

# Wishing to engage in Tantra

## Buddhist Foundation Course 8/8

Teaching by Geshe Tenzin Zopa on 13<sup>th</sup> June 13, 2008 @ Losang Dragpa Buddhist Society

### Teaching Outline:

1. Calm abiding & Special Insights
  - a. The Five Faults & Eight Antidotes
2. Three principal aspects of the path
  - a. Renunciation
  - b. Bodhicitta
  - c. Emptiness of Hearer practitioner, Solitary practitioner and Bodhisattva practitioner
3. Bodhisattvayana & Tantrayana
  - a. Four schools of Tantra
  - b. The door to Tantra
  - c. Five Families of Buddhas
  - d. Practicing Tantra

Please try to neutralize your mind from various incident or excitement within your day life, your work, your family, as well as the mind which is not inspire to get into practice on Dharma, so try yourself to bring into neutral state where your mind can be clean clear and calm.

Now reflect toward your own mind, and try to see your own mind without disturbance of different thoughts, plans and memories.

From this calm mind, put a little effort to remind yourself that how fortunate you are to obtain this wonderful body which actualize the Eight Freedom and Ten endowments, and not encounter the moment of death, and having faith in Triple Gem – Buddha, Dharma and Sangha, and have some conviction on the teaching of Buddha specially the teaching on Four Noble Truths, and through the gradual good opportunity in the past, in the practice of Dharma, by now your heart is totally moisture by great compassion.

One's main responsibility in life is to hold all other living beings dearly and do one's very best to benefit them. By the blessing of past good karma, by the blessing of Triple Gem, in particular by the blessing of Mahayana guru, today one is completely inspired to actualize full enlightenment which is just to benefit numberless beings up to obtaining entire living being in the state of fully enlightenment. For that very sole purpose, I am here to listen to Dharma with very pure and clear and convincing inspiring faith, with great respect to the word of Buddha, and will inspire myself to get into contemplation on understanding

through hearing, and I will put great joyous effort in whatever remaining time in our life to utilize the full aspect of pure practice on whole path and actualize all the realization on stages of the path up to omniscience.

So this is the motivation.

Today topic is ***Introduction to Tantra***. Introduction to tantra can be very simple. So before getting into introduction to tantra, I have to complete the remaining paragraph in *Foundation of All Good Qualities*, which start from

**By pacifying distractions to wrong objects  
And correctly analyzed the meaning of reality,  
Please bless me to generate quickly within my mindstream  
The unified path of calm abiding and special insight**

After engaging into the common path of small capable being, and middle capable being, and engaging into Bodhisattva path such as engaging into the practice of bohicitta, and inspire to actualize the spirit of enlightenment by engaging into the two important instruction by the great Indian pandit such as Lama Atisha and Shantideva – the personal oral instruction practice to engage into the Seven Causes and Effect by Lama Atisha, and engage into the practice of Self Exchanging with Others by personal oral instruction of the child of conqueror Shantideva, the bodhisattva Shantideva, then one gradually understand the spirit to enlightenment which is bodhicitta. Even though one went into the practice on that very extend but still the actualizing on full enlightenment is very long journey which one has to remain in the training on the stages of the path for three countless eon times. And that also possible if only one eradicate the entire defilement which is the obstruction to enlightenment, and the eradication on that defilement is only possible if one engage into the practice of calm abiding and special insight, the unity practice of calm abiding and special insight. Calm abiding – the single pointed meditation, and special insight – the practice of wisdom which realize the reality of existence phenomena, the wisdom which realize the lack of true inherent existence.

In order for practitioner to have the most forceful antidote to eradicate the defilement which is the obscuration to enlightenment, just by realizing emptiness it doesn't actualize the most forceful antidote, it doesn't actualize the purification process in the most forceful way. Even though one actualized the most powerful antidote which is emptiness itself, but it is not forceful in the process of purification. So it is different here.

First the antidote has to be the most powerful which is emptiness, but it is not necessary when you apply it is the most forceful. So when you apply that antidote for the eradication on defilement, the process has to be very forceful. So the wisdom realizing emptiness in order to be most forceful in the process of purification, the eradication on defilement, it can actualize only in unity practice of

calm abiding, in the unity of calm abiding and special insight which refer to wisdom realizing emptiness. With the unity of these two, then the process of purification become very forceful and powerful. Otherwise even we realize emptiness, it doesn't become the most forceful in the process. If it is not forceful, then again the time for eradication will take long period, it suppose to be three countless eons, but it might be more than that. The time of purification on defilement, it could be more than that. So by applying the most forceful antidote which is wisdom realizing lack of true inherent existence with the base of conjoining calm abiding practice, then one can able to purify by three countless eons time, then one actualize full enlightenment.

**By pacifying the distractions to wrong objects,  
And correctly analyzed the meaning of reality,  
Please bless me to generate quickly within my mind stream  
The unified path of calm abiding and special insight.**

***Pacifying distraction to wrong object*** refer to calm abiding or single pointed meditation.

***And correctly analyzed the meaning of reality*** refer to special insight, the emptiness.

Then requesting Guru Buddha to ***please bless me to generate quickly within my mind stream the unified path of calm abiding and special insight***. The unified calm abiding is the single pointed meditation, and special insight which is wisdom realizing emptiness.

Calm abiding or shamatha is the state of mind which obtained through the training on nine stages of concentration. It is the state of mind which obtained the mental pliancy by the conducive condition of the physical pliancy which achieve by training on the nine stages of concentration. Also one actualized physical pliancy, physical bliss due to the highest state of single pointed concentration. By physical attainment on pliancy or bliss, by the power of single pointed concentration, it will bring about the effect on mental pliancy or mental bliss, and that actualize the mind of higher being, and that is the state one actualize the extraordinary concentration which is in the meaning of extra stages of concentration than the concentration which actualize by non-Buddhist practitioner such as Hindu Sadhu etc.

In order to actualize that, one have to engage into the serious practice of abandoning the ***Five Faults*** –

- 1. The fault of laziness***
- 2. The fault of forgetting instruction***
- 3. The fault of mental dullness or agitation***
- 4. The fault of non-application***
- 5. The fault of application***

So in order to actualize calm abiding or shamatha, the main point we have to focus during the practice is to fight with these Five Faults. If you want to go and train in concentration, you have to focus of abandoning these Five Faults. So how to abandon or purify these Five Faults? There are Eight Antidotes which apply to eliminate the Five Faults, the Five Faults to calm abiding or single pointed meditation.

As for **the fault of laziness**, in order to purify the fault of laziness, there are four antidotes that we have to encounter –

1. Faith,
2. Aspiration
3. Enthusiasm and perseverance
4. Ecstasy

so these are the four antidotes that we have to apply during the training of concentration to eliminate laziness which is regarded as one of the very powerful obstruction for us to actualize shamatha.

**Question: How does ecstasy become the antidote?**

**Geshe la:** The antidote is joy. All the time you should feel the physical and mental sense of aspiration. All the time you have to tell yourself that the moment you get into meditation on single pointed concentration, even though it is very hard, but you can see the physical appearance is very calm, gentle, relax. Your mind become very soft, less disturbance, it is sort of blissful experience, both physical and mental. But for this one, you have to tell, you have to make it to happen like this.

When you achieve the highest state of single pointed concentration after training in nine stages, it become spontaneous. You are totally in bliss in both physical and mental, total tireless, this is necessary. Ecstasy is very necessary because you need the continuity of the practice.

**Question: It is different from joyous effort?**

**Geshe la:** This one is slightly different, it is in higher degree, even the physical you have to experience it. The moment you try to block the disturbance of outer gross sensor, your physical naturally become very nice feeling, calm and relax feeling.

