

Teaching on Preliminary Practices – Meditation and Visualization

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Good evening, everybody. ☺

In order to make this session most meaningful to create infinite causes to benefit numberless beings and oneself, it is very much relies on the whole positive motivation that one sets up, so we should set up a positive motivation.

Our motivation here should be whatever dharma that we're going to discuss and hear, including your presence within this celestial mansion, which is surrounded by many holy beings' omniscient mind, and many holy objects, such as many statues of the Buddhas, hundreds of volumes of Buddha's teaching in those sutras, and there's a lot of stupas which represent Buddha's holy omniscient mind. And it is definitely within the past events here, there must be some enlightened beings, some are Bodhisattvas and some are the great solitary practitioners, and some are, as you know, those who always live a life in virtue benefiting others to the very best of their abilities. And some of us, the participants, even though up to now didn't incur the opportunity of benefiting others, but on this very day, on this very moment, our past good karmas by the blessing of the Buddhas have ripened, and happen to be here, and inspire to find the methods actualizing the realizations, including the 10 powers of the Buddhas to use for benefiting others, so therefore this includes the very fresh newcomer. Just having that inspiration itself, it already is within the category of a holy being. Holy, in the sense that whoever possess the mind of benefiting others, cherishing others more than oneself. So, that creates such a strong, positive environment here today. So, in front of all those outer, positive conditions and your own inner positive conditions such as the inspiration mind to help others, so motivate that it is only for the benefit of numberless beings, to bring those numberless beings into the peerless happiness, which is the state of Buddhahood, for that purpose, "I'm going to listen to the Buddha's advice. I'm going to contemplate the meaning of the Buddha's advice. I'm going to meditate on the meaning. I'm going to

actualize realization within one's mental continuum, and to become Buddha without delaying even a moment for the benefit of infinite other beings." So, that is the motivation.

With this marvellous thought, motivation, we shall chant Shakyamuni Buddha's Mantra together.

Tayatha Om Mune Mune Maha Muneye Svaha x9

So, many of you already attended the last few classes, so, maybe there is no need to repeat. Anyway, it's to let you know to please make yourself feel comfortable. It is very important to make sure that everyone feels comfortable. In case there are one or two newcomers here, just make yourself at home. If you feel thirsty please make yourself a cup of drink in the kitchen. You can use the washroom. Just feel comfortable.

For today's subject, I'd like to introduce Meditation and Visualization - visualization in deities, and also practice related to Deity Yoga, or we call the form of practice related to different Deities which we label as Sadhana.

As I mentioned in the 1st class, 'sadhana' can refer to any form of material for the practices which one uses to apply into one's daily life, to remind in a proper sequence of practice of Body, Speech and Mind related to Buddha Shakyamuni or any kind of deities or any type of inspiration, such as any practice on compassion, loving kindness, Bodhichitta, or emptiness, etc.

But, for today's sadhana, I'd like to refer specifically to the Deity Yoga Sadhanas.

Before I touch into that, I would like to introduce briefly how to go about Meditation.

In Meditation, there are a few initial important points such as the motivation itself and the physical posture for the Meditation to actualize the purpose of Meditation, and the knowledge on the sequence, or the knowledge on the steps, of the Meditation.

As far as the motivation is concerned, as a Buddhist, especially as a practitioner of Mahayanic Buddhist teachings, whatever manner of Meditation should be motivated for the benefit of all other living beings' enlightenment, the motivation should be generated based on Bodhichitta motivation.

So you just motivate in this manner expressing from the depths of your heart that "my meditation be the complete cause to liberate entire numberless beings from entire suffering and lead them into the peerless happiness, up to the state of Buddhahood."

If you do Meditation for the purpose of just liberating oneself from entire suffering, it is not sufficient for the purpose of meditation. It will be a very narrow-minded motivation. Not just you alone, but there are numberless beings who also wish for happiness as like yourself, who wish for happiness all the time, who do not wish for sufferings, never wish suffering. Yet it is in an equal situation that one completely encounters without any choice by the force of delusions, ignorance, anger, hatred, and constantly creates negative causes. Even if you wish to be free from suffering but constantly create negative causes and constantly experience suffering.

So therefore, for the purpose of enlightening oneself and others, the only solution is to achieve enlightenment, to gain the omniscient mind by actualizing wisdom which is the direct antidote that cuts ignorance - which makes ourselves and others without any choice fall into mistake. We wish happiness but accumulate negative causes. We do not wish suffering but constantly still accumulate negative causes for suffering. Because of ignorance, this suffering can only be eradicated by the direct realizing of the true nature of the phenomena. We call the wisdom realizing emptiness. It is the only antidote that can cut the ignorant mind completely.

By actualizing with the accompaniment of accumulating extensive merit, by actualizing the great progress of benefiting others, generating compassion and Bodhichitta, and living a life in the practice of 6 Perfections; and by perfecting all the practices of 6 Perfections, when one obtains the state of great perfection, the state of Buddhahood, is the state when one obtains pure perfection, obtain

all the methods and solutions to benefit oneself and all other living beings.

How to benefit oneself?

The purpose of achieving Buddhahood by oneself is to actualise the Buddhahood in every living beings. So therefore, only by perfecting the practice of Six Perfections one obtains Buddha, and by that one can fulfil the purpose of one's achievement of Buddhahood, by liberating all living beings into the state of peerless happiness.

Therefore, the motivation for our Meditation, not only that but also motivation for our prayers, pujas, dharma practices or learning dharma, reading dharma books, or making charity to benefit sick and poor people. Any form of action that benefits others as well as benefiting yourself, your good health, peace of mind, prosperity, everything, Even taking care of your children, mother, grandmother, including a smiling face, bringing laughter into society. And, advising others to follow a virtuous path. All these things, it is practice!

But if we manage to motivate by Bodhichitta, the merit is infinite. The cause of happiness, what you will accumulate, is infinite. Even one smile to other, if motivate the smile with Bodhichitta mind, meaning in order to bring peerless happiness in numberless beings, up to Buddhahood, and for that purpose I'll have smiling face, a radiating face. A whole day of you smiling, is creating a complete perfect virtuous cause for oneself to obtain Buddhahood for the benefit of others.

But if this and that kind of virtuous actions is motivated just for the purpose of your own benefit, just for yourself to be free from suffering or gain happiness. Then if you do any form of practice, i.e. charity, including respecting Buddha, it is very limited. It doesn't fulfil the purpose of great practice. Worse than that, if only all these virtue actions, if it only is dedicated for this very life, for the welfare of this very life only, is not even cause for liberation, don't talk about Buddhahood, not even good cause for good rebirth in our future lifetime, not even good cause to bring a better future lives, such as taking future human rebirth, not even cause for that. It just very

limited, because the motivation is limited, and the result achieved is limited.

Therefore the purpose of motivation for our meditation or any other kind of practices, is a very important initial point.

With this motivation, then one should set the conducive physical posture to actualize the purpose of Meditation and the purpose of motivation for your Meditation.

So, how do we go about that?

One of the ever recommended, even though there are many different postures for meditation, suitable for majority of practitioners is the sitting posture of Meditation, such as Lotus Sitting. You sit cross legged - left feet in, right feet out and laying on top of the left feet. (as demonstrated by Geshe)

The Cross Vajra posture, or Lotus posture, or Shakyamuni Buddha's way of meditation, or Shakyamuni Buddha's posture of meditation, Shakyamuni Buddha meditated in this lotus posture feet and he obtained enlightenment on that very cushion. And also when doing the 6 year great retreat meditation, he continued without moving, remained in this cross lotus posture.

