

Transforming Problem

Teaching at Bodhgaya Meditation Hall @ Bangkok on 9th November 2007 by Geshe Tenzin Zopa

Good morning everybody! First of all I would like to express my gratitude to this great opportunity for me to be here, and for everyone to come together to create positive causes to bring happiness within ourselves, also to live a life in most meaningful way to benefit other beings in the best of one's ability. Those who organized this valuable moment, I would like to thank them. And those of you who find your valuable time to come here and try to extract the meaning of your life by learning the theory of Buddha dharma, I highly appreciate all of you and your presence here.

I am very happy that your arrangement is organized very beautifully, as the offering to Buddhas, also to please whoever come here by arranging so many holy objects and beautiful offerings, and you have arranged in very accurate manner, I am very happy, and I would like to thank you on behalf of all the Buddhas.

Before we start the session, I would like to brief you on what is happening in today's program here. I will start with a short meditation based on Buddha Shakyamuni, after that there will be a teaching session, then a question and answer session, then I will perform one very powerful purification practice which can also be called as healing practice. There is one healing goddess called Nam-jom-ba which is regarded as one of the emanations of the healing of ten directions Buddhas, so I will perform this healing practice for those who are healthy and un-healthy. In short all of us are in this samsaric world, all of us are trapped by the suffering existence, so whether we are healthy or not healthy we still need this purification practice to purify our karma and causes of suffering. After that I will offer a blessing session which includes some oral transmission on various mantras. Then that is the end of today's session.

What is meditation?

Meditation is a method or technique to bring peace within one's mind, and create positive conditions within one's mind to bring peaceful energy within one's physical form, so meditation is a technique of concentration by avoiding disturbance thoughts. In order to achieve single-pointed concentration on whatever object that we wish to concentrate, the first step is very necessary for us to stabilize or neutralize our disturbance and busy mind. So it is always beneficial to start preliminary practice meditation by using breathing techniques to tranquilize or neutralize our busy mind.

Meditation posture

For that it is very beneficial for us to relax our physical form, and try to sit in the manner of Buddha's posture which is cross-legged if possible, otherwise whatever posture you are sitting now with a comfortable manner. Your spine should be straight up like an arrow. If you feel more comfortable with your visualization by opening your eyes, it is then OK to open your eyes. If not, it is more advisable for

oneself to slightly close, but not completely close your eye, and look down at your feet or at the front. Then the manner of putting your palm together - left palm underneath the right palm, and put your two thumb connect to each other, it has great benefit, then putting your two palm 4 inches above your navel. And your arm should be wide open, leave some hollow in between. So this is the body posture. Each posture has different meaning and benefit.

By putting two thumbs together, it connects the method and wisdom energy or channel together, then there is purpose of achieving the meditation. Wisdom can refer to the clever mind that realized the true nature of existence. Method refers to loving, kindness, compassion and bodhicitta. By the union of method and wisdom through accumulating extensive good causes which is merit, and purifying negativities which accumulated from beginningless life times, then there is possibility for us to get into the purify state of Buddhahood.

In order for a bird to fly, you need two wings, one wing cannot fly. So in order to reach Buddhahood, you also need two wings, the wing of wisdom and the wing of method. Wisdom is to realized the true nature and true existence of all of us. Method is compassion and loving kindness. With these two wings together, you can fly to Buddhahood. 17:20

By having some hollow between the arm, it will brings natural air that will keep us awake, we will not fall into sleep, it helps, because meditation is a process of concentration, if we don't apply the outer conducive environment, there is danger of falling into sleep.

By putting your palm 4 inches above navel, there is a chakra called tu-mo chakra where you can generate heat, by placing your palm there, the method and wisdom energy through the connection of your two thumbs can able to activate all the different nerves/ channels within your body, it has the natural effect.

The benefit of not completely closing and open your eyes, it is for us to overcome 2 major obstacles for our meditation and concentration. What are the 2 major obstacles? The first one is excited mind, the second one is dullness or sleepy energy. By closing your eyes totally, there is a danger of falling into sleep, our concentration will be ended up in sleeping, that is not correct. By totally open your eyes, there is danger of distract by the outer disturbance such as object of attachment and anger etc.

Meditate in the most comfortable posture

These are the general way of the posture of meditation. But still it depends on individual because some of human beings feel more comfortable to meditate by walking, or lying on sofa, or with different hand mudra, so in fact it depends on individual's comfort, most important is our mind and physical have to remain in relaxation, without dragging your concentration by your physical sensual. If you focusing too much on where your hand to put, then your concentration is drawn

by your hand instead of your own meditation purpose, so in this case it is not right for us to force ourselves to put our hand there. In short we have to make ourselves comfortable.

