

# Transcript of 'A Teaching on Dorje Shugden's Retreat Practice

By H.E. the 25<sup>th</sup> Tsem Rinpoche

Transcript based on video: [https://www.youtube.com/watch?v=cbc\\_2d25\\_YE](https://www.youtube.com/watch?v=cbc_2d25_YE) (5 video parts in total)

Yes, you may turn it on now. You. All rituals, all practices, things of Tantric nature are not allowed to be recorded unless they have my permission. If they are recorded without my permission or in any case, the Lama's permission, those transmissions have no power and they will be a downfall on your Tantric vows. A downfall.

So, do not take it very lightly, do not put your things away sarcastically or slowly because the Lama has told you to put it away. You put it away immediately because it will be a downfall on your Tantric commitments if you were to record or to write or do anything without permission. And as usual, some of you will not believe me. You look at any Tantric text at the front... English: "You read at your own risk". So, by doing that, you create a downfall in your own vows. So, be very alert and very aware for Tantric teachings.

I am very strict on Tantra, very strict and I don't play the fool. And those of you who know me more than one day or one year, you should know that also. So, do not play the fool with Tantra with me. Any recording, any type of writing, any type of... anything you want, even video, you must have my explicit permission – explicit. Do not assume. Do not record and say, "Oh, we can erase it later." No, it's a Tantric infraction. Remember that.

Alright now, can I have the list of things I want to talk about? I'm sure you wrote nicely for me and you know, to present it. I'm sure it's not your little 'scribbly', ugly notes because you know, you like me? Oh, you did. You can get lost now. Erm, could you rewrite it neatly real fast? Oh my, my. With the students like that, we're going to move fast. Alright, quick, quick, quick, quick, quick. I saw that. Did everybody see Joe having a drink without my permission? Take a look at him, David. Give him a dirty, evil, I-am-holier-than-thou-looks, like I didn't drink without permission and you did. Come on, give him one of those looks. Quick! Hurry up! Oh my, my, my!

They do that at some of the Dharma retreats we had in America. I had this lady - I don't want to say her name because I got yelled at by Zong Rinpoche last time for gossiping - anyway, she was extremely wealthy and she was extremely devoted to Lama Yeshe and Lama Zopa. She still is, as far as I know. I don't know, she's works somewhere in America and she's this Jewish lady, very, very nice. She became Buddhist and [Inaudible]... Anyway,

she's everywhere, she's in every teaching, she's in every place, every Dharma talk, and she's very devoted. She's not there to show off, she's really devoted.

And what happens is this, is that she's very particular... Everything you do must be perfect, everything must be correct and she's was very uptight, she was very stiff and very hard. She was extremely smart. You know, she can do mandalas, she can do everything like a real Tibetan, you know, Lama, and she did it perfectly; she did the rituals, she did the sadhana... everything she did perfectly. But she was very uptight and a lot of anger. So, if you didn't do something right, she would shout, she would scream, and she would throw her bitch fit at you. So, in the center, it was very strange because here you are attending Dharma talks, and doing mantras and serving your Lama, and behind, you are shouting and screaming away. So, I thought... weird. I thought it was weird but I was like 18, 17... I dare not say anything, I didn't want to be shouted at... but then I grew out of that...

Anyway, she didn't say much to me because I was the personal attendant to His Holiness Zong Rinpoche. So, she wanted to see him, she had to go through me. You know, one time I was washing dishes in the kitchen and to go to Zong Rinpoche's room, you have to go past me... There was one German lady, very rich, she'd come in to teachings with helicopters. So, we'd be in some part of LA or we'd be in some part of like, yeah, LA county. She'd actually fly in on a helicopter, land, come for teachings and then she'd fly off. She'd do that all the time. I don't know, she was a big, whatever, superstar; her name was Ingrid. Nice lady actually.

So, one day, big rich Ingrid, beautiful, ex-model, German, spoke five to six languages, very intelligent lady, very I mean, VERY... and anyway, one day I was washing dishes and little runaway Burcha was washing dishes in the kitchen... [Inaudible]... And I saw this, I swear to God, through the corner of my peripheral vision, you know, I saw Ingrid at the back with her heels... she had all these fabulous clothes on, she had these heels, and she's rich, and jewellery, and I saw her behind me like this... [Laughter] I was like, "What?" And she was like, trying to go behind me, and I was like

"Where you going, Ingrid?"

She was like, "Argh!" Then she became very indignant. She said to me, "I am going to go see Zong Rinpoche and you can't stop me."

I said, "I'm not going to stop you. I just want to make sure there's nobody up there so they don't listen to your secret conversation."

She goes, "Oh!" And then she said, "Anyway, you people in the center always want power."

She speaks very good English with a slight German accent and she'll be like, "And you know, I'm tired of all these games. I'm a sponsor of Rinpoche and I can go in and see him when I want and some more, I flew all the way from Germany."

So I was rolling my eyes washing the dishes, I was like, "Mmhmm, uh huh, mmhmm, yeah, mmhmm." I've heard it all, they've tried all kinds of... and she was like, "I need to see Rinpoche NOW!"

And I said, "Look..." And she was screaming at me you know, very indignant. And I said to her, "Look, you don't have to scream at me. I'm a slave. I'll go up and I'll take a look. If Rinpoche is free, I'll ask him and if he's not, I can't just let you go run up and down." I said, "Why? Number one, you are a woman..."

"What's this thing about being a woman? Am I trying to sleep with Rinpoche?"

I said, "No, that's not the point." I said, "It's Tibetan etiquette, women don't go into Rinpoche's room ALONE. It's not that you'll jump on Zong Rinpoche and rape him."

She goes, "Oh, this woman thing, it is unfair! Women don't have the same opportunities in Tibetan Buddhism as men!"

I was like, "Oh God, would you save it with the feminist crap?" And she went on and on and on. And she was very passionate. She didn't say this to get me, she was very passionate. She was very, very passionate. And you know what, I forgot to tell you, she speaks perfect Tibetan, and reads and writes perfectly in Tibetan. Perfectly. She memorized the language just like that [Snap fingers], perfectly. She would go up to see Zong Rinpoche, and go through the sadhanas with him and questions and all that stuff, and commentaries and read to her [Inaudible] Yeah, that's how intelligent this lady was. Anyway, so I said, "I'm very sorry, I don't mean any disrespect. I know you're a great sponsor, I know you're a great help, a great devotee. I'll go find out."

I went upstairs to ask Zong Rinpoche and then, Tenzin Wangchuk came down, the assistant... and blah blah blah blah blah... and she went up there to have an audience with him for about 45 minutes. She was very happy, she came down, she goes, "Thank you very much." And she went on and on and on. I was like, "Urgh." I wanted to throw a banana peel but never mind about that... be nice... And she left. And after that, we became friends and then she liked me a lot, she said, "I think you can be a model."

So one day, she came and slapped on a whole bunch of makeup on me and took pictures of me outside... like that, like that, like that. She drove me around in her little two-seater Mercedes and you know, I was like, "Oh, now she likes me." And then we became ok friends. Not bad at all and that's after I caught her sneaking by. Can you believe that? Sneaking by, I caught her. And I have this karma, I always get into situations with people like that. You know, I'm not the one that, you know, it's just, you know, I don't see it or they can do this... Always I get caught. It's not the first time; all the time. All the time.

Very, very, very uptight and very, very intelligent, extremely angersome, extremely volatile and oh my God! She will shout at the top of her lungs at the people that she likes, and that's the people she likes by the way, because I got it a few times. And she told me... Actually I know she likes me... After a while, I shouted back but I put up with it. Oh god, she would shout and scream, shout and scream at the most petty, stupid, ridiculous things. And then, we became very good friends. She never shouted again, I don't know what happened. We became very good friends. I'll always remember her.

She's very, very good in... ritually, you know... inward, I don't know... Tantric practices, she was very good. Can you imagine this German lady, back in the 80's, can speak perfectly, and read and write in Tibetan. Just imagine that. She'll sit in teachings, she'll listen to Zong Rinpoche, it just gets absorbed. And she understands it perfectly in Tibetan; she doesn't have to wait for the translator. Perfectly. She didn't stay in the monastery to study; she just said I want to. She said to me, "I learned this so that I can get Dharma directly, so that I don't have to go to translators because you know, it's not authentic." Can you imagine that? Do you know how she did it? Oh, she translated for the UN also, now I remember. She worked with the United Nations. I wonder where she is? I'm sure she's in Germany or somewhere. In any case, she just got books - Tibetan books - and she's got to study on her own. That's how she did it. She didn't wait for anybody, she didn't look, nothing. She's the type that just does it. Very powerful Vajrayogini lady, very powerful Vajrayogini energy, very, very powerful. Actually, you know, she was a great Vajrayogini practitioner as far as I can remember. Something like that.

Anyway, ok. Alright... We've reached a stage where our organization needs to grow. The obstacles for it to grow are over, so whether we do business, whether we expand the center, whether we expand the temple, whether we expand our retreats, whether we expand our personal work for the Dharma, it will definitely grow. The ingredients are consistency - stable consistency - and knowledge, behaviour, outlook.

There is no reason why our organization will not grow now. There's no reason. It will grow. Five years, I was given by the great Protector who told me, literally all of us to lie low. And now it's all the way. So those of us who are still sleepy, those of us who still are not alert, those of us who are not pushing ourselves to move ahead, well, you're not going to be able to collect so much merit, you're not going to be able to be involved directly until you wake up and you become alert. What we need to do is, very important is the way we dress, very important. The way we talk, the way we act and the example we give other people.

Karmically, there's no reason why we will not expand and grow. Karmically no reason. The only reason it will be delayed is by our own actions and by the way we behave. And the most important is how we behave with each other. How we behave with each other is going to make us grow. Why? We can be... I'm not talking about just other Dharma students. A) It starts with people, with our families, with our wives and husbands, with our brothers and sisters, with our kids, with our partners, with our co-workers. How we behave with each

other is very, very important. And when I say behave, I don't mean that you're little kids who are nasty and you're fighting. I don't mean it that way. I mean, to break the habituation of the way we usually talk. I'll tell you why.