It has a great significance, especially to bring the inner-channels, having the effect of bringing the nerves and channels in the most appropriate function/manner.

On top of this, it is very important for your spine to be very straight as though you put an arrow. Your spine should be straight as an upright arrow. Not totally bent at the back, but straight.

Then your chin, should remain very natural. Not dropping, just in a natural manner.

Then your mouth, should be closed.

Your tongue, should be lying on the palate. (Top of mouth = ceiling, not palate)

The purpose of the tip of your tongue touching the ceiling of the palate is to prevent the saliva from flowing out of your mouth. So that it won't disgust others. When you are in deep concentration you start to lose your gross outer senses, as though you are numb of your outer sense. That is why you might not feel the saliva flowing out. By letting the tip of your tongue touch the ceiling of the palate, your saliva would remain there or flow back down. That is the purpose.

Your **teeth** should be in a natural closing manner. If you clench your teeth, you might end up gritting your teeth. This will disturb others. Once you're in deep meditation, there'll be an imbalance of the teeth and jaw, would start to move, creating a noise that might disturb your silent meditation/concentration.

Your **eyes** should be very relaxed. There's no need to force yourself to close or open it. When you're so relaxed, you end up relaxing everything, even your eyelid, it will naturally come down, without fully closing. In teachings it states for us to focus on the tip of your nose. But for the beginners might end up just focusing on the tip of your nose instead, and not focusing on the purpose of your meditation. The moment you try to meditation on the object of your meditation, your eyes start to move as your mind is making your eye focus on the tip of your nose. If you concentrate on that, it doesn't fulfil the purpose of your meditation, if for example, you're supposed to be focusing on Buddha's image.

It is not compulsory that you **MUST** focus on the tip of your nose. It is just a manner to guide you as to how your eyes should naturally be. Just keep it natural. If you open your eyes too widely, there'll be a natural distraction by the outer objects, like object of attachment, object of anger, object of hatred, etc. These outer objects will distract your meditation. If you completely close, there's a danger of falling asleep or occurring the dullness, which is one of the greatest obstacles for our meditation.

There are 2 obstacles to meditation: (1) dullness, and (2) excitement.

(1) Dullness

Dullness is more likely introduced by ignorance, which brings the pollution or brings the unclear mind, obstructing the concentration

mind to focus on the clarity of the object of Meditation. That's why we shouldn't totally close our eyes.

But if you feel that it is much easier and clearer to focus by closing your eyes, you can also do so. There is no fixed method.

One of the signs whether closing your eyes is an obstruction to your meditation, is that at the moment you close your eyes, you see a reddish sort of colour, akin to the colour of the sun setting. That is the sign that closing your eyes is an obstruction to your meditation.

While you are listening you can practice also. Even practice the cross-legged position.

But, if you see a very bright colour, i.e. a whitish colour, or if supposing, you're focusing on Buddha's holy face and by closing your eyes, the image is much clearer and sharper, it is better to meditate by closing your eyes.

Generally for most of the people, total closing of the eyes becomes an obstacle for their meditation, by occurring the obstacle of dullness.

(2) Excitement

By opening your eyes very widely, especially opening towards to the straightforward outer object, especially if the object in front of you is extremely colourful or multicoloured, it would bring excitement to the eye senses. And this excitement senses will link to the mental consciousness that would interrupt both the Habituation Mind of the object of meditation, and also interrupts or obstructs Mindfulness through the meditation object, and the Excited Mind would interrupt and obstruct the Introspection Mind. This excitement would disrupt **3 major important points**:

(1) Habituation Mind

(2) Mindfulness – which is so necessary and important for actualizing meditation

(3) Introspection mind- which is important to accompany one throughout until achieving the purpose of meditation.

So both the Excited Mind and Dullness are major obstacles/obstruction to our meditation.

Those of us with interest to do serious meditation should first of all, have to understand what the objects of excitement are and how the excitement comes and how that disturbs the Habituation Mind, Mindfulness, and Introspection. How does dullness come about? What makes dullness occur during meditation? And, how that obstructs the 3 things – Habituation Mind, Mindfulness, and Introspection Mind?

After knowing how these 2 obstacles appear and what are the causes of these 2 obstacles, and what type of mind these 2 obstacles, after capturing that and understanding the 2 obstacles very clearly and having full knowledge of the 2 obstacles, in the depths of your mind, then whenever you do meditation, especially for the beginner, even though these 2 obstacles occur, you will be able to overcome by abandoning.

The moment the obstacle comes, you abandon. Abandon once, twice, one minute, two minute, 5 minutes, then gradually one hour, 2 hours. How much you can overcome is that much the stability of your mind remains there and how much stability remains there, is that much your Clarity and Focus on the object of your meditation. That is how you achieve the purpose of your meditation.

Then, your **2 hands/palms**, left palm underneath, right on top and the 2 thumbs touching together. Place it four inches just above your navel. (as Geshe demonstrates)

On some of the Buddha's images, the artist put the posture of the meditation lying on the feet/lap. The artist could be wrong as in the actual teachings state that the hand should be four inches above your navel. The Tummo Fire, the purpose is to energise and activate the heat, especially the practitioners to activate the Tummo Fire, the heat from there.

The moment the conjunction of method and wisdom, represented by these 2 thumbs and 2 hands, plus conjoining the Bodhichitta nerves in the ring finger and by placing it here, it has the natural energy to transmit/activate the heat and inner energy, and transmit it to all the various channels, like some of the major channels, i.e. 24 channels,

or transfer to the 1000 of channels within one's body. Basically, the entire body including the center channel which hits the clear-light mind, which resides within the center channel that is invisible to the gross eye perceptions. Which lies in the center from the navel straight up to the forehead, then it bends a bit and comes down, similar to the cobra standing up. Therefore the hole is not in the crown, but at the forehead.

The central channel, accompanied by the 2 sub-channels. These 2 sub-channels are linked (like 2 hooks) at the bottom to the center channel. Then, beside/along the center channel, lies exactly the same as the center channel, but instead of being like the center channel, it comes out at the 2 nostrils. Then when you inhale and exhale, especially like when you do 9 or 1000 rounds or 1 round Breathing Meditation, it has a great effect for the mind because of the connection through the channels, clearing the tension or disturbing mind. And it will train a concentration by inhaling and exhaling, by the practice of the circulation of the Wind Meditation, the Breathing Meditation.

The purpose of putting the palm 4 inches above your navel is to activate or energise the inner energy into the different nerves and channels, and activate the Inner Wind Elements to connect to the outer wind elements and extract outer energy into ourselves, to build the conducive physical elements for the purpose of achieving meditation, such as achieving happiness, contemplative mind, concentration, concentration of emptiness, concentration of Bodhichitta, concentration of selflessness and achieving Buddhahood. All these postures has a purpose, to energise.

Another posture is like Tara's posture, like the image of the Green Tara. How her right leg is stretched out and left is stretched in. Even including the hand mudras, it is not necessary be put in this Closing Meditation manner. You can relax your hand on your knee, or even sit in a Granting Dharma Mudra - Right hand mudra remain in the meditational aspect. Left hand in granting dharma from your heart, at the level of your heart.

