Maybe you still don't understand what I mean. If you leave the preconceived idea of your entire appearance, if you don't lose the concrete vision of the ego, then no matter how much you meditate and feel divine pride, you still think that this body of blood and bones is now Cittamani Tara. That does not make sense. That's a completely ridiculous meditation. This is no yoga meditation, no tantric meditation.

Now you understand. This is not easy. It is uneasy. And you thought this is easy. Yesterday we read and I told you, to read is easy. Yesterday I talked like a tourist guide and you said, yes, yes. Now comes the actual meditation. You become the nirmanakaya of Cittamani Tara. That's uneasy. If you don't leave the object, the projection of the 5 aggregates of your concrete ego, if you don't lose the imagination of that concrete object, then to become the nirmanakaya of Cittamani Tara doesn't become an antidote to the ordinary conception and the ego. That's all.

If you cannot meditate, then you enter the recitation of mantras. That's a good way of saying it. It exactly repeats how it is with us.

When we recite the sunyata mantra we have to be convinced. Convinced to lose the object of the ego which is the ordinary opinion of your whole body, your speech and your mind. Or of 'you' or of the 'I', whatever it is. This has to vanish or disappear. That's why I say the technical absorption is im-

portant. To lose the ordinary preconceived idea in a convinced way, means to experience that you really disappear. You really disappear in space, in non-duality. You should be convinced that you totally disappear rather than playing games.

When ordinary beings die and experience the dharmakaya, then a real experience is happening. The essential energy goes into the central channel, the shushuma, and the subtle consciousness experiences some kind of huge and great emptiness. We Tibetans say that ordinary people who experience such a fundamental dharmakaya experience, can stay three days in that state of emptiness. That's possible. That's why we say, it's difficult to say when someone is really dead. Until the clear-light experience is finished, he is still alive. His subtle consciousness is still alive. And his subtle body is still alive. We say, when you experience the sinking of the four elements, the movement of breath has already stopped. We say, there are two aspects of breathing. At that time the outside breathing has already stopped, but inside you are still breathing. The subtle mind and the subtle body are still breathing. At that time, the subtle energy from the crown and the red energy from the navel come together in the shushuma, and stay together in the state of the subtle consciousness. When this state finishes, then air energy comes out of the nose. Some blood comes out of the nose and some sperm from the lower ~~of the~~ ^{of the} chakra. At that time happens the actual death, we say. Until these didn't come out, one isn't dead.

One boy from California wanted to check this, and when his father died he watched, if something came out or not. After some time blood and sperm came out. He checked it scientifically. When he heard about it in Lam'Rim, he didn't know if it was true or not. Now he experienced it. And that's good.

We think, as long as this energy didn't come out of the nostril and the lower chakra, then even if one is not breathing anymore, one hasn't died yet. Therefore I say, even we, ordinary beings, can stay for three days in that clear light experience without breathing. Until the subtle sperm and blood come out. Until the subtle body deteriorates. We have much explanation on this. According to Tibetan Yoga there is a gross and a subtle body, a gross and a subtle mind. What we see now, is the gross body. But the subtle body is made of subtle energy.

There is much excitement about Tumo(10). Everybody is excited when he hears about Tumo. Actually, Tumo is no fire burning below your navel. There is some liquid energy, like water which can be put together in a subtle way and then produces heat. This we call Tumo fire. Actually we are not making a fire. There is no fire and no wood burning here. It's actually a liquid. And there is some energy coming from above and below. When the energy of father and mother comes together, there is some subtle energy and when our consciousness contacts this unity of energy then we become a human being. Similar in our body. When we have a body, we have the yab-yum in us.(11) We have female energy and male energy. This is very subtle. When we are alive, they stay separate. Maybe they are not functioning, maybe only on a gross plane. At the time of the absorption, the gross level energy completely stops and then the male and female energy, coming from above and below, come into the heart-chakra, into the shusnuma. At that time the subtle consciousness is waking up and we experience some kind of clear light. O.k. it is not the dharmakaya. Not the real dharmakaya but a similar experience. This happens automatically. And when it deteriorates, when the inner shusnuma deteriorates, then the consciousness comes out. Then the actual death comes.

But when the yogi or the yogini have this experience then they can stay in this experience as long as they wish, because they have trained their minds. When the experience comes, they can stay in it for one week, two weeks, 10-20 days, one month, two months, one year. They can stay in samadhi, holding this vision. That's why many Tibetans say that there are many high lamas, who when they die, stay sitting in full lotus and meditate for one or two weeks. It's difficult to understand.

When I was in the Tibetan camp in Baxaul, in the Tibetan concentration camp, well, it was like a concentration camp, because you could move around freely. We got dhal and rice, as the government gave rations, and you could do whatever you wanted. Enjoy yourself, do your sadhana or whatever. If you were not lazy, you could do anything. But we were held like buffalos, with a fence around and much wires and police. And when you went inside, you had to stay and you could not go where you wished to. At that time I heard about Gandhi. When the English people came, they put Gandhi into prison and I heard he was psychologically very depressed. The English have a kind of cruel mind. The English in general have a kind of cruel mind they know how to make people psychologically depressed. And there were strong iron doors. The place is located in West Bengal, where it is super hot. For me and the Tibetan people it was just like the hells, like the hot hells. It's true, when you eat you take off all clothes and then the flies come. And the skin gets burned and everybody gets kind of heavy. There are mountains all around, there is no view. It's a very crowded environment. At that time, one lama died. According to my experience some lamas stay four or five days sitting in full lotus. One lama died and was sitting two weeks and it was so hot, extremely hot. When ordinary people die, they emit a smell. And at that time, they emitted an incredible smell.

But this lama was sitting for two weeks and not emitting any smell and was looking so fresh. The people who looked after us, the Indians, couldn't believe it. It blew their mind. They said: 'Out with him.' And we said: 'No, no, no.' They could not believe it. That's my experience and the experience of many thousand people. Many Indians came to see it, and they could not believe that these kind of things happen.

The yogi and the yogini can stay in this state, as long as they wish, depending on their willpower and how convinced and how strong they are.

And the visions we talk about, we do have everyday. Everyday we go through these kind of visions. But the matter is, how gross or subtle they are. Everyday we should have these visions. Check up, e.g. the experience of sleep.

The Tibetans have many explanations about the sinking of the elements. When the elements are absorbed, then the 30 superstitions of the gross level mind are absorbed. They stop because they are combined with it. When the gross level body deteriorates then the superstitions cannot function anymore. E.g. at the time of death, my eyes cannot see anymore and I can't see you anymore. I can't see on my inside mirror. But I think you are e.g. there and therefore I look there very intensely. And I want to talk to you. I saw many people act that way at the time of death. When people die, they want to talk. They don't want to lose especially the objects of their grasping mind. And they look incredibly intensely. But the element of form is sinking uncontrollably. It's sinking and they can't see.

When people die, the first thing which happens is that there is no heat at the feet. Even now some people don't have much heat at the feet. And old people don't have much heat at the feet. The fire element sinks from the feet. You can touch the feet and feel that there is no heat. You can see it on the very gross

levels and check it up. It's important. Those things you should understand. And be convinced of the sunyata mantra meditation.

From there come the lotus and the moon-bed. And then the TAM, your own psyche, is transformed into Cittamani Tara. Then you are very convinced and feel yourself something else, something else completely.

What means to be convinced? If you keep thinking, 'I'm ridiculous and this ridiculous body is me, and these five aggregates this complicated body, this complicated broken heart is me, and now this is Tara, then this is ridiculous. This doesn't have any evolutionary meaning, because it is no antidote to the ordinary preconceived idea of yourself. You still hold, that you are garbage.

This is really important, that's why I tell you repeatedly, again and again, to make sure you really understand. If you are convinced then it has taste. It has incredible taste.

One time when Lama Tsongkhapa was giving a discourse on sunyata, one of his disciples suddenly jumped up and grabbed at his own arm and body and touched it. When he listened, he suddenly disappeared. He thought he had disappeared and got a shock and so he touched his arm. He was convinced. When Lama Tsongkhapa taught him sunyata, at that time, he was already convinced. Completely convinced. His identification with the five aggregates dissolved already. He felt that he disappeared totally. And so he touched his arm. We should be like him, we should be that way. Then there is no room for dissatisfaction. There is no room. And that is important.

The same when you become the sambhogakaya of Cittamani Tara. You should not think, 'Now this time I'm Cittamani Tara. Now I choose to be Tara.' That means you keep the old garbage though of yourself. There is a green radiating light body. Transcen-

dental wisdom energy and no blood and bone body. No substantial physical energy. This we should understand. The text just says, you become Tara, dadada. It doesn't say how. But we should understand it. Otherwise it is not so good.

A green radiating light body, like a clean-clear crystal. It is inside not empty, like an empty glass. It is inside also like a rainbow. Green radiating light completely fills up the body. It is like fire. It is not empty inside, there is energy there. It is a green radiating light, like fire, but the shape shows the aspect of Cittamani Tara. If you don't have a good sunyata experience, you always bring ^{concept of the} blood and bone body with you. Then there is no good transformation. What you have, is a clean-clear rainbow-body, a psychic body, without substantial psychic energy, without substance.

We say, it is a psychic vision. The vision is of a psychic nature, or sometimes I say, the vision is a reflection of the dharmakaya. When we look in the mirror, then your reflection is there. But can you touch your reflection? No. But can you say, a reflection is not true? You cannot say this. A reflection has a true existence. But we mostly say, it is just a reflection. If you ask scientifically, if the reflection of your face in the mirror ^{is} existing or not, are you going to say that it is non-existent? What are western people thinking? Come on. Is it existing or not? Is the reflection of your face in the mirror existent or not. Existent. But it is not your face. But still there is some energy, some kind of reality. If you think it is the real face, you are hallucinating. In that way the reflection is not real. It is an imitation. A reflection(12).

It is a reflection, but it is existent. E.g. if you look at this flower and see it as green Tara, then, is your vision of green Tara in this environment existent or not? It is existent, but not real.

You are here in this Milarepa tent and your mind is going to a party in New York. The vision of the party in New York is existent. It can be a hallucination, but even a hallucinated vision is energy, an existing reality.

Now we are Cittamani Tara, whose body hasn't got any substantial energy. It has rainbow character, psychic character, consciousness character, wisdom character, the character of transcendental wisdom. It is a clean clear reflection. You can see through it. There is no obstacle. Even inside, the body is filled with green radiating rainbow light. Like a bunch of fire, a bunch of light in the shape of Tara, in the shape of Cittamani Tara. She looks fresh and pretty and beautiful. Anyone in the world can see it. Noone argues or disagrees about it. The impression on anyone is to get energy and a transcendental blissful experience. On this we have to contemplate. We have to contemplate on our own Cittamani Tara rainbowbody.

Without concentration or samadhi(13) you cannot practise this yoga method. It is actually useless. Almost useless. Of course, on some level it does help, even if you don't have samadhi meditation. But the truth is, we should have samadhi to some extent. This is important to subdue the mad-elephant-mind. Only if we have concentration, penetrative wisdom, we can understand the depth of reality. This one-pointed concentration or samadhi is essential, extremely important. E.g. When the students come to Kopan and do some meditation and have some kind of sadhana, they have at least two or three minutes some kind of concentration. But when they go back even these 2-3 minutes concentration disappear and delusions come. Pam. The delusions are completely dancing in your consciousness. They are totally dancing and every night there is a nightclub inside. All delusions, the gross level superstitions, are making a night club in your heart and your consciousness and everywhere. Every night.

This nadi and that nadi are dancing. This nadi is dancing here and that nadi is dancing there. A night club. That's what's happening. (laughs) Then, pam, delusions come. You are uncontrolled and everything becomes difficult. You are out of control. For that reason the lama suggests /if you can't contemplate enter the recitation of mantras/ This lama is fantastic. I agree with him.

Yesterday we were just reading, just making a commentary. Today I try to make sense out of it, for you. The real business today is that we become, that we transform ourselves into, Cittamani Tara. For the evolutionary yoga method, the important thing is to contemplate on the deity. This time, on the deity Cittamani Tara.

There are two steps (14)

In the beginning you can't go, pam, and contemplate in one-pointed samadhi. First you have just to watch your Cittamani body. Watch and look at it. When you get a rough vision, a rough idea, you should be satisfied with it rather than saying 'I want to see it better, better, better.' Try to see it from the feet and then up to the head. And if you see the gross levels, check, where they are. Instead of being excited to see yourself as a green radiating light body. When you get a rough vision, you contemplate without saying, 'I want a better vision.' That's also an obstacle. You should be satisfied. 'Now I get this vision and that's enough.' Be satisfied with that and try to contemplate on it. First you check analytically, where the object is. And when you get some vision, then contemplate. Penetrate the object. Try to focus the mind on it. That's the first step.