If we don't break this habituation of the way we usually talk, we're being hypocritical. Hypocrisy. Why? If we don't talk nice to the people that are sitting right next to us, living in our own house - our wives and husbands - and we don't transform that, how do we expect to transform on the outside? So, if we cannot talk nicely with our own people, if we start talking to outside people, it's hypocrisy. And that will not add to our practice. As I said many times, practice Dharma at home. Dharma starts at home. Home meaning where? Ourselves and the people around us. Then we expand.

So, you're saying what does that have to do with the organization growing? Everything. Everything. Why everything? Because if we don't talk correctly with the people around us and we don't start training with the people around us, when do we expect to start training? With people that we see once in a blue moon? With the people that we see once in a while? No. We have to start talking very nicely and very kindly and very respectfully. And we have to change our habituation of the way we've been talking to the people who are very close to us, that we've been talking to for the last one year, five years, 20 years, 50 years, whatever. We have to. If we don't do that, that awareness will not be there.

When that awareness is not there, the minute something goes wrong, we're going to throw a 'BF', and that sets a very bad image on the outside. That's a bad image for you as a Yidam - those of you who are doing Tantric practice - that the Yidam is very bad. You know why? You are denying who you really are. Each time you sink down into the low depths, you deny who you are. So each time you do that, the other person that you're trying to get, immediately gets it and you feel satisfied. But in the end, you get it because you deny who you are. So... you are "Yamantaka" and you act un-Yamantaka, then you bring yourself down on the lowest level. You will never be able to bring your family members and people close to you into the Dharma. Never. Never. Why? Because you're only acting. You're only acting.

People who are not acting... even people they just meet on the streets, they can bring to the Dharma. Oh yes. You see, you can eat dinner with the person, you can shout at the person, you can have sex with the person, you can fight with the person, you can punch the person, you can slap the person, you can tell the person off - if your motivation is Dharma, those people will come to the Dharma. Why? Listen carefully. It is not the action, it is the intent. Then, if it's the intent, it must be intent that has been practiced for many years, many, many lifetimes. So, some people shout, they bring people to the Dharma; some people shout, people run. Why is that? Because it's with intent that's been built up for many lifetimes and the power behind it.

So, what you do with a person doesn't really matter. I'm not saying throw caution to the wind. I'm not saying there's no vows. No! No, no, no, no, no. Example, His Holiness Kyabje

Zong Rinpoche was famous for shouting and beating and screaming. Famous! Not once or twice. If you did something wrong - you're the Abbot, you're the head of the monastery, you're anyone - you'll be called into Kyabje Zong Rinpoche's room and he will slap you and beat you. And you know what, he'll have his attendants lock the door from the outside, to make sure you can't run some more. Because he's older, he can't chase you. He will beat you and slap the crap out of you. But you will become MUCH better after that.

Of course, those kinds of wrathful Tantric actions, we cannot do in countries such as Malaysia or America - outside of Tibet. People don't have that kind of understanding. They don't have the merits to understand and to purify their karma so quickly. But there are lamas who have wrathful Tantric actions, who can shout at you and purify your karma, and who can slap you and beat you - literally punch you or slap you - and make your mind clear. Why? Because of their intention. But in outside countries, we can't do things like that. I'll tell you why - people don't accept.

People don't know and they don't have the merits to purify quickly. It will be faster... from a high Tantric practitioner to get a slap very hard than to do a Vajrasattva retreat. So, if your Lama is so kind that he would put himself in a position to slap you very hard, and then you accept and you have no... you don't have any kind of negative thoughts and you, in fact, submit, your karma will be purified. It will be like staying in a Vajrasattva retreat. Imagine Vajrasattva 100,000, how long that takes? But people don't have the merits to receive that. Why? They don't believe, they don't trust, and they don't push.

How do they know? Because if the Lama tells you to do something, you will do it whether he's watching or not. If the Lama tells you, "Be nice. Don't shout. Don't fight." and you keep doing that, you don't create the karma for the Lama to purify your karma. You don't do. So, you do a retreat instead... The next step and the next step and the next step. Why? It becomes longer.

Why is wrathful tantric action able to do that? Because of your connection to the Lama. And if you have created pain for someone, the pain comes back to you any way, but the Lama can make it manifest very fast. Very, very fast and very, very quickly. Why? Many lifetimes of absorbing people's pain. You see, when we absorb people's pain, it isn't that their problems come to you and then you just suffer it. When you absorb people's pain on the most highest absolute level, you are patient with them, you accept their faults and even though they disappoint you and break their promises, samayas and they always lie to you and they are hypocritical and no matter how many times you tell them – don't, don't, don't, don't, don't, you still patiently teach them, and help them, and be kind to them and have patience with them. On the highest absolute level, that is accepting other people's pain.

Why? Normal people, 1, 2, 3 strikes, you're out. You're out! Nobody will put up with lies. In business, if you lie, you get a bad reputation. Immediately, they'll spread that in the market. "She's a liar." "He's a liar." "He doesn't pay." "He doesn't do this." Immediately, it will spread

in the market. In a relationship, when you cheat on your relationship, everybody will know. "He's a cheater." "He's a womanizer." "She's a prostitute." "She's a slut." "She sleeps around." Immediate! Then, if you don't take care of your kids, in other countries they call people in to check on you. So, any place... in the village, if you do something wrong - you steal - you'll have a reputation. Not only you, your whole family, down. "That's the parents of the stealer."

So in business we cannot lie, we cannot break our commitments, we cannot break our promises. Why? Then, you don't get money. In relationships, you can't do that. Why? Then you don't get a beautiful wife, a beautiful husband that will love you and give you support and [Inaudible]. You cannot cheat. For your kids, they lose respect and when they grow up, they become monsters, and they don't care about you. In life, if you break your commitments and you break your samaya - what's a commitment? What's samaya? Samaya is a promise you made - nobody respects you. When you don't have people's respect, what happens? You can't move on in life. Whatever you do will have more obstacles. Why? People don't believe you. People don't trust you. Why? Because you keep breaking your promises.

So, if in life, just for one short life, we can't keep our commitments to our friends, to our parents, to our children, to our wives or husbands, to ourselves - even a commitment to ourselves we cannot keep - how to do spiritual practice? Because your commitments that you keep in one life is just for this life. It's for your happiness of this life. What about commitments to Dharma? All future lives. All future lives. This life and future lives. And not only that, remember something: Dharma commitments and samaya - 'Damtsig' - is also affecting everybody around you directly.

When you break your commitment to your Guru, you think, "Oh my God, I have this, I have that, I shouldn't have done that." You see, you have to understand something. You have to understand something very clearly. When you go to Genting Highlands and you take 1 million dollars to gamble, you can win 10 million dollars back, or you can lose it all; that's a gamble. But you don't blame Genting Highlands if you lose money.

So, you don't blame your Guru if you've taken commitments because no one twisted your arm around to take commitments, no one put the gun to your head to go get initiation; you yourself went to get initiation. Some of us got Yamantaka, some of us got Vajrayogini, some of us got Heruka, some of us got Manjushri, some of us got refuge, some of us got Bodhisattva vows, some of us got Kalachakra... No one twisted your arm! In fact, we run around advertising to people, "Oh, I was very lucky I got this initiation, I got that practice." Right? No one twisted your.. no one forced you to go into the Dharma.

So don't say, "Oh, Dharma commitments are difficult." Don't talk about "Guru Devotion is difficult." Don't talk about "50 Stanzas are difficult." Don't talk about all of that. You see, in



life if you don't keep your commitments, you don't move ahead. Why? Your bad reputation, whatever your motivation. Because people say, "I didn't mean it that way." It doesn't matter if you mean it that way or not. You see, you don't go through the rest of your life telling people "I didn't mean it that way", "I didn't mean that", "Why am I misunderstood?", "Why don't they understand what I am trying to do?", "Why? Why? Why?" Don't talk about all that. Your actions become worse. You see, five billion people on this planet don't have time to check you out and see what kind of person you are inside. So they just look on the outside. Very simple

So, if you break a commitment in business, you will lose. You will lose your reputation, you will lose your name, you will lose your fortune, you will lose your fame. And you know what? If people are not nice to you, they'll turn around and get you back. You know why they get you back? Because you broke your commitment and they're angry. And you may have broken your commitment because your grandmother was in the hospital, your father was in the hospital, your mother, your wife, your kids – everybody is in the hospital. And you know, you have to take 1 billion dollars out and pay for their medical bills. And you know, it is like that if you... Some places... Singapore? Oh god... America? You lose a fingernail, it's going to cost you an arm and a leg. My point? Nobody cares. Nobody thinks about that. And it's unfortunate. And you don't keep blaming the world. Why? You have to understand that it is YOU.

So, when you break a commitment - when you promise to do something, and you make that commitment and you don't do it - 'damtsig nyamba': your commitment and your samaya goes... is going to go down. And in all the spiritual practices, especially in the Protector practice, 'damtsig nyamba' is at the beginning of the practice, because the sadhana is very long. And we have to actually do practices to purify, meditations to purify.

And let me tell you something. When our broken commitments are very big and very strong, this is what happens, alright? It becomes... one Geshe explained it to me from the commentary of Lord Dorje Shugden - and this applies to all deities - written by His Holiness Kyabje Trijang Dorje Chang... that when we break our commitments... By the way, in the sadhana of Dorje Shugden, there's not one, there's two places for confession. Two. That's how important it is. When you break your commitment, you bind the hands of your Protector, and you cover his face, and you put some kind of... something strong over him; he cannot move. It'll have that kind of effect when you break your commitment. Ok?