So I would like to show you that in this session, everybody please feel comfortable, if you feel like stretching your leg because after crossing leg is painful, please feel free to stretch your leg. If you feel like to go washroom, please stand up and go to washroom. You cannot force yourself especially you come to meditate on Buddha dharma. Using the technique recommended by the Buddha, all the practices and advices given by the Buddha for us to actualize into practice has to do with joyous effort, with lots of happiness and joys, we cannot force, as long as we force, we are wrong. So you have to feel happy and relax.

Breathing meditation

So now we start with breathing meditation. This breathing meditation is inhale and exhale, and our mind should concentrate on the sensation of inhale moment and exhale moment. You can do this for three rounds or nine rounds, or even many rounds. Here we can do three rounds. 26:20

For this breathing, when you inhale, your stomach should be flat. Normally when you put more air into the stomach, the stomach get bigger. But during meditation when you inhale the breathe, the stomach should be flat. Then when you exhale, the stomach should get bigger. The breathing should breathe from the navel, not from chest or any other place. And you breathe out as long as possible, and breathe in as long as possible. This is also stated that it is beneficial to prolong and strengthen your life, as well as to extract the positive energy to bring better health. So we will do together here, first inhale then exhale.

(meditation for short while)

Single-pointed Meditation & Analytical Meditation

Anyway today here we don't have much time, but you can apply this meditation technique when you go home in day to day life. It is very beneficial to release your stress, and strengthen your mind, and bring peace to your mind, as well as it brings more healthier life in physical and mental, and prolong your life. This meditation even though is simple meditation but it is very effective. The best is there is nature such as tree or water or plant or flower, even at home if there is a vase of flower in front where you do this meditation, it is always better with natural resources. Then there is advice on it is always beneficial for us to focus on virtue object or holy object such as focusing on Buddha image. After tranquilizing your mind, then focus on holy object such as Buddha Shakyamuni holy body, or holy speech, or holy mind. You can train your concentration base on that.

If you want to get into analytical meditation, then one can apply the meditation by cognizing the quality of Buddha, or the 84,000 advices of Buddha about all the

suffering within our mind, physical form and existence environment. Also one can do the analytical meditation base on the omniscience quality of Buddha, which by abandoning entire faults and suffering, only qualities reside. By admiring the qualities of Buddha, one can inspire to achieve that qualification within oneself. So by doing this analytical meditation, it has great benefit of actualizing Buddhahood by doing great purification within one's mind and accumulating great virtue, great merit or fortune to accomplish all happiness.

Meditation on Shakyamuni Buddha

Now we will do the actual meditation base on Shakyamuni Buddha holy image. You can refer to the altar here, you can look at the holy image of Shakyamuni Buddha, that is the picture you should reflect into your mind, not just into your eyes but into your mind. It is like cut and paste into your forehead. Then I will give you oral transmission on Shakyamuni Buddha mantra. So from our speech we recite the holy name in mantra form of Shakyamuni Buddha's name mantra; our mind we reflect the quality of Buddha. There are these three things: 1) the clarity image of Buddha holy body, and 2) the verbal recitation of holy name, and 3) mentally reflect on so much respect on His qualities. His qualities is compassion, so much compassion. All the time, 24 hours, eons after eons only wish to liberate entire living beings from entire suffering without any discrimination. He has only that wish by abandoning entire selfish mind.

Benefit on meditation

The benefit on meditating or visualizing or contemplating on Buddha's holy body will create positive karma, or good karma, or good cause to achieve Buddha's holy body, the omniscient and most purity state of our form aggregates. By reciting the holy name, one will achieve the Buddha's holy speech. By reflecting the qualities of Buddha – the omniscience mind, one will create the good cause to achieve the omniscience mind. One will purify the negativities or defilement within ourselves which accumulated since beginningless life times. So just by doing this short meditation, it can affect ourselves to purify. 39:09

So please repeat after me three times the name mantra of Shakyamuni Buddha:
Tayatha Om Muni Muni Maha Muniye Soha

From now on those of you who has faith in Shakyamuni Buddha have re-established the great blessing from which connected up to Shakyamuni Buddha Himself through the oral transmission of this mantra.

Important of Oral transmission

Oral transmission is very important and has great benefit. The reason is that whoever passed the oral transmission should have the lineage of oral transmission received from a master who had received from somebody else up to Buddha himself, who first transmitted down to a master, and passed to another master without any broken lineage. Just by having the oral transmission from somebody who possessed the lineage and then practice it within themselves, it

always connect the lineage from the blessing of tying up the mental continuum in creation of virtue by recitation of mantra up to enlightenment, and this can become a cause to bring oneself to achieve the holy body and speech of Buddha. Reciting mantra without oral transmission and with oral transmission, the accumulation of merit is hundred of hundred of thousand different in benefits.

Just for your information, this oral transmission lineage I received from His Holiness the 14th Dalai Lama, Kyabje Lama Zopa Rinpoche and various masters who has very profound lineage on the Buddha's teaching.