At this time it is very important to avoid the extremes, not to be excited, but just to go and be aware. E.g. if you go to

Boudhanath and there are everywhere soldiers shooting, then you have to go with a clear comprehension, where the bullets go. You need intensive awareness in order to pass through to Boudhanath. To some extent human beings know. First you check the rhythm of shooting, where the activity goes. Then you communicate this to each other and then you know how to go. Similar in meditation. By avoiding the extreme, you are satisfied with some vision of the green radiating light body and you contemplate. That's what we call the finding of the object. (15) It means, once you found the object of samadhi, then you should be satisfied. Then you just leave the mind on it. You constantly focus the mind on it. If you feel comfortable and are convinced to some extent, then you contemplate. When the experience of contemplation is good, when you feel that the contemplation is good enough, then you make it a little bit clear. You should not try to make it super-clear. Then you are lost. The mind wanders and goes to some other place. It is similar to someone who makes on a huge light in a room. Automatically you want to look. You know your schizophrenic mind. Similar if the object is too clear, then distraction comes. Are you following me? If the object is too clear, if you make it too bright, then this becomes an obstacle. An obstruction. Clear? Sometimes my language is not clear. What does obstruction mean? To be in the way. Distraction? Distraction. Yes. Sometimes my language disappears. When you try to make it super-clear, then distraction comes. The mind wants to look, to stare at it. That's a good and simple example.

E.g. when you want a baby to sleep, you stop the light. Then you make something inside to become foggy. The mind becomes foggy and then the baby quickly sleeps. If an unskillful mother keeps on a huge light and then wishes the baby to sleep, it's ridiculous. You have to make the environment conducive for sleep

Similar when you experience samadhi. First of all when you found the object of Cittamani Tara, you just leave it there. You focus on it. To leave it there means you just keep it on the memory. To contemplate means to keep the memory continuously. That's contemplation. Some people do much meditation. If they have no memory, they are doing wrong. You see many people - I do - who do much meditation and think, they are in samadhi. But they have no memory, they always space out. They don't have good meditations. Meditation is the development of awareness and memory. If the memory gets worse, then it is no good meditation. Meditation is many times wrong meditation. We think we have good meditations but we have not. The point is to develop awareness and memory. Why? Because we do not remember our previous experiences. We don't remember the experiences of last year, of the time we were a baby, of previous lives. We don't have good concentration and good meditations. When we have good meditations, then we can recollect all million and billion years of our past life existence. Then it comes clean-clear. Therefore I tell you to keep it in memory continuously. That's good enough.

First you try to find the object reasonably well. And then you focus your mind on Cittamani Tara. You just leave the focus on the object. And contemplate. When this is coming with strong concentration, then you make it a little bit more clear. Not extremely clear. Just a little bit clear. And then you contemplate. If it is coming more clear, contemplate. You contemplate until it is coming more clear. Then you concentrate more, with indestructible nature. Then it becomes more clear. Then you can develop concentration and clarity easily.

First we have to find out, why we don't have energy to mediate. We do have energy for chocolate and coffee, but we don't have

energy for samadhi-meditation. In other words, we are lazy. Too lazy to meditate. The reason is, that we don't have devotion for samadhi meditation. Why? Because we have a lack of understanding, a lack of knowledge about samadhi-meditation and one-pointedness. When we understand how useful samadhi is, then we get energy. Then we think it is more important than chocolate. Then we spent more time for meditation than for chocolate. We should understand how beneficial the knowledge of samadhi is. Samadhi is the actual path to enlightenment and liberation. Without one-pointed concentration you cannot eliminate really the sensitive delusions which make your heart shake. Therefore samadhi is extremely important, essential. So you need devotion to samadhi and one-pointed concentration. By understanding its benefit.

Actually, telepathic powers and all higher knowledge of the Buddhas and Bodhisattvas comes from samadhi. What is a Bodhisattva gaining without samadhi? There is no Buddha and no Bodhisattva. Therefore, samadhi is a really important thing.

The samadhi object can be anything. It can be tissue paper. When you contemplate on it, you can attain samadhi. That is possible. But this time we have an extremely profound samadhi-object. Oneself becoming Cittamani Tara and contemplating one's own rainbowbody, is the most worthwhile object of samadhi. It has a great advantage compared with just contemplating tissue paper. That's clear, I don't need to explain this. There is a very important point in contemplating such a green radiating rainbow body. ~~Even to~~^{just} think about nature. Western people like sunshine and moonshine and sunset. They like it so much. Much more than eastern people. That's my own experience. When I came first in contact with western people and they told me, 'Wow, look at this sunset', I said, 'Rubbish.' I could not believe that a sunset is so beautiful. But many western people told me and I checked up. And then I found it

beautiful too. Sunshine and sunset has some kind of beauty too. It's strange but both, east and west love rainbows. When there is a rainbow in summer, we all love to look at it. We love to see that beauty. It's incredible. Beyond human creation.

When you visualize this green radiating light body which has such a particular non-duality character and is blissful transcendental wisdom energy, then it automatically gives blissful satisfaction in your mind. To contemplate such a figure is extremely important. It is a quick method to wake up the unconscious subtle energy, the subtle airs and the subtle consciousness. To totally wake up the subtle father and mother energy, or the subtle female and male energy. To contemplate on this object, on this figure is incredible. Even western people, the western civilization understands that it has an incredible totality character. Therefore it's very important to contemplate on it and not to be lazy. By understanding how beneficial the knowledge of samadhi is. Let's say, for western people telepathic powers are so important. They say, especially Tibetan lamas have telepathic powers, because Lobsang Rampa⁽¹⁶⁾ is so kind to propagate this publicly and so we get good business. And Tibetan lamas talk telepathically with the disciples. Without words. That's very incredible. (laughs). Without the attainment of single-pointed concentration, it is not possible to develop telepathic powers. In order to have telepathic powers, we should have samadhi meditation.

If we develop our energy channels, which we do, as we approach a yoga method, then our realizations explode. Without being limited by lama's words. The way the yoga method is set up is to free the energy from here to infinite space. To ~~put up~~^{open} the channel from here to ~~infinite~~^{infinite} enlightenment. Then you are going, zoom, like a rocket. From the earth you are going, zoom. And this is beyond words, beyond lama's words, beyond the words

of the guru and the Tibetan lamas. And that's actually telepathic communication. In a sense it is telepathic communication because an explosion of realizations comes. Some people do have this experience. E.g. When you are dull and so depressed this month, and feel totally blissful next month, totally satisfied, then this is an explosion. It is possible and happens to many people when they are doing meditation. They almost understand without words. It must be telepathic communication. You can interpret it in such a way.

This time I give a gross level explanation, a micky-mouse explanation of the profound commentary of Cittamani Tara, but you understand. Maybe I'm talking in gross level words but you, people figure out that. You can put it together and it becomes like a rocket. It becomes universal for you. That's possible. Even if I give it to you in wrong words with my narrow mind. Like electricity, it triggers your mind and you explode in a universal reality. That comes from you. The guru is not sending magic powers to you. Therefore you should not hallucinate any more. Be realistic. Even if sounds are coming. It's actually some divine quality in you which is talking. Rather than the guru who is calling you. Whatever is going on in your head is a part of you which is talking to you. It is not someone else talking to you. Not, 'My guru wants chocolate.' Don't think that way. It's you, who wants chocolate, so you should be sceptical.

Many conversations are going on in your mind. A part of your ^{mind} leads a good conversation. Its part of your wisdom. Another part does bad conversation. That's a part of your mind too. It's possible to be energized by the guru. He's the cooperative cause for certain experiences. That's possible. Therefore we

should contemplate as much possible on the deity and also recognize its non-duality nature and perceive at the same time the blissful rainbow-body.

There are two aspects involved in our vision.(17)

Having a clear vision of the deity rather than seeing one's self-pity body eliminates the the symptom of the ego vision. And contemplating with divine pride eliminates holding an ordinary conception of 'I am this'. You ^{KNOW} the example of the Greek man who was always looking in the mirror, in a lake. He was always thinking 'I am the greatest'. This Narcissus was always looking in the water because he had such a concrete concept of himself. 'I am the most handsome man in the world, therefore I have to look everyday at my face in the mirror.' In order to eliminate that conception you should have divine pride. Once Tilopa said to Naropa:

'My son, you are not bound by your vision but by your concrete view.'(18)

Holding such a concrete view keeps you in bondage. Therefore we should cut this concrete view. That's a good example for our subject. Divine pride is so important, because holding the concept of 'I am this' is the bondage. All sammsara and all human problems spring from that. Now we communicate, sin't it?

My ego has a fixed idea. 'I am Thubten Yeshe. Thubten Yeshe is this and this and this. This is me.' That's the problem. All my problems, all my broken heart comes from this. This is my problem. All dissatisfaction comes from holding this concept of 'I am this.' It has nothing to do whatsoever with reality. The method given by the evolutionary yoga as a solution is the complete opposite to this concept. 'This subtle body,

of non-dual character and transcendental blissful nature, this unity, this reflection, this rainbow body, this is me. Then the self-pity concept, the concept of ego and of concrete entity has no room. That's the point why the divine pride is an essential thing for the transformation of oneself from being miserable.

Human beings are sometimes really complicated. It's incredible and unbelievable. I see so many people in the world. They are incredibly intelligent, and physically incredibly beautiful. Handsome. Nothing is wrong with them. They have a great potential. But they are so complicated. Inside they think, 'I am the worst person, existing in this world.' Can you imagine this? Those people definitely need divine pride.

We all need divine pride, all of us. Now you understand why divine pride is to some extent more important than having a clear vision. Because the concret concept is a greater bondage than just having a vision. In other words just having the vision, the visual impression of chocolate, doesn't keep me in bondage. But the mind which grasps at chocolate is the real bondage. Therefore, when you look, when you open your five senses to the world, then the visions which come into your mind are not the problem. The grasping at them is the problem. And that you have to break down. Therefore you need sunyata mediation. And therefore the meaning of the sunyata meditation is very important. And therefore you should have divine pride and become convinced that you are the deity.

There is an example from the west. There was a man who wanted to become a woman. He convinced himself psychologically 'I am a woman, I am a woman.' He repeatedly convinced himself of it. 'I am really a woman, although I have a male organ.' And he really felt that way. 'I don't belong to the men, I belong to the world of women. So I am a woman. I communicate

better with women, I love women more and being a man, I feel uncomfortable and insecure.' In this way he convinced himself of being a woman. And when he believed himself, his voice changed and his structure changed and somehow, there is some kind of woman quality in him. This happened eight years ago. In this life this man transformed himself into a woman. He believed it and was completely convinced of it. And he functions as a woman. What more does he need? And there must be some women who also become men. It's possible.

We have similar things in Tibet but not so outrageous like in the west. We do have women who are acting like men. Similar to men. E.g. there is no father in one family and one sister acts as the father. She becomes like the father, is talking with a strong voice ^{comes out} and does everything as a father does. That's similar. She doesn't say I want to become a man but the environment and the work change her.

The reason why I bring up these stories is that you should be convinced, totally convinced that you become Cittamani Tara. You should not think, 'I'm just pretending' but be really convinced. In that way it becomes a powerful transformation.

We have to contemplate on these things. ^{For} One who has already attained samadhi it is easy. But for us who are just beginners in meditation, it is difficult. We have to approach samadhi. One who has already attained samadhi just changes in such a way and there is no difficulty. E.g. when you have attained samadhi on tissue paper, then you just change all and you don't need effort for this new object. There's no trouble. That's why I say, in order to eliminate our concrete concepts we should have devotion to samadhi.

And Je Pabongka says, that for the most people who practise yoga meditation the most important part is the mantra recitation

Quote (13)

He says, they take refuge in mantra recitation. For them the principal experience is not the clear vision of the deity and divine pride. But these two are important and not the recitation of the mantra. It's not me who says this but Je Pabongka. And his teachings are based on experience, it's not an intellectual garbage talk like I'm giving. And he says, too, that even if they try to have a clear vision of the deity and to experience divine pride they don't understand the real point, the samadhi meditation which is explained in the Lam-Rim.

People who listen to the Lam-Rim teachings understand. To teach just the essentials of samadhi meditation takes at least one month. If we want to give a detailed course on samadhi meditation it takes for sure at least one month. And this Lam-Rim explanation of samadhi we should bring into the evolutionary yoga method. This we have to supply here. And he says:

'The beings who understand even just the gross levels of (20) the evolutionary yoga meditation are as rare as as a day-star.' One who really has experience of even the gross levels of the evolutionary yoga method, is as rare as a star by day. The connotation of a star by day is 'extremely rare'. This is a clean clear example which says all.