"Rinpoche, can I write?" He's recording everything. Yes, you can write it. And next time, raise your hand. We're in a classroom, I'm the teacher. So you go, "Excuse me." You get that all the time, raise your hand and ask... Oh! Yellow shirt. I don't know what his name is. Anyway, I just remember "yellow shirt." Huh? The name is JP? We got AP, we got JT and we got TC. Yeah, Tashi is TC, Tashi Caduff. TC. I didn't make it up, that's her name. TC. What? AU? Andee Uetz. The first time I said it, "You're not saying it right." I was like, "I don't care,



I'm not German, I'm sorry." I don't speak German. Too bad! And you're going to get other names I say right. But he's used to that now.

[Inaudible] Yes, which part should I tell ya? A lot of this is not allowed. You guys are not allowed...

The practices that please any Dharma Protector and especially Dorje Shugden... and you listen very carefully, alright... [Tibetan phrase]. Although I have had many Gurus who have shown the path of Sutra and Tantra, I am impure in thought, in action. That is explained exactly in the Vinaya, the Abhidharma and the 50 Verses of Guru Devotion. And thus, and so by a rain of downfalls which I tearfully regret. And I purify now. That's how you confess. How do you confess your vows? In relations to the Vinaya, if you're a Sangha; in relations to the Abhidharma, if you're a layperson; in relations to the 50 Verses of Guru Devotion. And the word here is *doengoe lamrim lama ngachupa*... Lama is Guru, Ngachupa means 50 Verses. Alright?

So, what I'm trying to say is... I'm sorry, there are three confessional bases. Three. Then, 2nd confession is here but it's quite secret so, never mind. The third one... Then you guys might think, "Oh what's so secret about that, I can go buy the book and read it." Yeah, you can go read it but the meaning behind, you'll never understand because it's orally transmitted. You'll never understand. So you just read it, what you see is nice... It's secret. Why is it secret? Because if you don't have the mind and the merit to understand, even if you read it, you won't understand. You just simply won't understand. And if you understand, if you think you understand, it won't go in, you can't practice. That's how it's secret. It's not secret because you can't see it or get it. It's secret because you have to have the necessities to understand it.

Ok then... "Venerable Lobsang Drakpa, Lama Tsongkhapa, peaceful and wrathful Manjushris all, root and lineage Gurus, and host of deities and assembly, and especially the Dharmapala, mighty wrathful Vajra Dorje Shugden, please listen to me in your great compassion." So, you're invoking Lama Tsongkhapa, all the fierce and peaceful Manjushris and your Guru and the host of meditational deities and especially Dorje Shugden himself.

"Please listen to me in your great compassion. Completely oppressed by my obscuring ignorance and thus powerless, my mind stood up by violent attachment, aversion and thus unconscientious, each of my massive sins and downfalls and faults, I confess them from my heart, quickly cleanse them please. Torn asunder the limits of my Pratimoksha vows, received before the eyes of Abbots and masters and the Sangha." These are vows that we receive, before our masters, before the Sangha and the meditational deities. When the Lama gives you vows, you have to understand something. They don't just give you vows, they are in the form of the meditational deity and the Three Jewels are surrounding them completely, especially for refuge. So when you take these vows, by the power of the Lama's meditation, you are taking in front of the Three Jewels.

So, when you break a commitment to your Lama, you break it to all the Three Jewels. Why is that? It's that if you keep your commitment, you make merit in reference to all the Three Jewels. Imagine that. You please all the Buddhas by keeping your vows. So, it's not a blackmail kind of thing, it's trying to help you. It is trying to help you.

"Transgressed, torn asunder the lineage of Pratimoksha vows received before the eyes of the Abbots, masters, and..." 'Abbots' doesn't necessarily mean the Abbot of a monastery, Abbot also means one who is a preceptor, one who holds the vows, and gives you the vows. Ok? "Transgressed the precepts of Bodhicitta..." The minute we yell at someone that's been kind to us, we break our Bodhicitta vows. We can apologize the next day, the next hour - the vow is broken. You take yourself away from who you are and that's in modern terms. Who you are is the Buddha nature, that's who you are. "Vows taken before the eyes of the Gurus, Buddhas and Bodhisattvas, thrown away the close bond of our commitments received which were witnessed by the Gurus and deities of the mandala, a whole assembly of such proscribed and naturally evil sins, downfalls and faults, I confess from my heart and I cleanse them, please."

Let me read it again, together. Don't write all this down, I will pass this all to you. Please pay attention, it's more important, alright? All this is not to be written down [Inaudible]...

Torn asunder the lineage of the Pratimoksha vows, received before the eyes of the Abbots, Masters and Sangha, transgressed the precepts of Bodhicitta, vows taken before the eyes of the Gurus, Buddhas and Bodhisattvas, thrown away the close bond of our commitments received, which were witnessed by the Gurus and deities of the mandala, the whole mass of proscribed and naturally evil downfalls and faults, I confess from my heart, quickly cleanse them please.

This is what you're confessing to Dorje Shugden, Lama Tsongkhapa, Manjushri, Yamantaka, Kalarupa. This is what you're confessing. I'll tell you why you confess that. Let me tell you why. When you break your vows, when you break your samaya, you throw away the closeness you have with the Three Jewels. The first sign is you'll go away from your Lama. You're afraid to see your Lama, you avoid your lama, or you're shy to see your Lama, or you have negative thoughts about your Lama. You just go away. That's the first sign.

Then when you try to do Dharma work, you want to, you intend to, and you like to but you can't. Every time you try to do Dharma work, there's some obstacles - a meeting comes up, a friend gets sick, you know, your mother calls you, someone throws a 'BF', your cat dies, something happens. You can't do it. And then, negative things that kill your time... Not negative things, normal things that kill your time, you get distracted away very easily. Go see a movie, go to sleep, cannot stay home, cannot relax, cannot read... even when you want to read, you fall asleep. That's the second, it will come very, very strong. Why? Everything is to prevent you.

And then, even if you're able to do that, no result. Why? You can see yourself not advancing in your practice. Why? These vows are not meant to hurt you but when you swear your vow to the Three Jewels and when you break it, every single day that you break it - every day, it's not a one-time break thing, you know - every day that it remains broken, it feeds your negative karma. Every single day. So, if you've broken your commitments to your Guru and you've broken your promise, you don't confess it, you don't talk, you don't make up for it, every single day [Tibetan phrase] every day, you collect the negative karma.

So that means, if you're not supposed to fight or shout, and you shout... or let's say, you made a promise to your Lama, "Oh, I will attend, to do a 100,000 dollar retreat." Ok? The Buddha's name is 100,000 dollars... [Inaudible]... attend this retreat, and you don't, and the reason is very flimsy, every day that you don't, and every time you avoid it, you collect negative karma.

So, don't think it's a one-time thing, once you break the cup, the cup's broken. Oh no. Every day, it is broken again and again and again. And you know what happens? When you have Vinaya vows, Bodhicitta vows and Tantric vows, let me also tell you, not only is it broken for that day, the vow that you broke yesterday becomes double. Oh yes. So, what happens? You become sick, you become sleepy, you become frustrated, you get... everything that you're bad in, everything you're not good in, becomes more. So, if you have a hot temper, it becomes more. Why? It's the best way your karma can come back and make you go down to the three lower realms.

Let me tell you something. About one third of the people in our center, after they die, will go to the three lower realms. That is confirmed. Don't look at this person. Don't look at that... Don't look at people whom you think they'll go. It could be the most innocent person you think, the nicest person. One third of the people in our center will go to the three lower realms. I guarantee and I promise you. You go ask the Protectors, you go ask the Dalai Lama, you ask someone high. "Rinpoche said that." Check divination. Go check. I have no fears. I will not say things [Snap fingers] like that. One third.

And within that one third, there are a few who are actually Tantric practitioners. They will go to the three lower realms when they die. Immediately. They will go. And they will be there for a long time and they'll stay there and they'll take rebirth again - another three lower realms - and again. It won't be like you go there once, you come out... It will be again and again and again and again. Oh yes. One. Two. Yes, that's right. Three. Again and again.

About five to six people in this room, when they die, they will go to the lower realms. They will go. I'm not talking about bad rebirths as humans, I'm talking about three lower realms. Five to six people in this room, when they die. I guarantee you. And there's nothing I can do, there's nothing I can say. When they're alive and they don't listen to me, if they're dead, how are they going to listen to me? Five or six people in this room, when they're dead, they

will go to the three lower realms. And the people who go to the three lower realms are the ones I keep very close to me. And I give them gifts and I help and I talk and I'm patient. Why? To lessen the time they'll be there. Why is that? How can that be? Because if they're not around me, they'll do more negative karma, more negativities. Very negative.

You see, sitting there and doing nothing and feeling sorry for yourself is negative karma. Why? You let that ego grow. It's ego. You don't have to go and kill, you don't have to go to the Iraqi war and shoot people. You don't have to do that. You can sit in your room and feel sorry for yourself and be complacent and do absolutely nothing. And outwardly, to people who don't have wisdom, you're not doing anything bad. But because you're re-habituating who you're not - an Enlightened being - [Inaudible] you collect negative karma.

Sitting in a room with attachment, you collect negative karma on a very subtle... [Tibetan phrase]... means very subtle karma. Subtle. '*raka gyi lay*' means very rough karma; '*traley*' is very subtle karma, which is the most powerful. Why? Listen carefully. When you just sit there, "I have money. It's mine, I'm not going to use it", "It's my wife", "It's my lover", "It's my house"... me. Me. Me. "I want to do this." Me! "I don't want to do this." Me! And you don't say anything. You don't go and hit people, you don't yell, you don't scream, you don't shout, you don't do anything! You don't do anything but sitting there, eating, watching TV and just shitting and you know, cleaning yourself, washing, you know, cooking, you collect negative karma. And that negative karma is very subtle. Do you know why? Because you're not existing with freedom from samsara. You're existing within samsara, increasing your samsara because everything you think and everything you operate comes out of your projected, dualistic, self-grasping mind. Everything comes out of me, me, me.