As I mentioned earlier to reflect on the Buddha's body, speech and mind, then we recite this mantra together for 7 times:

Tayatha Om Muni Muni Maha Muniye Soha

Buddha's teaching is definitely valid

Now we start a short introduction on Buddhism. Buddha dharma exists in this Southern World since over 2,600 years ago which revived by Shakyamuni Buddha to whom all of us pray to him and trust his advice and have conviction and faith in his qualities and blessing. Up to today, numberless human beings, bodhisattvas, arya beings, solitary realizer, hearer realizer, and divine beings had actualized the great realization up to achieving Buddhahood by relying on Shakyamuni Buddha. Therefore it is definite that his teaching is valid. It is definite that he is enlightened, and it is definite that it has provided the potential to achieve Buddhahood by every single living being. And by knowing that each and every single living beings has equal opportunity to become Buddha from having the Buddha nature which all of us also have.

What is Buddha's teaching? Buddha's teaching is summarized into two categories: 1) Action and 2) View.

The View on Dependant Existence

The view is possessed by Buddha himself, and he lives a life holding that view, and he teaches his disciples and followers like us to live a life holding that view. The view which is to reflect on every single existence is dependently existing, it is lack of truly existence, this mean lack of existing without relying on cause and condition, it is exists by the cause and condition. There is not a single thing exists without relying on cause and condition. So Buddha teaches us to have this view in our day to day life – there is nothing exists without relying on cause and condition. Every single existence including yourself and possession you have, including the entire world and entire universe exists dependently, depends on each other. I exist here in Thailand is depends on you people, you people exist in this world is also because I am here, so we depend on each other. Children depends on parents, and parents also depends on children. We called this the view of emptiness.

Emptiness is not empty space

When we use the word “emptiness”, it doesn’t mean empty like a space, it doesn’t mean the empty hall or empty space. This emptiness refer to different meaning than empty. Emptiness is not empty. Emptiness is something like this: in a bowl fill with rice and flower, the nature of every single rice, flower and bowl is empty of truly existence, it is empty of not relying on each other, empty of not relying on cause of the bowl, and empty of not relying on the farmer for rice, empty of not relying on the flower planter, it exists dependently into this place and particularly into this bowl in front of me because it is empty of not relying on cause and condition, therefore it is emptiness because it exists in front of me.

Emptiness mean dependently existence, emptiness mean existence. If the thing is not exist, there is no emptiness, it become empty. When we use the word of “emptiness”, there is danger of falling into the two extreme of nihilism and anihilism. By avoiding the two extremes, one can able to achieve the meaning which talk about the existence of phenomena. So emptiness means existence. Anyway I don’t want to go elaborate about this, you can refer to book that talk about emptiness. Because you will be hearing a lot on this word called “emptiness”, and there are many practitioners who mislead by grasping emptiness in the meaning of empty. So what I want to clarify is the true meaning of emptiness is dependently existence. What is the definition of dependently existence? It is emptiness, it is not empty.

By understanding emptiness, the benefit is that one will not have clinging mind or grasping mind. If we obtain realization on emptiness within ourselves, there won’t be grasping mind on saying “I” – the truly manifested self from its own side, and there won’t be grasping mind toward outer phenomena such as your possession. By realizing emptiness on outer phenomena, any kind of possession such as money will reflect that it is not truly exist on you as a belonging, so if something happened with the money such as burned by fire, without understanding on emptiness, you will suffer a lot, but by having the understanding on emptiness, even if the money is burned, you will think “Anyway, this is dependently existence. It is due to my karma, and due to fire it burned. So why make myself hurt so much?” If it is almost like putting a knife in your heart when the money paper burned by fire, this is because of grasping mind that make you feel in this way. But if you start to transform your mind and reflect in your mind that it is due to my past karma, due to cause and circumstances that burn the money, so then you feel never mind, this maybe create an opportunity for you to have better job tomorrow which will earn more money. So you will feel relief and will not suffer.

Who is “I”?

This is just an example. The topic on emptiness is in fact very deep, it is very interesting and very effective. Another example, if somebody come and scold you, “Your face is very dirty.” You might say, “How come you blame me? How come you hurt me and how can you say I am very dirty?” Even though it refers to face but it hurts the ego. The egoistic mind is what we called the self existing