Or both hands resting on your knee, your palm upside down, used to extract the energy of the Outer Elements, to energies or connect

Inner Elements, in order to achieve the training of your wind channels and the external and the internal and subtle channels to activate your mind into concentration.

Or you can also do the palms down, creating the auspiciousness of obtaining enlightenment on that very cushion, is the auspiciousness of creating vajra ground. If one is trying to achieve full enlightenment in that very session/meditation ,without relying on vajra ground, one is unable to achieve enlightenment. Even Shakyamuni Buddha created under the Bodhi tree as the Vajra Ground. On that Vajra Ground cushion, he destroyed the 4 Defilements and obtained full enlightenment.

Once in a while it is very beneficial to do meditation in different postures, or different placements of your hand, having different effects.

You can also use the posture of Buddha Maitreya, like the completely gold-plated statue on our altar, like sitting on the chair. And the hand mudras can be like that or putting it 4 inches above the navel and sitting in the meditation posture. But, the sitting manner can be similar to Buddha Maitreya meditation posture.

Or like Padma Sambhava who has his own manner of meditation. All these Buddha images are all in meditation posture; therefore it is allowed and is beneficial to use any of these meditation postures.

Such as Milarepa, he is almost squatting. Using the meditation belt tied around your neck to your knee. Many of the past mahasiddhas have done Meditation using this posture, with different effects.

Anyway, not to confuse us, the most recommended Meditation Posture is like Shakyamuni Buddha posture, when Shakyamuni Buddha was attaining enlightenment, like the first posture mentioned earlier.

In some beings/practitioners' cases, whenever sitting in the proper meditation posture, it doesn't bring benefit or bring the inspiration for meditation, or bring the mind to focus on the object of meditation.

Instead it distracts them, it disturbs them. So in certain cases one can do meditation by lying on the back.

In the past there was this practitioner, Kadampa Master practitioner in the past, who was unable to achieve even a slight concentration despite putting so much effort of meditating in sitting in the proper manner of meditation. He referred his problem to his master. He had a good motivation for meditation and even sat in the proper meditation posture. And still, he couldn't gain any realization. His master then told him that in one of his or many of his past lives he was a cow. So his karmic genes/link, life after life is so used to the cow's posture. So to gain concentration, he needed his channels to be straight and functioning, **aligned**, open, clear. Like even for blood to flow in and out of the nerves it has to be straight and open. So if his channels are bent it won't work, like when he's sitting down. The moment he lies down, his channels are open and smooth. So his master advised him to meditate lying down on his back from then on. Immediately he obtained the realization on concentration.

So you have to know yourself. Therefore the meditation posture and place are entirely up to the individuals. Some practitioners find it most effective when surrounded by many Buddha images. Some find it most effective to gain realization by meditation by being in front of their guru. This might not work for others as you aren't able to focus and are distracted, you might feel uncomfortable, etc. Or even if you sit in front of Buddha's image, even if the whole meditation place is filled with Buddha's image, but without air-con, one might be irritated. Or if the entire place is surrounded by holy objects and images but if there are a lot of mosquitoes, it will disturb you as well. You need a very conducive environment that doesn't excite or make you irritated.

Irritating mind is also part of excitement and is included in the category of an obstacle for meditation, under the category of the Excited Mind. This Excited Mind is more likely to do with Attachment. The reason why mosquitoes irritate you is because you attach feelings to your body. That's why you cannot handle yourself when the mosquito bites you.

Therefore, the place, posture, and time are entirely up to the individual.

The **recommended time** for the majority is at **dawn**, from 3 to 6 in the morning. Apparently that is the best time. Many of the past Indian and great Tibetan masters and enlightened great practitioners, choose dawn, as it is the most soothing time from the external environment, bringing a soothing internal environment into your mind. That is the most recommended time. But maybe in Malaysia this might prove to be difficult, as we sleep very late at night and wake up late in the morning here. So even if you wish to do meditation at dawn might be difficult as dullness might set in. Again this depends on individuals. Some of the practitioners have mentioned that the best time for their meditation is at about 1-2 am, which normally is sleeping time. Others say that their best meditation is while driving. I have no idea how they do it? Others say that their best meditation time is while they are in the prayer room. Some are while watching the TV. But everyone makes sense and has a point, they make sense.

What does meditation mean? **Meditation means Habituation.**

If you are meditating on compassion, how do you go about it? Habituate your mind in the thought of compassion. Or, if you are meditating on emptiness, then habituate your mind into emptiness.

How do you do meditation while in front of the TV?

E.g.: **Meditation in Compassion** - Turn the channel to Animal Channel or National Geography or nowadays, even the news. Sometimes the news feels more effective than sutras when explaining suffering. It is very painful, and it is so pitiful how natural disasters and different news about sicknesses, it is unbelievable. So now, while watching TV you habituate your mind. Sincerely from the depth of your heart you feel it until your goose bumps pop out and your tears flow. "I can't bear those sufferings. May those beings be free from entire suffering including whatever the suffering they are experiencing right now. I want to take full responsibility. What can I do?" and you jump from here to there.

That is meditation on compassion. Your mind becomes stronger and stronger. At that time, that thought becomes a great prayer for them.

You just do your part. If you can afford to fly, you fly. Like the California fire, if you can afford to fly to California, fly to California! And, if you are able to pour a bottle of water to extinguish the fire with the concern of the suffering beings, including the ants there, is good enough. Human beings are limited. There are zillions and zillions of ants and germs and bacteria. There are so many deaths. If you can't, sending even one cent to a donation is sufficient. If really can't then just generate and wish for the best. At least wish for the rain to extinguish the fire. Even that is a manner of meditation on compassion.

Now, **Meditation on Emptiness** while watching the TV. Let's say one of the best interesting movies is being shown. Say like worldly life, growth. Girlfriend, boyfriend, get married. Children. Then, all the problems come. They want to give things up. All the scenes showed in the movie. What is the essence of life? Everything projected is truth in their mind, on their side. Nothing is truth there. Nothing exists validly. Everything is like the cloud in space. So you think to yourself, why are you clinging to this and are so worried? Why are you so worried of being sick, and being harmed by others? Or that tomorrow you have to return to the office to settle the problems. Try to see the nature and fact of the existing situation.

This is a simple initial example of meditation while watching TV as your mind is habituating slowly. It is getting stronger. Your mind is getting into it. Soon it'll be spontaneous. The moment you want to overcome suffering, just flip in and it'll settle the problem. *snap fingers* In life it is like that. So it's spaceless and timeless for the practice of meditation.

So those who are so busy in the office until they don't have time for a proper breakfast, but at the same time have inspiration to practice dharma. And they always express that they don't have the time to practice dharma. In fact, you do have the time to practice dharma. Especially, if you're busy in the office, that time in itself, is the best time to practice dharma, the best time for meditation. Some are housewives who say they are busy, that in itself, is the best time for meditation.

Meditation needn't necessarily be in the cave where there isn't anybody. Instead of subduing your mind, you'll be frightened. Come back. Otherwise you end up lost as you don't know why you are there. You don't know technique of meditation or the purpose, and are just inspired by the thought that meditation is so good. So you just ran to the cave, then you'll be like a stone in the cave. Just sitting there. When you come out, no feeling, supposed to be more compassionate, wiser, but instead, there is no feeling. There's even a danger of forgetting your mother. You're supposed to see every single living being as you're mother. How can you forget your mother? There is this danger. So therefore, every single space, corner, time, lifestyle is still the best opportunity to practice Buddha dharma, especially in meditation.