The antidote for not **forgetting the instruction**, when we do the concentration meditation, due to distraction, there is great danger of forgetting the instruction which is very necessary. Then mindfulness, you have to be all the time be mindful in the instruction which you received from your Guru. If Guru asked you to train concentration focus on Buddha's holy eyes, then that is the oral instruction for you which Guru found that it is the most effective for you to

actualize your concentration, then instead of focusing on eyes, you start to focus on every part of body, then you lose the point, your mindfulness is not there. So it is like seriously be mindful on the instruction of Guru for single pointed concentration, therefore have to apply mindfulness.

Then the antidote for **mental dullness and agitation** is alertness. Just being mindful is not enough, your mind have to be very alert. This alertness is especially a portion of mind all the time alert in encountering the disturbance or distraction, such as even though you are mindful in focusing on Buddha's holy eyes, but if you are not alert on the distraction, maybe suddenly thought flip into your mind, and start to see Buddha's eyes blinking, or radiation of lights coming from Buddha's eye balls, or you are fixing the shape of Buddha's eyes, maybe it was already quite nice, but you project to fix it nicer, these are wrong, and these are the distraction because you are not alert. This is one thing. But in particular, the obstacle on dullness and agitation, especially the obstacle of dullness, which is very unclear, suppose to focus on Buddha's eyes, but very unclear, the obscuration make no clarity. Those are mind of dullness which are obstruction, for that you need alertness. Like feeling very sleepy, feeling very tire, you even don't realize what you really doing, what meditation you are focusing, those are dullness. The earlier explanation is agitation, which is excitement, which are all the faults, like exaggeration on objects other than the object of single pointed focus. So in order not to encounter, in order to eliminate all these mental obstacles, which include in this two term which is the mental dullness and mental agitation, you need the antidote called alertness.

Then the application of antidote to counter **non-application**, when we focus on object of concentration, sometime your mind is too excited, then you start to lose the application, then you have to apply mental strength to focus on the object, focusing on the application that's why the application itself is antidote for non-application. But sometime we are too engross on the object of meditation, your mind is too engross, in that you need to apply the antidote of non-application. This mean you should release, you should be more relax, but don't be too relax until you sleep, be neutral, don't be too exaggerate, don't lose the focus on the application, anyway, during Kyabje Choden Rinpoche's teaching, it is clearly explained on the Five Faults and Eight Antidote, and how it works, and how to apply, so today I just want to cover this verse, so I said in summarize point.

Application on antidote to counter their non-application, then the last one is non-application on antidote to counter the application.

After obtained shamata, then the wisdom realizing emptiness used as main tool to fight with defilement. Using the foundation base - the single pointed concentration, then able to eradicate defilement in the most forceful manner. By doing that, one can able to actualize the full enlightenment by three countless eons time.

***Question: You mean after gained calm abiding and special insight, then need three countless eons to attain full enlightenment?***

***Geshe la:*** Ya... from there. Then you start to actualize the Path and Ground, and you start to purify the different stages of defilement. All those purification and accumulation on two merits, it will take the time frame of three countless eons.

Now we are just in preparation to actually start the actual purification of the defilement. When we really get to the point of actual eradication on defilement, we need to actualize the Path. Even just by actualize the Path, it is not sufficient, we have to actualize the Path of Seeing. There are Path of Accumulation, Path of Preparation, so we have to actualize Path of Seeing. After actualizing Path of Seeing, then start the actual purification of defilement which categorize into nine portions. By using the wisdom realizing emptiness in nine portions, and divided the practice within ten grounds. So start from first ground to the tenth ground. Even though the defilement and antidote is portion into nine rounds, in fact it has ten categories, ten stages, so these ten stages is divided into ten grounds. Then apply antidote to different level, then purified, then one accomplished the last purification which is the most subtlest defilement.

At the first moment of tenth ground, you enhance the most forceful antidote. The wisdom realizing emptiness itself is the most forceful, but within the wisdom realizing emptiness, the portion of the nine stages of antidote, the first moment when you enter into the tenth ground, the practitioner enter into the tenth ground, on the first moment, that wisdom realizing emptiness is the most of the most forceful. And that is the antidote to the most of the most subtlest defilement. But to apply antidote to that subtlest defilement still unable to purify, it just suppress. When one achieve the first moment of omniscience, that's the moment the practitioner purify the most subtlest defilement, then you are called to be free from defilement and obtain enlightenment, and you are Buddha, you are perfected. All these process, it takes three countless eons.

***Question: I thought it is Hinayana that need to take three countless eons?***

***Geshe la:*** For Hinayana path, even to get into bodhisattva practice, even to get into first moment of purification on defilement, it take three countless eons, maybe even more..hundred countless eons. They remain in peace or nirvana for hundred countless eons, that mean they haven't even enter into Mahayana path. I don't know whether you should say so discouraging or amazing or unbelievable? But the fact is like that. But not too worry. Now here,

**Having become a pure vessel by training in the general path,  
Please bless me to enter  
The holy gateway of the fortunate ones;  
The supreme vajra vehicle.**

**The general path** is bodhicitta path, Bodhisattva path. There are five paths of the Bodhisattva path. This general path is the general path of Bodhisattvayana and Tantrayana. The five paths are Path of Accumulation, Path of Preparation, Path of Seeing, Path of Meditation and Path of No More Learning. These Five Paths and Ten Grounds are the general paths of Bodhisattvayana and Tantrayana, or Vajrayana. We also label it is the common path of both Bodhisattvayana and Vajrayana, or Tantrayana.

In general, we say the two yana - Hinayana and Mahayana. In Mahayana there is two sub-categories: 1) Mahayana Bodhisattvayana 2) Mahayana Vajrayana, or Mahayana Tantrayana, or also label as Mantrayana, or also label as resultant-yana.

In Bodhisattvayana, we also called it as causal-yana or perfection-yana, so when you look into different text, some of the text they use Bodhisattvayana, some of the text they use as perfection-yana, some of the text they use causal-yana, or causal Bodhisattvayana. So when you look into text, when you want to read or explore, once you see this name, then you know it is talking about Bodhisattvayana. Then for Vajrayana, they use various name such as resultant-yana, Mantrayana, Tantrayana, or secret Mantrayana, those are the terminologies.

So **having become a pure vessel** like you **by training in the general path**, this general path, we have to encounter the preparatory path of Vajrayana, what is the preparatory path for Vajrayana? It is the Three Principal Aspect of the Path. It is Mahayana renunciation, bodhicitta and emptiness.

Emptiness has different type of emptiness. In general, there are three types of emptiness. 1) Emptiness of selflessness of person, this emptiness is used by Hinayana practitioner. And within Hinayana, there is two schools: Hearer practitioner and Solitary practitioner. Within the Hinayana practitioner, Hearer practitioner is the lower practitioner in term of their capability. Then Solitary practitioner is in the middle. After that it comes the Bodhisattvayana practitioner.

Within Hinayana, in particular the Hearer practitioner, their goal is to achieve freedom from samsara, liberation from samsara, or you can also called it to achieve nirvana. Now what is the obstruction to nirvana? Or what is the problem for nirvana or freedom from samsara? It is the self grasping mind.

So within Hinayana, the Hearer practitioner, their main work, main task is to destroy the self grasping mind. As long as you don't destroy the self grasping mind, you don't obtain nirvana, you will not be free from samsara. So you have to destroy the self grasping mind. And again the self grasping mind is divided into various portions in Five Paths. Hinayana also got Five Paths, remember the Five Paths in Mahayana? In Hinayana, Hearer practitioner have five paths, Solitary practitioner also have five paths, so within the five paths, when the Hinayana

reach the Path of Seeing, then directly eradicate and purify the self grasping mind. What antidote do they use? They use emptiness. But what emptiness do they use? Is it the same emptiness as in Mahayana? No. This emptiness is the selflessness of person, this is the emptiness. The Hinayana Hearer practitioner interpret emptiness as selflessness of person. And that as the antidote to eradicate the self grasping mind, then they obtain the freedom from samsara, or obtained nirvana.