mind but in fact it is not existing. But if somebody scold you or hit your head, you will say "You hurt me!", you will never say "You hurt my head!". Even if you simply said the word that you hurt my head, but in fact it is hurting your ego, the "I" is the one who hurt. So in this case through the understanding on emptiness on the self, the hurting "I" whether is on your head? The head is the "I"? Or the arm is the "I"? Or your whole body is the "I"? Or maybe the particular cell within one's body could be the "I"? If you go to analyze, you will not find the "I" at all. Within the whole of your aggregates, there is no "I" at all, so now where is the "I"? And why you get so upset when somebody hurting your "I". Then you might think "oh! It could be my mind, the consciousness could be me." But then why do you differentiate into two – the subject and object, when you said "My mind! My consciousness!". When you talk about consciousness, you don't just simply say "Me." You always refer to my mind, so there is subject and object. In fact there is two existence but we kind of doubt that it could be one existence. Isn't it when we talk about my mind, there is subject of "my" and object of "mind"? There are these two separate things. So even within the consciousness there is no "I", no yourself. You might think that whatever is the case, my mind should be the "I". If that is the case, there should be another question: "Because your mind within one second there is thousand moments of the mind, so then which moment of the mind is 'you'? The first one, last one or middle one? If the first moment is the mind, then how about the middle moment? Or the 10th moment?" So there is faults on finding numberless "I" within you, it is not just one. Then it becomes more complicated that when somebody hurt you, you have to think which "I" is hurting? The first one or the last one? In fact you can't find "I" at all, so that is called the emptiness "I", this "I" don't exist but we grasp that it exists there.

The moment we wake up, the "I" is there. Even your name, before you were born, you are not the person. Let say me, Zopa, before I was born, I was in womb, at that time there is no Zopa exists. After I was born, my mother labeled me as Zopa, then after that Zopa exists. And after that my name also changes. So there is no particular "I" to grasp until it makes you so upset, so down and so frustrated in life, why don't you just let go, there is nothing to grasp, accept everything is dependent, that's how the meditation on emptiness helps.

Benefit of understanding emptiness

Having understanding on emptiness, it can bring inner peace of mind. And by being able to accept whatever lifestyle we have, whatever situation occurred in our life, everything will become so easy to let go. By understanding dependant existence that there is no fundamental object for us to grasp in any kind of situation, this is very helpful to energize our day to day life, and it brings inner peace to our mind through the practice of emptiness.

How to go about understanding emptiness?

So in order to understand deeper level on emptiness, and it is very necessary for us to study the theory of impermanent and momentary changes, also it is important for us to understand karmic cause and effect, or karmic law and effect,

and including the teaching on Four Noble Truths, one will then be able to grasp the actual essence on the teaching on emptiness.

What is the method, or action, or character on Buddha's teaching? This is another most important category of Buddha's teaching - wisdom and method, or the view and action. The action can also refer to the character or loving, kindness and compassion.

What is love? Here the love is far more different than the ordinary love which is expressed by excited mind and introduced by attachment. It is far more different than that.

True love is Unconditional love

The love expressed in Buddha's teaching refer to as true love. The meaning or definition of true love here is the mind which wish other beings to obtain happiness. This is also called the unconditional love. This practice of love you can generate to entire living beings. Whether one is able to actualize to provide this love from you to all other living beings? It is possible.

The first step is one should start loving oneself. Because in Buddha's teaching, it advice us to love every being, and oneself is one of the being. If you don't know how to love yourself, no way you will know how to love other. Therefore one should start loving oneself, then provide this love to one's loved one, then to one's family, one's friend, neighbor, country, human, then all the human beings in countries, then all the ants, cockroaches, elephant, crocodile and every living beings. 1:15:18

One should love oneself to liberate oneself into the state of peerless happiness, everlasting happiness. Therefore one should introduce oneself to the cause which will bring oneself into peerless happiness. So what is the ultimate cause? What is the perfect and complete cause to actualize that? It is to benefit all living being by practicing compassion, loving, kindness, to be a good person, a forgiving person, a person with so much tolerance and a person with so much respect. Not even a single moment living a life with a negative thought to harm other. If one is able to benefit other, do benefit others; if one is not able to benefit in one's ability, at least don't harm others. If one live a life like this, whether one called it a Buddhist or other religion follower or free thinker, one is a perfect practitioner on Shakyamuni Buddha's advice. If one doesn't practice that, even one is called as a Buddhist but one is not qualified as a Buddhist.

If one can live a life providing this love in one's relation, it will definitely be an everlasting relation, true relation, one can bring all the initial purpose into the relation – all the happiness. But if one is not able to provide this true love, rather providing the love introduce by attachment, then even how much one expressed that "I can give my life for you", it is just merely word, it doesn't actualized the benefit, it doesn't actualized the happiness in getting into relation. That's why in

the world there are so many relations break. The purpose is to bring more happiness, but the moment they get together, it is time to divorce because of unable to handle each other, because there is no true love.

The practice of true love within relationship such as husband and wife, from the husband's side should only wishing the wife has happiness without any return for his own happiness, only wishing the wife to obtain only happiness. And it is the same manner for the wife to the husband, then how wonderful the relationship will be? There won't be any disappointment and any hurting to each other because your entire time of having relationship together is to cherish and please other party, and one will never reflect on the fault of other's party, but only reflect respect on other's party.