That is why the definition of meditation is habituating your mind into virtue. That is the definition of good meditation.

Today it is so easy to be frustrated or get angry, or to be attracted to objects of attachment and are never satisfied. Why? Because we have done the best meditation in attachment, anger, hatred for so many lifetimes. So it becomes so easy, till it's spontaneous. So, it's spontaneous in the manner which is spontaneous in any kind of object is realization. It could be bad or good. It could be either delusion or virtue. The moment you see your enemy, you don't even need to ask for a reason or think that he disturbed you yesterday. The moment you sit there the unpleasant or disliking mind naturally comes up. Don't need to think of a reason. Why? This is because you obtained realization on meditation, on your enemy, by the anger. That is spontaneous, no need to apply reason or be reminded of any circumstances. The moment the object is there it arises in the full manner. Or arise in any moment.

So, Meditation on Compassion needs thinking of a reason or watching of those suffering news. Only then do you only obtain Compassion. Need to apply so much reason only do we feel pity. And even that it is only mild sympathy, not an unbearable sympathy. Or when we see those people and animals suffer in the fire, we think, "Oh America is very rich. It's okay. Lucky it didn't happen in Malaysia. It's alright, they'll handle it"

We understand that something is suffering but our sympathy is very mild. Our compassion needs so much reasoning to make it unbearable. It should be spontaneous. The moment you see the fire you feel that it is totally unbearable. As though you are fully responsible to take care of and rescue them yourself. "By myself alone, I have the complete responsibility to secure them." And not just after thinking of so many reasons, but should come with a snap of the fingers. That is spontaneous realization on compassion

We need to gain spontaneous realization on compassion, on Bodhichitta, on emptiness, etc, and all the hundreds and thousands of different realizations in the path. All have to be spontaneous. That is the importance of meditation. That is the purpose.

Do you get the point about meditation and were not distracted by all the stories?

Now, it makes sense that we can do meditation anywhere and anytime. We only need to habituate in a certain subject, object or a certain objective.

Like Lam-Rim Meditation in Guru Devotion. One example, is Guru Devotion Meditation.

What is Guru Devotion?

Guru Devotion is seeing guru as inseparable from Buddha. That is the objective of Guru Devotion. And your practice of meditation is to see Guru as inseparable from Buddha. Then actualize the realization of meditation is to see spontaneously without relying on the reasons, that the moment you see in Guru you see in Buddha. You see in Buddha you see in Guru Deity. That is the goal of doing meditation in Guru Devotion, such as precious human rebirth up to the enlightenment qualities of the Buddha.

And certain meditations are trained only for the achievement of concentration. That is very simple. You can use light, such as in a very dark room you switch on a single light, like a laser light. And focus on that, by overcoming the 2 obstacles, the Excited Mind and Dullness. On the very first day you might occur the obstacles. Maybe you might not even be able to concentrate even for a second. The moment you look at the light, the obstacle occurs.

You overcome the obstacles by trying and trying again. By trying for 5 minutes, you might be successful in meditation for a second. One hour, successful for a minute. A whole day of meditation might bring success on concentration for 5 minutes. Trying for many days, might be successful on Concentration Meditation for many hours on the point on which you wish to concentrate. Like concentration on Buddha's image has so many benefits like accumulating merits or leaving a deep imprint on your mind. So that even at the point of dying you don't need even pujas. You don't need any kind of those transpiring practices in the consciousness. You don't need to chant anything because of so deep an imprint on Buddha's holy image. It could be just the face, or the forehead or the radiance of light from the forehead. It could be the holy ear, nose, hand or the whole holy body, as long as it is part of Buddha's holy body. Or, Buddha's holy name mantra. You do not even need to focus on the whole 'Tadyatha Om Mune Mune Maha Muneye Svaha'. You just need to focus on one syllable like 'Tad', 'Ya', 'Tha' or 'Tadyatha'. Or just focus on that letter or rhythm. Or any form of quality of Buddha's holy mind could be Compassion or Inspiration of benefiting others, such and such.

If one is able to focus without any disturbances for an hour, the imprint is so deep and so strong that at the point of dying you would not need any kind of practices mentioned earlier. It surely will bring you up to higher rebirth, such as perfect human rebirth so that you can continue to practice the virtues or even become Buddha. Or maybe that can even be the complete source to become Buddha. That much benefit.

Even to train single pointed concentration, teachings recommend that it is good to focus on holy image, like Buddhas' holy images. But just to train on concentration you can use anything, like light or one red flower. Just use any single object of your attraction. It could be like a job but it is also part of practice. In the worldly, normal, ordinary, lay life, from a 100 percent, 75 percent go through a relationship with so much attachment. Attachment from girl to boy, boy to girl, husband to wife, and wife to husband. In your life, if your husband is the most attractive object for you so much so that when you close and open your eyes you see him, even if you don't want to think also appear. Then take that advantage, making your husband as your object as

practice of your concentration. It is a good motivation and with that good motivation, you train your concentration. Focus now, since it's still coming into your mind. See without any distraction. After achieving the focused/concentration mind on that, you can then switch to any kind of compassion, loving kindness, Buddha's image, emptiness, or any kind of other meditational objects. You'll be able to do it.

For the initial stage you need something that really inspires and attracts you, which can draw your perception there. That's why just to train concentration isn't a big thing. Even non-Buddhist practitioners meditate in the jungle just to achieve concentration. The purpose of that is different from what we do. The purpose of achieving concentration is to receive great bliss. The moment you achieve concentration, you can remain in bliss for hours and hours, the greatest bliss, much greater than any kind of blissful experience than any in life from physical and mental in this ordinary form. This greatest bliss can remain for hours and days and nights. If you want to experience the great bliss for one whole day you remain there for maybe 1 whole day, 2 days then 2 whole days, a month then one month you remain there. If you achieve the highest level of the concentration, any object of your focus is an object that can bring you great bliss. That much benefit. So some non-Buddhist practitioners' purpose is to receive and remain in that bliss while having this contemplated form. There is an inner benefit that is to avoid many gross labels of harms to others, naturally like avoiding killing, lying, etc. But, of course, it can be used for very negative intentions also. There is a danger in that as well. But our purpose for practicing Buddha dharma is to achieve Buddhahood and train the concentration; it is one of the fundamentals to achieve entire realization including the realization on emptiness and concentration on Bodhichitta, up to all of the Buddha's qualities. Every single realization on realizing the convention and ultimate truth of the numberless existing phenomena. For each and every single phenomenon needs concentration. This is why concentration is so important. So, you can train your concentration in that manner.

Now, we go to Visualization. How to visualize?

There are many other philosophers and gurus who emphasize visualization and imagination as 2 different categories and as having

2 different meanings. Through my own analysis, the conviction that I received is that they are 2 different meanings, visualization and imagination.

So, whatever practice that is involved in meditation requires visualization, and not imagination. The thing is we will not meditate on the object that is not valid or that does not exist. We need to M to actualize on the purpose of meditation on the object that is valid and existing. Valid in the sense that it is valid of the definition, and existing in a sense that it is not non-existing, is an existing phenomenon.