Another emptiness which use by the Solitary practitioner as antidote to eradicate the obstruction to nirvana, which is again just freedom from suffering and freedom from samsara, so what is the emptiness for Solitary practitioner? It is the empty of non-duality. The non-duality of subject and object, the empty of non-duality of subject and object because everything is reflection on imprint, there is no separate entity so call as object and subject – the mind, so the empty of two different entity, it is one entity which is just the projection of mind, which is the sole theory of Cittamatra School, the Mind Only School within the Four Schools.

So the emptiness they use is empty of non-duality. What is the obstruction for nirvana? It is the duality of different entity in subject and object, or you can also say the existence of separate substantiality in separate entity. Anyway, this is just for information. Next time when we do the coming subject, maybe will explain more. So this both are antidote for samsara and actualize nirvana, or freedom from samsara, so even to actualize nirvana, you need to put so much effort.

Now here, the entry path to Tantra which emphasize Three Principal Aspect of the Path, on the last one the emptiness, it is not refer to both of the above interpretation on emptiness, rather refer to the lack of inherent true existence, empty of inherent true existence. All these three are label as emptiness, but Bodhisattvayana practitioner and Vajrayana practitioner to eradicate defilement, they use this emptiness – empty of inherent true existence, or lack of inherent true existence.

Renunciation, there are three types of renunciation – renunciation of small capable being, renunciation of middle capable being, and renunciation of higher capable being.

Renunciation of small capable being, or small minded being is to renounce this very life and practice for higher rebirth for next life time. Middle capable being renunciation is to renounce the whole samsara, and practice for the achievement of nirvana, or freedom from whole samsara, or freedom from contaminated suffering, or freedom from contaminated aggregates or contaminated existence. Higher capable being renunciation refer to renounce the contaminated suffering in yourself as well as all other living beings, renounce the whole contaminated suffering within oneself and within all living beings, and inspire to actualize full enlightenment. This is the renunciation which is the entry path to Mahayana



Vajrayana renunciation, bodhicitta and emptiness – which refer to the lack of inherent true existence.

These three, ***having become a pure vessel***, after we have full understanding in these three which is we also called as the essence of Lam Rim, The Three Principal Aspect of the Path. The whole Buddha's teaching is in Lam Rim, but the essence is what? Three Principal Aspect of the Path. Buddha taught 84,000 teaching, the essence is what? Three Principal Aspect of the Path. What is Three Principal Aspect of the Path? Renunciation, bodhicitta and emptiness. With these three important things, it only qualified us to be a ***pure vessel***. After having full understanding on these three things and three subjects, after having full contemplation on the meaning, then convinced yourself of these three teachings. At least having fully convinced oneself on these three training, or teachings, then one become ***pure vessel*** to engage into Vajrayana path, or Tantra path, one then qualified to become Tantric practitioner, otherwise even initiate you, you are not qualified.

After having these three preliminary practices, this is very clear and very very important, these three things – Mahayana renunciation, bodhicitta and emptiness, after having full understanding on this, after convincing yourself through contemplating on the meaning, then engage into Vajrayana practice, then it makes sense, otherwise there is even danger, disadvantage.

**Please bless me to enter the holy gateway of the most fortunate ones.** Meeting Dharma itself is already fortunate being, then entering into Hinayana Path, is greater fortunate being, then getting into Bodhisattva practice or bodhicitta practice, wah... greatest fortunate being! Now the greatest of the greatest fortunate being is after oneself become a pure vessel by the total training on the general path of The Three Principal Aspect of the Path, then requesting Guru Buddha to ***please bless me to enter the holy gateway***. The most holy, greatest gateway of the fortunate one is the supreme vajra vehicle.

**At that time, the basis of accomplishing the two attainments is keeping pure vows and samaya.**

***The two attainments*** is the result of generation stage, and result of completion stage. In order to attain the result of two attainments which is the generation stage and completion stage, it can only be actualized by ***keeping pure vows and samaya***.

***Pure vows*** here is both Bodhisattva vows and Tantric vows. Bodhisattva vows are the 18 root downfalls, and 46 secondary downfalls, and the vow of Five Families of Buddha after oneself initiated to the permission to actualizing the practice in the mandala of deity. As well as the samaya which is to keep the different stage of samaya such as ***pure samaya*** in relation to vajra guru and vajra disciple. Pure samaya of holding the practice of commitment more dear

than your life. Then engaging into the practice of the four sessions in one's day to day life – reflecting the samaya or reviving the broken samaya, and connecting one's mind to Guru deity through self generation and front generation within day to day life engaging in four session. It is like when we go to retreat, we do four sessions a day. In fact once you receive initiation, to keep the samaya you suppose to do four session everyday.

So ***having become firmly convinced of this***, firmly convinced on the vows and samaya, ***please bless me to protect these vows and pledges like my life***. Such as Bodhisattva vows, before engage into Tantric practice, it is necessary for us to study Bodhisattva vow. It is permitted to expose the learning of Bodhisattva vow in order to engage into Tantric practice. We have to understand the stages on Bodhisattva vow at least 18 root downfalls and 46 secondary downfalls. Then once one is convinced that one can hold these vows more dear than one's life or as dear as one's life, then one is blessed and ready to engage into Tantric practice.

As far as concern for Tantric vow, and the Five Families of Buddha related samaya which is not permitted to expose to those who have not initiated, which only can explore after receiving initiation, but once oneself convince that one can practice Bodhisattva vow, one is almost 75% sure that one can able to practice Tantric vow, one is about 75% sure that is able to preserve Tantric vow. So first we must convince ourselves that we are able to practice Bodhisattva vow.

Then ***please bless me to protect these vows and pledges like my life***.

### **What is Tantra?**

What does it mean by Tantra? Tantra also refer to mantra, also refer to secret. In Tibetan we called 'ngak', the meaning of that in Tibetan is 'yi-gyop-pa'.

'yi' is mind

'gyop-pa' is to protect

So it is to protect the mind. So Tantra, or Mantra, or secret, or secret Vajrayana means to protect the mind. What does it mean by protect the mind? Protect from ordinary grasping and protect from ordinary perception, and protect from conceptualization, conceptual thought, or another word is to protect from superstitious mind, or protect from impure mind. This is the meaning of Tantra or mantra. Whenever we hear Tantra, it means to protect the mind. Mantra also mean to protect the mind. Vajrayana also mean to protect the mind. These are the root thing that we have to keep in our mind.

### **Four schools of Tantra**

How many school of Tantra are there? There are four schools of Tantra. The first one is Action Tantra; second one is Performance Tantra; third one is Yoga Tantra; and fourth one is Highest Yoga Tantra. These four classes of Tantra also

fall into two lineage, the lineage of Father Tantra, and the lineage of Mother Tantra.

As an example, for Mother Tantra, it is like Heruka, Vajrayogini. Father Tantra like Kalachakra, Guyasamaja, Yamantaka. Or another word, the deity which involve mainly practice on wisdom is more likely Mother Tantra. The deity of the four schools of Tantra involve practice more on method it is more likely to be Father Tantra. But this is most likely on it, it is not 100%.

### **Can all Tantra practices achieve enlightenment within one life time?**

Since here mentioned about the four classes of Tantra, does all the four classes of Tantra have the potential to actualize full enlightenment within one brief fortunate human life time? Does all four stages of Tantra qualified or has the practice to actualize enlightenment within this very cushion or within this very moment? The answer is that not all four schools of Tantra possess this ability. Only Highest Yoga Tantra has the practice which bring one life time enlightenment, the enlightenment within this very cushion, the enlightenment within this very moment.

So what is so special on that? What is the practice? The practice is unification of clear light and emptiness. Because of the union on practice of clear light and emptiness, or you can say the union of great bliss and emptiness, and that subtlest practice only possess in Highest Yoga Tantra.

When we experience the clear light by the most subtlest mind, one experiences the bliss. That blissful mind is the subtlest mind of all, and that subtlest mind realize the true nature of existence, that subtlest blissful mind realize the lack of inherent existence of all phenomena.