The practice of true love contain the practice of forgiveness and respect. So the best solution to solve the problem in relationship is to practice true love. This practice can apply within any kind of relation, i.e. couple relationship, parent and children relationship, organization to organization relationship, country to country relationship. In every single aspect of relation with other, the best way to achieve the purpose of unity and understanding, and bring happiness and help to each other is by practicing true love.

Common & Uncommon Compassion

The compassion that expressed through Buddha's teaching has two categories: 1) compassion in common 2) compassion in uncommon which is great compassion. Compassion is the mind, or inspiration, or thought wishing all other living beings free from suffering. Just now the love is to reside them in happiness, but here compassion is to free them from suffering. Great compassion is the inspiration taking by oneself alone the full responsibility to liberate entire living being from entire suffering. It is to express that by myself alone to take on the full responsibility to liberate all living beings without any discrimination on them from entire suffering, so this is the great compassion. This great compassion is a wonderful thought, mind and inspiration to generate even for a second. It is so wonderful to generate even one moment in our mind.

Compassion reflect to yourself is called Renunciation

This practice of compassion should also generate to yourself, it is important to generate compassion to yourself. When this compassion mind reflect to yourself, we label it as renunciation. Renunciation means renouncing from suffering – I don't want to experience any more suffering, it is enough! It is like by understanding oneself having stomach pain or toothache or migraine which is *Suffering of Suffering*, then sometime feel like going for shopping having fun but it ends up losing so much money, then oneself feel the pain. Or attending the talk inside here is so cold because of air-con, then feel like going outside to the street but then it is so hot, or the initial thought has so much happiness by getting boy friend or girl friend but then end up with so much fighting, or the urge to have spicy food such as tomyam but at the moment when tomyam get into your

mouth, it is so hot and you need icy cooling water, this is *Suffering of Change*. It is not only all these on *Suffering of Suffering* and *Suffering of Change*, but our existence itself is totally suffering. It is polluted and contaminated in the sense that if you put one small needle here, it is painful, or if somebody twist your finger, it is painful, or if somebody criticize you, it is painful, or if somebody praise you and you feel so much ego, and because of so much ego then when somebody criticize you, you drop down, then feel painful. Somehow everything go with the existence of me, it is painful. So this is called contaminated by suffering. By understanding this, we called it samsara, the whole thing we called it samsara. And by understanding the whole samsara, you don't want to live a life like this anymore, you must seek liberation, therefore you must find a path to liberate yourself, then you learn Four Noble Truths, Buddha dharma, advice of Buddha, or becoming a good man, then you can be able to liberate. This is the benefit of reflecting the compassion into you which is called renunciation. And by practicing renunciation one is able to be free from suffering.

1:32:29

Don't you think we are in total suffering even we feel good? If you think carefully, every single moment we are totally dominated by suffering – attachment, anger, hatred, jealousy, pride and ignorance, all these totally covered us, every single moment we make mistake. Even we think is correct but most of the time it is obviously mistake, innately all mistake, obviously also some mistake. In samsara every action we are 99% dominated by negative emotion, because of that we suffered. So now we understand, we should gain renunciation within ourselves, now we must seek liberation.

Without attachment, there is no excitement in life?

At one time I gave a talk to westerner, it was a large number of foreigners from all over the world, it was about two to three hundred people, so I expressed that we are in the manner of total suffering which caused by attachment, anger and hatred, so we must avoid and give up attachment. There were so many people raised hand and asked, "How can you advice us to give up attachment? Without attachment, there is no excitement in life, we must have attachment." But here you must think – what bring about attachment? What is the result of attachment? Of course the attachment is an excitement mind, the ordinary senses feel enjoyable through attachment but then what will end up with the action of attachment? It is guilty, pain and most important is dissatisfaction, and dissatisfaction is very painful. Of course when you say to give up attachment, it is a big matter and you don't want to give up attachment.

If one can get into relationship without attachment but with full satisfaction, how loving the lover can be? The state of without attachment is full satisfaction. If one can live a life in relationship with full satisfaction, how much joy the relationship can be, how happy the relationship can be.

The object of great compassion which is to reflect toward others, and to inspire oneself to take responsibility to liberate numberless beings from entire suffering – *Suffering of Suffering, Suffering of Change* and the innate samsara which is called *Pervasive Suffering*. For this purpose, one needs to gain entire ability and entire power to do this task. So who has this power? It is only by becoming Buddha. Then you should practice hard, meditate well, study well, accumulate merit in great way, do purification on past negative karma. At the moment you achieve Buddhahood, you can be able to do the job, you can be able to fulfill your promise – I take on the full responsibility to liberate entire numberless beings from entire suffering.

Whether one can able to do that or not? Whether one can achieve the purpose of great compassion or not? It is definitely one can do that.