So you may be a very nice housewife. You may be a very nice househusband. You may be a nice son, daughter, whatever. But to all outer appearances, you have the reputation you're nice. You are, according to the world. But on a very universal, absolute level, it's not that you're nice or not nice; this type of action will bring you to the three lower realms. So, don't talk about nice. Don't talk about not nice. There's no definition on the absolute realm. On the absolute realm, on the absolute level, on the absolute, feeding your self-cherishing mind can only bring one action, one result - more circumstances for your self-cherishing mind to act upon itself. Simple.

So you may think... [Inaudible]... I don't eat meat, you know, I don't yell at anybody. I fight with my wife and girlfriend or I fight with my boyfriend and husband once in a while. You know, I'm a good citizen. Yeah, yeah wonderful, you are. But you see, those are good and bad made by culture and people who are not with wisdom. That's not absolute. On an absolute level, on a level that Buddha's talking about - now listen carefully - you collect negative karma just by existing. Just like this. Why? You come from ignorance. You come from desire. And you come from attachment, and you live within it, and you create it. And that's the cycle of rebirth. That's the cycle.

So, you may think, well, I take care of my family, you know, and I'm responsible and you know, I do this, you know, I work and I support and I'm doing Dharma work and you know, I clean up for my Guru and, you know, I cook and, you know, I work, and I don't kill, I don't steal, I don't lie, I'm a good person. You know, I've got tantric initiation and I've got vows and I go to the center and I ring my bell once in a while, you know... And I'm a good person. You are! You are a good person but that is just on a very basic, basic level.

But on an absolute level - absolute means what? Where there's no time, space, projection, color and form - on an absolute level, where there's only mind, we are collecting karma that increases this type of existence. People don't understand that. You see, people say they want high teachings; they're not ready. People say they want advanced teachings. How, when you can't even do the basics, you don't even hold commitments. When you break your commitments, when you break your samaya - now listen carefully - when you break your Guru Devotion, when you break your samaya, you break the tantric vows, you break the Bodhicitta vows, you break the refuge vows, when you break all these, it indirectly affects the absolute. Why? The little bit of merits you collect, by the time it gets over here, it's just dispersing.

If we have water, we have a cup of water... a ladle, we have a ladle of water and I want to hit Maple and I go like that... because she's so far away, by the time, you know, a few drops will hit her, but most will hit people around here. But if she's very nearby, can hit. Similarly, because we have collected so much karma from previous lives, and our previous lives are so huge, it's like throwing our positive karma - the little bit of 35 confessional practices we do, the little bit of sadhanas and mantras, the little bit of discipline we hold; when you go back to the absolute and you combine and dedicate, it's almost, like, just splattered... almost not reach there.

And hence, that's why people who do Dharma practice over a long period of time, a lot of people - you see them - no results. No difference. Why? They don't hold their vows. And the saddest thing is this... the saddest thing is, that they actually can justify to themselves and other people that they're good and they're holding their vows. Why? They get away with, "Oh! I have to work.", "Oh! You know, they said this to me!", "Oh! I want to do this and I can't do this."

You know, they make all kinds of excuses. But you have to understand something. These are good for us, but our karma and existence is not on this level, it is on an absolute level. Existing creates negative karma. That's why Buddha says, the minute you're born, collection of negative karma starts. The very fact that a baby gives pain to its mother by suckling her breast is already a sign of its nature. "Me." You may say it's instinct. It's not instinct, it is the habitual mind - me. How much pain we give our mothers, we don't care... as long as we get. And for some of us, our whole lives we suckle our mother.

And you may think it is their responsibility... [Inaudible]... understand something: That's a very rough, overview of negative karma. But on an absolute level, each time we break our vows - and what are vows? Vows are not something you swear in front of Buddha and then you never do it again, or you swear on the Bible. It is not that. Vows are things that help us, guidelines that help us to go away from the self-cherishing mind, that is absolute and universal, that on every universe and every planet and every existence - '*Kamsum Tamche*', all three realms, form, formless and desire - is acceptable as something that will take you away from the self-cherishing mind.

So vows are not, "I can do" and "I cannot do", "Oh, I broke my vow." No! That's on a very relative, very basic childish level. That's why Mahasiddhas like Chogyam Trungpa, they can do everything backwards. They can drink sake all day, they can be drunk all day, they can have sex with two women openly. They can do anything they want and they don't collect any negative karma. It's not because they are Mahasiddhas; they're operating from the absolute level. What's the absolute level? That these rules don't apply anymore. Why does it not apply anymore? Because it doesn't arise from the self-cherishing mind. That's the difference. That's why this type of thought is the highest esoteric teachings. Why? Only a few people can understand that. That's why if you teach Tantra, very small groups can understand. Very secret. For basic Hinayana and Mahayana, if you talk about this, you can't.

"Gasp! Oh, a lama? A lama drinks? How can?" "Gasp! Oh, a lama disrobed. How can?" "Oh, a monk! Oh, a master uses money and buys furniture. Oh, cannot!" "Oh! I saw the master in Ikea! Oh!" Everybody freaks out. "Gasp! Oh, I saw Lama in a disco! Uh oh!" Cannot. Why? These people don't operate on that level.

So, what I'm trying to say is, action is not the point. But at our level, action is the point, which leads to no action. Why? The absolute level is beyond us right now. Right now! But you see, if we cannot achieve that level, the Buddha wouldn't have even taught about it. It's because we can achieve it, so the Buddha taught.

So, every day that we exist... never mind the vows and all that stuff, let's say you never heard about Buddhism, let's say you never heard about Dharma, let's say you never heard about anything. Nothing at all! You know nothing about Dharma or Buddhism at all. You're still not exempt from negative karma. And every day you exist, the three lower realms exist, the three higher realms exist, the formless realms exist, the desire realms exist... '*du jay gyi kam*' – desire realm, '*suk may gyi kam*' - formless realm, '*suk kam*' – form realm... All exist, whether you are Buddhist, or whether you accept or not, or whether you're a wild animal, whether you're an insect, whether you're an amoeba, they all exist because it's absolute.

What is absolute? Absolute means things that exist on its own accord without us having to put rules on it, or projections or barriers and borders and colors. You see, in our world we say, "You're yellow, you're black, you cannot do this." "You're female, you cannot." "You're male, you cannot." We make up these rules. You have to marry at this age. If you're a man,

you're supposed to do this. If you're a boy, you're supposed to do this. If you're a Dharma student, you're supposed to do this. If you're a housewife, you're supposed to do this. You're supposed to, you're supposed to...

These are rules made on a very basic, fundamental level by people who are blind - us and our forefathers. These are all blind rules. Follow. That's supposed to bring us happiness; that's why no one's happy. In the world, no one's happy when they follow these rules. But if you don't follow these rules, there are no rules so you're not happy. Why? In samsara, there's no this way, there's no that way. There is no happiness in samsara – none. None at all.

So, each time we break our vows - happily - and then we immediately, "Oh I'm sorry." You see, your "sorry" has no effect. And in fact, it increases your vows – your breakage. I'll tell you why. Every time you break your vow and you say "I'm sorry", then it seals it. Why? You let yourself know "I can do it again." That's why people who say "I'm sorry" very fast, they don't make a change in themselves, they seal the action. What is the seal? "I can do it again." On a relative level, the person's ok with you. On an absolute level - "Oh, I'm purifying my karma." "I'm allowed to slip." Oh no, oh no. Very dangerous.

One third - maybe a little bit more - of the people in our center will go to the three lower realms. Some places is in hell. Oh, definitely. Oh, definitely. I don't need clairvoyance to see that. I know the scriptures so I can look at their actions and I can see how they operate. When I watch people's outer actions, I basically know their mind and how they operate, what they do - how aware they are, how they move, how they talk, what's their focus, their clarity - I can tell you basically how their mind is and what their level is.

In this room, I can point to the people who are going to go to the three lower realms , very clearly. And you know what? If you ask someone with power, [Tibetan phrase] with clairvoyance, or one of the Dharma Protectors who takes trance, they will not say I'm wrong. I guarantee you. That's how accurate I am in knowing the scriptures, and looking at the person. Just like someone who knows cars very well. When they go look at cars, they just open the hood, they say, " Yeah, yeah. Ok." Why is that? Because they trained themselves for years. Trained themselves. So, it's like they have clairvoyance. It's like, oh, they opened the hood, they said, you know, they come, they tell you "like that, like that, like that" and you listen, you go, "Wow! How did you know that? How did you know that? How did you know that? Wow!" They can even trick you and say, "You know, I got some powers. And my psychic tells you that blah, blah, blah the carburetor's off, whatever." Because they know... because they're so quick, they've seen it.

So, some lamas, they trick you and pretend they have clairvoyance. Because they're very quick and sharp, so it looks like clairvoyance. So they tell you things, "Like that. Like that." You say, "Oh god, he's so uncanny. You know, he calls me at the right time, he does this at the right time, he does everything just like, wow!" And like, "You know what? Maybe Tsem



Rinpoche's actually Mukpo, maybe he's Chogyam Trungpa number two." You think that. "Maybe he's enlightened." But you know what, if you know the scriptures well, it's like the car salesman looking at the engine, just like that [Snap fingers]. It's like clairvoyance.

I can look at a person, hang around with them, talk with them for a little while; I know what's going to happen to them. Oh, I know. Do not think it's a joke when I tell you that five to six people in this room will go to the three lower realms. Do not underestimate me. And the rest of you, don't think "Who, who, who?" because the rest of you may take rebirth in the human realm. Don't think it'll be a pleasant rebirth. There'll be very few of us in this room who actually take another rebirth in a pleasant place. I promise you. Very few. You can even take rebirth in horrible places... [Inaudible]... horrible. You can enjoy yourselves now, you can be as nasty as you want, or you can be as nice as you want. You can be as hypocritical as you want. You can keep fooling yourselves and fooling who you really are. Live it up for a little while, be happy for a little while. Every single day you live will be one day closer to that next existence.