Why call union? The blissful mind while in bliss actualize the reality of phenomena. While experiencing the bliss, realizing the true nature of phenomena. As far as for the gross mind, when we experience bliss, we are not able to realize the true nature, when we realize the true nature, we are not able to experiencing the bliss in dual. So union of bliss, which refer to method or clear light mind, the realization on the true nature of existence which is emptiness, which is lack of inherent existence, the union of that is called the unification, union of great bliss and emptiness or union of clear light and emptiness. This practice only emphasize or possess in Highest Yoga Tantra. Because of that, that subtlest wisdom is the most powerful antidote to eradicate the entire ordinary aspect, entire defilement, and due to that antidote, one can even eliminate the impurity of oneself, one's mind, one's aggregates, environment, and the beings in environment, everything can be eliminate in this very moment. And in this very moment it can able to actualize Dharmakaya or you can say the four bodies of Buddha or two bodies of Buddha or three bodies of Buddha, you can actualize Buddhahood. The usage of the most subtlest mind in the realization on reality which apply that as antidote to eradicate the subtlest defilement, that bring about

one of the most powerful practice, and that is contain in Highest Yoga Tantra, not even Yoga Tantra, not even Performance Tantra, and not even in Action Tantra.

### **Practicing the Three Kayas**

Another thing is the practice on Three Kayas. We will not go details here, just an introductory. The practice on Three Kayas - the object of purification on ordinary death, object of purification on intermediate state, and object of purification on ordinary birth. The antidote of that purification is the transformation of death as Dharmakaya, transformation of intermediate state as Sambogakaya, and transformation of birth as Nirmanakaya. Dharmakaya, Sambogakaya and Nirmanakaya are Buddha's bodies.

Buddha's enlightenment, Buddha's omniscience's state is Dharmakaya. Buddha's enjoyment body is called Sambogakaya. Buddha's emanation body is called Nirmanakaya. These three are the antidote to purify the three ordinary aspect of purification, or the three basis of purification which is ordinary death, ordinary intermediate state, and ordinary birth.

### **Causal stage & Resultant stage**

And this practice contain two stages – causal stage and resultant stage. In the causal stage, through the practice now, in this very moment, before experience the actual death, or before actualizing the actual death, through meditation, bring forward the experience of death such as the dissolution of five aggregates, four elements, 80 conceptual thoughts, and different stages of appearance such as white appearance, red appearance, black appearance and clear light. Now during the practice, you bring all these forward. And through meditation, you use these as process of death and purify that, and actualize the causal stage of attainment on Dharmakaya, which is the direct cause to actualize the resultant of Dharmakaya which is the actual enlightenment or actual attainment of Buddha's Dharmakaya within you, which is the omniscience state of your clear light mind. Now you are training, and when you reach to the resultant point, then you become Buddha.

If you are confident, maybe you bring your death forward, experience the actual death, then during that time, you purify all those ordinary death, intermediate stage and ordinary rebirth, so that you don't have to encounter the force of delusion and karma, and taking rebirth in samsara again and again, you are totally enlightened within that very life. So it is same thing to intermediate state, and rebirth. We called this the practice of three kaya which only contain in Highest Yoga Tantra, and this is very very powerful. This is one of the essence practice of Highest Yoga Tantra which bring about the total eradication on death, then no need to die any more, also means total eradication on samsara, total eradication on the contaminated self, mind and aggregates. So this practice contain only in Highest Yoga Tantra, not even in Yoga Tantra, not even in Performance and Action Tantra. Because of that, one life time Buddhahood is possible.

**Question: When you bring your death forward, isn't that commit suicide?**

**Geshe la:** If you are confident that you are going to obtain Dharmakaya, resultant Dharmakaya, if you are not confident, then cannot, better not.

**What is the different of Bodhisattvayana and Action Tantra?**

Then what about Action Tantra, Kriya or Performance Tantra? What is the extra benefit than Bodhisattvayana practice? Oh! It has great benefit. The great benefit is you can at least enter into the mandala. And entering into the mandala by the permission of Guru who represent Buddha Vajradhara that can purify extensive negative karma, or extensive sin, and you able to actualize great amount of merit through the environment of divine mandala, and through the environment of the blessing of deity, which does not contain in Bodhisattvayana practice.

**What is Action Tantra?**

So then why do you call Action Tantra? And Kriya or Performance Tantra? What are the example? Action Tantra and Kriya Tantra, the effect and the practice and precepts are most likely similar. But why label as Action Tantra and Performance Tantra? Because Tantric practice involve yoga, the training of the mind, training on the wind, training on channel, and training on drop or essence in human beings. The training on these phenomenas are called as yoga. And this yoga categorize into two different aspects, one is inner, another is outer yoga, or also you can label as the yoga of self and yoga of front, or you can say the yoga of self generation and front generation.

**Practicing Outer yoga**

Now Action Tantra and Kriya Tantra are mainly engage in the practice of outer yoga. Even though it does engage in the practice of inner yoga, but the main focus is to practice outer yoga. So what are the example of outer yoga? This outer yoga refer to the practice of implements, such as in order to practice deity yoga, you should have object of visualization such as statue or drawing of thangka or implements such as vajra, bell, secret text.

And if you want to visualize the deity, your focus is mainly on every single details of the figure, and every single details of the recognition on the different implements, but that is the front generation, not self generation, that is on the altar or in front of you, all the time in front of you, when you close your eyes or open your eyes, you visualize such as Yamantaka, all the clear visualization on the figure, and clear visualization on implements, and clear visualization on the meaning of the implements, the usage on the implements, then the visualization on the radiation of light from Yamantaka, then the significant on each and every implement and also the aspect on different figure, so those visualization. But instead of using Yamantaka here, better to use Chenrezig, not to confuse. Yamantaka is the deity of Highest Yoga Tantra. So Chenrezig, like Thousand Arm Chenrezig is the deity of Action Tantra. Chenrezig Gyalwa Gyatso is Highest

Yoga Tantra, but Thousand Arm Chenrezig and Eleven Faces Chenrezig which use for Nyung Nay, the fasting retreat, those deities are Action Tantra. So here we don't use Yamantaka, we use Chenrezig, so visualize the implements, the description.

When we do the sadhana, describe Chenrezig, what is the color on the first face? What is the color on second face? And why second face appear in that color and in that aspect? And why he is holding vase? Why he is holding crystal rosary? All those visualization, and emanation on light to purify yourself and all sentient beings and liberating them to enlightenment, so all those are front generation practice.

As well as the arrangement on inner offering, outer offering, secret offering, or eight different types of offering, or all sort of offerings to the front generation. In particular, they focus on the cleanliness, the cleanliness on offerings, the elegant on offering, and proper sequence of offering, all these are outer aspect. If you want to offer apple, then have to make sure it is not rotten, make sure it is wash, and make sure it is nice, make sure it is the best apple, then you offer all the offerings.

If you are practicing Action Tantra or Performance Tantra, make sure the altar is very clean, properly wipe, no dirty thing remain there. Such as Nyung Nay practice, when we do Nyung Nay, the main focus is we have to make sure physically the practitioner have to be very clean. Early morning wake up, shower, outer cleaning, then straight away take 8 Mahayana Precepts, then before that taste the nectar to do inner cleaning, so many rituals involve, purifying the places, then invocation on front generation deity, then offer all sort of different offerings, and focus on both outer aspect of practices than the inner yoga, this is call the Action and Performance Tantra. As long as it is the deity on Action Tantra and Performance Tantra, your main focus on practice should be on outer, within inner and outer, outer is the main focus.