For example, if I want to meditate on the clock, without having a clock on the pillar and instead I project and imagine that a clock is there, and I train my concentration, it does not fulfill the purpose. If I really need to find the ultimate truth of my projected clock I cannot find it because there is no base or object.

First of all, in order to actualize the ultimate truth, you need to actualize the initial stage of actualizing the conventional truth, which is the clock itself. The reading of 12 hours there, the three hands of the clock are moving, like the minute, the hour and the second hands. They should be there. If I want to meditate on you, and you do not exist here and I keep imagining that you are here, that's it. My purpose is to understand and to realize the true nature of your existence. It is not just to familiarize you in front of me. I want to use this meditate to receive enlightenment, to find the truth.

To find the truth in you, I first need to establish the conventional truth of your existence. That means that you yourself need to be in front. On top of that, now I analyze whether you truly exist in your own self or you exist by the cause and condition in front of me.

That analytical meditation will bring up to realize the emptiness in you. That is the purpose of meditation. At the same time, the purpose of meditation in yourself is to actualize the selflessness, the emptiness of selflessness or realize the dependent existence of I or the self, by abandoning the self-grasping mind and self-cherishing mind, which is the root cause of brings all the suffering in us.

Anyway this is just additional. It is a different, but related subject and has a long explanation to go. It is just for our imprint and information.

Therefore, visualize. How do we visualize Shakyamuni Buddha? For the purpose of receiving blessing from him and through the power of visualization, we are able to definitely resign(?) whatever you'd like to visualize.

The meditation technique/sequence advises us to visualize above our forehead, at about a distance of 4 feet, the size of the image may be small or big. It is up to the comfort of your mind. If you feel that it is easier to visualize a bigger image, then, you can visualize the image as big as Mount Meru. If you prefer to visualize a smaller image, then visualize the image as thumb size or nail size. But for the majority, the recommended size is at about the thumb size. It is quite easy to focus as it isn't too big or too small, at about a distance of 4 feet at the level of your forehead.

And if you are doing this meditation based on the visualization of Shakyamuni Buddha blessing you, then you visualize Shakyamuni Buddha in front of you and facing towards you. You then describe through your visualization, either from the lotus, such as the lotus seed, and on top of that the sun disc and the moon discs. Then the cross legs, the belly, followed by the chest, then the arm, the neck, the head, then the ushunisha (?). Alternatively, from the top to the bottom, or, from the side to the side.

By using the mindfulness mind with the held of introspection, the mindfulness mind focusing on the lotus, and the introspection inspecting whether the dullness or excitement are coming or not. The secondary mind always inspects, companioned with the mindfulness mind. So the mindfulness mind accomplish the full visualization of lotus and subsequently, are able to link by the mindfulness, the moon disc, sun disc, up to the whole image of Buddha. After visualizing whole image Buddha, now the whole image of Buddha is in front of you.

Now if you want to train on concentration only, or something else, then just focus on it. The mindfulness mind focused on the whole image of Buddha and try to remain in that focus for minutes/hours,

whatever you like, with the help of introspection. Introspection is always busy going around, checking whether these 2 obstacles comes or not. The moment sleepiness comes, introspection hints to mindfulness, “Oi, oi, oi, Wake up! Wake up! Don’t sleep, don’t sleep. Get up!”

Again, either you go through the same sequence using mindfulness to visualize or if mindfulness is strong enough, straightaway the moment introspection says to wake up, the moment your mind wakes up you can still see the whole image, as you were meditating before. So, you remain like that for one second, firstly, then two. Then gradually you are able to remain for many hours. Just that itself, there is so much merits and so much benefits. It can even be the greatest protection as I mentioned earlier, at the time of death. This imprint will be the imprint that would appear at the time of dying, during the subtle consciousness.

At the time of dying, what will surround and hold your consciousness, is just the Buddha’s image. That mind, is a virtuous mind. And the action of that virtuous mind is what we call, throwing karma. At the time of death, at the subtle consciousness, there is a throwing karma, either negative or positive. If it is negative throwing karma, then it will throw to lower realm, suffering realm. If it is positive throwing karma, then throw to higher rebirth, even throw to pure land, Amitbha Buddha pure land. That is how Amitabha Buddha pure land is possible, just by meditating on Amitabha Buddha.

Do you know why the Chinese and Tibetan communities are such big fans of Amitabha Buddha practice, just chant, chant, chant and describe the Amitabha Buddha pure land? Some don’t do much but in the teaching, it says it is alright. Just pray to Amitabha Buddha, visualize, meditate, and aspire and wish to be born in Amitabha pure land. In time of death this helps to bring you to Amitabha Buddha pure land. When in Amitabha Buddha pure land you’ll never fall into samsara. The more you’re born in Amitabha Buddha pure land, ah!, you have the ability to emanate at least hundred bodies, to travel into hundred different Buddhas’ land and meet Buddha directly, face to face, and receive teachings directly. That’s how you obtain enlightenment speedily, by being born into Amitabha Buddha pure land or Compassionate Buddha’s pure land. Because being born into

Amitabha Buddha pure land, does not necessarily mean that you are a Buddha yet. Sometimes we like to think that being born into Amitabha Buddha pure land means it is still Amitabha Buddha. I've obtained Amitabha Buddha pure land, I'm still not Buddha. Not necessarily, you can still be ordinary, but born in Amitabha Buddha pure land due to complete cause.

There are 3 causes, which are:

- (1)Wish to be born in pure land,
- (2)Describing the beauty and inspiring of the Amitabha Buddha mandala and the Amitabha Buddha celestial mansion,
- (3)Preserving vows, i.e refuge vows, the 5 lay vows, individual sangha vows, Boddhisatva vows, tantric vows. You need at least a foundation of vows, at least one, like the refuge vows. You need that.

These 3 causes make life so easy. If you are born in Amitabha Buddha, it will be something beautiful, like the Tara background image, with beautiful clouds, gardens, flowers and jewels, whatever you want you'll receive. All these objects are used in the virtuous deeds, not like being born in the God realm. Within the 6 realms there are the God and demi-god realms, which are regarded as higher rebirths. But being born there you exhaust good karma. But being born in Amitabha Buddha pure land it increases the good karma. That's the difference.

Again, start to deviate. Excuse me. Therefore my mediation isn't good. My excited mind disturbs me. The moment I want to focus, this exciting subject pulls me another way. Even that is an obstacle.

Another point that I forgot to mention, is regarding meditation. In meditation, there are 2 types of meditation, **(1) Analytical Meditation**, and **(2) Absorption Meditation**.

Analytical Meditation is analyzing the definitions, such as analytical meditation on compassion. Once you know the theory of compassion, then you analyze whether that really works or not. Analyze by habituating in your mind. And applying in your daily life, whether that really works or not. It is just merely words, for example, "All Mother beings be free from suffering" is merely words, or by generating that,

it really functions as you express or not. Checking, checking is (a form of) analytical meditation.

Absorption meditation is, such as training in concentration, like in Buddha. Or after gaining the spontaneous Bodhichitta mind, or after realizing the compassion mind, then one is able to... the compassion... it is unexpressible.... Something here, doesn't come out.