Trust me, if in your previous lives, you had seen this existence, you would've been scared. You would've been scared. Don't think what you have right now is fabulous. It's not. It's not fabulous. It's not the worst, it's not the worst. The good part about our existence is that, our suffering is to the point where we can still rise above it - a little bit for a short time - to do Dharma work, Dharma actions.

So, my point is this is, don't sit there comfortable with your jewellery and your house and your rings and your wife and your husband. Don't. Time is of the essence for some of us now. Time is of the essence. You can think, "Oh, but I'm young." You're young but the people you love are not. Time is of the essence. Many of us will take negative rebirths. And you think, "Why like that? Then what are you doing, Rinpoche?" Well, His Holiness Kyabje Zong Rinpoche before Yamantaka teachings told us, he told us this, "I give you Yamantaka not because I expect you to be enlightened." Oh, he's very direct. "I give you Yamantaka because most of you will go to the Hell realms." He said 'hell realms'. "But when you come up here, you'll have the imprints of Yamantaka in your mind. So, during the age of Maitreya, it will open." Imagine, the age of Maitreya; you know how many aeons away that is? [Tibetan phrase] "When the great Maitreya appears, hopefully your karma will open... His Holiness said, "It's on tape. He didn't give us initiation hoping we'd be something now, because he looked at us. Oh no! Don't shake your head. Shake it to yourself. Shake it to yourself.

Each time you're selfish and you don't want to give money, help... Each time - and even when you don't get asked - and you say "No" or "Yes", doesn't matter, just having that mind, "I will not give, I will not give, I will not give" will create causes for you to go to the three lower realms. Just living well... Even if nobody asked you, "Can you give me some money? Can you give me some food? Can you give me a house? Can you give me this? Can you give me that? Can you give me..." And you don't have to say "No." No one asked you. You're just

living there and holding, every day... On an absolute level, it makes you closer to the self-cherishing mind. Oh yes. Oh yes.

So, don't think you get off scot-free. And then, if we think that we're holding Tantric vows and we know how to do some rituals, and we know how to do some pujas, and we can do this and we can do that... You know, if we think that we can do this and this and this and that and that... Yeah, you can do rituals, you can do pujas, you can translate, you can write, you can read, you can do Dharma sales, you know... You can do all these things. It's wonderful. But remember something: it's like throwing a glass of water at the absolute.

Let me give you another example. Our previous lives and the karma we have accumulated is like the Pacific Ocean - from California all the way to China; from the North, all the way from the North Arctic to the South, Antarctica - that huge body of water. And in the center, this water is so deep and so much that people have not penetrated its depths yet because the pressure is too much and it's very dark and deep. That kind of karma - and that's just very basic ok - is what we have accumulated, our negative karma from previous lives. And I'll tell you why.

How you can check is, you check your mind. How often does it abide in self-cherishing on the very absolute level, and on a fundamental level? Our negative thoughts? "They're wrong; I'm right." You check. So, if your thoughts are more towards the negative, you're more selfish, you're more greedy, you're calculative, you know, you're angersome. And you can't control your negative body, speech and mind, you can't control. That proves to you that your ocean maybe is double or triple. And then you do a little bit of sadhana - just a little bit of sadhana, a little bit of writing for Rinpoche - little bit, and even that little bit took so much coaxing, and your little bit of prayers, your little bit of cheap retreats, and your little bit of cheap mantras, and then once a year, maybe you do your sadhana because your Guru is nice to you and you decided to do it. That is just one little cup of merit and you pour it into the black ocean. How do you expect to become enlightened?

And that's what we do every day. So, if you live for, you know, sixty-seventy years... every single day, that's maybe you know, 1 million cups of water. I don't know, it's just an estimation, you know. You think that's going to make the ocean white? No, that's how much we do. And even what we do for the Dharma is stained by the eight worldly faults of pride, recognition – the Eight Worldly Dharmas. So, what do you think will happen to all of us? You think.

A lama or a guru is likened to a butterlamp in the dark, in a windy room. Paul, please stay awake. One more time, I'll ask you to go sleep. It's very bad karma for you, very bad. Don't increase it. Stay awake. A lama is like a butterlamp - '*chi may*' - in a room that's very, very windy, a candle in the wind. That's how a lama is for us. For some of us who have 50 Verses of Guru Devotion, a lama is like a blowtorch in a room with wind. For a person who actually surrenders himself to the Lama - surrender means what? They give their body... I just do

anything you want... You know, you can kill me, whatever... But they don't let go of their ego, that's not surrender. That's not surrender.

Living near the lama, you can even live in the lama's house and you can give everything and do everything, you can give all your money to him, you can give your body, you can give... Everything. But if you don't surrender the self-cherishing mind, you have not surrendered to your lama at all. Surrendering to the lama is on many levels but on a fundamental level is you see immediate improvement in yourself when you surrender. When you haven't surrendered, you just go down, down, down, down, down. One.

Two, on the absolute level, when you surrender to the lama... on the absolute level - listen carefully - you surrender to the real lama inside your self-cherishing mind. Why? The vows become effortless for you. You see, you don't live by the vows; you live breaking the vows, to people's eyes. Why? You see, Lama Yeshe says in *Heruka Vajrasattva*, you break the vows not by action and not by object. By intent. Can you please get that book? You saw it just now... *Heruka Vajrasattva* on my desk by Lama Yeshe. I don't know if you know it or not. Oh yes! Breaking a vow... that's why breaking a vow is not action or object, it is intent. So, monks can wear beautiful clothes, you know, robes... action, wonderful, blah, blah, blah, blah, blah... and everything is perfect from the outside. But if they steal and their intent is to steal, everything is perfect but they're not a monk anymore. They're not a monk.

A monk can steal. They run and... you know, during a war, they go and steal money and bread and bring it back to the community to eat. But their intent is not to steal; it doesn't harm people. They didn't disrobe. It is not the object, it is NOT the object. It is not the action, it is the intent. It is very important to know.

So, on an absolute level, people like Mahasiddhas - and I'm giving you an idea - they do everything opposite of conventions. Not because they are there to break conventions or flout them; it's that WE are not operating on an absolute level; we are the ones who are wrong and not right; we are the ones who don't do things correctly. So to us, they look wrong. Why? There are very few people who operate from the absolute. *Heruka Vajrasattva* by Lama Yeshe... by the way, all of Lama Yeshe's books are in transcript form. It's the way he talks and then lightly edited by Nick Ribush for the last three years. All.

Now, it says here, I was reading through it... Now, some of you might be wondering, what does this have to do with Dharma Protector practice? Oh my, my! The way that the Dharma Protector can help you is by samaya alone. That is all. If you break your samaya, the Dharma Protector will be 100 percent ineffective for you - for your business, for your family, for protection, for your attainments, for retreat, for money. Anything you want, it will be ineffective. You can do all the black teas you want. You can take the statue and drown them in black tea, nothing will happen. It is totally on your commitments alone. Oh yeah.

So, don't run around and steal from people and then go do your Dharma Protector practice. No effect, very little. Don't sleep at Dharma teachings and then nothing goes in, you don't

understand anything, you do Dharma Protector practice - it's just a game. Don't have fights with your lover and your boyfriend and your girlfriend and just fight and fight incessantly and then you do black tea. Do you know why? Very little effect. You may be pouring an ocean of black tea but it becomes like one or two drops. Why? You're hypocritical. You're a hypocrite. You are an absolute hypocrite. Why? You're not even helping all sentient beings, and you don't think about all sentient beings. And if you don't think about all sentient beings, how can you check that? Because you can't even think about one or two beings around you. How come?

I'm not saying this to criticize any of you. You see, some of you have been with me for many years. Some of you have been with me for many lifetimes. Some of you have been with me for a few years but many lifetimes. So, when I teach you these things, it is in hopes of helping, assisting, and knowledge. So, if you have the merits to be here, it is 100% merits. If after today's teachings, you go and you keep doing what you're doing, I did my job because I was advised by my Protector in Nepal to advise. [Tibetan phrase] He was a witness. Many times, the Dharma Protector said: "Advise your students. Advise." Many times. Advise. I advised until I cough blood.

So... isn't it horrible, I am incessantly looking for a page. Don't you guys hate it? [Inaudible]... "Oh no, he's going to look for a page." It's ok. And I even marked it... isn't that ridiculous? I wrote a notation... [Inaudible]... Page 176, Heruka Vajrasattva Practice. "Even in the Theravadan Vinaya..." this is not even Tantrayana, Mahayana, this is in the Theravadan countries ok? Lama Yeshe says, "Even in the Theravadan Vinaya, it is explained that whether or not a monk or a nun has broken a vow depends primarily on the mind, not on the object or the external action. All four components of the action - motivation, object, action and completion - must be present for breaking the vows to be complete. The key component is the motivation, how much you are grasping." Listen carefully! "The key component is the motivation, how much you are grasping." Very clear. This is Lama Yeshe alright, this is not Tsem-stupid-Rinpoche. Lama Yeshe is a Mahasiddha, a real Gelugpa Mahasiddha. A real one.

How much you grasp... What is grasping? "Me, me, me, me, me." People who are not aware - very clear sign that self-grasping is very strong. "Me, me, me, me, me." They always make mistakes, they lose things, they forget things, they make you repeat things, they make you say things over, they burden you, they make problems for you. When you live with them, they burden you. What is that? Self-grasping mind, so strong. It is so strong. And then people who know things very well, you know, they're very quick, they're very sharp but they don't share and they don't give and they don't let go. It's equal to the other person, equal. You may be very sharp and your partner's very stupid but if you put your partner down because they're stupid and you're sharp; and it comes from the self-grasping mind, you go to hell, not them. Going to hell or living in hell or being in hell or the three lower realms is totally from grasping, not the action.