And mudra, you have to know how to use the mudra, it is very important. Such as Action Tantra, during Nyung Nay, if you miss the mudra, your practice is not complete. Or if you suppose to do the mudra on Action Tantra, but you use the mudra of Highest Yoga Tantra, then you fail the pure practice on that deity. So if you are doing Nyung Nay, then you have to learn all the mudras. Including prostration, you should know how to do the prostration, including cleanliness on your physical form, and cleanliness on altar, and need Chenrezig mandala – MUST! MUST NEED! Without that, you missed! And it has the elegant of that practice because of this proper purity of the practice, it brings the greater purification, and great accumulation on merits, and much greater than the perfection vehicle, the Bodhisattva vehicle, because the practice itself is introduce by bodhicitta, so the extra is whatever I have just stated.

So Action means like action, Performance means perform, so even the word itself is quite clear, and we know what it is talking about. So those are one or two example, any outer aspect, including your look, during the practice, you should be like very serene, subdue, calm, respectful, joyful, all these are necessary. If during Nyung Nay, you hungry, then you get upset, then fail. So hungry, so thirsty, then you get angry, then fail! So all those are outer aspect, but it is very necessary to hold body, speech and mind in that manner.

### **Practicing Inner Yoga**

So then Yoga Tantra, in case if you forget about your mala, vajra or bell, or forget the sequence of offering, but most important thing is the inner strength and the clarity and the proper sequence of meditation, the inner meditation, the inner yoga. In particular, not to actualize the front generation rather to actualize the self generation, to bring about oneself as deity. During front generation, you can only bring the blessing up to your crown, you can dissolve the blessing, but the deity cannot enter, the deity stay on your crown, then initiate you and bless you.

But when you do the Highest Yoga Tantra, the deity can able to enter you, and it become oneness. All your chakra can able to create the mandala of the deity, all your conceptual thought can totally in the form of the deity's divine mind. Your recognition is totally in divine, divine pride, your recognition on yourself as the deity is divine pride. Your word is totally in the yoga of sound, the mantra, yourself is in the yoga of name, yourself is not Tenzin Zopa, it is Yamantaka. If somebody ask

'Are you Tenzin Zopa?'

then reply, 'I am Yamantaka'.

Of course you will not say like that, but in fact you are Yamantaka. When you want to get angry, 'Oh! Yamantaka not suppose to get angry, so I shouldn't get angry. If I am Tenzin Zopa, I should get angry but if I am Yamantaka, how can I get angry?' So that's how it transformed.

So you are all the time in the yoga of sound, yoga of name, yoga of mind, all the time either is in the visualization on moon disc which symbolize as the mind of deity or yourself, then due to that, one can able to bring about.... you can bestow yourself the wisdom being. The deity mind can able to bestow into you, and can able to merge with your mind. Bestowing the wisdom being in which lower tantra don't have, only Highest Yoga Tantra possess, even Yoga Tantra is not possible, only Highest Yoga Tantra possess the bestowing on wisdom being.

### **Merging wisdom being into you**

But there are many different schools, and a lot of debates saying that Yoga Tantra also can, and Action Tantra also can merge the wisdom being into you, if possible with other lower Tantra also. But in actual teaching of Nagarjuna, only

Highest Yoga Tantra is possible to merge the wisdom being of the deity into yourself. So Yoga Tantra and Highest Yoga Tantra is more engagement of the practice of inner yoga, that's why is called Yoga Tantra. Labeling on one extra word called 'highest' which is Highest Yoga Tantra is because of the qualification that I previously mentioned, which contain the Three Kayas practices, and the union of clear light and emptiness, because of that, it is called as Highest Yoga Tantra.

### **What is the door to Tantra?**

So in order to explore up to the meditational deity in which reside in the central of the celestial mansion of the deity, like Chenrezig reside in the central of the celestial mansion, then there are four gates. So in order to have direct communication with him, even before you become Buddha, in the causal stage, you need permission. This permission can also called as the door to Tantra, door to Tantric yoga practice, or you can also say the entry, or the key to unlock the door to Tantra. It is the initiation, so normally also regarded as permission. So in order to explore up to the most extend of the mandala or the deity, then you need to receive the initiation, that's the only way. So in order to receive initiation, one have to convince that one can practice at least the Bodhisattva vow, and one 100% convince that one can able to practice the Bodhisattva vow, then you are qualified to receive the permission. And in order to receive the permission, you have to search the master who can grant the permission, who is called the Vajra Guru or Master.

### **Finding your Vajra Guru**

How to go and find Vajra Guru? The Vajra Guru should possess the ten qualities which we discuss during Guru devotion teaching in Lam Rim, it might come in the exam, you know? On top of that, he has received the unbroken lineage of the permission or initiation from his Gurus. And that unbroken lineage have to go up to the enlightened being who is the Buddha. So that is one of the qualities. But don't make a mistake when I asked you to write the ten qualities of Buddha, don't write to have initiation, then your mark will be zero, you know? So this is just saying that the Tantric Guru, on top of Mahayana Guru, Tantric Guru is extra higher level, so you need the unbroken lineage of the initiation. And he or she need to have the practice of unbroken samaya, such as whatever commitment he or she received from his Gurus, they have to practice up to the time that he or she bestow the permission or initiation to his or her disciples. So at least these much qualification.

### **Requesting for initiation**

Once you find this unbroken lineage, on top of the ten qualities of the Mahayana Guru, then you have to request, kneel down, touch your forehead to his feet, put palm together, because he is the creator for your enlightenment. Even if you need to request for day and night without missing for even one moment for 20 years, it is worthwhile you request. Even you need to request for 20 or 30 or 40



or 60 or 70 years, it is worthwhile to request. Just sit there and request, it is worthwhile to request because he is the creator for your enlightenment.

### **Guru is the creator for your enlightenment**

If you can able to manage with conviction that you can able to practice Bodhisattva and Tantra vow after given the permission or initiation, entering and communicating directly in the course of the practice of deity yoga, you can able to actualize your enlightenment within that very moment, it is possible. So he is the real creator of enlightenment within that very moment, that much important, you know? So then you request, and receive the initiation, then whole heartedly treating more important than your life the practice of the samaya.

The root samaya is the devotion – Guru devotion. In particular, in Tantric practice, seeing Guru inseparably from deity, seeing Guru inseparably from Buddha, Guru inseparable from daka or dakini. The moment you actualize that kind of spontaneous reliance on Guru, your enlightenment is very close. As long as you are unable to do that, that is again one of the biggest obscuration to one life time enlightenment, so this is the practice.

### **How does one enter into the mandala?**

In order to enter into mandala, do we really need initiation or not? The answer is not necessary. To enter into mandala, it is not necessary. Normally in our imprint, it said MUST! But in fact, it is not necessary. Just to enter into mandala, it is not necessary that you have to be initiated. Just by given permission by the qualified Vajrayana Guru, one can enter into the mandala, but there is still obstruction in the direct communication in the greater extend, including the self generation of deity, that is not possible. In certain text, it is stated that just by receiving the blessing permission, one can able to enter into mandala.

### **Jenang**

Even though initiation is the permission to enter into mandala, but here you categorize into another level of entry, so what is the purpose? Without initiation you can enter into mandala, but at the same time you cannot take the greatest extend of the advantage after receiving initiation? The answer is that Guru cannot provide you the initiation because you are not convinced to yourself that you can practice the vow. But Guru see the potential in disciple, so Guru permit to enter into mandala, so that there is greater opportunity to purify the sin in greater effect, and will actualize the karma in quicker way and quicker manner so that in very short time can able to grant the initiation and to practice the vow, so that can able to actualize enlightenment faster. So instead of neglecting, they give the blessing, or the permission to enter into mandala, but haven't initiate, so those are more likely the Jenang.

Jenang are not actual kind of initiation, those are like the blessing of body, speech and mind. And we do access to certain stage of mandala, but we still not allow to do self generation, so here it makes this sense. But in normal concept,

normal understanding, without initiation, how can you enter into mandala? Entering into Tantric mandala, the first thing is only with initiation can enter, that is the door. So now this clarify our doubts. Jenang is merely blessing, but in fact the Vajra Guru permitting us to enter into mandala for the greater purpose to inspire ourselves to purify the sins as soon as possible and to actualize great merit as soon as possible, then grant the actual initiation. So when we receive the Jenang, our focus is mainly receiving the blessing on our body, speech and mind. You can receive Jenang on all different Tantric school of deities, so the entry to Tantra is initiation. So if you want to practice Tantra, first thing you have to receive initiation.