A better example is emptiness. After realizing every single existence is lack of inherent existence, every single phenomenon is lack of inherent existence, and that contented existing empty mind remaining in a meditational mind without applying any analytical formulas. Sit for a minute, an hour, ten days, thirty days, or for many years is absorption meditation.

Just as our discussion, is also part of Meditation. It is called Analytical Meditation. We are learning the study points/manners of learning dharma. This is Analytical Meditation. We are doing meditation. My analytical meditation is not so good, as I cannot focus on the subject and end up always running from the subject. Why? Because this excited mind is creating an obstacle for me. What is the object of this excited mind? It is the side subjects. The moment I was talking about Shakyamuni Buddha, suddenly Amitabha Buddha becomes so impressive. So Amitabha Buddha becomes so impressive, I run to Amitabha Buddha. My introspection then tells me "Cannot! Cannot! You focus on Shakyamuni Buddha. Come back to talk about Shakyamuni Buddha." This is analytical meditation. We are doing Analytical Meditation. So do you see how the distraction comes about? Even that can be a distraction, even though it is a virtue. But, since I cannot focus on the subject, it becomes a distraction.

On top of that, I never finish the subject. I have a problem of never being able to finish the subject. That is also part of the Excited Mind. That is also part of an obstacle. I never finish the subject and drag the subject because of the excited mind. The moment I talk about one thing, there are so many other things that excite me to tell. Then if I tell this, another excitement comes. Then it never ends. That also can be regarded as an obstacle for me to focus on my subjects.

Now, my Introspection Mind is checking how you got lost from the track of your subject and is now finding, since you are lost, what is the subject - Visualization. Sometimes a teacher is very good. Just put the teacher in front of you, if you're lost the teacher will say. We call this the practitioner who follows the meditation on the direct instruction. The teacher will tell you to focus on this. "Ah! Now I can see you're distracted. So you come back. Focus on this. Now, change the meditational focus." Step by step. What just happened is something similar to that.

Again, I'm lost.

Visualization.

So now, visualizing Shakyamuni Buddha for the purpose of training concentration is like as I mentioned earlier. But now it can be for a different purpose. It is for you to receive the blessing to heal the disturbing mind, maybe like anger. You don't like being angry but always become angry. Any small thing makes you angry. So now, same sequence of visualizing with mindfulness, companioned with introspection. Your Mindfulness now drive nectar, drive light, and drive from Shakyamuni Buddha's mouth garlands of advices. Such as telling you, "Oh, poor child, poor child. Don't get angry. Getting angry is not healthy for you. Getting angry brings suffering to yourself and others." You just assume that mindfulness just drives from Shakyamuni Buddha's mouth telling you, "Getting angry will bring suffering to you. It will also bring sufferings to you. You will accumulate negative karma. Such a suffering karma will bring you to hell after you die. Therefore don't get angry. Don't get angry." Through your visualization, telling you advice like that. "Ah! Shakyamuni Buddha, thank you. Thank you. I'll try my best" At least for 5 minutes, you are not angry.

That is how you should receive blessings. Receiving blessing isn't like suddenly sprouting horns. "Give me blessing", then suddenly, you sprout horns. It has never happened. Up to today it has never happened before. Small, small effects build up, up to enlightenment. It should be like that. And in order to bring more effects, so many lights, like golden lights, golden lights radiating towards you. Because when you get angry, when you look outside, everything looks black, scary. When looking at you, also very scary. And when in looking at

your mind, very dirty and every single corner looks filthy. Some bring very delicious food, you feel that it is very sour, too much chilli, too much salt. To you it isn't delicious. Entire system is upside down. Nothing makes you feel good.

To cleanse or subside this emotional problem or suffering, through your visualization try the light, the bright light together with the nectar. If you feel comfortable with golden coloured nectar, then try golden coloured nectar. If you feel comfortable with lapis lazuli coloured light, like a beautiful blue colour or a very colourful colour, like rainbow colour. Whatever. You can enter from the crown, or enter from every single corner of your body. And completely fill and cover your entire body with lights and nectar. And all those negative impressions, scary things, ugly things, everything just goes out. Light and nectar pours down and feel as though your entire physical form is completely clean and clear like crystal, in a light form.

And naturally through the power of Visualization and through the power of Buddha's holy image, and the light and nectar that come from holy image has the effect of bringing peace and bliss and relaxation in your body and mind. There is, you try. Whenever you feel that you have difficulties or are suffering in your physical form or in your mind, just do this simple meditation, it will definitely, 100% surely, it will bring a peaceful mind.

At the same time, just do this one extra thing, Breathe Out. It is very practical. Do not just wait for the cave. You suffer and wait for the cave and Guru. "When the guru comes, only I meditate." No, no, this isn't the way.

Whenever you have difficulties, do this meditation. This simple meditation will help you. Otherwise if you go to the doctor, he might give you a wonderful medicine. But if you don't create the right condition on your side, such as the peace of your mind, appreciation for the medicine, it doesn't help much. Good doctor, good medicine and you are an obedient and understanding patient, then, the effect is very fast. So this is for your health, for your business. Or if you are having difficulties in your job, or if your company is losing things, ask for help from Buddha through meditation. With the sincere faith and conviction, drive(?) the blessings through your motivation. Enhance

your health, wealth, prosperity, and your good relationship. If you need a child, ask, do this meditation and create the opportunity of good karma through the blessing by cleansing any kind of obstacle which prevents conception. You can even purify through this meditation.

So, this meditation can be used for any kind of purposes. This meditation can be used to gain realization in the path and grounds to achieve enlightenment. Ground isn't the ground on which we step on, but the ground here is the stages of realization to the enlightenment. So like that.

Just sharing my own experience, when I was studying the philosophy for the first time, my teacher talked about ground. (In Tibetan it is pronounced, "Sa") "You talk so importantly about the ground. What was this 'ground'?" I was confused for a few months between grounds of realizations and ground of the earth. I was confused. If anybody is like me, a new beginner, this is just for that purpose.

Again, distraction.

If you are doing the Visualization on the practice, such as Compassion for example, then it is very necessary for us to learn the definition of compassion, so that one is able to visualize the proper sequence of the practice, such as all the stages and paths to enlightenment, including the theory of emptiness. Therefore, studying is very important.

In order to do a proper visualization on the path, without visualization we cannot meditate. In order to actualize the realization we need to meditate. In order to M we need to do visualization. Reflection – we need to reflect the object of meditation in the mind. That is visualization. Therefore, it is important for us to study the Buddhist paths. In our day to day life, visualization is very effective and important within our friends and within the outer objects, whatever objects you encounter, including house, office work, paper, pen, car. Through your visualization, you visualize either in an auspicious way or in a divine or visualize in what you call, celestial mansion. If oneself happens to have a very small house and your friend happens to have a very big house and due to our delusions, we cannot bear

seeing your friend having a very big house. You feel jealous. Then the practice should be applied here. If you cannot rejoice, at least, you visualize your small room as a stunning, celestial mansion of Buddhas, or Amitabha Buddha. A stunning, beautiful, very vast, big celestial mansion of Buddha. Through your visualization, with a positive mind, are able to create your small room as big as, or even bigger than your friend's big mansion.