So, as I've said, a nun, a monk can have sex, can steal, can run around and do all the things you think that a monk can't do and not break the vows. It's dependent on the motivation. But that's not to say outer action is not important. It is important. But I'm telling you on the absolute level. And what makes you break the vow is grasping. From grasping arises the four motivations – intent (motivation), action, object and completion. Very simple.

So, when Mukpo or Chogyam Trungpa drinks sake all day, if he's drinking sake from self-grasping mind... You don't simply say, "Oh, he's drinking sake for the benefit of all beings." "Maybe he's collecting the bad karma from his students" and blah, blah, blah... "Maybe he has great energy and then he can purify..." No. No. No. No. No. No. No. It's not that. That's a very small part. What it is, is Mukpo, Chogyam Trungpa in this case... you know, Trijang Dorje Chang, Kyabje Zong Dorje Chang, His Holiness, H.H Kyabje Ling Dorje Chang... These masters, it's not what they do and that they can control their winds, like Drigung Kyabgon Rinpoche, it's not that.

What it is, is they exist on an absolute level. Their self-grasping mind has been eradicated. So therefore, whatever they do is just doing. There is no good or bad, it's just doing. It's like a theatrical play. You know, when we make a movie, it looks very real. The people get killed, blood, gore, their head gets cut off, men make money, they lose money... And you know, in the movie, you know, actually when we watch good movies, we cry and then when you know, "Cut!" "Lights on!" Everybody's like, "Oh! The actor's so bad, they're bitchy, they're whatever, you know, blah, blah, blah" One minute, this woman - "Oh, poor them, they got run over by a truck, you know, poor them" - and you're crying but then, when they cut the lights and cut the action, the woman gets up, goes to her room, she may be really bitchy. But when you watch the movie, you're so into it and you're so attached and you actually cry. And we idolize all this. We idolize people who can bring these emotions to us. Why? Because we can relate to that. How can we relate? Self-grasping, self-grasping.

Similarly, when we're on this level, when we're on this level, we're just like someone watching a movie. It's very real, very, very real. Totally. So, when we cry or when we laugh, it's grasping. Why? When we regret, it's grasping. Even when we regret the wrong way, it's grasping. Do you know why? You're afraid for yourself, not for the harm you gave. You're afraid for yourself. Even regret and doing actions to purify what you've done wrong is not destroying self-grasping. Do you know why? It's only the lowest scope of practice, fear for yourself.

So, when we regret what we did to our boyfriend and girlfriend, and husbands and wives and children; maybe we didn't take care of our children, they grew up to be monsters; maybe we didn't take care of our parents and you know, we're monsters... It could be anything. When we regret and we cry and we want to do something about it and we're scared, it is still negative action. I'll tell you why: because you're scared for yourself.

It's not for anyone, it's for yourself. It's you and that's what Tantra explains to us. The real Yamantaka, the real Vajrayogini is on an absolute level - no form, no taste, no touch, no sound, no tangibility... yet existence from non-grasping. Dharmakaya 'Choegu'. People don't understand that. So, as long as we keep regretting, crying for the things we did wrong, it's self-grasping. Happy about the good things we do, it's self-grasping. Why are we happy? "Oh! I did a good thing!" "I'm going to be ok in my next life!" "I'm going to be alright." "I'm going to be fine." Me, me, me, me, me again!

You see, when we do Dharma action and we rejoice, we're not rejoicing about you having a good life. It's rejoicing that we can bring all sentient beings closer to out of grasping. So when we break our vows and when we keep our vows, either way with the wrong motivation, it can lead to grasping and that's the secret. Because some people are very high and mighty, "I don't do anything bad." They're already bad the minute they say that! The minute they think that, they're already bad. Like I told you about that lady earlier in the Dharma talk, she goes everywhere, she knows everything, she does everything right. But you know what? During a Dharma talk... Mamie told me, it was so funny. Mamie's a very dramatic person.

I talked to Mamie the other day for two hours. A brand new Dharma student came for teachings. Mamie was there and she had a beautiful... well, everybody had these cheapskate little bead mandalas, you know. But she was rich, in America 20 years ago. She had a silver mandala, not three layers but four. She had all these jewels and all of it, wow. And she did it perfectly, the mandala, perfectly. We were all like... Huh? I was thinking, "Wow! Mandala! Give it to me." It's my grasping mind, thinking I can make more merits than her. She doesn't need more merit, she's rich. I was thinking like that. Oh, rich! Rich!

I got another piece of information; David is a signatory to a big whatever but never mind, we'll talk about that another day. He's rich too, in theory. Boy, do I mean that in theory, I wouldn't rest on that one... That's what... [Inaudible]... I don't want to go closer to home because it's very rude and abusive and you know, I might be recorded and they say, "Look! Look! Look! The family breaker." But, in theory, David's rich. You listen to him when he says his 'ch' – Lunchhh. Richhhh. He emphasizes especially when he says 'richhhhh'... You know, if I was you I would sit in the back. It will be less disruptive to the planet because you know, you're cold, you move this way, Andee and you are rubbing his knee, Tashi. There's issues here, you know. I would sit at the back so you have more compassion because I have quite a loud voice... fold your hands to the planet around you.

Anyway, she turned around. Oh yeah. So David and then this lady alright... [Inaudible]... simultaneous stories along with Dharma so we're weaving three stories into one and I'll weave that back into Dharmapala. Isn't that fabulous? That's fabulous. Why? Don't make borders on your mind. Your mind is like space, Shantideva says. When I heard that, my memory became fabulous. I don't know why. All of a sudden, I realized that there are no borders to my mind. Ok, everyone?

David is rich but it's a label, it's a name. It's just projection because if the supporting factors, when they're not there, it's only a theory. But he's been warned. And next time you guys listen to him say the words 'rich' and 'lunch', listen - he accentuates the last sound very much. You just listen to him say "richhhhh" or "lunchhhh". I don't know... Henry, you're evil. You're trying not to laugh. You're so good you know, you even respect the little pipsqueak like that. [Inaudible] He's just a little pipsqueak anyway. Henry's like... Henry is wonderful. He's quite handsome so you can [Inaudible]... He's so politically correct. Look, he bought one of those for the Pakistanis. [Tibetan phrase] The Bodhisattva man.

In Japan, I bought one almost everyday and I wore it everywhere. You know why? I want to tell people how politically correct that was. Another action that brought me to the three lower realms – another self-grasping action. Anyway, there was 1% "Oh let me help them..." [Inaudible]... put the money in. But nevermind. So, what happens was this is, but then if you keep it, you show people, it is good too. It's your the motivation, it's not the action. Isn't that what I was talking about? Not the action, but about the motivation. [Inaudible] I'm slightly hypocritical, not fully.

Anyway, we talked about lunchhhh and David and richhhh. [Inaudible] I wish your name was like richhhh, like Richie Richhhh or you know, like old richhhh. "Hi, what's your name?" "Old Richhhh. And I'm richhhh." Oh, don't you love that? "And do you want to have lunchhhh with me?" "What was your name?" "Old Richhhh." "What do you want to do?" "Lunchhhh." "Why?" "Because I'm richhhh." No... [Inaudible]... Alright, now. You know what? Paul's not laughing, not moving, not upset, not happy. Paul is just doing meditation on violin. He's good. I'm telling you, he's controlling himself. He's like... Not even one eyelash is closing. He doesn't blink anymore since I clapped, he's like... he hasn't blinked once. I've been watching him. Oh, he blinked! Alright. Haha! When I said that, he went like this... Evil... I love it. Anyway... Hi Daddy, how are you? This is my daddy.

This new Dharma student came along to the new course, you know, all blah, blah, blah, blah, you know, Dharma students are wonderful, they're fabulous, they're beautiful, they're compassionate, they're kind, they have Bodhichitta, it's Buddhism, it's Zong Rinpoche, it's a great initiation, we're offering a mandala... And this lady was behind asking questions, "What's that?" "It's a mandala, blah, blah, blah, blah." This lady was sitting there with her mandala right, and she was doing it and all that stuff. And you know what? In the middle of the mandala, she got flustered and she was upset.

After, I don't know, 15 years of practice, she turned around to the lady, she put her mandala down, she turned around to the lady and went like this, "Shhhhhhhhhhh!" The lady never came back again. That's all it took. Yeah. Because it was not only subtly hypocritical... That's all she did, she didn't say anything, she just went and she looked at her in the eye... She



turned around and looked at her squarely and she just went, "Shhhhhhhhhhh!" The lady never, ever came back. That one action threw her off the Dharma. You may think it's her bad karma; yeah, it's her bad karma but you don't have to add to it. You know, if someone's sitting there, you know, there's a beam... there's one ledge here, one ledge here and there's one beam here. And they are standing there... and you don't, "Hey, catch"! You don't do that, they fall off completely. Oh yes.

That one action, they never came back again. And that action didn't help, do you know why? It came out of the self-grasping mind... because it didn't help that lady. Because, some can do that and the other person doesn't get affected. Do you know why some people can do it, they get affected, and some people can't? Because of their habituation of self-grasping. Oh yes. Does everybody understand that? That's all. I mean you know, don't think the politics just go on here because, you know, we're a bunch of political people. Every Dharma center, every place, every church, every synagogue, every mosque, every community, every family, every... even you yourself have politics. You know, you yourself make politics. "I can't do this. I can't do this." You know, you protest with yourself.

So, I've got to like... you know, because if we pray to the Buddha, we're against Tibet. Why? I don't know. Nothing on this planet can ever hurt His Holiness the Dalai Lama. I'll give you one reason. You don't believe he's a Bodhisattva, never mind. He's a monk. Nothing more. I'm a monk. That's all. Let's not talk at a higher level. He's a monk and he's a real monk.