If one doesn't have a perfect samadhi meditation, then, even if one spends a life-time in meditation, it is false meditation. And to spend a life-time with wrong samadhi meditation is useless. Therefore the right meditation is important. Therefore it is important to understand one-pointed samadhi meditation, in order to be able to liberate oneself from confusion and our mad-elephant mind. When you meditate you can easily see that samadhi meditation is essential. And then you get ^{with} devotion for samadhi.

'If you see how essential samadhi meditation is you get easily the wish to do it, and enthusiastic perseverance. And from this energy rises mental and physical bliss.' (21)
Easily body, speech and mind feel conducive and you feel

comfortable and blissful. Some meditators just come into the meditation room sit there on their cushion and can physically feel some kind of bliss. The same thing with nuns and monks who are good and respectable monks and nuns with an attitude of responsibility. Whenever they come to a place with a monastic discipline, they feel always blissful. That's definitely so. If you are a responsible person and really know what you want to do, then when you just walk inside the monastery, you feel blissful if you have been the rest of the day in Kathmandu. Just to come into the monastery is bliss. But monks and nuns who are not dedicated enough and who just are imitations, if they come into the monastery, they feel like going into prison. For them to come into the monastery is a hassle. They feel uncomfortable. In other words, anyone who really has some kind of experience and likes that environment, whenever he enters it, he feels blissful. And anyone who doesn't like that situation, for him it becomes a prison. Anyone who lives in a discipline feels blissful if he is in a situation which is conducive to it. And anyone who doesn't like to live that way, when he goes to Kathmandu and to the movies, then he feels blissful there. What to do?

Blissful here doesn't mean super-blissful but some kind of comfortable. E.g in Sera monastery there lived 20 000 monks. Some monks were incredibly disciplined and had an unbelievable appreciation for this disciplined environment. And they felt grateful. But for the Tibetan hippy monks it was a hassle. They didn't follow the discipline anyway, and went here and there where ever their disaster mind found a way. Difficult with such a number of people.

The reason why I bring up this example is to show that you have to understand that one-pointed concentration is essential. We don't have any penetration, we have a mad-elephant mind.

You can see what the problem is. You don't need to measure it. Therefore one-pointed concentration is essential for any kind of realisation and for eliminating delusions.

This is our saviour. In Christian terms, God is the saviour. But in Buddhist terms it is meditation. Samadhi meditation is the saviour, the liberator. You attain samadhi and you are liberated. By understanding the benefit of samadhi, that infinite knowledge comes from samadhi, you get devotion to it. Then you develop the wish to act rather than being lazy. Then you get much energy. (see 21)

Blissful here means feeling a conducive energy and not being all the time against everything. Those things release your lazy mind. And the first thing is to overcome the lazy mind, otherwise you cannot successfully develop samadhi. Opposing factors to samadhi, which make it difficult to attain, are sluggishness and distraction. (22) Sluggishness refers to the sleepy mind. But it doesn't necessarily mean completely sleepy. E.g. when I look at you, I look first very intensely. Then my eyes get tired and I look less intensely. That is already sluggishness. When the intensity deteriorates, when the intensive awareness lessens, that is sluggish too. Some people understand sluggishness as having a sleepy mind, but even when the object is clear I can be sluggish. That's difficult. Those kind of words are easy to say but if you don't experiment and experience it clean-clear we don't communicate. As Lama Tzongkhapa explains in the Lam-Rim, there is gross level and subtle level sluggishness. It is gross sluggishness when the vision is dark and the object unclear. With subtle sluggishness the object is clear and you have also concentration but there is no intensive clarity and you have no intense comprehension and awareness.

I'll demonstrate what I mean with intense. When you look first at an object, it is intensive. But as soon as this attention deteriorates, e.g. this shows in little movements of yourself, then, although the object is still there and you have it clear, there is already subtle sluggishness. Many meditators are totally sluggish, as Lama Tsongkhapa says, and they think that their sluggishness means good meditation.

Lama Tsongkhapa says, that subtle sluggishness is extremely difficult to understand. Je Pabongka says here that is is the most difficult thing for anyone who didn't hear or see the profound explanation of Lama Tsongkhapa. Many Tibetan meditators are false meditators. They think that the object is clear and focus on it and think, that is enough. They think that this meditation is good enough, but still there is sluggishness. And having subtle sluggishness means ^{doing} false meditation and so you cannot progress. (23) And he goes on, saying that in these meditations, done with subtle sluggishness, although you may perceive the object clear and have concentration, the movement of the nostrils can disappear. In other words, the air movement or the breathing movement can stop. We said already before that the breath movement can stop automatically when you have good concentration. Here Je Pabongka says that even with false meditations the gross level breathing movement can stop. They may think that their energy went into the shushuma but they are still doing false meditation, with subtle sluggishness. We can be grateful that he talks about this experience.

So don't be proud. Your meditation can be a false meditation. The object can be perfectly clean and clear and you can focus on it without any distraction but you can be in a state of subtle sluggishness and do false meditations and then you cannot develop well. And having these false and sluggish meditations

and recognising these as good meditations, and stopping the air-movement of the gross level breathing and misconceiving this as concentration of the airs in the central nadi has the result of forgetting your memories. And you become like a vegetable. Some meditators become like vegetables. I think you communicate when I say vegetable. It's like being spaced out and having no memory. That's false because meditation means developing intensive comprehension and awareness. Therefore if you become spaced out and have no awareness and the memory gets worse, then you are doing false meditation.

'When you go into subtle sluggishness then you forget more and more things and instead of developing more intelligence you become dull.' (24)

Then you can forget about next life. This kind of sentient being this kind of meditator can forget about next life. Already in this life his memory will decrease and he will become like an animal, like a buffalo. You become dull and have no understanding. (25) At Je Pabongka's time there were many ^{such} Tibetans who thought they are great meditators.

It's important to take care because now we are teaching meditation to enges. Before we gave false meditations to Tibetans and now to enges. That's good. (laughs). Intensive awareness is essential in order not to go into sluggishness and distraction.

The other factor is distraction. It refers to a desire aspect of the mind. E.g when you contemplate on Cittamani Tara there comes suddenly a vision of ice-cream. Your consciousness goes from the object of Cittamani Tara to ice-cream. At that time you are distracted. This is gross level distraction. Your mind moves to the ice-cream because you have desires. It moves from one object to the other.

With subtle distraction one part of your mind contemplates Cittamani Tara but is not totally aware of it and the ice-cream vision comes too. You are holding two objects at the same time without losing your main object. That is subtle distraction. We do this, normally. We are half-half. E.g. when we are listening to teachings then one part of the mind is going to Kathmandu and to your home. We are always half-half. When we are meditating one part of the mind goes elsewhere. And we are always half-half. We are never paying total attention, penetrative attention. In meditation it is very important to judge one's own experience. We cannot say it exactly with words. You should have sense enough to judge with your own experience. When this happens you act this way and when that happens you put it that way. You have to go through it and find out, if it doesn't work. We do have some advice but words are not enough, you have to go through it.

When you have the problem, you have to apply the solution. And when you don't have a problem, you should not apply the solution. Do you understand what I mean? One thing is, that when a problem comes, we don't apply the solution. And the other thing is that when there is no problem, we do apply a solution. We are always like that. We are always too late or too early. When the subtle distraction occurs you are actually trying too hard. You are tied up and therefore the subtle distraction comes up. Then you just relax a little bit. Meditation should not be heavy. Some people meditate so tied up. Instead of relaxing they are squeezing themselves. To be tied up leads to subtle distraction. Then you just relax and let loose a bit. (26) When you see, 'I don't do good meditations. Now I want to have a good meditation.' Then you try too hard and squeeze too much. And then you tell your lama that you try

so hard to have good meditations. And that's rubbish. Actually you are doing the opposite. For a good meditation you need to relax more. A good fighter is very relaxed and the bad fighter is tense. And he loses.

If we are good meditators with a successful spiritual growth we have no ambitions. We are realistic and relaxed. Relaxed doesn't mean lazy, but more easy-going. Inside you are intensive, but outside loose and relaxed. That's much better.

When distractions are coming in the mind, it means the mind is too high and you apply a solution which brings it a little bit down. For that purpose you meditate on Lam-Rim, on impermanence and death and the three kinds of suffering etc. When you meditate on these subjects your mind goes down a bit, rather than being too excited. The excited mind jumps here and there. And that's distraction. When you are super-out-of-control super-excited and super-happy, then look at some of your weak spots, then your pride lessens. If you can't cut the distractions with Lam-Rim, then there is a particular technical solution to cut the sluggishness. Here it says you should contemplate on breathing. (27) And yoga tantra has technical solutions to cut distractions. You apply them every day. Slowly, slowly. And if you still can't cut the distractions, don't push, but stop your session and go out and relax.

The most important thing and the most difficult is to experience and to cut subtle sluggishness. You have to be aware of that one. We should understand how to treat our own mind and should not push when we start first. We should not contemplate a too long time, one-pointedly. This is the main problem for most beginners. You want to contemplate one hour without distraction. If you don't, you get mad. You should not think that way. Don't push. Don't put your mind on the object for a long time. Direct your consciousness on the samadhi object just a

little bit and then stop. Normally our mind goes otherwise. 'Today my concentration is incredible, fantastic, I don't want to stop now.' That's garbage. In the beginning, when you experience this kind of concentration you should stop. Contemplate just a short time in the beginning. That's an advice based on a real experience. Do many short sessions. Here in Kopan we do eight sessions a day. If you ask Tibetans about it, they will say, 'Eight, why eight. Lama Tsongkhapa says you should do four sessions. What kind of trip are you doing in Kopan?' I'm sure some people leave Kopan with this in mind. Lama Tsongkhapa is a Buddha, he can contemplate 24 hours a day. When he sits down he is in samadhi. When he gets up he is in samadhi. There is no question about it. But we live in the twentieth century where an explosion of delusions happens and we have to do short sessions. That's what Ja Pabongka tells us here clean-clear. Short sessions but good ones. Many Tibetans do long sessions because Lama Tsongkhapa said so. But the result is, they sleep. Most of the time they are sleeping. Therefore it is necessary not to put the mind on the object a long time in the beginning. Do repeatedly short sessions, then the mind effortlessly experiences stability. Short but good sessions are better than long sessions where you are sleepy. To be sleepy creates also bad karma. We need samadhi now. We should actualize samadhi before we start to recite mantras. And any time you see the green radiating light, feel blissful and don't squeeze yourself. That's the skillful way to do it. You see the green radiating light and you feel blissful. And you are satisfied. Once you experience it, you can visualize it while eating and walking and any time you want to. It is always there and extremely powerful to eliminate delusions.

end of 31-1-79/XI
the first part of 1-2-79/XIII
is missing (ca. 10 pages)
no transcript existing.

(ca. 10 pages are missing)

One guru wanted to do pilgrimages to India. His disciple told him that all pilgrim places are in the body. And so the guru had no more excuse for going to India. If you want to do a pilgrimage then you offer the body mandala. This is the best pilgrimage of all. Much better than all this running and hassle with money and trains and airplanes. A mundane pilgrimage is an incredible hassle. And if you sit at some place then your schizophrenic mind isn't there anyway. No matter where you go in this world, it is always the same story with your mind - there is confusion and dissatisfaction. But if you go to these different places in your body, it is incredibly blissful and so incredibly profound. And when we contemplate the five dhyani buddhas and their consorts and Vajrayogini and the dakinis and all these supreme beings and focus on our central nadi, then the energy comes into the shushuma automatically. You contemplate on the nadis and the energy goes there automatically. That's the automatic method of the Tibetan yogis. And the meditation object is the divine wisdom action of Tara and this automatically blesses the nervous system and makes it conducive for meditation. Smooth and easy-going.

There are similarities with the meditation on *Ghaya* samaja, Heruka and Yamantaka, but this time the focus is inside the nadis. That attracts much more the intergration and unity. It brings ^{the} successful growth and bliss of the kundalini realization. First we contemplate on the gross levels of Cittamani Tara and ^{then} ~~now~~ we go deeper and become more subtle. That is the way to train the mind. The purpose of it is to train the mind. First you contemplate on a gross level on Cittamani Tara and then slowly, slowly you focus the concentration inside the nadis. And then you contemplate on the subtle energy of the deity in each different nadi. That's actually very profound and

much more difficult too. It is not easy-going. Because we are so gross, we need a big object. We can't see subtle things and visualize them because we are so gross. Instead of looking at all these different Taras in the different nadis as objects, you should think, 'This is me.' And you should have clarity. And when you see how all these different chakras are occupied by such beings of divine quality and clear-light-nature, then all ordinary and impure energy vanishes.