### **Various initiations**

When you receive the actual initiation of the Action Tantra and Kriya or Performance Tantra, on top of the initiation on the body, speech and mind, as far as concern with Action Tantra, it is initiated by water initiation, crown initiation, vajra initiation and bell initiation, so there are different names, these are just for your information. Anyway, this will not come in exam, so don't worry.

As far as concern for Performance Tantra, on top of water initiation, crown initiation, vajra initiation and bell initiation, there is one extra, it is initiation of the name. Many lamas they perform many initiation but they don't have time to explain much, so for us to be careful, for us to understand what sort of initiation we are going to receive, first of all, it is necessary for us to know whether it is Jenang or actual initiation? If it is actual initiation, then whether it is in the school of Action, or Performance, or Yoga Tantra, or Highest Yoga Tantra?

'Oh! It is Tantric initiation, can I convince myself to practice at least Bodhisattva vow? I hope he will explain Tantric vow, but at least for Bodhisattva vow, I got access to learn, so whether I can practice Bodhisattva vow or not, at least should check myself.' If you are ready, then rush; if not ready, then I don't know. So it is like that.

As far as concern with Highest Yoga Tantra initiation, on top of the initiation of body, speech and mind, there is vase initiation, secret initiation, word initiation, wisdom initiation, those are the initiations we receive during Kalachakra or Highest Yoga Tantra initiation.

### **Five Families of Buddha**

During initiation, all the time mention about the Five Families of Buddhas. Within Gelug, Nyingma, Kagyur, Sakya, all the same, mention about Five Families of Buddha. Tantric vow also are the vow within Five Families of Buddhas, so first of all we need to be familiar with the Five Families of Buddha. If not, during the great initiation, you will be given a name, a Vajra Tantric name, from there you will be classified under which Tantric family you are belonging to, so there are the family of the Five Families of Buddhas. So from there, there are a lot of different process of checking, Guru will grant you the Tantric name and caste, for example

you are the vajra caste, or lotus caste, and the name for example: Sangye Dorje, or Sangye Pema. Pema is lotus, Dorje is vajra, and this secret name is very important, this is the designation that when you get enlighten, your focus is mainly on that family lineage, here will just give a short interruption.

When spirit harm you, for example, like my father, my father passed away, so my father become spirit, then he suddenly enter into somebody, then go to disturb and claim that you are the one, not using his own name. So for example, he enter into me, than I go to disturb my mother.... Well..but it is not truth my father enter into me, let said he entered into somebody... In fact my father is really most kind Guru for me, my father was the most respected Guru for me. I am not insulting him, he is a very respected Guru. So after he die, he become spirit, he born as spirit, so he enter into somebody but he didn't claim he is the one. Spirit's mind to certain level can know everything, and can know all your secret, the only thing that the spirit don't know is the secret name that during Highest Yoga Tantra initiation you receive - the Vajra name, that is the only name that any level of spirit cannot see and identify, other than that, every secret the spirit know, the spirit is really like you. So at this point, if you are Highest Yoga Tantra practitioner, you should asked 'what is your secret name?' If you asked, then the spirit didn't answer or give wrong answer, then the spirit is not the real you, it is spirit, that is how you can catch it is spirit.

So the Five Families of Buddha, also need to know which family you are belonging to, and what type of wisdom that they possess, their special wisdom, and the mandala position in different direction.

### **Vairochana**

So from the Five Families of Buddha, the first one is Vairochana. His family is Tathagata family. His color is white. His aspect of hand gesture is mudra of teaching. His specialized wisdom is absolute wisdom. And within the four direction, his mandala all the time reside in the central. He is specially effective to dispel different aspect of evil, he is specially effective to purify delusion. His aspect of personality within the five aggregates is form aggregate.

All of us when we become Buddha, we will become Buddha in the state of Five Families of Buddhas. We possess five aggregates, at the moment, all five aggregates are impure. What are the five aggregates? Form aggregate, consciousness aggregate, sensation aggregate, perception aggregate and impulse aggregate. Of course there are another name in different terminology, but here we use form, consciousness, sensation, perception and impulse. So such as an example, by purifying the ordinary form aggregate, from life after life engaging into dharma practice, doing purification and accumulation of merit, so your impure form aggregate will become purer, and purer and purer in every life time. This life you practice, maybe 10% your form aggregate become purer, then it continue to next life. Next life again you meet Dharma, you purify more, maybe up to 50%. Three to four life times later, 90% more, then 100% purified. And the

purified state of your form aggregate is Vairochana. So during initiation, it is the purification of ordinary impure five aggregate, that's why all the time ornamented by the Five Families of Buddhas, all the time you will hear, now is ornament by Vairochana, then ornament by Akshobhya, so you hear a lot about the Five Families of Buddha, these are all about. Do you get what I mean?

### **Akshobhya**

Now the second one Akshobhya, his color is blue black, is dark blue. And he is in Vajra family. Just now first one is Tathagata, now this one is Vajra family. His aspect of mudra is earth touching mudra. His type of wisdom is mirror like wisdom. He is specialized to pacify wrathful evil, like ghost, yama, the wrathful one. His mandala is reside in East direction. His aspect of personality is consciousness.

### **Ratnasambara**

The third one is Ratnasambara, some text use as Ratnasambava. His family is Jewel family from the five families. His color is yellow. His type of wisdom is called sameness wisdom. He is specialized in effectively pacifying evil of malignity. His mandala reside in South direction. His aspect of personality is sensation. His mudra is bestowing protection, there is a mudra call bestowing mudra.

These are for you to keep in mind, if not next time you can explore more in book.

### **Amitabha**

Then Amitabha, his family is lotus family. His color is red. His symbolic gesture is meditation. His special type of wisdom is discrimination, wisdom of discrimination. He specialized to effectively dispel the evil of desire and his mandala is reside in West direction. His aspect of personality is perception.

### **Amogasiddhi**

The Buddha Amogasiddhi, his family is karma family. These terms are quite useful for initiation, they will use all these terms. His symbolic gesture is fearlessness. The type of wisdom is all perfecting wisdom. The type of evil is envy. His mandala reside in North direction. His color is green. The aspect of personality is impulse.

Those disciples for Tantric initiation are assigned to one of these families at the discretion and divination of the master, the Vajra master to whom that you have chosen, which according to the predominant mental characteristic of the disciple.

***Question: When we receive different initiation on different deity from same Vajra master, the flower will drop differently at every time, I have belonged to all the five families, so how do I know?***

**Geshe la:** Normally it is said that the very first Highest Yoga Tantra initiation that you received, at that time, the direction that you choose, the vajra name that you choose and the family that you choose, the wisdom that you choose, that is the main one you should keep. But anyway, you are going to achieve enlightenment within the Five Families of Buddha, so it is still good. But at the time of departing this life, we should be alert to remember the secret name and wisdom of that family during your first initiation.

**Question: When we do prostration to 35 Buddhas, they are also grouping into 5 dhyanis Buddha? Like Vairochana, there are a few tathagata that we prostrate also got Vairochana....**

**Geshe la:** Yes, there is. But sometime they use different names. Sometime they use the name of family instead of using the name of Buddha. Instead of using Amitabha, they use as Lotus. It is not necessary that they use the name of the Buddha.

**Question: When you said Vairochana, is it one family or one Buddha?**

**Geshe la:** Vairochana is one Buddha.

**Question: But when we do prostration, there are a few Buddhas under this name Vairochana...?**

**Geshe la:** Those are belonging to the family. Vairochana is the master of family, the rest is belonging. Like if one day we become Buddha, we will be like either belong to Amitabha family or Amogasiddhi family, we will also be in one of the main category even though we will achieve all the family.