Second, nothing can bring Tibet back or make Tibet lose. It has its own karma. That's it. We can do all the prayers but nothing will happen. So, there's nothing I can do against Tibet; there's nothing I can do for Tibet; I can only wish. And there's nothing I can do to harm His Holiness the Dalai Lama, nothing, even if I want to. Nothing. How can I harm a holy monk? Where there's no harm, you can't harm them. You know, if I want to go and beat up the Buddha, you think I can? He doesn't have the karma to be beaten up. Cannot.

So, I want to give this message to the assassins and all these people who carry guns to the Kalachakra. Yeah, His Holiness caught people with guns in the Kalachakra. Forget it, ain't going to work. You don't have karma to be shot, you won't be shot. Things like that. Not this recent one, don't get all excited... Tashi's like... and Angel's like, "Gasp!" Not the recent one. Don't get so... When I talk about self-grasping and all that, everybody's like [snoring]... Let's get to the real issue here. Dalai Lama cannot be harmed. The end. Don't... Never mind. You can put a torpedo on him, nothing will happen. You know like, nothing. Nothing.

Because that happened in Tibet. When they threw bombs, they shelled Gaden, Zong Rinpoche sat there in meditation and did puja to Dorje Shugden until the monks all escaped out of Gaden. You can read his biography. It's all over. All three walls fell, the wall behind him stood... Everything fell. And he did Dorje Shugden puja until the monks were safely out of Gaden Monastery. And the fumes from the shells - the toxic fumes - Rinpoche breathed in, he accepted it and his voice became hoarse. And his voice has been hoarse his whole life

although it's still beautiful... I didn't even know it was hoarse but that was considered hoarse. He breathed in the fumes. But Kyabje Zong Rinpoche single-handedly stayed in Gaden and did the repulsion puja of Dorje Shugden to hold back harm until the monks finished. That is well documented. He accepted the harm, he accepted everything with his Tantric powers. Oh, yes. You can read it in his biography.

The great Thubten Trinley, Jetsun Lobsang Tsondru – his holy monk name - His Holiness Kyabje Jetsun Lobsang Tsondru, Kyabje Zong Rinpoche. And it's incredible because, do you know where Zong Rinpoche is? Whenever his incarnation is alive, there's a lake near his home where his original incarnation is in Kham, Nangsang in Tibet. Whenever his incarnation's alive, the lake will be full. When the incarnation's passed, the lake will dry up. Always. Every incarnation.

Some lamas, trees will blossom. Bodhi trees, wherever the lama is, the Bodhi tree will just grow and blossom. Some lamas, you hear beings, you hear sounds. So wherever there's a real lama, they have real intention and the incarnation's there, some sign that the reincarnation will be around always. Trees are very common, I don't know why. Bodhi trees will appear, very very common. Wherever the lama is, naturally a Bodhi tree will grow on its own, always. That's very well documented, even in Lama Tsongkhapa's case, but it was a white sandalwood Bodhi tree.

See, what I do is, wherever I go, I just get a little Bodhi tree and plant it. See I'm a lama! I am, I am a lama. See, it grew! But nobody knows that I go out there every night and weed it, you know, put manure, I pee on it myself. I do all kinds of things... [Inaudible]... I pee on it you know, just the right amount, not too much...

Then, it grows big, I document it, I tell people, "See, I'm a lama" and I could give them leaves. The Bodhi tree from Tsem Rinpoche's house. I love it! Leaves from Tsem Rinpoche's house because you know... little did they know, God, it was a lot of work making that tree grow... weeding it, manuring it and flowering it... Oh my god, every night I'm talking to it. You know, they say when you talk to plants, it grows? "Please grow, please grow. You don't grow, I'm finished. And if I'm finished, I move out of here, you're dead. Because the next people won't like Bodhi trees, you know, they like banana trees here. So, you better grow." Sometimes you threaten them and you call it love. When you show a lot of love, they grow. Just ask the rainbow girl Tashi, you know, she talks to everything except Andee. But anyways... that's what I'm going to do, I'm going to give leaves to people. Don't you love it? It's proof that I'm a 'Lima'. "Hi, I'm a Lima." Or you can call the other way, a schmama. Cause lama, schmama.. a smuru lah! A smuru!

Anyway... [Inaudible]... So, what happens? If on an absolute level, no karma is to be made; on a relative level, plenty to purify. But even when we purify, are we REALLY purifying... because of our attitude? And are we really changing our attitude because of our

habituation? So every time this habituation is measured or helped kept in check for ourselves from an absolute level to a relative level, it manifests in vows.

Vows are a manifestation of the absolute. Let me explain why. It's a manifestation of the absolute because these are things universally on the three realms that if we do, it helps the self-grasping mind to increase; if we don't do, it makes the self-grasping mind decrease. 'Nga Da' – self decrease and increase. So, it's absolute. Why? These rules are applicable anywhere, any planet, any universe. So that's why it's absolute. Absolute means [Tibetan phrase] – all-pervading. All-pervading. So that's why it's absolute. There is no maybe. The word 'absolute' means "That's it. No 'ands', 'ifs' and 'buts'".

So, the vows are a manifestation or a taste of the absolute. And when we hold our vows and commitments and samaya, we get a taste of the absolute because we hold our vows - listen carefully - we hold our vows in order that we don't have to have to hold our vows. Isn't that fabulous? Rinpoche always comes up with these lines, one-liners that are absolutely, totally contradictory yet totally meaningful. And he's dying to go back there and write that down, and email everybody and SMS and say, "You're fabulous! So gimme another praise." I get all these SMSes, "I'm fabulous", "I come from a lotus", "I've got..." according to him, I've got lotuses growing out of my ass. I'm so holy and pure, I fart, it's a lotus! I don't shit manure or shit. I shit lotuses according to him. He has this view about me.

But anyways, Maple of course, oh my goodness. You ask her, is Rinpoche a Buddha? "He's not a Buddha, he's 10 Buddhas." [Inaudible] Yes, JP, "He's not a Buddha... He's Buddha's Guru." What? "Shakyamuna's shmuru", you know. He's Shakya's shmuru, you know. You mean higher than Shakyamunu got? Got. You wanna go higher? Shakyamuna's schmuru's schmuru... Yes, Angel? "Definitely Rinpoche is TakaYama. Yama Schmaka, Yamayogini. Anyway, he's Buddha la." Definitely. And Tashi, "I believe, I believe that Rinpoche is not Tsongkhapa at all. He is Guru Rinpoche." Nyingma lah! And then you ask Mr. Khong, "Is Rinpoche a Buddha?" He doesn't talk, you know why? Because he's very compassionate. I ask him what he's doing, he's calculating how much he can make... [Inaudible]... pretty absolute. And then Chia, you've got to wake him up first... and then Paul wakes up. Is he a Buddha? "Yeah, yeah, yeah! Can I go back to sleep yet?"

And Irene, of course! If she's allowed in my house, into the ladrang, and she can prostrate to Jenny, I'm a Buddha; if she's not, I'm not a Buddha lah. Because you know, she's absolute, I'm relative. Not related but just a relative. Not a relative but relative. You know, let's not get mixed up here. No, I'm not related to Irene, thank you very much. She likes to run around, "My previous life and Rinpoche's previous life are related." Previous life darling! Previous life, not this life! Not this life! I mean, last life, you know, Jenny Wong and JT here were lovers, doesn't mean they're lovers in this life. Exactly! In his last life, David Lai was some kind of monk that hung around, you know, and held his vows a little bit and studied but didn't do any meditation, doesn't mean in this life he is, right? No, it doesn't.

So, vows are a taste of the absolute and it leads you to the absolute and it is manifested in the absolute. What is the absolute? I don't like to use big new age words here. The absolute is the workings of cause and effect in the universe that is dependent on self-grasping mind and how much... How much the self-grasping mind is existent within us and not purified creates the workings of cause and effect in the universe for us, and then each is related because we're interconnected... On the second watch of the night, Lord Buddha realized our interconnectedness. You guys all know that from previous teachings. See, when we listen to Dharma talks, we can listen to more Dharma talks. It's better.

And then, and then, on the absolute level, how much self-grasping is how much negative karma we create even when we do nothing. And you think, oh my god, why's it so severe? It's not severe. Buddha didn't make these rules up. Buddha perceived these rules through his enlightenment on the last watch of the night and explained it to us. Isn't that incredible? So, the vows are a glimpse of the absolute. You take vows in order that you don't have to hold vows anymore. Why? When you hold your vows so well, you become absolute.

So everything is just, everything is just a show for people... [Inaudible]... and whether they can see the show or not, is if they bought the ticket. Don't you love it? Oh yes, some people don't buy the ticket - the ticket of the Six Paramitas, the ticket of Guru Devotion, the ticket of practice. Some people don't even buy the ticket. Some people buy the ticket and fall asleep at the theatre. Some people lose their ticket. Some people arrive at the theatre late. Some people go to the show, and they look at it, they don't understand what's going on. Well, only if it's Madame Butterfly, somebody will understand that. Oh yeah. Isn't that incredible?

So, when we talk about esoteric practices, the absolute, very few people will attend, very few people can attend, very few people will make it. And the few people who make it, very few will understand and very few within that will be able to practice. And that is the rarity of enlightenment and the Buddha. And that's why we... so revere the Buddha... in Buddha. So when we look back at our lives now, how much are we actually practicing? Don't look at the retreats you've done. Don't look at, you know, the mantras you've done, and whatever you've given, the money, all that... don't look at that. Look at how much your self-grasping mind has reduced. Very simple.