To say it in a western way, we have to do this meditation because through it the transformation occurs much quicker. We have to do it and not only talk about it. The way I explained it just now is the general way of meditating. But if you want to make a short-cut, there is a more simple way of doing it. You can contemplate on one deity in each chakra. You contemplate on one white Tara, one red Tara, one blue Tara, one yellow Tara and one green Tara.

THE BODY MANDALA

//The meditation should be done as follows//

/I am the deity..../

Here in the sadhana it says, at the heart of the central Tara in the heart chakra is a TAM and in its tigli a HUNG. I think it is easier to visualize the HUNG and in its tigli the TAM. We can do both, but I think this one is easier. And the mantra mala goes counterclockwise, to the left side, because this is mother tantra which emphasises the actions of the left side. With females the left side is emphasised more. According to western terms, do females act more on this side? I'm not sure, only ladies know. And also, the mantra are not dead letters, but green radiating light syllables. And it sounds by itself. Sometimes, instead of saying the mantra, you can just listen to it. Most people understand, mantras are something to be said. But the practice of Yide(23) means, you are just listening to the rhythm of the mantra sound.

And you are silent. And the green radiating letters of the mantra are standing upright, which has an auspicious meaning.

Today we cover a vast subject and meditation stays behind a little bit.

Then from you, Tara, from your five chakras and the different Taras in your chakras and from the mantra in your heart much radiating light goes out into all universal space, into all ten directions and touches all Buddhas and Bodhisattvas and invokes them in the aspect of Tara. And all these Taras sink into you and bless all your different psychic points of the chakras. According to the commentary there are altogether 157 Taras of the body mandala and the ten syllables of the Tara mantra and the seed-syllable HUNG and the TAM and the nada. They all radiate light, like millions and billions of suns and this light goes to all Buddha-fields. And from the million and billion of light-rays millions and billions of offerings manifest to all universal Buddhas and Bodhisattvas, there are outer and inner offerings, the secret and the sunyata offering. And they give all blissful energy.

And some of the radiating light touches the Buddhas' body and energizes it. And the blessings of all the Buddhas and Bodhisattvas, of their divine quality, of the dharmakaya, of their indestructible speech and of their indestructible wisdom action come all to you. And the Taras in their five different aspects and the mantra come and sink into you. Like snow or a forceful rainfall they sink into you.

And from the deities, the mantra and the seed-syllable much radiant light goes out and touches the ^{mother sentient} beings of all six realms. And the light acts like alchemy on the sentient beings of all six realms and they are transformed into radiating light.

CTC

1-2-79/XIII

-161-a

And their consciousness becomes non-superstitious, like the dharmakaya, and their body like the body of Tara. Or in other words, their consciousness or psyche becomes blissful and their body suddenly transforms into green radiating light and they become Tara. This is what we call fulfilling the benefit of others or helping others. And this we have to do. (29)

And again from you Tara countless, numberless Taras manifest equal to the number of sentient beings and you, Tara, manifest in front of each sentient being and bless it and send him much amrita energy. And they can do liberating deeds and are transformed by your blessing. And all these universal sentient beings transform into Taras and sink into you. And you Tara sink into them and they sink into each other.

That all has a symbolic meaning too. The light which radiates, ~~and~~ the blissful energy you are sending and the manifested Tara bodies signify the clear light, the illusory body and their unity. The clear light symbolizes the dharmakaya, the blissful nectar or dützi the sambhogakaya and the manifested Taras the nirmanakaya. And your transformation helps the mother sentient beings to gain realizations. Your help is significant for all mother sentient beings.

Now you have much time for meditation. We say normally:

'To teach is easy, but to act something else.' (30)

And it takes first much time. Now we feel so crowded in our body and all energy is crowded here at our heart and that is difficult to handle. And to lose this crowded feelings of the body, we need much meditation. And for training your mind it is very worthwhile to contemplate on the three nadis. It is especially training your consciousness to go to the different places in the shushuma. This may be not easy but you have to do so in order to develop ^{concentration} ~~contemplation~~. Maybe you contemplate

CTC

1-2-79/XIII

-161-b

2-2-79/XIII

the seed-syllable TAM in your head chakra and from there you go to the throat chakra and stay there a while and so on. Then your home gets familiar to you. Otherwise you are confused when you go home and don't know which way to go. And each of these nadis has different branches and you look at them and you come to the central nadi where the TAM is. And you come there and wait a little bit. You have coffee there. Maybe I should not joke about it. And you contemplate there. The seed syllable TAM radiates much light. And you, the TAM, are looking through all these channels and nadis. And when you look at them, they are a little bit less crowded, they are more flexible and easy-going. You go to the central channel and watch all these different nadis. You make them easy-going and comfortable. And at each point you contemplate the Taras. Then there is no more room for other energies ~~To energize~~ confusion and dissatisfaction I think, that's enough of the body-mandala.//
The important thing is to contemplate as much possible and to have an indestructible samadhi-meditation without sluggishness and distraction. And when you have difficulties with sluggishness and distraction, we have a technical meditation to counteract them. You are Cittamani Tara and on the top of your nostril there is a white vajra. In the central part of the vajra there is white energy, the size of a rice grain. On this moon-disk, there is Cittamani Tara, small like a sesame seed. And each time you are distracted, you can do this technical meditation. When sluggishness comes you, do the same meditation. When they are gone, you go back to the object of concentration you had before.

This time we say to do the meditation on the nostril, but we have another technical meditation. When you are sluggish, you focus on the nostril and when you have too much distraction

you contemplate at the lower chakra. But this time when you do the meditation on Cittamani Tara, you can focus in both cases on the nostril in order to eliminate sluggishness and distraction. In other tantric meditations there are two techniques, one to focus on the nostril and one on the lower chakra. You can see why. Distracted thoughts are too much spaced-out and you have to bring them down and with sluggishness you have to bring yourself up.

When the problems come, such as distraction and sluggishness, then we do this kind of meditation but afterwards we have to go back to our original object. When you want real samadhi meditation, you should recognize just one object rather than changing all the time. When you really wish to attain samadhi meditation then the samadhi object cannot change. But we are still joking. We are not serious enough now.

Kamalashila explains in his text ⁽³¹⁾ that in order to attain samadhi meditation we should contemplate one object without moving. And that is the point. What were people doing in the ancient times everywhere in the world? They had stones and sticks and rubbed it carefully at the same point. And they made fire that way. And they were not jumping from one point to the other. In order to attain real samadhi we need contemplation on one object without moving anything.

In the mantrayana we have a particular name for these objects. We call them concentration beings. The seed-syllables HUNG and TAM are the concentration beings. ⁽³²⁾ TAM is the real samadhi object. TAM and HUNG are the real samadhi objects. If you have two sticks of wood and rub them at each other and you change the rubbing point all the time, then the rubbing doesn't create heat and you can't make fire. When you change all the time you can't be successful. But if you rub them at the same point then you are successful.

This is a good example. Our schizophrenic and fickle mind is never successful in perfect samadhi, because we like to change. The husband likes to change the female object and the wife the male object. That is the fickle mind. Don't you think that's a good example? You are just dissatisfied and you want to change and change and change. And the supplement doesn't make sense. The point is, if you become Cittamani Tara and have the different Taras in your five chakras and each Tara has the seed-syllable TAM at her heart, and if you contemplate on this, then this is the quickest way to attain samadhi meditation. First of all because of the place where they are and secondly because it is such a simple object. A unity object rather than many different things.

Therefore I say, when you want deep samadhi, instead of looking outside, you look inside. Many Hindu religions have the meditation object outside and they stare at it. They tell you especially to look with your eyes. But Buddhism says, 'No, your eye is not the meditator.' You see now the difference. I'm not criticising but the distinguishing factor is that the eye is not the meditator. Of course we still use the seed-syllable HUNG, because in the beginning we should have some idea how it looks like, and therefore we use it. But we don't use the five senses as many Hindus do. The inside object is much more effective than the outside object for attaining samadhi. If the object ^{is} inside the snushuma then there is more integration than with an outside object. We are so unbelievably fickle.

For some reason, if you approach samadhi or one-pointed concentration, with contemplation of these points ~~then~~ it is easy to discover. But it is more dangerous too. If you don't approach it in a proper way then you get lung. You get crazy and you freak out easily. You have to be careful and check up in an

easy way and slowly. Be conscious, otherwise you space out and get much lung. Many people become crazy because they do such powerful meditations and have incredible experiences. E.g. there are different visions coming, because inside the nervous system changes and there are reflections of it outside. Maybe you see the whole world for a couple of seconds or for a minute and you freak out.

The entire world is existing within us and we can see it in an outside way and see the outside world.

However, the evolutionary yoga meditation is important for the evolution of the absorption. And for taking the three kaya path to enlightenment and contemplating oneself as the Cittamani Tara rainbow body, we need concentration. Without concentration it has not so much power. Concentration is the essential thing.

Now comes another technical meditation.

/BODY MANDALA II/....

And you just rejoice in all universal beings' transformation into Tara and in their recitation of the mantra. Like me. I told you I am lazy and I rejoice in my students. I don't do things and rejoice in their actions. I don't do retreats and rejoice in their retreats. With my easy, lazy mind I rejoice in them. But sometimes I am envious and jealous too and think, 'They have a good time and I'm busy.' (laughs)

This time you need not jump. Each time you recite a mantra, it sounds. And you just stay there. And all universal Taras, and all living beings who become Taras, are doing the same. That's very good. And you do much mantra recitation. Actually we are too much concerned about ourselves. We have too many self-cherishing thoughts. Therefore the important thing is to transform oneself and with this technical meditation to help all other sentient beings. Then your mind is training divine

deeds in order to help all universal sentient beings. This meditation automatically trains your mind. The problem of the mother sentient beings is not that they don't have chocolate, is it? The problem are the symptoms, and those we have to purify. (33) You do strong meditation and contemplate at the same time on the mantra and on all universal sentient beings as Tara and on the seed syllable.

And when you purify all mother sentient beings from miserliness they are transformed into Yellow Taras and attain Ratnasambhava hood. And you recite the mantra and all universal sentient beings too, instead of being irritated by all sentient beings. Now the jet is irritating you and the dogs and the tourists. All sounds become enemies and so it is difficult to meditate. You are trying so hard to concentrate but there are children making noise. What is the biggest enemy for meditation? The real big enemy for meditation is sound, we say. And we have to make you meditate, here on Kopan hill. And it's so difficult when you hear sounds. But, of course, if you have good concentration, you can ignore it, you go into an inner ^{space} aspect and you just don't hear them.

It's my experience also. Sometimes I'm so sensitive with hearing. Sometimes I can ignore the noise of the children. Sometimes I'm so sensitive. It's difficult with children because they make so many sounds. But, you can ignore it, you can.

You should not jump. You should experiment as much possible with the specific energy in the channels. Instead of saying words, you better meditate. And each day, when you do your prayers, you do one thing strong and over the rest you go quickly. Then you do have each day a technical experience and slowly, slowly, maybe in one week, you cover all things. That's

possible. To do all things in our busy life is not possible.

When you like to do recitations of the mantra, you do. If you don't like it, you just contemplate or you listen. To all the sounds of the universal sentient beings and you think, this is the mantra. In that way you transform all sounds into the mantra. And you transform all things and they sink into you.

This involves first of all transformation. It looks like an outside transformation and a help for all universal sentient beings. But the main thing is that you^{are} transformed inside. -These meditations are real transcendental meditations, because they transcend the ordinary conception. The object is of blissful and non-dual character and has also the quality of the five dhyani-buddhas.

//as much possible meditate on this while reciting the mantra, until you receive signs or up to the number of one million mantras or for the duration of six months.//

When we say 'retreat' then we don't mean 'resting peaceful' but unifying your psyche, or your consciousness with Tara's divine body speech and mind. Then your retreat is meaningful. If the retreat makes you more distant from Tara and creates more disaster, more wrong conceptions and more delusions, then your action doesn't become a retreat.

Some people do retreat until they receive signs. They say: 'I want to attain Cittamani Tara and, no matter how long it takes, two days or one year or two years or ten years, I don't care, I want to do a retreat, until I receive special signs.' You do retreat until you get some sign like e.g. an affective and close relationship with Tara.

So, we have the retreat for signs, for mantras and for a certain time, of six months. We are not^{doing} anything of these.