What is the benefit? It will bring peace of mind. It will avoid creating negative karma of jealousy. Other benefits, include avoid experiencing the result of karma of jealousy in others' prosperity. Karma one will experience in next or later lifetimes. Even if you happen to achieve prosperity there are always hindrances and obstacles, always unappreciated by your own mind, or your relatives or by friends. Somehow some corner is not complete. That kind of karma is experienced because of just simple jealousy of others' prosperity. That disturbs your mind as well. The moment you feel jealous, you feel very uncomfortable. Rather than that, you visualize, you do meditation. By visualization of recreating your small room as a beautiful celestial mansion of Buddhas, or at least Amitabha Buddha or Buddha Kuan Yin/ Chenrezig. So you see, meditation can be so effective.

Meditation can be used in every single way and manner. This isn't exaggeration. Some people are so worried about being fat. Then you starve yourself, you can't eat this and that. If you are concerned for your health, then this is very good. The moment you start worrying about being fat, you start to get fat. This is because the samsara is totally upside down. What you want, you don't achieve. What you don't want, comes. That is the nature of samsara. So my thoughts are that, if you wish to get thin, you should like to be fat. Somehow, I'm not explaining the teaching, this is my own creation. If you want to get fat, then you should wish to get thin. It happens. I wish to get fat, but I always get thinner and thinner. How much you eat, my health is perfectly fine. And I eat a lot. I think there's a psychological effect. I can see those who worry so much about being fat, they really do get fat really fast. There is so much restrictions and suffering. You crave something yet you can't eat. Isn't this is suffering also?

Again, why am I saying this? Distraction.

So that also involves visualization. So, whether you are fat, thin, whatever aspect you have, you just visualize in the divine. Especially those who have received the initiation of particular Buddha Deities. Then you, yourself, become as a Deity and stay in the manner of the divine. It is very encouraging and you always feel like the luckiest one. You don't feel pride, because this isn't pride, but is divine pride. Divine pride is totally other than pride. You feel very humble, but at the same time have a very contented mind, you have everything. Even though you have nothing, your mind is filled with everything. Wherever you go, whatever you have, every single moment is happiness. Why do we want practice dharma? This is because we want to be happy. Why do we want to learn meditation? This is because we want to be happy. Including this, we have to think about how to use it.

So, we call it the satisfaction mind, the contented mind, is so necessary. But it involves training in meditation in order to really actualize this manner of thought, lifestyle, very contented, very satisfied and very peaceful. It is very hard to disturb you, very hard to destroy your peace of mind, by the obstacles. For that also you need meditation. Without meditation, nothing can be achieved. Everything needs meditation, conjoined with visualization. Visualization is important here, as you see again.

If you don't have any initiation, but are very open, then you just, at least visualize that you are somebody, like a good boy/man/girl/woman. At least you should remind this attitude by the help of again, meditation. So you see, meditation really isn't just sitting there doing nothing. The moment you contemplate or the moment you bring your mind in the habituation of virtue, or good thought, or happiness thought, that is good meditation. And, that is needed.

So, in a business world, it might go down or up, whatever. Do a meditation on impermanence. "Today go down. Tomorrow might go up. So, what is the big deal? I only have 1 stomach, or maybe say 10 stomachs in the family." Or maybe, "I might need to experience this because of my past karma. There is no where to run." Or at least should inspire to practice purification, or practice dharma to do

purification, purify all those karma as soon as possible, so that I can have a better life. All this needs mindfulness. For all this, you need meditation. Even to realize to have this kind of thought when you're in trouble, you need a initial meditation, in business, in health, you need the initial meditation such as training of concentration on Buddha's holy image, or chanting mantra and concentrating on the mantra, or at least, stabilizing your mind whenever there is an opportunity. And that enlightens you whenever the problem comes; there is a messenger who sends you a message. "You have this solution, you should think and should act this way." That is how you get the benefit of meditation and how you get the benefit of practicing meditation.

Some people go through all the mistakes but they still don't realize why. Some people go through failures, one after the other, but they don't wake up and instead, still continue. For some, only after one mistake, they immediately awaken because their mind is so sharp. Why? It could be because of past meditation they have done in their past lifetime or because of the meditation that they have done now or did 10 years before. Meditation can be so useful in every single transformation of problems.

So, just one last word for Visualization.

For both Visualization and Meditation on the object, you have to satisfy 2 things:

- (1) **Clarity** - Clarity of image, if you are meditating on the whole image of Buddha then you must have a clear image of the whole of Buddha.
- (2) **Focus** - Focus is single-pointed focus. If you are doing Analytical Meditation, you still need focus in the analytical manner. When you are focusing on the crown, you should not be distracted and focus on the lotus feet, even though it is part of Buddha's holy image.

So you need 2 things, Clarity and Focus. In Tibetan, we call it, salnam? In the meditation you need to satisfy these 2 things, salnam?, to the object, Clarity and Focus, in any kind of Meditation. So these two are very important

Then we move on to Sadhana. I want to go through very briefly on sadhana, especially for those who are practicing Deity Yoga

Sadhana. Generally sadhana, as I mentioned at the beginning, it is a sequence of practice to do in your daily life. But if it is related to particular deities, there are various sequence provided by the Deities themselves through proposition or by great practitioners in the past by having direct conversation with the Deities and compose the sequence of practices.

There are different categories of sadhanas. But the essence of the practice involves the purification of Body, Speech and Mind, and accumulation of merit from Body, Speech and Mind. That is the essence whether it is a Deity Yoga Sadhana practice or it is a general sadhana practice. The essence is purification and accumulation of merit.

If you are just reciting one mantra, such as Shakyamuni Buddha's name mantra, "Tadyatha Om Maha Maha Mune Ye Svaha", this practice can be your sadhana as well. If your sadhana by actualizing this practice as a source of purification of your Body, Speech and Mind past karmas and accumulate extensive merit through Body, Speech and Mind, such as with a respectful manner from your Body, during the recitation of mantra, from your Speech reciting with the correct pronunciation of the complete mantra, and through the Mind, seeing the essence of 84,000 teachings of Buddha, or doing the visualization of receiving blessings, etc. That is the accumulation of merit by the Body, Speech and Mind, as well as the practice of purification of Body, Speech and Mind. That is sadhana.

If I were to refer to **Deity Yoga Sadhana**, like High Sadhana like Yamantaka, the essence/purpose is there and is divided into many categories, such as the lineage Lama prayers in order to drive the blessing of Buddha up to Guru into you, by recalling the names of the lineage gurus and Buddhas, with meditation. Then, always conjoin with the practice of refuge, and or Bodhichitta. Then, generating oneself as a Deity through the understanding of emptiness, blessing the nectar, in order to perform the great activities of offerings to the Self Generation and Front Generation. Those who don't have this sort of practice, it is just for your information. Keep in mind that you don't need to worry.

Then, through the understanding of emptiness and generating oneself as a Deity, like in Yamantaka, generating oneself as Yamantaka, then through that, consecrating or blessing the inner and outer offerings. Then after that, the actual practice of creating the Self-Generation mandala, Body mandala, Front-Generation mandala, which means creating the entire outer-Celestial Mansion and the inner-Celestial Mansion of the Body mandala which means creating every single chakra into different Body Mandala Deities and the Seed Syllables mantra. Each Deity has a different number of deities and different number of syllables, and different syllables.