The reason is that at the moment when you can generate that inspiration, it already purify so much negative karma, so much unwanted causes for suffering 1:41:36 Therefore the purpose for us to practice is to purify negativity and to accumulate merit and accumulate causes for liberation. So one should at least start this practice by generating toward your loved one first – inspiring yourself to take responsibility to save your loved one from entire suffering. From beginning one is no way to take on such big responsibility for entire numberless beings, but one can start with one's loved one, step by step. You can start practicing great compassion from your loved one. This is the two important and essence teaching of Buddha, which is also the essence of 84,000 teaching and advice of the Buddha. All 84,000 teachings categorized into these two: method and view.

If one wishes to extensively practice method and wisdom into our daily life, then there is one very effective practice one should practice which is Six Perfection.

In our day to day life if one has problem of being very stingy and miserliness, at the same time one also has problem with business, gaining wealth, or achieving profit in life when one lose the job, even one earned lots of money but never enough, always come and go. So if one has all these difficulties in life, the best practice is to practice generosity to avoid all these problem and difficulties.

Generosity is the mind of giving and letting go

What is generosity? The mind of giving and letting go. If you have material, you can offer material to those who needs help; if you can able to provide protection to those who needs protection; if you can able to provide dharma to those who needs dharma, but if you don't have all these three, at least you can generate the mind of giving. You think: whatever I have, it is to share with others, it is for those who needs it. This is the mind of giving and letting go, not grasp on it. This is one of the most effective practice to generate wealth and prosperity in life.

Morality is the cause of earning respect from others

Every human being, especially normal human being like to earn lots of respect from others, so if you have problem in earning respect, meanwhile receiving lots of criticism or blame from others, the best solution is to practice morality or ethic.

Patient bring beauty into oneself

If you wish to live a peaceful life by overcoming all enemies, all harsh word, all physical and mental harm by other, at the same time to earn the most beautiful and respected aspect of yourself, it is to practice patient.

Joyous effort achieve qualities of Buddha

If one has problem to achieve what is suppose to be achieved such as good quality of becoming Buddha, and one always get into the failure by laziness or dullness, and because of laziness one fail in business or practice, then one should practice joyous effort.

Concentration bring inner happiness

If one has difficulty to concentrate on one's work, relationship, or spiritual path, or if student who has difficulty to concentrate on examine, homework or study, and if one wishes to gain the inner peace of concentration, the inner happiness which can bring from the concentrated mind that can remain single pointed blissful manner for hour and hour, days to days, eon to eon, so without obtaining the concentration mind, there is no opportunity. And in order to obtain entire happiness, especially the mental happiness, one should practice concentration.

Wisdom eradicate defilement to enlightenment

If one has obstacle of being so ignorance – do not know what is right or wrong, what to cultivate and what not to cultivate in both mundane and spiritual life, then one should practice wisdom which has the benefit including eradicating the defilement up to enlightenment.

(#1 end here)

(#2 all puja)

(#3 begin here)

25:24

Here I would like to offer oral transmission of this booklet. As I mentioned in the beginning of this session on the important of oral transmission, and in order to give oral transmission, one needs to received it from whoever has the unbroken lineage so that one can able to give the great benefit on recitation of mantra, so the practice itself can become the knot which tied up to enlightenment or Buddhahood by developing the inspiration. So for your information, the lineage I have is from His Holiness the Dalai Lama, in case any of you wish to perform this practice to give to other for the great benefit of different purpose which mentioned here, so it is always good and important to know which lineage you are following, and you should remember this.

In order to develop compassion as well as to generate the activity of compassion to benefit other, there is a very powerful practice to relate which is the Compassion Buddha who is the emanation of all the Buddha's compassion.

You can feel comfortable on the lineage and practice relate to His Holiness the Dalai Lama because he is the non-sectarian practitioner in Buddhism. He cultivates the Hinayana practice, Mahayana Bodhisattva practice and Tantra practice. And he respects all other religions, he is a practitioner who has successfully achieve all realization. Therefore many of you here who practice Thai Buddhism which His Holiness has great respect, and he himself cultivate Theravadan practice too. In fact His Holiness respect so much to Theravadan practitioner as an older brother, he always expressed it is like younger brother respect the older brother, and Theravadan practitioner is like an older brother. Whenever His Holiness holds teaching, if there is any Theravadan venerable sangha there, he always request the recitation of refuge in Pali language first, and after that he continues his prayer in Tibetan. Because he born in Tibet, he wear Tibetan sangha robe, and he practice Tibetan Buddhism, but there is no different in essence and in purpose within different Buddhist sects, the purpose is to become Buddha.