We don't do retreat for signs and not for time. What we are doing now is sometimes called research-retreat. (34) This retreat allows us to do research on various aspects and technical meditations of Cittamani Tara. According to the commentary we normally have to do 400 000 or 600 000 mantras. Can we do that much this time? No. Unless you do incredible much recitation. But you do now more actual meditation than recitation, but I think that's o.k. We have left only ten days. If we make the mantra the principal aspect then we can reach it. But that's not worth it. I think we don't reach it, so we have to emphasize meditation this time. The next time you do a real retreat with mantras.

Normally we do this retreat of Tara Cittamani for 20 or 25 days. Very comfortably you recite the mantra with concentration. But you do at least 1 1/2 months. For engines, I think it is very good, first to do more recitation of mantras and when you have finished with the mantras, you go slowly, slowly into the real samadhi retreat. That's so worthwhile.

When you do retreat, it is worthwhile to do 500 000 or 600 000 mantras. Then you can perfectly cover the mantras.

Before the session finishes you recite the Vajrasattva mantra. When you recite this mantra you visualize Dorje Sempa on your crown and much blissful amrita energy is coming from him. And if you did unclear and disaster mantras, if you did micky-mouse mantras, then you purify those. And if you did some extra or left some over, you purify those too. And all realizations you gained during the sessions are made indestructible.

And when you have finished with all your mantras you recite the Yeshe-Penga mantra. Normally you don't need this mantra. Yeshe-Penga means 'bringing wisdom'. It is a mantra which brings wisdom. This mantra magnifies all magnificent vibra-

tions of Tara Cittamani and the mantra and the seed-syllable and brings them into you. That way it has more emphasis. From your Tara mantra and the seed-syllable you visualize much red radiating light going out and it hooks all necessary things, whatever energy you wish, and draws it back into you. E.g. if you want a son, you send this radiating light hook and all the universe is bringing a son to you and he sinks into you. And if you want a daughter or all five Dhyani Buddhas, you do the same. You can do it. And if you want a wife, you do it and if you want a husband, too. Those are just examples.

The magnificent energy of all the Buddhas and Bodhisattvas, all their magnificent higher realizations, are drawn to you by the red radiating light hook and they sink into you. They have no choice. All universal Dakinis and Taras have to sink into your nervous system, into your shushuma. Without choice. That's really worthwhile. And you are not missing anything.

All profound qualities and realizations of the divine body speech and mind of the Buddhas and Bodhisattvas, all their siddhis and all transformations of Green Tara and the mantra and the seed-syllable, everything sinks into you. Like snow or a rainfall, while you recite the mantra. This is the wisdom-bringing mantra, the Yeshe-Penga mantra:

/OM TARE TUTTARE TURE HUNG HA ANDZÄ SOHA/

There are two possibilities. The other mantra is:

/OM TARE TUTTARE TURE SOHA HUNG HA ANDZÄ/ This one is a little bit uneasy, the other one is easier.

...(Next Lama-la ^{mentions} ~~talks about~~ the final prayers of the sadhana. Most of them are not yet translated. See sadhana.)

end of tape XIII

PRAYER FOR FORGIVENESS AND REQUEST FOR ATTAINMENT

/For all those offerings.../

/OM VAJRA MU/

/The transcendental wisdom beings return to the place of selfnature. The samaya-beings sink into myself/

//Contemplate on this//

//Now in brief//

FINAL ABSORPTION

/FROM THE HEART OF THE DEITY...

....act as explained in the commentary//

The absorption of the Tara light body into the heart chakra is important because it brings up the tumo energy and brings down the kundalini energy. And when finally the nada absorbs into its top and disappears into non-duality, then we see that this absorption is similar to the previous ones. And for a little while stay in samadhi, with a one-pointed mind and contemplate on non-dual sunyata. Then suddenly, your psyche, your consciousness transforms into Tara. You transform yourself into Tara. And then whatever you do, Tara becomes the one who does it. Tara is the cook when you are cooking, and the painter when you are painting and the tailor when you are sewing. When the session finishes, in whatever action you do, you are Tara. Then there is no way out. And that's important.

We have such a dualistic mind. We say, 'I want to do a strong meditation,' but the minute the session finishes and we are out of the door, all garbage thoughts come up. And this is not good. That's why a retreat is so important. And the breaktime should be like retreat too. Tibetan lamas emphasize this very much. Otherwise you go up a little bit during meditation but in the breaktime you go all the way down. Then again you

try so hard to get up and then again you go down. It's useless. In all these things effort is useless, therefore you should go smoothly, in a balanced way. With an equalized behaviour, rather than being extreme. To be a super religious meditator is the religious aspect, and then you are super extreme in samsara. That's very difficult and you are shaking so much.

The yoga of the three recognitions refers to three aspects. All living beings are recognized as Tara, all sounds as her mantra and even the deluded mind is recognized as the dharmakaya. Some of you may think that is ridiculous, when a delusion comes, then to think 'That is the dharmakaya.' But if you recognize the dharmakaya quality of that garbage thought, then it suddenly ^{is} transformed into a path to enlightenment. You have to have these recognitions during breaktime and also when you are sleeping.

Now I have to explain to you about sleeping. If you don't know how to sleep, then this is a problem. Maybe the session time is good but the sleep time a disaster. In order to eliminate this disaster we have to know how to sleep. There is a relative way of sleeping and an absolute way. In the relative way of sleeping you are Tara and the Guru Tara sits at your head and you put your head in the lap of Guru Tara and with concentration on this you sleep. In the morning when you wake up - if you are a yogi - then all female concerts of the five Dhyani Buddhas and all Dakinis are making incredible sounds and wake you up and sink into you. If you are a yogini, then all five Dhyani Buddhas in their male aspect come and make sounds and you wake up and they all sink into you. Normally it says Dakas and Dakinis are making sounds and wake you up, but what I told you is my psychological presumption.

If you sleep in an absolute way, then before falling asleep

incredible radiating green light goes out into all universal space and transforms the environment into blissful green radiating light, and all living beings become Tara and all universal environment sinks into Tara and all Tara mother sentient beings sink into you and you absorb and experience the sinking of the elements and you disappear completely. You disappear totally and sleep in non-duality. This is an indestructible protection. Sunyata meditation is the most perfect protector in the world, more powerful than a knife or nuclear power. (35) And you sleep in the universal space of non-duality. You have no worries and all concerns are gone. There is no concern about present or future. You are beyond space and time. That's good if one can do it.

And when you wake up you concentrate a little bit on non-duality and then suddenly you transform ^{again} into the nirmanakaya of Cittamani Tara. Then you offer your robes or whatever you wear to Cittamani Tara and you bless it with the mantra OM AH HUNG. And when you wash yourself, all Dakas and Dakinis help you to wash blissfully and they give you blissful energy. And similar to the initiation through the Dakas and the Dakinis, where they come and give you blissful energy, they all sink into you. (36)

And when you are eating and drinking, then you, Cittamani Tara are offering to all universal supreme beings, including your root guru and Amithaba. You offer and you bless the offering with the mantra OM AH HUNG. When you offer in such a meditative way then you should eat as much as possible. Then it becomes a path to enlightenment. Without question. But when we eat with the attitude of a hungry ghost, then the food is like poison. There is a sutra where it says, 'monks and nuns who take others' offerings and eat it, their food will burn like fire from the

mouth to the stomach. It's similar with us. The food is so heavy. That's karma. It is not easy to take advantage of other people. It's not easy. If you have this realization, then we take advantage as much possible. But we cannot.

It's similar to a puja. You are eating and drinking and it's like a puja. We are doing many pujas here in Kopan. Someone has the attitude to do a puja because he thinks it to beneficial for himself and others. The same attitude we can have when we are eating ^{a large dinner} and drinking with the right understanding. It's absolutely similar. It's like offering a puja. E.g. when we are offering today a Tara puja, although we are offering it to Green Tara, all five Dhyani Buddhas are there and all universal Buddhas. And this way the offering becomes much more profound.

Then you are not sick anymore. You are sick all the time because the unfortunate conditions create a disaster in your nervous system instead of allowing a proper digestion. To have food indigestion is karma and to digest food well and having a balanced nervous system is karma too. Most of the time we are sick because we are eating and drinking extremely. I heard one man in America died from eating too much bread. I could not believe it. That's too much. I can't imagine that. It was a shock for me. Well, to die from eating too much chocolate is silly but understandable. But to die from eating bread? Of course, it's all possible.

Every energy which is against you is caused by bad karma. Bad karma makes it impossible to use it. Food is against you and medicine, the moon and the clouds and the whole universal energy is against you as a symptom of your neurotic mind in combination with your body. No? I think so, definitely. Some people eat iron and are still healthy. I don't understand that.

They can eat the worst black food and are still healthy. (37) You should do these offerings to Cittamani Tara and all these actions according to the commentary.

Even when garbage thoughts come, recognize it as Mother Tara's divine wisdom quality. You should do it. It is a short cut. You transform them immediately, without any evolutionary process and they disappear. Recognize all objects of the five senses as an aspect of Cittamani Tara. Whatever we see recognize it as Cittamani Tara's body, and whatever we hear as her sound. Whatever memory comes up, be it good or bad, recognize it as the divine wisdom quality of Cittamani Tara. Then each time the wisdom of non-duality increases. And each time you contact blissful things the experience of blissful energy increases. Yoga tantra puts your life together in this way. When you have such devotion, such profound and indestructible devotion, then even the impure ^{actions of} body and speech can be transformed into a path to enlightenment.

You may think it's not possible. How can all sound become the mantra of Tara's divine speech? How can all objects you see, all forms and colours become Tara? It's possible. I'll give another example, then you understand the positive way. When you are obsessed with your boyfriend or girlfriend and see another person, then your preconceived idea of your boy- or girlfriend can be so strong that you think, 'That's him, that's her.' Or, 'That sounds like my boyfriend's voice.' 'O, it's not him, how terrible.' And you are dissatisfied. This is an obsessed and uncontrolled mind. In order to transform it we should, whenever we see any form or colour, remember the green radiating light. And if you use a microscope, then each particle of this green radiating light is green Tara. Visualize that way. And even if it looks like dhal and rice

CTC

2-2-79/XIV
3-2-79/X V

-1/4-

it is possible to transform it into radiating rainbow light. And each particle of this energy is like Tara. And each time you take some dhal, you feel bliss. Manifestations of Tara come into your mouth and sink into the different Taras in your nervous system. It's so simple and so logical.

I think that's all. That's good enough. We finish tomorrow, hopefully. We don't need too much explanation on the completion yoga method. Even if we do, there are too many words and no action. What we can do now is the evolutionary yoga method. We do it as much possible correctly. When you have finished your retreat, and have finished with everything, and when you want to go into really deep meditation and do a retreat for the actualization of the completion yoga method, then we have to make again a commentary. Otherwise it is just blah, blah and doesn't make sense. Blah, blah doesn't make sense for me. I'm sure it doesn't make sense for you. Therefore we can hopefully finish tomorrow or the day after. Thank you.

3-2-79/XIV

Yesterday I didn't talk about the meaning of the mantra. But I don't think we need much explanation.

OM means magnificent, or unity. OM has three syllables, A-U-M. AUM is the unity of divine body, speech and mind. In other words it symbolizes the total purity of body, speech and mind. Or the total unity of body, speech and mind. Now we have not developed totally, therefore we have the separate, dualistic functioning of them. The body functions differently, the speech functions differently and the mind functions differently. But when we discover totality and unity, then speech is wisdom and wisdom is the body, body is the wisdom and there is no dualistic separation of these three. This is the unity. We

CTC

3-2-79/X V

-175-

should discover OM therefore. We should discover OM.

TARE TUTTARE TURE. TARE means liberated, TUTTARE means greatly liberated and TURE most liberated. It's similar to the three sections of Lam-Rim. In Lam-Rim there are three divisions, lower scope, middle scope and higher scope. TARE refers to the lower scope, TUTTARE to the middle scope and TURE to the higher scope. The entire Lam-Rim is contained here.

Psychologically seen, however, we can say, we are superconcerned with our selfpity, with the pleasure of this life only. We are superconcerned and obsessed with the temporal pleasure of this life. And TARE refers to the liberation from this psychological attitude. And TUTTARE refers to the liberation from the ego, from the symptom of ego. And TURE to liberation from all dualistic vision and from all ordinary vision.

Or you can say say Tara is the liberator, Tara is the great liberator and Tara is the greatest liberator. In the sense as explained above.

According to the understanding of yoga tantra -and Buddha said himself, 'Sometimes I manifest in the world as a mantra'- the Tara mantra is a manifestation of Tara. It is the essence of Tara. It is the essence of wisdom. If you can understand it this way, it is an extremely profound understanding.