In order to drive extensive blessing and purification from the Deity, from the Front Generation Deity into the Self-Generation Deity, we call the Self-Generation Deity that because the Self-Generation Deity innate conventionally, is still an ordinary being, so they still need purification. Even though they are generative as a Deity, they still need to do purification. For that purpose, do recitation of the heart mantra, the close-heart mantra and such and such, the mantra related to the Deity and do great purification of recitation of Vajra Sattva practice, especially linked practice to the particular Deity, in this case like Yamantaka.

Then, make extensive offerings like 7 offerings, etc, and offerings to the 5 senses, and tormas offerings like visual cake? offerings. Then after that, after doing purification and making extensive offerings of accumulation of merit, as well as doing the Front Generation and Self Generation accumulating so much vast merits through Deity Yoga, then now, you do the practice of getting into prostration. In order to do that, you send back Front Generation Deity into their own pure land. Then, the Self Generation of the extensive Deity into the action or performance actions of Body, Speech and Mind. For that purpose generate as a 1 face, 2 arms, of, in this case like Yamantaka. Then do extensive supplication prayers, auspicious prayers, and that concludes the Yamantaka sadhana.

For **Vajrayogini**, it also has similar sequences but focus especially on the 11 Yogas. I'm just going to give these two examples only. Now, the 11 Yogas, such as:

The **Sleeping Yoga** – anyway we have to sleep, so transform this into the Yoga of sleeping in the manner of oneself being a Deity and sleeping on the left of Guru Vajrayogini. The purpose of this practice is in case during the sleep you happen to pass away, then, you will be born into Vajrayogini Pure Land, etc. There are many reasons for that.

The **Yoga of Wake Up** – this is at the moment you wake up in the bed, through Meditation and Visualization you can hear all the beautiful sounds, beautiful sounds by the angels, the Dakas and Dakinins. “Dear, wake up. Wake up! It’s sunrise!” Otherwise it is very irritating, when someone shouts at you to wake up. “You are still sleeping? Look. It’s already sunrise. Breakfast is already cold and you’re still sleeping?” Sometimes it is very irritating. If you do this practice, even when your father/mother/whoever pours a bucket of water in your bed, you will feel blissful. This is like nectar. All this scolding and all the complains become like mantra, rolling into your ear, and bless your system (Really, it is true.) and bliss up. It has that much benefit.

The **Tasting Nectar Yoga** - Of course there’s particular nectar that you can taste. Then your breakfast, your tea, everything becomes delicious. No complains. Nectar’s Essence is blissful. Even if you happen to burn your tongue because of such hot Milo, it doesn’t bother you. Because it is do delicious. It just brings happiness, it just brings bliss.

If you are able to do this 11 Yoga, it becomes like that, totally overcoming all the disturbances. Then generate the **4 Immeasurable Thoughts** - Always benefiting others, always caring for others, always wishing happiness for others, so that others will never encounter causes of suffering, liberate them from entire suffering. Only able to achieve happiness and causes of happiness. By practicing the **4 Immeasurable Yoga**, you become somebody like that; become somebody who only cares for others. The moment you start to care for others sincerely, you are naturally become one of the most adorable person, somebody whom everyone likes. There won’t be enemies, there won’t be strangers. The moment they see you, or the moment they hear your name, or they see your picture, or even dream of you despite never having met you. It feels so blissful. It is so

good, as though it brings innate happiness. There are some people like that, the moment you just hear their names, despite being a total stranger's name, you feel that this person has some sort of effect, bringing innate happiness in me." I really want to know where this person is." Some beings appear in your dreams. It feels so good. Even after you wake up, "the dream made my day!" It happens.

Because of that dream, the imprint brings a whole day of auspiciousness, for the whole day somehow everything is in good balance, there is so much happiness. When you have happiness from the depths of your heart, you have naturally created the best aura in you. When you have that best aura, if you don't have job, and you go to the boss and the boss says, "Yes, the job is for you!" Because you have the attraction of the aura, that draws the heart. That kind of aura isn't negative. It has the magnetic aura which only brings happiness, there is. So, like that.

In order to gain others' praise, support, help, respect, the best solution is that you initiate respect, help, and praise to others. This definitely works. So that is why by practicing this, even if somebody accidentally touches you or suddenly brushes against you, the person somehow felt peace and bliss from the depths of his/her heart. Even if you hit somebody, there is a certain pain just by the hitting, but the effect on that person's mind, because of this practice, the **4 Immeasurable Practice**, the person will feel "How nice if he/she hit me much more and harder than this."

That is why, even the prayer you make "May whoever sees me, remember me, whoever touches, dreams or even hear my name, even see my picture, may it bring an instant happiness into their minds and instant effect to change their life into positive. May that instant happiness become the complete cause to actualize everlasting happiness up to Buddhahood." This practice is a marvellous practice! So you can then go to parties, you can go anywhere, the more people there are, just go there and hang around, because more people come over to see you, through the power of this prayer and practice, there is more benefit of you being seen by many people.

Then, the **Guru Yoga Practice**, then the Self Generation of the Deities, in generating yourself in Vajrayogini. Then after that, through the Self Generation practice, it provides or benefits through the radiating of light and nectars and your actual form of benefiting others, including generosity, being patient, etc, all the 6 Perfection Practices. You can then purify all the 6 Realms beings' negativities and liberate them into the state of Vajrayogini Pure Land.

The **Yoga of Daka and Dakini** – The purpose of practicing this Sadhana, the purpose of practicing this Deity is that whatever male you see, are all Dakas, they are all male angels. And whatever lady you see are all Dakinis, female angels. Palmo-Palma? means Daka-Dakinis. All of them are divine beings, only to be around Buddhas and Deities, to be their messengers, to bring benefits for the numberless beings. If you see every male being as a Daka, there are no strangers, there are no objects of anger, and there are no objects of attachment. Everyone is pure. And if you generate every female angel as Dakini, every female as an angel, as objects of your respect, there will not be any discrimination.

Then the recitation of the Mantra, then after that the Inconceivable Practices, then, oneself remaining into the Performance Practice of generating oneself as 1 face, 2 arms Vajrayogini and live like who you are. And perform the practice of 6 Perfections by benefiting numberless beings, such and such. Different deities have different Sadhanas.

That's it. Thank you very much. It is a bit too late. I'll post the answers to any questions on the web. Go to 'Ask Geshe' on the LDC website, as this is easier.

Thank you very much for your great patience and great consideration to digest my broken English, and very distracting explanations, as well as your effort and sincere devotion to Buddha, and having such a great inspiration to learn about Buddhism. Buddhism isn't something that can be learnt by attending just one session. Still by attending one session, there are great benefits. It is worthwhile of your time, and it is very meaningful as you have accumulated so much virtue. These are Buddha's words. These aren't the words of ordinary human beings through discussions and hearing Buddha's advises. Buddha's

words and teachings accumulate extensive merit. This is the right cause for you to dedicate for any sort of purpose on which you want to achieve in your mundane life and spiritual life. So you must dedicate. This practice can be dedicated to any friends and family members who are experiencing health problems or they are hospitalized. Or, if anyone has requested prayers from me or you, may these virtuous actions be the complete cause for their happiness. With this dedication we recite the Bodhichitta prayer.

Jang chub sem chhog rin po chhe
Ma kye pa nam kye gyur chig
Kye wan yam pa me pa yang
Gong nä gong du phel war shog

Thank you very much. Thank you.

Transcript prepared by Carolyn and Michelle Hoh on 5th November 2007