And what do we practice? We practice loving, kindness, compassion and respect, and we cultivate entire teaching and to gain realization. If we don't practice Hinayana, how do we become omniscience mind? Hinayana is existing, omniscience means all knowing mind, if we don't practice Hinayana, how do we become Buddha? If we don't practice Tantrayana, how do we become Buddha? This is also existed practice. It is important for us to have the knowledge in other religion also. The purpose of religion is to bring happiness and good community. But practitioner make mistake in every religion, including Buddhist, so it is practitioner's problem, it is not Buddhism problem. It is the same to other religion, they have all the good part, good purpose and good aim, but practitioner makes mistake. Therefore we all have to come together to be the good practitioner of Buddhist, good fellow of Buddha Shakyamuni, we have to be the best public relation to Buddha dharma, we have to make ourselves the example on how compassionate we are, how loving we are, how caring we are, how respectful we are, how gentle and glorious we are, the smiling face, even if we don't smile on face but the heart is pure and people can see the smiling face in us. Even if we smile but inside is so negative, people will see it as evil. So the most important thing here is inside has to be pure, relax, appreciate your life, this is so important, otherwise we better don't call ourselves Buddhist, there is a danger of pulling the Buddha's leg down, this is no good.

His Holiness the Dalai Lama's book is the most reliable books

Even for books, normally I recommend to people His Holiness's books for those who wish to learn more about Tibetan Buddhism. Some practitioner has wrong conception on Tibetan Buddhism, some practitioner has wrong conception on Hinayana Buddhism, some has wrong conception on Mahayana Buddhism, all

these Hinayana, Bodhisattvayana and Vajrayana are Buddha's teaching. All contains the same purpose, it provided by Shakyamuni Buddha for different capability of practitioner. Therefore it is so important for us to learn and study, so His Holiness the Dalai Lama's book is the best recommendation. He taught Hinayana teaching, Bodhisattvayana teaching and Tantrayana teaching. His book is very easy to get in any book shop. They are the most reliable book.

Nowadays there are many new scholar who straight away start to write book, sometime they become sectarian which is not healthy and not good. If you are a good Hinayana, you will respect the entire Buddha's teaching, it doesn't matter if it is Tantrayana or Bodhisattvayana. If you are a good Bodhisattvayana practitioner, you will respect Hinayana and Tantrayana teaching. If you are a good Tantrayana practitioner, you will respect Hinayana and Bodhisattvayana teaching. As long as you become sectarian, and teach to abandon one part of teaching, this is a sign of something wrong, so I would like to just take this opportunity to alert you. Thank you. 38:04

(oral transmission start...)

Compassionate Buddha

Please kindly repeat the mantra three times, visualizing Shakyamuni Buddha in the aspect of Four-Arm Chenrezig in the picture here. Shakyamuni Buddha is the one who manifest all these different aspects of Buddhas, so the sole refuge is Shakyamuni Buddha. Sometime there are many different deities display and we forget Shakyamuni Buddha, that's wrong. Our main refuge and focus is Shakyamuni Buddha. Even though you practice Compassionate Buddha but you should reflect Shakyamuni Buddha in Compassionate Buddha. If you are practicing Dzambala for wealth, you should reflect Shakyamuni Buddha in Dzambala. Whatever deities you practice, Shakyamuni Buddha should be there. Even you are placing any holy object at home, Shakyamuni Buddha should be the main one.

Now you put palm together and recite after me:

Om Mani Padme Hung

Green Tara

Green Tara is the manifestation of the essence of activities of all ten direction Buddhas and Bodhisattvas. So whatever activities like the mundane activities or spiritual activities that you need to accomplish, especially like you are not getting job, or any project is not successful, or you wish to accomplish the practice of compassion but never gain any compassion, or you wish to make better relationship with your partner but it never happen despite how much effort you put, then the mantra you should recite is Green Tara mantra.

Whenever you recite the mantra and derive the blessing, it is good to do a short meditation with clear visualization on the image of Tara, and radiate light from the holy body. The common light is golden light bright shining, and together with nectar like sunflower oil radiates toward you. You can visualize it entering through your crown, and the moment it touches your crown, you should feel bliss, and it totally purifies whatever discomfort and negative karma done by physical form, then obtain the holy light clean clear crystal form of Buddha. At the moment when the light and nectar touches the throat, it purifies entire negative karma and discomfort of all negativities of speech that accumulated from past life time; and at the moment the light and nectar touches your chest, it purifies all the negativities accumulated by the thought or mind, and accumulate the karma to actualized omniscience mind. Then the whole body completely fill with nectar and light, and you should feel great bliss and remain in that blissful manner through your concentration for 1 minute or 2 minute, 1 hour or 2 hour, some practitioner can remain that for day to days, this is also very good for health, purification and healing practice.