**Question: Medicine Buddha is not in the group? Because when we do 35 Buddhas prostration, in the end there is supplementary prostration to 7 Medicine Buddhas.**

**Geshe la:** Medicine Buddha also in this group. It is like all living beings indirectly are all our family members, but in this life, you just mention about 5-6 members of your family, and the rest you don't label. Even though it is your neighbor but in fact indirectly is also your family, but in this particular life, you don't label because of the closeness of time and whatever circumstances you only mentioned the main or key person, so within the family instead of mention all the Buddhas, they mention the key figure.

So these terms are very useful in initiation in case you wish to engage into Tantra practice, so that you will not lost when the Guru ask you to follow the step during Tantra initiation. Because during Tantra initiation, in order to receive the full initiation, you need to follow visualization and repetition, so in order for you to gain proper initiation, it is good for you to know all these terms, so you can refer.

## **Practicing Tantra**

Once one received Tantra initiation, then to practice on top of Bodhisattva practice, one have to practice the samaya of the Five Families of Buddhas. The samaya of the Five Families of Buddha, next time after you receive initiation, you can refer to the Six Session Guru Yoga. In Six Session Guru Yoga, it is very clearly explain, so those are the samaya that one has to practice. Then through that, one engage into the session and post session practice.

Session practice is at least four sessions a day. Rest of the post session, then one dissolve from self generation into empty, then from empty one arise as self generated normal aspect of oneself, like one face two arms, then engage into any ordinary form of activity. When one engage into conventional activity, then all the time have to transform through understanding on reality - the emptiness, then through deity yoga practice, then transform into divine. All the aspect of existence, the environment as mandala, all the beings as deities, as dakas, dakinis, and oneself also as deity, so then living a life like that, one can able to prevent the conceptual mind, and prevent the ordinary grasping, and prevent ordinary apprehension or perception, then through that, one can able to actualize the advantage of clear light meditation, then from there one actualize the purification on ordinary death, then actualize the Dharmakaya, then purification on the ordinary intermediate state and actualize Sambogakaya, then purification on ordinary rebirth and actualize Nirmanakaya, then that is the stage to actualize resultant enlightenment, this mean yourself really become Buddha. So that is how Tantric practice involve.

Another thing I forgot, one of the extraordinary figure of Highest Yoga Tantra is the practice of generation and completion. The practice of both generation and completion can only actualize in Highest Yoga Tantra, because of that, it is also label as Highest Yoga. Including Yoga Tantra does not actualize the practice of both generation and completion. So that is also one of the main reason.

So now here,

**Having become a pure vessel by training in the general path,  
Please bless me to enter  
The holy gateway of the fortunate ones;  
The supreme vajra vehicle.**

**At that time, the basis of accomplishing the two attainments  
Is keeping pure vow and samaya.  
Having become firmly convinced of this,  
Please bless me to protect these vows and pledges like my life.**

**Then, having realized the importance of the two stages,  
The essence of the Vajrayana,**

**By practicing with great energy, and never giving up the four session,  
Please bless me to realize the teachings of the holy Guru.**

The **two stages** refer to generation stage and completion stage which only has in Highest Yoga Tantra, which is the root practice to actualize one life time enlightenment which are the **essence of Vajrayana**, in particular the Highest Yoga Tantra practice.

By practicing with joyous effort, with great effort, **never give up the four session**, which is the morning session let say start from 3am, then last for 3-4 hours, then end the session before sun rise on the practice of deity yoga, either do the front generation or self generation or do sadhana or any form of tantra practice, or do the practice on three kayas, or do the practice on generation stage, or do the practice on completion stage, so the first session best is to start at 3am, and end before sun rise. Then the second session start let say around 7am, maybe around 11am end the session, then break for lunch. Afternoon session start at 1pm or 2pm, and third session should end before sun set. Last session should start after night start, the moment sun set and darkness come, then start the session, this one you can end like in 2 hours, or 3 hours or 4 hours. As ordinary practitioner like us, it is better to end by 9pm or 10pm, then before 10pm go to bed to sleep. Then before 3am, let say about 2:30am wake up, then wash up and do the preparatory practice, then get into Tantric yoga practice, and continue for 2<sup>nd</sup> day, 3<sup>rd</sup> day and 4<sup>th</sup> day. But if this is not possible for whole life, then at least practice for 3 year 3 month 3 weeks 3 days 3 moments, there is a great chance to be so close to enlightenment, so close to deity. During that period, for the purpose of keeping pure samaya, and not degenerating realization, people don't see you, and you don't see people, both session you are completely in the practice of deity yoga.

Some great practitioner they do many many years, such as the great late Mahasiddha Geshe Lama Konchog, he did Vajrayogini, Heruka, Yamantaka, Guyasamaja, Kalachakra, plus conjoining with the Highest Tantra Yoga Compassionate Buddha, including many other practices. He solitude for 26 years. Such as Milarepa, I don't know the exact time and exact number of years, but for many years, even Guru Shakyamuni Buddha showed in solitude for 6 years. So this instruction is pure and valid because Shakyamuni Buddha demonstrated for us. This practice is possible to encourage because of the commemorate lineage like Milarepa who did the practice and actualize enlightenment within one life time. It is possible to ask the commemorate practitioner up to year 2001, just a few years back, like the great Mahasiddha Geshe Lama Konchog, he did for 26 years solitude, even give up food, drink, renounce shelter, renounce from all the worldly concern, then at the sign of enlightenment, he showed the five color of relics.

The five colors of relics is the sign of achieving the purity state of five aggregates. The sign of the person who enlightened is to achieve Five Families of Buddha,

and the sign of achieving Five Families of Buddha which stated in Buddha's teaching for ordinary 'I' is to show in the aspect of relics, because only we can see that much. Through their compassion, and through our good karma that we can be able to see a person is enlightened is just from the relic, that's it! Because the samaya of practitioner is not to prophesize, not to say that I have enlightened. If you know that the next moment you are going to get enlighten, or you have achieved 99% of the realization, if you express, if you prophesize to somebody else other than you, that will degenerate the realization. That's why you can see all the practitioners, their greatest humble, which is also samaya not to expose, then they realize the realization. The only fortunate thing we can realize is from the relic, the sign of relics, or rainbow, most clear is relic, the purity state of the five aggregate and achieving the Five Families of Buddha.

And the sign of achieving the two stages – the generation stage and completion stage, is the show in the cremation, the live heart, tongue, eye of the practitioner. In Tibetan we called 'tuk, jgak, jjen sum'.

'tuk' is heart  
'jgak' is tongue  
'jjen' is eye  
'sum' is three

Even you put in the oven for month with greatest fire, it will not burn, it will live fresh. Even you leave it in cremation with fire until even whole entire body is burned into ashes, but these three things will not be burned. This is the most obvious sign of achieving realization on the two stages.

When you achieve the realization on the completion stage or absorption stage, this means you are enlightened from Tantric point of view. So this great master Mahasiddha Geshe Lama Konchog in his cremation, he also left whole solid heart. His cremation went on for three days, the wood and butter that used to burn the body, what we used is ten times more than ordinary body. The butter in bucket, for normal person you need one bucket, but for Geshe la, we used 10 buckets. The wood that used for cremation stupa is huge, maybe about one storey like that, completely filled with wood, the wood that is ten times more than using for ordinary body, that much! And burn for three days, then everything in ashes, but relics there. Heart, tongue and eyes are there. Heart even with blood, heart tissue, solid thing, when you touch, you can feel the moisture, liquid. But the ashes, if you put your dry finger in ashes, all will stain by ashes, but the heart with moisture and blood, from ashes, it doesn't pollute. It is amazing to see, unbelievable, if you don't see by yourself, it sounds like a story but is really seen by many many people, many Westerners, many monks and nuns. Then the eye, whole solid eye, tongue, is whole solid tongue, it is almost like barbecue for one second or two seconds. And right after he passed away, during his clear light meditation, in fact his tongue is like already gone, you can't see, it is like the



tongue already lost, but if you check carefully whether it is cut by somebody? It is not like that. It is totally shrink.