And SOHA means the subtle fundament. To put the fundamental foundation of the TARE siddhis, the TUTTARE siddhis and the TURE siddhis into our heart. To put the fundament for these three liberated realizations into our heart.

The purpose of those mantras is to liberate human beings from confusion, dissatisfaction and any psychological symptom. And the purpose is not to gain somekind of magic powers. You can do a magic trip without a controlled mind. The heart mantra, the Tara mantra doesn't say you should go on a magic trip. To liberate yourself you should discover the blissful state of

your consciousness. That's the result of the mantra. And not the siddhi to jump like a frog. A frog can jump.

Therefore, don't be ambitious. Be realistic. Keep yourself together, ^{keep} cope with your life. Keep an atmosphere of tranquility. Develop consciousness and loving kindness. That is the real practice of yoga tantra. And be realistic.

I'm not going to give more explanations of the mantra. If you can, you have to explain the entire yoga tantra in these terms. But that's enough now. This time you should do 600 000 or at least 500 000 mantras if you can. In this retreat you put more emphasis on meditation but next time, when you do your retreat you should do mantras too, as I told you. Very comfortably you do your 500 000 or 600 000 mantras. And then you have to do your burning puja.

Many people know how to do a retreat, there is no problem. Maybe you prepare it together. You clean the room and put a Tara Cittamani image there and set up the altar nicely. It should be superclean and not a disaster which makes you react with similar symptoms.

You start in the evening. Anywhere in the world you start in the evening. You begin at 9 o'clock and you finish the session at 10 o'clock. Then you are ready in the morning because you put already all preparations together. In the morning Tibetans get up easily at three, 3.30 or four o'clock. But I think that may be difficult. For some it may be easy but the climat makes a difference. It's not that the Tibetans are better and the engees worse. E.g. in Europe the climat is very low and in summer it's hot, so you feel automatically sluggish, if you don't rest and sleep well. But in the Himalayan mountains it is much easier actually, there are not so

many distractions and the mental energy is not used up so much by television and those things. Our thinking is used up in the west by all these influences. And the climat makes a difference too. If you are high, you can eat well and feel much better. And if you are psychologically low, you feel uneasy.

If you are in the west, you get up at 5 or 6 o'clock and then you do a one-hour session. It is much better to do a session of one hour and not a too long time because then you feel strong and sure that you can do it. And it doesn't cause you problems. You can see with 100 % certainty that you can do it that long and finish it.

Otherwise you get first so much energy and it's incredible and then you live there and you go down. And you feel depressed and ask, 'What has happened with me?' If you do retreat and you feel blissful and worthwhile, then you keep that blissful condition continuously under control by session control. You do short sessions but good ones if you can. Good enough. And you do as many sessions as you like. And there are different situations too. If you have to cook for yourself and buy things, then the situation is different. I cannot tell you, 'Do this and do this.' You have to deal with the environment and the situation.

The Tibetan trip is different. They bring all their tsampa and whatever they need to their place and then they close the room. There is no coming and going, not even of material. And they don't even allow to change the cushion. The westerners have to air their things and put them into the sun. When you do retreat we don't allow this. But that brings difficulties too. A couple of years ago an engee was doing retreat in

Tushita and he was sitting in vajra posture on some simple Indian carpet. And then the carpet was rotten, where the engee sat. I think that is dangerous. It is an unhealthy condition. If you are sitting, ~~even if~~ ^{and} it is wet and damp, it is not good. It should be healthy at least.

Western people think, if you practise dharma, you should lead a super ascetic life. That's not necessary. When you practise dharma and you do a good retreat then you can tap your shoulder and give yourself chocolate. If you retreat and you think, 'chocolate is bad', it's not good. Whenever you do a good practise then you give yourself good food, you offer yourself good clothes and you tell yourself continuously, 'I give you good food, I give you good clothes.' And if you become a disaster, then tell yourself, 'I'm not going to give you chocolate, you are not good.' (laughs) In the west you do the reverse way. When you practise dharma, then you don't eat food, you don't wear good clothes, and think, 'I should not wear good clothes, I should only wear rags (tears at his robes) because all Himalayan meditators wear rags. Look at the Sadhus, they don't even wear clothes.' That's not good. Be comfortable. When you do retreat you should actually make it very comfortable. And have a clean clear situation. Then it is worthwhile. Rather than have an unhealthy condition, damp knees, no good food and a nervous breakdown. Too much ~~lung~~ ^(3p) is not good. Definitely not good. Lung comes from a nervous system which doesn't have the necessary things it needs. Then you get lung. Whomever you ask, among the Tibetans, they all get lung. I could not believe it. I think that comes from the Tibetan doctor. (laughs).

I think, when you do retreat, you should eat good food, and healthy food. Then you don't have a nervous breakdown. A strong retreat itself has the tendency to produce lung.

And if you don't eat well, it's possible that you space out sometimes. It's necessary to take good care of yourself. To eat well doesn't mean to eat an unnormal portion. Eat that you feel comfortable and your nervous system feels satisfied. Then you digest well. Some people fast a long time. This is not so good when you do retreat. When you do retreat and go for 6-7 days without eating, then you do somekind of supertrip and that's not good. Sometimes you can do it. But if you want to do a retreat for a long time, you better don't do these things.

But if you are not retreating and not working, half into dharma and half into samsara, if you are feeling you are really too much, doing too many negative actions, then maybe you do Nyung-Nä. Then it is worthwhile. That's good. Then you need it. Then there is a different energy. But when you do a long retreat and you fast, then it is difficult. Very difficult. And it means you don't want to do a good retreat.

Sometimes Lama Zopa doesn't eat. Then I tell him, 'If you don't eat food, it means you don't want to work for sentient beings.' That's true. Then he is going to be sick and unable to help others. And I make him a big scene.

O.k., the portion should not be too big. If you eat a too big portion then you cannot retreat well because your stomach is full. I, e.g., after I have eaten I cannot talk. I think to some extent, westerners do know.

- You do in the morning the whole sadhana, up to the last prayers. In the next session you need not do all, but maybe you start with the Guru-yoga, sometimes even without it, and then you visualize yourself as Tara and you invoke the Buddhafield and you do the offerings and all the Buddhafield sinks into you. And you meditate on the three kayas as a

path to enlightenment. And then you can do some recitation of the mantra. After the recitation you need not do the tormas offering. You dedicate and you finish. In the last session you do again the tormas offering and everything what's necessary.

If you do a professional retreat, a tormas is not necessary. There is no Tibetan style tormas necessary. Engees don't need to make a Tibetan style tormas. What you do is, you buy cakes. When I'm travelling, I make an engee tormas. I prepare an incredibly rich cake, put it into silver paper and bake it. That's an engee tormas. And when I have offered the engee tormas I eat the cake myself. You can ~~bake~~ a rich and nice cake and offer candy and chocolate. And for the inner offering, if you have no capala, you take a bowl, clean it, put black tea in it and the dützi pill.(39)

And everyday when you do the offering you take a little bit of it. If you don't have it and your meditation is strong, then you just bless the inner offering. That is good. But it is better to have the amrita pill and do the meditation.

And when you have finished your mantra commitment, you recite the Yeshe Penga mantra. And when you have finished with this, you can do the burning puja. To do it without the help of someone is very difficult. You have to get all these different things. And that is difficult without some Tibetan helping you. But you can wait. When you have finished your retreat and you meet a Tibetan monk after some time, then you do it together. That's very good and no problem. That's enough.

(now Lama-la explains the prayer containing the whole subject of the yoga method /Nam Dag Yi Kyi../p.30/ the rough unchecked translation is printed in the sadhana.)

/the four means of assembling disciples/ In order to help mother sentient beings the Bodhisattva needs four qualities.(40)

Generosity or giving charity and a smooth way of talking. He needs to talk smoothly rather than saying: "You are ridiculous". This is not good. A Bodhisattva needs a smooth talk which goes into the heart of everyone who listens to him. We instead, from morning when we get up until night, instead of going into people's heart, we go here into the head. That's not the way of the Bodhisattva. That's all.

The next quality is doing useful actions and the fourth not to talk in a negative way. How are we talking? Not sincerely, not straight and not exactly. Sometimes we say this and sometimes that and this makes people even more confused. In our relations we don't touch others positively but make a negative connection. And it says /May we be filled with the six paramitas and these four qualities/ May they be our wishfulfilling gem. That's difficult, isn't it. Only chocolate fulfills our wishes. To fulfill our wishes we need chocolate. But to have our wishes fulfilled by the deeds of a Bodhisattva is difficult.

Our teacher is a qualified teacher, a Vajrayana teacher. By his great kindness he leads all mother sentient beings to the renunciation of samsara. Through renunciation he can lead them to Bodhicitta and the six paramitas. He leads us through the whole evolution of the path. A false and unqualified teacher like me cannot lead you to renunciation of samsara. That's not possible because I myself am so deep in samsara. And when I don't have renunciation, then there is no renunciation for my students. And when there is no renunciation of samsara, then there is no Bodhicitta. And therefore are no six paramitas. Then all becomes zero, nothing. Hopefully a good zero.(laughs) Zero of samsaric pleasure and zero of nirvanic pleasure. When

for some reason you have given up society pleasures, then you don't have samsaric pleasures. And then if you don't have nirvanic pleasures, then you become zero, zero, completely nothing. That's the way it is now. O.k.

And we keep our samaya and do everything as much possible. We do keep our samaya, to some extent we do keep it. Some people think we don't keep it and that is also a misconception. When they see their own faults then they say: "I'm completely black, I can't do any practice. I'm the worst practitioner of the world." They are exaggerating. That is not true at all. Good and bad are interdependent phenomena. You should not think you are the worst in the world. That's also not true. Some people do think that way. "I'm the worst person because I slept last night eight hours or so." What is this? You slept last night and therefore you are the worst? That is ridiculous. And you protect your samaya as you protect your eye. We always try to protect our eye. That's the number one, because we know without an eye we cannot function. We cannot get satisfaction and pleasure without the eyes. Everybody thinks a blind man is useless. You are useless. And you keep your samaya; even when you break it, instead of becoming neurotic and feeling down— is breaking a permanent or an impermanent phenomenon? It is still an impermanent phenomenon. And what we can do is, we can renew and purify it. E.g. with the Vajrasattva mantra. The Vajrasattva mantra is very powerful. Lord Buddha mentioned in a Tantric text that the recitation of twenty-one hundred syllabl mantras prevent the increase of any kind of breach of a tantric vow. If you do ¹⁰⁰⁰ hundred recitations of the mantra you can cut even the breach of a root vow and renew it. It is like taking the same initiation ^{again}. In order to be able to take the ^{same} initiation again, you have to finish your retreat. Until you haven't

finished your retreat you cannot renew the initiation. But reciting one hundred ^{thousand} of the Vajrasattva mantra is like taking an initiation and you renew your vows. That is very useful and so powerful. Instead of being depressed, you do the Vajrasattva mantra. With a strong recitation of the Vajrasattva mantra, your nervous system is filled with bliss and satisfaction. So powerful and good enough for us. We have difficulties to do a retreat and therefore to do a Vajrasattva meditation is an easy thing. And we need prayers, everyday, as much possible may I keep my body, speech and mind pure. That's kind of reasonable and not extreme. You are not saying, 'I want to keep my mind totally pure and tomorrow ^I and want to become a Buddha.' This is an ego trip. An unreasonable trip. Then you are unsuccessful or in other words inflexible and then trouble comes. Check up everyday. And when you were reasonable and there was no tremendous downfall, no tremendous breach of your samaya then be happy and rejoice. That's good enough. Tell yourself that you are good enough. The Kadampa lamas used to say thank you to themselves. 'Thank you so much. If you do this everyday, then you are good.' And if they did bad, they were frowning at each other.

/May I be blessed with siddhis falling like rain upon my mind/
By receiving inspiration or blessings may one achieve realizations like rain falling down. And all ones consciousness is satisfied by receiving such realizations or siddhis. I think that westerners miss that one normally. For the Tibetan tradition it is actually an important one. In our mad elephant mind, within us sentient beings, the three poisons are exploding and we have such a concrete vision of these three poisons. And to put our mind into the right channel and to make it tranquil and peaceful is super difficult. Through the compassion of one's teacher one can gain a small experience at least.

Yoga tantra emphasises much the preparations for the great retreat, such as Vajrasattva meditation and Guru yoga. And for the completion yoga method you need much of these meditations as a preparation. As a preparation for the great retreat we have to do 100 000 water bowl offerings, 100 000 prostrations, to prepare 100 000 images of the buddha or a stupa, 100 000 times guru yoga and 100 000 Vajrasattva mantras. Now you get into trouble. There are a lot of things to do. The Vajra Kampa meditation and the mantra of Tamtsig Dorje. It is not easy to fulfil all these preparations for the great retreat.