Om Tare Tuttare Ture Soha

White Dzambala

White Dzambala mantra is very effective to increase wealth and prosperity. He is the manifestation of Kuan Yin, or Chenrezig. You can create a wealth corner in your house by putting a small statue on a plate, then you pour water or nectar onto the crown of Dzambala while reciting the mantra, this is the practice relate to Dzambala, either Yellow Dzambala or White Dzambala. Another practice is keeping the wealth vase. There is a vase created by various ingredient such as five medicinal herbs, five precious gems, Dzambala mantra and image, and four dakinis of Dzambala's mantra and image, five different kind of grains, all auspicious signs, such and such ingredients that need to include. After having the wealth vase, then you need to create wealth cabinet in wealth corner, it is also very effective to generate wealth. But easier is to host small Dzambala statue and offer nectar on crown. The size of statue is not a matter, it is up to you. If you have any finance problem, it is every effective to do. Then you recite Om Dzambala Dzalen Daye Soha, you are pouring water but in your visualization you should visualize pouring nectar, and even though you are offering in one spoon, but you should visualize offering ocean of nectar on crown. This is the practice provide by Compassionate Buddha for us to accumulate cause for wealth.

Om Pema Drodha Arya Dzambala Hrih Daya Hum Phet

Here I would like to give oral transmission on Yellow Dzambala also:

Om Dzambala Dzalen Daye Soha

If you cannot afford to get a Dzambala statue, just by reciting the mantra it has so much benefit. Whenever you have financial difficulty, just by reciting the mantra, it has so much benefit.

Medicine Buddha

Medicine Buddha is a Buddha manifested in the essence of all ten direction Buddha's healing energy and power. Even though we say all buddhas has equal power, but due to sentient being's karmic affinity, by making prayer to Medicine Buddha, it has swiftest effect to derive blessing to heal the suffering of sicknesses.

Tayatha Om Behkanze Behkanze Maha Behkanze Behkanze Radza Samudgate Soha

White Umbrella deity

White Umbrella deity manifested as a protection especially for traveling, if you feel visible or invisible hindrances, especially robbery, black magic, charm etc, whatever fears that you have, you can recite this mantra:

Tayatha Om Anale Anale Kasameh Vale Vale Someh Someh Sarwa Buddha Abhishana Abhishitey Soha

Om Sarwa Tatagatha Uhnisha Sidartha Barthey Hum Phet
Om Mama Hum Ni Soha

Manjushri – Buddha of Wisdom

Manjushri is a deity who manifest in the essence of all ten direction Buddhas and Bodhisattvas' wisdom, especially those who are students, in fact all of us are students until we achieve enlightenment or omniscience mind, so we need wisdom to learn what is virtue and non-virtue, then to cultivate in virtue action. And innately we need to cut the root of all faults which is ignorance, so wisdom is very necessary, so you can recite this mantra:

Om Ahra Badza Na Dhi

For those who has short memory, like those who can grasp a lot but forget very easily, you cannot restore memory, there is great benefit and effective just by recite the last syllable DHI, you can recite like this:

Om Ahra Badza Na Dhi dhi dhi dhi dhi dhi dhi.....

Recite this as much as you can, especially in early morning, then whatever you learn, it can remain in your mind.

59:29

Shakyamuni Buddha

Shakyamuni Buddha mantra is the essence of all the mantras, he is the emanation of all teaching and all Buddhas, Bodhisattvas. For whatever purpose, just by reciting his mantra, he is the greatest protection. His name mantra is the sole refuge, so you can use for any purpose.

Tayatha Om Muni Muni Maha Muniye Soha

White Tara

There are 21 manifestation of different Taras, White Tara is specially manifested to those karmic being who wish to live long, and who wish to clear the obstacle of unwanted and untimely death, such as sicknesses or whatever that obstruct you to live long, so to recite White Tara mantra is beneficial for longevity.

Om Tare Tuttare Ture Mama Ayur Puneh Gyana Pustim Guru Soha

Powerful mantra to purify ordinary substance

In order to actualized whatever food you eat and whatever drink you take, and whatever beautiful object you see or whatever beautiful sound you hear or whatever beautiful clothes you wear, the entire existence you can make offering to please the five senses of Buddha in order to accumulate extensive merit and do great purification. Here is a very powerful mantra with just three syllable: OM AH HUM.

The moment you see beautiful object, you offer to Buddha by chanting OM AH HUM three times. Whatever food you eat, you offer to Buddha by chanting OM AH HUM, then you eat. Before drink, you recite OM AH HUM three times, then you drink. The mantra has power to purify ordinary substance and create into nectar substance, also to create vast and infinite nectar, OM AH HUM has that much power. Also if you feel uncomfortable in any circumstances, you just recite OM AH HUM three times, it is also very effective mantra to cleanse the ordinary obstacle or negative energy, it will creates the negative energy into positive condition for you to be happy, practice dharma etc. So OM AH HUM is very powerful mantra.

OM AH HUM

So I would like to conclude the session here. Thank you very much!

1:05:30

Transcript prepared by Ven.Osel of Losang Dragpa Center on 7th Jan 2008.