Also another sign is 'dom-gyi ba-wa bub-shu nub-bey-chok'. In the Ornament of Clear Realization by Maitreya, it talked about the quality of Buddha, as a male practitioner, the secret part all gone in, you can't see the secret part, at the time of dying, the whole secret part just go in, you can't see. Because of Geshe la stayed in clear light meditation for about seven days, he asked us to cremate his body on Monday, so when the next day is Monday, but today he still fresh, and is one week already, so we are not sure whether the sign of death is appeared or not? In the teaching it said that normally when the body is torture by sickness and is weak, the normal sign of death which is the blood will not come from nostril, but will come from secret part. So we have been checking from the secret part but it is no more, it disappeared. So 'dom-gyi ba-wa bub-shu nub-bey-chok.', this is the statement, this is one of Buddha's qualities. These are like... they are convinced by past masters on the full knowledge of practice, and full conviction and great effort, then they use the full knowledge on common path and practice, then engage into uncommon Tantric path, then they really serious practice, and it is possible for one life time enlightenment. Whether you believe or not, whether you want or not, there is such thing. So that encourage us, one of the most couraging that even how deluded we are, it is possible.

When we look at Milarepa's case, he was such an evil person. He destroyed so many villages. He destroyed so many people. He killed so many people. And that is in his age of twenty something, he was a very evil person. But we never kill anybody, we never kill any human being, but he killed so many human being. But in the end, through the single pointed practice with Vajrayana, he obtained enlightenment within one life time. So it is very couraging, no need to wait for three countless eons. But as I mentioned earlier, without Lam Rim knowledge, without Three Principal Aspect of the Path, it is not possible, everything is impossible.

**So by practicing with great energy, never giving up the four sessions,  
Please bless me to realize the teachings of the holy guru.**

What is the *holy guru's teaching*? Or the instruction? What is the instruction? The blessing...subduing one's mind, that is the instruction. Every single teaching that you practice, all should be contained the instruction of Guru which is only to subdue one's mind – delusion, and actualize the positive.

So now here is dedication and aspiration.

**Like that, may the gurus who show the noble path  
And the spiritual friends who practice it have long lives  
Please bless me to pacify completely  
All outer and inner hindrances** in order to practice like those divine beings.

**In all my lives, never separated from perfect gurus,  
May I enjoy the magnificent Dharma  
By completing the qualities of the stages and paths,  
May I quickly attain the state of Vajradhara.**

So this conclude Lam Rim.

Whatever we have discussed in this semester, it is strictly and solely from Great Lam Rim – Lam Rim Chen Mo. All the major statement is from Lam Rim Chen Mo by Lama Tzong Khapa, that is the root, and it is one of the most important thing that we need to learn. So this time, please kindly put greater effort, more effort in the study of the three volumes. Such as the last volumes which contain the last two chapter of the Mahayana Paths and teaching, the calm abiding and special insight which Kyabje Choden Rinpoche has taught very clearly, so that is the essence. Now you just go through, for you, it is not like me, you can read so fast, and easily can understand. But for me, I am very bad on this, so you can read, keep the essence and try to explore. The same thing with emptiness. There are different types of emptiness, so you get the points, then you try to see different comment from different masters. The second volumes contain the Bodhisattva paths, it is marvelous, we didn't go details on the Six Perfection because we already went through a few times in the past. Then the first volumes contain the path of Small Capable being and Middle Capable being, the common path, and preliminary practices, I didn't cover on the teaching on how to listen to Dharma, also I didn't cover the teaching on Twelve Links, for this it will come in next semester.

So the coming exam, just for your information, I am not going to sms to anybody. Hope that whoever is here, you know whoever came in previous time, so you should try to courage which is also one of the practice of Dharma, also Spiritual Program Coordinator will send out message a few times until the exam day morning. It is to tell everybody to attend the exam, and do your best. This time the exam, because it is very important subject, the study is only 3 volumes, so it is not so confusing also, and with the transcripts, so during your preparatory study, you might require a lot of concentration.

In the last two days, I already preparing the exam paper, I have already so far done, not completely done, but the structure so far done. In one way it is very easy, as long as you went through the proper study in Lam Rim Chen Mo, everything from there. So it is worthwhile to put some effort this time, then from next time onward, most of the subject is quite simple, relax. Once you have this foundation, the rest you will feel very easy, so please kindly put more effort, and please kindly encourage those other to attend.

Last time I think over 90 people, those people who didn't get chance to attend first semester exam, I prepare a new exam paper for those who didn't attend last

time, so they still have chance to attend, it is just a different in one to two days. On 13<sup>th</sup> July is for those who haven't attend the previous semester exam. Previous time I heard a lot of people want to attend but they missed, so I have been thinking to prepare at least 150 over questions paper, so hopefully will not be disappointed. Even fail or not fail, never mind, it is for you to get more imprint in Dharma, otherwise really, we are quite lazy. This time the exam I have 20 questions, all objectives, not to worry. This time I decided not to have essay. But for those who missed in the first semester, they have essay also. So this semesters, there are 20 questions, all from Lam Rim, and all you have studied, all you have heard many many times.

Another thing is that in order to catch the major point in all the different subjects in Lam Rim, I already structure the discussion topics, so Spiritual Program Coordinator will send email to everybody, please look into it. This is last class of Basic Foundation Course, I have one more Lojong class, after that, there will be total 2 weeks free which I will go to Penang, at the same time I have some other things to do. So within this 2 weeks, there are discussion period. For the discussion, I have line up the points, and most likely the exam will come from those points, and these are the things that you need to focus on Lam Rim, so you will get very stable understanding on Lam Rim, and it is very beneficial. Also try your best if you have time to attend the discussion group, then openly you can discuss. I have appointed some senior as discussion leader, so hopefully discussion leader will not say 'no', unless you need to go oversea, otherwise by two to three days time I will get ready the name and email to you all. If you really cannot make it, please inform Spiritual Program Coordinator, then Spiritual Program Coordinator have to organize somebody else. So people I have chosen to lead, of course everybody can look into discussion topic, but especially discussion leader, I appointed 2 discussion leaders, so you can have either 1 group, divide the points, then master yourself from different points, then it helps. Or you take care each other on the whole thing, then you have discussion group, then openly discuss, and see what are the points. Because I might be missing a lot, I might miss many points, so the most important thing is you discuss, then it would be very beneficial. This is starting point, next time onward we will also do like that, then slowly we can do quiz, everything have to build up slowly, so it will be like that. So when you do the homework or self study, especially the general point, try to capture it. Because from the exam, I want to see how you catch the point of the subject, so that you don't have to remember all sort of different word, but you know the essence. And this time it will not be generosity on the mark giving, it will be either 'yes' or 'no', so it will be straight forward but with a lot of concentration. So Thank you very very much.

We are very fortunate that we are able to complete this eight classes, many of us didn't get sick, didn't encounter other things, so we are very lucky, we at least do discussion, even though didn't get chance to ask question, but we can do this later, but we are very fortunate. For me, it is the most fortunate thing, the great amount of merit I have accumulated due to the kindness of you people, I can at

least plant some more imprint in Dharma, and I feel there is so much benefit. It is benefiting me so much for my mind, so I hope that it can also bring some benefit to you, so please rejoice, feel happy, we hope that we can carry on study, may we be able to inspire more people, even if one person we can inspire with Dharma, that is the best gift in whole life whether they like it or not. So with so much happiness, and apology for many late classes, hopefully will not happen next time, so thank you very much and good night.

*Teaching transcript and lightly edited by Ven.Osel on 20<sup>th</sup> June 2008*