The completion yoga has much explanation about all these nadis and what kind of elements exist in each nadi. There are detailed explanations, what kind of minds there are but we can't give these explanations this time. I'm sure, many people know the Hindu explanation of the nadis. We do have similar explanations and in a very detailed form. E.g. the people who went to the medicine class a couple of days ago heard the Lama talk about the different airs. Different airs have different functions. Those explanations are a subject of yoga tantra. Here in the text it talks of the vajra body of Cittamani Tara. This body wasnt made up by somebody's mind. E.g. the pure land of Amithaba is here in this vajrabody. The vajrabody is not something made up by hallucination. To talk of the vajrabody is rather recognizing an existing energy, as mentioned in the body mandala. The vajrabody is a blissful palace. It is not a mental make up. When we say make up, we mean e.g. putting red colour and other things into our face, if we are not beautiful. That is make up. Vajrabody refers to the blissful palace of our body, which is not made up. Palace means normally a blissful place where the king enjoys himself. He may be miserable too. (laughs). However this body, this nervous system is a palace. All the Thathagatas

and all five Dhyani Buddhas are inside. The indestructible, eternally blissful environment is here, inside and not outside. This is the real, the true inner palace.

When we talk of three chakras, we mean the three upper chakras and when we talk of four chakras we mean the four lower ones. When you do the completion yoga meditation, there is a great danger that something goes wrong with your nervous system. We have a particular method to purify this dangerous aspect of energy in the nadis, the shushuma and the whole nervous system. There are interferences for the free flow of energy in our nervous system. We have a meditation, a technical meditation to make this energy conducive and easy-going. In order to be successful you have to purify all interferences.

There are four stages of bliss. E.g. when you do tumo meditation and you hold the concentration on the navel chakra, then, whenever this technical meditation produces some kind of inner heat, then it produces automatically a blissful feeling at the crown. Energy melts at the crown, because it was heated up. This happens automatically. Even when you touch the navel chakra you feel something at the crown. This happens automatically. Don't think you feel it because you know it. When you touch the navel, there is an effect in the brain. We have to do this technical meditation in order to gain such a blissful experience.

Remember, yesterday I told you, in order to eliminate sluggishness and distraction, you should concentrate on the navel chakra. And that's why I say, the seed-syllable meditation is very good for people who are very distracted. If you can contemplate on this chakra, it produces automatically some kind of blissful energy and whenever you have blissful energy, you have more psychological satisfaction and this produces more concentration. That's why you can extinguish sluggishness and ^{distraction} ~~dissatisfaction~~ through this technical meditation.

And that is a blessing. In that way Guru-yoga is a blessing. For the particular tradition of Tibetan Buddhism this is important. ~~For~~ Other schools, e.g. the Hinayana, Guru-yoga is not important. You read a sutra and you meditate upon it. And you can do it without a teacher to impart something to you. Just go to other schools and you see, they do it that way. For some reason the attitude in the West is similar. Most western people think like this: 'I want to meditate now. Tomorrow I'll go to the library and pick up a book. I'll read the meditation book and the next day I'll start meditating. Many, many people are like that in the west. I mean they are good. I can't say, they are bad.

In the west, e.g. in Italy, I met people who told me, they are Buddhists for twenty years. 'How did you become Buddhists?', I asked them. And they said, that they read some books on Buddhist meditation. 'Then my wife and I decided to become Buddhist. And so I am a Buddhist. We don't drink alcohol, we don't eat meat and keep vegetarian and we pray to Buddha. And we are Buddhists.' Maybe you heard things like that. I was surprised. They get something out of it, for sure. They are good and I don't think they are rubbish. I thought, they must be kind of fortunate for many lives and have opened up. Now they are just reading a book and - zoom - get into it. That's possible but it's an individual experience. Maybe we don't get hooked, even if we read the prajnaparamita. But some people even without reading it.

But one thing you should understand, which many people, even Tibetans don't understand. In order to ^{help} dev~~o~~ renunciation of samsara, Bodhicitta and the right understanding of sunyata we say you must have some kind of teacher to give you that

realisation. But that does not mean that anyone who realises it, should have a teacher in this life. No. We believe that human beings ^{can be} are born with this realisation. Why should they need a teacher? They don't need a teacher. Don't misunderstand me. Even if Tibetans say, 'Without teachers, you cannot gain...' But some people say, 'That's wrong, you can gain realizations without a teacher.' That's wrong too. In order to gain realizations, do we need a teacher in this life? No. Maybe by reading a book or hearing a sound or just by looking at space or at the change of the weather. Maybe by just seeing the green of summer and the turning to white in winter - pam - you understand. You experience the interdependence of phenomena without words. That's possible because there are people who experience it. But without someone putting you together in the beginning, it is not possible. It is ^{the} most difficult one. But you can say, that by reading books you get energy. It brings you realizations which are already existing ^{with you} because you are already together. But it helps you to put things together.

According to my experience it is very difficult without someone who puts our energy into the right channel. It's very difficult to feel that this trip is real. The real blessing means you feel real. When the really qualified teacher comes, you feel your heart open. You'll feel something, definitely. He's not missing you, going this and that way. Pam! He puts nuclear power into your heart and there is no way to escape. Normally we always escape. We think we are intelligent and clever but still a skillfull teacher will exactly shoot into the right channel. That is the real blessing. You feel that. And you have a feeling of unity, for some reason. The blessing comes definitely from a really qualified teacher. It's really possible.

Buddhists emphasise tumo very much. This meditation is in the completion yoga method emphasised very much. Tumo meditation is superimportant, the most important meditation for bringing all the energy into the central channel, the shushuma. And here the tumo meditation is explained. First you contemplate on all five chakras. When they are clear and clean, purified by these technical meditations then we do tumo meditation. We contemplate without sluggishness and without distraction. We do much technical meditation. When we do tumo meditation, we absorb into the navel chakra. Before we said we absorb into the heart. But this time we absorb into the navel chakra. And from there we disappear. We absorb completely and experience the dharmakaya, the sambhogakaya and the nirmanakaya. I tell you and then you can do research. When you have finished your retreat and when you are ready, for sure someone shows up and tells you about this.

The meditator then brings all energy into the shushuma. The energy enters, stays and totally sinks into the shushuma. At that time we are no more breathing outwardly, there is no more movement of breath and there is total bliss. Your consciousness experiences unimaginable bliss. You feel physically and mentally totally blissful. Because of this our body is an incredible potential. In the Vajrayana it is said that our body is unbelievably precious, the most rare body in the world. It is the source of the everlasting blissful path to enlightenment. With those experiences you don't need any higher realizations. If one just does the seed-syllable meditation perfectly, then it is guaranteed that one discovers a blissful state to some extent. For sure but you need also to some extent an understanding of non-duality. Otherwise it is dangerous and you go on some kind of samsaric trip.

When you do tumo meditation and the energy enters the shushuma then the subtle body, the aspect of female energy is functioning

and comes up into the heart chakra. And the aspect of male energy, the subtle kindalini energy, is coming down and they meet. The subtle female energy and the subtle male energy of the body come together and the subtle consciousness starts functioning. Then you are experiencing really the process of death evolution. Now, when we do it in meditation, we are doing it a little bit by imagination. But when this process of tumo meditation happens, then we have the real experience. The four elements are sinking and we have the red and white, the dark and the clear light vision. Then these visions come really without any imagination because there is a natural process happening wherein the elements are sinking. There is no more imitation.

Then nine different things come together or mix in this meditation. This is a unique explanation of the completion yoga method. The ordinary death we mix with the dharmakaya, the ordinary bardo with the sambhogakaya and the ordinary rebirth with the nirmanakaya. Similarly the sleeping time is mixed with the dharmakaya, the dreaming time with the sambhogakaya and the waking time with the nirmanakaya. These things come up when the energy has entered, stayed and totally absorbed in the shushuma.

After this evolution you absorb again at the navel chakra.

Before we absorbed from above and below into the heart chakra and brought all energy into ~~the heart chakra~~ ^{it} but in the tumo meditation we bring all energy into the navel chakra. After this meditation on the nine mixing aspects the subtle consciousness can go beyond this old body, travel to other places and again come back into its old house. These things can happen because then you are free. You have trained your mind and you become free from this old body. Now we can't do this. We can't

move out this body with our consciousness and come back to it again. But when we train our mind in this way then the mind can travel to other realms and the body stays here and we can go back to our old house again. Then we are free. It really means your consciousness, the subtle energy, the air energy is the illusory body and the subtle consciousness has a dharmakaya experience and you can travel.

We experience the real clear light and the illusory body which is of non-dual nature, a non-substantial psychic energy. Almost like a rainbow. The rainbow is there, but when you touch it, it is not there. It's similar with the illusory body. There are many explanations on it in the six doctrines of Naropa. And by doing these practises you can attain the illusory body.

Many engees ask about astral travel. The real astral travel comes from the navel chakra. But of course we can do it, because it is your energy. If your vision is strong and your concentration, you can do astral travel. I believe this. Some people, some engees, told me that in Europe and everywhere they do astral travelling. I believe this is possible and very good. But the real astral travel comes through meditation. It makes our nervous system softer and we get free from our old and difficult nervous system and body.

Then the kundalini energy melts at the crown and flows down. The Tibetan term/Riwo/ is an esoteric name. It's the name of the moon and of the rabbit, there is some relation with the rabbit. This time it refers to the energy which is exploding inside. The moon or the tumo heat is exploding and then the kundalini energy is melting and comes down. The moon is melting and leaking and this acts like petrol put in a fire and the tumo heat explodes. And you experience bliss in all chakras and have a realization of voidness at the same time. And you realize the union of bliss and void. Of bliss and great emptiness, sunyata, non-dual wisdom.

The yoga method of Cittamani Tara embraces all these different yoga methods and even the six doctrines of Naropa. Kundalini yoga, where you spontaneously experience bliss and non-duality is existing in the Vajrayana too, not only in the Hindu religion. The kundalini yoga of Hinduism is very famous in the west. Many people have the kundalini rising. And many people shake all over the body because of their rising kundalini. Haven't you seen this? The kundalini of the Vajrayana is not like this. This shaking is not good. Kundalini experience happens smoothly. It is an inner experience and the physical body doesn't shake too much. That's dangerous. There should be control. You should not be out of control. It might be dangerous then.

All energy goes into the shushuma and the kundalini energy has risen and embraces all the nervous system in eternal bliss. This happens spontaneously and simultaneously, not one after the other. And at that time you have all those nadis, chakras, airs, all the air movement and all energy under control. Remember, we mentioned that even western scientists discovered that the painkiller is inside. When you need a painkiller, you just take from your own energy. And when you want to be blissful, you take from your own energy and you are blissful. We don't need an injection, we just use our own energy. Those are real things if we practise seriously.

And when we found such a power over the subtle energy, the air movements and the chakras, then the dakinis come. A dakini is a female who has higher experiences of tantra. There are holy places where certain kinds of dakinis are. Those are field-born dakinis. At a certain point of vajrayana one can use the physical contact with a dakini in a way that it helps on the path to enlightenment. Maybe it's not good to talk about this

but to mention it just, won't cause any damage to you. It means when you have completed all these stages and experience the union of bliss and voidness, and when you have a total realisation of kundalini, then you are the person who is ready to discover in this life the stage of Dorje Chang. In order to attain this state, having at some point a unifying experience with the right dakini can help to discover enlightenment. But as long as you have not embraced the bliss of kundalini you are not allowed to join with a dakini.

Many western people ask questions about this subject, because they have the wrong conception that Tibetan Buddhism has to do with sexual practises between man and woman. That's a wrong conception. What our art is showing is the experience of total unity. But at a certain point, when you have such an experience of unity, then there are dakas and dakinis. The point is, it is difficult to find the right dakini. There are many wrong dakinis. It's difficult to find the right dakini and the right time. When you join a dakini at the wrong time, it is a disaster.

Interdependence is the existing reality. E.g. if you have the pure attitude of Bodhicitta, the enlightened attitude, can then this become the cause for misery? No, that's not possible. No matter if you believe it or not, even if you believe the result to be miserable, from the enlightened attitude automatically results happiness. And open space. This is important to know, because many westerners doubt this. They say, "Well, I heard about Buddhism and believe in it. If I actualise the three principles of the path to enlightenment then I will attain the result of enlightenment for me. What about other people, who don't believe in karma? If they do good things, do they get a good result?" I had this kind of experience with westerners. They

asked this outrageous question. Those who believe in karma and do good, get a good result and those who don't believe in it, not. This is typically western. It must be a typical western question. When I heard this question the first time, I could not believe it. It blew my mind. Now I'm familiar with it. I think they are going to ask this question. But still it is an outrageous question, to ask, "What about people of other religions or scientists who don't believe in karma, do they get good and bad results according to their actions? If they don't believe in it? It is an outrageous question, but interesting.

Interdependent arising is existing. You need not make it up. It doesn't matter if you believe in it or not. You are going in a circle even if you believe you are going straight ahead. That's the real existence of interdependent phenomena. Those truths are the blessing of the Buddha.

Now you know what Cittamani Tara means, Seeing this prayer you know what she means. And you don't think little of her. Most of what we talked about has still to come out. You have got all the informations on the subject now. And also the profound six doctrines of Naropa are contained in the yoga method of Cittamani Tara. And tuma, a special subject of Naropa is contained in here. If one wants to do a straight retreat and wants to continue it, one can receive all these teachings without problem. But this time it is not necessary. Maybe it is too much for you now. It's good enough for now. And I don't ^{know} too much, either.

I'm very happy that you people gave an opportunity to my lazy mind. I enjoyed it. It was my pleasure too. I'm very happy and thank you so much.

There is some energy connected with Tara. It makes you successful and there are not so ^{many} interferences, because Tara her-

self is the successful aspect of energy. Therefore Tara meditation is easier. Other meditations you can do^{to} but Tara has a particular energy which makes you successful. And things don't go wrong. I think it is very useful, extremely useful. I think that's all.

end of 3-2-79

(next comes a short explanation of the 21 praises to Tara and then a word by word commentary/translation of KYAB NA RIN-CHEN) (which I'll write down and send to you)

may TARA bless you

THE TWENTY ONE PRAISES TO TARA

Now I'll give you the lung of the 21 Praises to Tara, because they are given here in the sadhana.

From your heart you radiate light and it touches all universal supreme beings. And from these supreme beings you invoke the essence of your root guru as the principal Cittamani Tara, surrounded by 21 Taras. Then you offer the 21 Praises

There are two ways of offering the 21 Praises to Tara. One way is: The light, radiating from your heart goes into all universal space and invokes from each supreme being a principal Cittamani Tara, surrounded by 21 Taras. And so there are countless 21 Taras and they all absorb into one, in front of you. Million and billion 21 Taras come from the universal space, from all the supreme beings and each of them sinks into the one 21 Taras in front of you and then you do the prayer. Are we communicating. Is my language clear? All 21 Taras sink into the one in front of you and these 21 Taras are so powerful. And when you do the prayer, you have a clear vision, and each sentence of the prayer contains the whole prayer. And the Tara visualised in front of you manifests another Tara and she sinks into you. And you understand how each Tara ^{represents} specific aspect and has a specific energy. And you develop this quality. With each verse you absorb another aspect of Tara.

And when you do this prayer, you recite the mantra at the same time. The prayer just shows another function of the mantra. You can do the mantra in this or that way and the prayer is also the mantra of Tara. The prayer contains the meaning of the mantra but to explain all of it takes too much time. Lama Zopa has already done a translation of it.

REFUGE PRAYER TO ARYA TARA(Kyah nā rinchen...)

Here it says, Tara is the most precious ^{and non-deceptive} object of refuge. What does refuge mean? When you are in prison and rely on a lawyer, then you take refuge in the lawyer and hope he'll get you out of prison. But if he can't take care of you then he is a false object of refuge. And Tara is a non-deceptive object of refuge. If you really take refuge in the precious Buddha, Dharma and Sangha, then there is no way for being deceived, because

Dharma wisdom is the light. Darkness shadow is cheating you. You cannot rely on darkness shadow, and you can't take refuge in darkness shadow or wrong conceptions. That doesn't function, it doesn't work out. And so you take refuge in Tara, the unity of the three supremes.

And we ask Tara to hook us with her great love and kindness. This means, that anyone who doesn't have loving kindness, cannot lead us anywhere. And it implies the opposite, anyone who doesn't have loving kindness cannot possibly lead us to loving kindness.

And we take the Triple Gem as the witness for our actions. The Triple Gem judges the way I act and I go straight and not this and that way.

We live now in the times of the five degenerations, and especially we in the twentieth century have an explosion of degeneration. Eg.g our lives die so quickly. How many people are dying of car accidents in America every year? Before this 20th century there were no cars and therefore nobody died of car accidents. Maybe fifty thousand die every year through car accidents. That's as much as in a war. Our 20th century life is so uncontrolled. There are wrong conceptions, odd philosophies, wrong doctrines. And they lead nowhere. The result is even more confusion. We know, that we don't know. It's very clear. All is

the world is polluted by wrong conceptions nowadays. And our delusions are so extreme. Our egos are most deluded and there is so much disillusion. And the sentient beings are extremely degenerate nowadays. Already long kalpas ago people attained blissful enlightenment but we are still left, stay here and look miserable and are wandering in samsara. In such a situation you cannot trust any friends. Because of these degenerate times you cannot rely on any friends anymore. Even great gurus and small gurus, all these dharma pretas are not reliable anymore. For that reason, you, Cittamani Tara, are my principal Guru.

Because of these degenerate times even most Buddhas went into the ^{great} bliss of samadhi, because there is no way for them to send their hook of compassion into space. Because of the disastrous situation the Buddhas went into the bliss of nirvana. Well, they haven't gone into nirvana. But almost.

Cittamani Tara has particular protectors. And most protectors are tired with us practitioners. If we are good yogis and yoginis they like to take care of us 24 hours a day. Always. But we are no good practitioners and so they are disappointed and are not showing their powers to us. Some protectors are Buddhas, e.g. Mahakala. They are completely reliable, like father, mother, Buddhas, Bodhisattvas, Dharma and Sangha. But because we are in such a disastrous situation we have not much connection with them. There are other protectors who are not fully enlightened and not even distinguished beings, like Aryas. And Aryas are those who have a realisation of sunyata. We haven't yet attained that realisation.

Some of these lower protectors have too much anger energy or are too proud. Some times they are good friends with us and sometimes, e.g. in puja, they harm us, like bad friends. A bad

friend is nice today, and we almost give each other our heart and the next day he comes with a knife to cut your throat. Similarly with these protectors. Some of them are hungry ghosts. They do have some power and may temporarily do us some good but on the long run they harm and cheat you. Therefore you should not rely and cannot rely on these protectors. And therefore, you Tara, are my principal protector. That's a good way to pray to Tara, isn't it? This and that, therefore...! Pam. It explains it logically and clean clear. We should actually learn this prayer, it is good and very profound.

We call Arya Tara our wishfullfilling jewel. E.g. if you have certain jewels or certain precious things then the jewel itself has vibrations which bring you success. Have you heard of this? There are certain energies in the world which are considered to be precious, everywhere in the world. And e.g. the west has to have a certain energy, therefore the west fights for it. If they have this energy then all other energy comes from it. In a similar way we call the Dalai Lama a precious gem. Just his presence fullfills every wish you have.

And here it says, can at the time of death a wishfullfilling gem let me carry even a sesame-seed? At the time of death you can't carry anything with you, even your atoms you can't take with you. You have to say good bye to all, even to this body. You know this from the Lam-Rim teachings, but I give an explanation. Whatever possessions you may have, at the time of death you can't even take a sesame seed. You have to go with empty hands. There is no power which you can carry with you. Therefore you can't really rely on all these magic hallucinations and transitory illusions. You cannot rely on this energy. It's all rubbish except for the Aryan phenomena.

You people may think that Aryan phenomena must be like light or like a night club. But it's not like that. Aryan beings or Aryan phenomena are of two kinds. 1. The cessation and 2. The Path or the wisdom which understands non-duality. The realization or experience of unity, of total understanding. That is the richness of an Arya being. There are no other richnesses besides that. Therefore my principal richness or wealth are you, Tara. You Tara are the richness which is completely reliable.

We cannot rely on non-virtuous friends for even one day. There are misunderstandings and misbehaviour. You have misconceptions and show a bad attitude. You think in a wrong way and that brings about bad behaviour. Outwardly you are showing close feelings to each other - 'O my dear, I love you' - and in reality you feel negative. Negative and immoral friends are not good. Immoral and negative friends bring you down. And therefore we cannot trust these twentieth century friends anymore.

The conclusion of all this is, that you Tara are my teacher, my lama and whatever things I need. All things, be it food or clothes or whatever represent you divine quality. // XVIII

(14) It's true, we are so habituated with our negative mind. Our self-cherishing thought is so strongly developed, that it is so difficult for us just to listen to someone, who wants to talk to us. Just saying, 'Yeah', and listening and giving the time for listening. Already that is so difficult for us. Forget about giving one's life and body to other sentient beings. Just to listen to someone is difficult. That is the way how we are now. May you eliminate all these garbage thoughts and may I be able to give my life million and billion of times for all universal sentient beings. That's what Chandrakirti refers to in the Madhyamika-avatara: (41)

For a Bodhisattva it is easy to give from his own flesh. He is giving it with respect and feels great bliss about, but for us it is difficult even to give a cup of water. It's painfully difficult, because of the attitude we have. This prayer helps us to train in the strong and powerful attitude of a Bodhisattva which then eliminates the petty uncontrolled mind.

(15) This is a prayer to realise the Madhyamaka understanding of the right view. The pure and right view of sunyata. Samsara is the creation of the ego. May this be released and may the doctrine of the middle way, most difficult to comprehend, be realized. May this pure path which is beyond all mistakes, beyond over- and under-estimation, the pure non-dual wisdom, be realised.

(18) On the outside we may look like a sravaka buddha, we should be simply looking. It means we should not be arrogant but as much possible be simple. Engages have a tendency to be proud. 'I'm a vajrayana practitioner. You may struggle with an ascetic life, but I can do anything because I am a practitioner of the vajrayana. I am blissful.' It is so easy for the ego to act that way. All over the world I met many western people who say, they are practising vajrayana. I'm not sure of this. I think it is good if anyone who practises the vajrayana behaves as simply as possible. It is your personal experience and not meant to show off. When you gain realizations you automatically benefit sentient beings. Especially in the tradition of Lama Tsongkhapa all these tantric aspects are completely hidden and all tantric equipment is completely hidden. They just show the aspect of a Hinayana monk. That is good and very profound. In his yoga tantra teachings Buddha said that the mantrayana should be kept esoteric.

(19) To go up and down is the nature of our life, isn't it? Sometimes we are happy and sometimes unhappy. Sometimes life is good and sometimes bad. That's how life is and we should expect this. Whatever life happens, the divine wisdom of Mother Tara understands it and her compassion holds you.

(20) All things that people expect to offer to me, I offer to you, the Divine Wisdom Mother Tara. Take care of me as I am completely open to you and take me to the pure land without anymore complicated reincarnation.

Now we finish this incredible prayer. It blows your mind. Each verse of this prayer has a logic. Because of dadadadada I pray to you. Each time there is an analytical reasoning and that makes the prayer very strong. Instead of taking refuge in the eight worldly dharmas and great and small lamas, we better take refuge into the Divine Wisdom Mother Tara.

I'm not saying you should recite this prayer three times a day, but to do it sometimes is very profound. Just to say the prayer is unbelievably lovely and it's so powerful. Therefore I pray it sometimes.

Here it says that you even may have a vision of Tara, if you recite this prayer frequently. Engages don't believe that even on a relative level, Tara is sitting like she does, and that you can become Tara. To see Tara, you need not expect to see green radiating light, but to become transformed into green radiating light. That means, to see Tara. You can interpret it that way, that's possible.

And all Buddhas will hold you dear and hook you with their great compassion. Their hook is always there, but you are closed and no hook can reach you. And you discuss the compassion of Buddha and talk and talk katakatakatakata and then your

CTC

4-2-79/XVIII

-202-

mind gets incredibly tense and you break down.

And you should recite the 21 Praises to Arya Tara and also do this prayer, in order to attain Tarahood. And this lama says, this prayer is my heart prayer. He's incredible. He' is only 19 years old but such a heavy guy.(laughs). He must be a transformation of Tara, because this prayer is so profound and unique in its way.

This was published by Lobsang Dölma in Trashī Chöling, the place of Pabongka Rinpoche, which is burnt now, but still we can enjoy this text. It was published in Kalimpong/Darjeeling.

I think we are finished now. Come on. That's enough. I think for this year it's enough. We will see what happens. Who knows? Thank you so much for giving me this opportunity. I'm very happy. We dedicate all merits for the benefit of all mother sentient beings. Thank you so much.