So, I'm not telling you something to criticize you; I'm telling you the truth. I'm not telling something for you to feel bad and guilty about; I'm telling you real practice. I'm not telling you anything that is to hurt you but it is to help. Because somebody has to be in your firing line. Somebody has to put themselves in your firing line to tell you there's something more, that actually we're not very good people. I've got to be the Jesus Christ of Buddhism here, you know, like.. Get the cross out. I'll carry it across Bandar Utama and you can pin me up in 1Utama near the gym. Make sure my love handles are gone. Don't you love it? The Jesus Christ of Buddhism. And then, you know, just before I pop off, "Oh Absolute, forgive them, they don't know what they're doing." Isn't that fabulous? I love it. Everything has got to be

dramatic with me. I don't know, I'm a reincarnation of a Tibetan Kabuki actor or something like that. That's what I feel. Tibetan Kabuki. You know, I used to... 'Hlamo'. 'Hlamo' in Tibetan is something like one of those guys who wear those masks, you know Mahakala masks... comes out with a knife, and I chop... [Inaudible]... up by accident. They say, "Oh, poor thing, you know, his winds went off."

In Tibet, you know, you don't die when your winds go off. They just forgive you. Then I do Vajrasattva retreat with bad motivation, right? Isn't that fabulous? Hlamo Tulku. Any questions on the absolute? There are absolutely none. Joseph, any questions on the absolute? You like in-depth teachings. You do. You're educated. You can think deep. You, Mr. Khong, Seng Piow, Paul... Paul, hmmm, if it's in Mandarin, maybe he'll be ... [Inaudible]. When Andee doesn't have a question and he shuts up, Rinpoche did well. That's my relative level example but I checked on the absolute. Kunga... [Inaudible]... He's just wondering if his hair looks good. He does. Andee, any questions? Oh, come, come! We've got to speak up. Make one up! Pretend. Pretend you don't know something. Just pretend. For the sake of sentient beings, pretend you don't know.

"Rinpoche, you were talking just now about the lady who went Shhhhhh. Her motivation was... The action was wrong but if she did not shut the speaker from behind and the speaker will... the person behind will continue talking and will be disruptive so... [Inaudible]... her action was wrong but..."

My point was this, do it in a way that's very nice.

"But we're talking about motivation."

We are, but is she so advanced that she can just do anything she wants because her motivation's so pure? So, my point is this - what you do doesn't matter. Some people shout and people benefit. Some people shout and they lose. Why? It's the habituation of their motivation. So, if you go, "Shhhhhh" to someone and you've been always doing that for many lifetimes or many years purely, purely, purely... So, what I'm saying is yes, it is the motivation but how long have you been practicing that motivation to activate that in such a fierce way? Understand? Very good question. Henry spoke up. Let it be written in the Akashic thick records, Henry spoke up during a Dharma talk. First time in six years. Thank you Henry. We want more. Yes, we want more.

Any questions on the absolute? Don't ask just to be smart.

"You know, but I... this is what I always ask myself, this is maybe very stupid..." Then, you just ask me and let's make it quick without a lot of explanation.

"So how to resolve the relative and different notions... How did it all get started? Why did it all get activated? And then, and self and the notion of self?"

That's a very good question. What it says in Buddha's teachings at our level is that, there's no beginning but there's an end. Meaning that it is so distant and so far that we've been living like this, it's as if there's no beginning. So, he's telling us like this - don't deal with that at this point. Deal with the fact that there is an end. That's what he's saying. Good question. A lot of people can't accept that yet. Never mind. Questions?

Very distant, very far. It's like telling the atoms that exist in the ocean. Tell me, do you think anybody on this planet can calculate? Beyond... it's beyond mathematics. Tell me the amount of atoms that exist in all of the universe and I'll tell you when your first life is... it's beyond comprehension. Beyond. Only a fully enlightened Buddha can talk to another fully enlightened Buddha and converse and understand. We're not at that level yet. That's a small mystery in Buddhism. So, if you want to talk about that, you have to have that mind to comprehend. If you want to talk about physics with me, I have to be a physics professor. Otherwise, there's no level, no grounding... Questions?

Alright. When you go upstairs to the second level, there's a gym room there... and inside there's a toilet. You may use that. Don't look at the lights; the lights are red in my gym room. The reason the lights are red is that I can't see myself well when I'm working out so I have the illusion that I'm skinny. Well, it's true. You can ask David. He's helped me work out many times. It's called the red room, or the red light district. And the toilet there you can use. And if you go straight to the back, in the drying area - be careful of the newspapers for the dogs to leave gifts - there's another toilet. And then, for some of us who are very devoted to the Three Jewels, body, speech and mind, offer some incense outside.

And for the rest of us, please do not chitter and chatter, stay quiet with yourself. Be happy with quiet and concentrate. Get a glass of water or whatever like that. There're no slaves in the house so help yourself. One slave is doing a retreat. Another slave has never come out of retreat and then that's all the slaves I have. You see, what I do is I hire myself as a maid and I pay myself. But I pay myself with American wages. Isn't that better? Fabulous. So, let's all stand up, take a break and I'll come back. I'm glad to be able to talk about the vows. We talked about the absolute and how they relate. Because the actual practice of the Dharmapala, the short sadhana and the retreat is very easy. But you see, to do it, you have to have that understanding. To not have understanding and just chant, very little benefits... [Tibetan phrase]... Very small and I didn't get into it fully. I just told you a little part, what I'm allowed to tell you.

You know, all the Tibetan esoteric, secret mantric teachings of Tantrayana from the land of Shambhala, Shangrila, whatever lah... Oh, it's just a trick to get money. Don't you love it? Throw me an angpao and I'll plant the seeds for you to get initiation in the future. Not this life, next life, whatever but definitely in the future. Just throw an angpao. The thicker, the heavier, the harder it sounds on my table, the stronger your imprint. Don't you love that?

And then David's like, "How about if I throw a rock in the angpao?" Doesn't count because you're attached. If you weren't attached, if you don't have the self-grasping mind, then you can visualize the rock as gold... [Inaudible]... you throw it on my table... [Inaudible]... Oh, you'll get initiation. See, it's not the rock; it's the self-grasping mind. Some people can offer a million dollars to the lama and gain very little attainments; some people can simply hold their anger, and not get angry, and not abuse people, and offer that to the lama, and they'll gain attainments and not create more obstacles for their practice.

You see, when people want to do Dharma work but they do work that is opposite, it creates a lot of obstacles for their Dharma work. A lot. Broken vows create obstacles. And they say, "Well, I'm doing this for the Dharma", "I'm doing this for this person", "I'm doing this for that person", "I'm doing this for this group." They are and they're sincere. Everybody's sincere. Everybody likes to help especially, you know, we're nice people but you can't fulfil your work because your broken samayas don't allow you to collect that much merit. Because if you can help, you don't be such a big hero or a knight in shining armor. You know, "If I make this amount of money", "If I do this kind of writing", "If I do this kind of, you know, assistant", "If I'm assistant to Rinpoche, I can collect all this merit and then I can dedicate it to all sentient beings."

"And if I don't do it, it's the sentient beings who don't have the merits to receive it." Don't be so stupid. Don't be so stupid. Don't be so illiterate. That is incorrect and if I debate with you, you will lose immediately. But very simply said, if you're doing Dharma work and whether beings can receive it or not, it would mean you have some level of attainments. You're operating on some level of the absolute. If you're not operating from the absolute and you say that, you are presupposing and you're giving the message to other people that "Oh, they don't have the karma to receive it, that's why I can't get it to give it to them." Oh no, no, no.

Then, what about the Dalai Lama? Why does he even bother to give teachings? You think everybody who attends the Kalachakra, 400,000 people will practice to become Buddha? No. Far from it. In fact, there are people at Kalachakra in the back, drinking tea and doing dancing... [Inaudible]... in Bodhgaya and they're in the back playing Mahjong. Yeah, Tibetan Mahjong. And this is during the Kalachakra. His Holiness is tirelessly teaching and they sit there gambling, playing, dancing, taking a nap, you know, because you know why? The strings, and the microphone, everything, they just hear it. [Tibetan phrase] They get a blessing. That's what Tibetans believe but that's ignorance. [Tibetan phrase] Yes, you can ask him, he knows. Tibetans aren't the holiest people on the Earth but they have holy people.

So, my point is this... is that, if we do Dharma work and we do anything with the intent of helping Dharma, you have to have merit yourself in order to HAVE THE MERIT to serve others, so that you can create more merit and that they can create merit. If you don't even have merit to do that, how do you create the opportunity for other people to do Dharma?



You can't. Why? To serve Gaden Monastery. That's how I think. That's what the Protector told me in person. Oh no, no, no. It's not... I didn't channel and I talk to myself:

"Oh, Hello?"

"Hi."

"How are you?"

"How are you? Did you have a cup of coffee, DS?"

"No, I didn't... [Inaudible]"

No, no, no, no, not that. In the monastery with a proper oracle, he told me. He told me. "Do your retreats and do your sadhanas [Tibetan phrase]. Out of the four classes of Tantra, you should take one Dharma Yidam and practice that intensely. By doing that, you will be able to serve Gaden." I said, "Oh." I understood now. What is that? Hold my commitments. "Dorje Pundroop" he said. The vajra command of your Guru. "Dorje Pundroop." 'Pundroop' is the eternal knot, no end, no beginning. 'Dorje' is vajra. Meaning: the lama's word has no beginning and no end. But if you make an end, you lose. So what the Protector told me - because I was overwhelmed with sadhanas, you know, I still am. I was trying to go to him and I was crying wolf. And I was like, "Oh, poor me, I have so many sadhanas. I want to do... [Inaudible]..." He told me, "No." He told me himself, "I am a Dharma Protector but I have no authority to override the command of your lama. Dorje Pundroop." And he said, "If you do your sadhanas daily, your Dharma work will grow, you'll collect the merits, and you'll keep your samaya, you'll be a good example to many beings in the future. Do your sadhana."

So I went home... went home to do my 50-hour sadhanas again. Oh yeah, that's after I tried to get out of it. And you know, I even used evidence. I found books, in this commentary and that commentary, they said you can combine all your Yidams into one and do that sadhana and that means you're doing all. Actually, I did research! I did research. I'm not kidding. And it was accurate. And you know, listen to this, I asked Lati Rinpoche, he was so confounded. I did such good research, he was so confounded, he couldn't say yes or no. Can you imagine that? Lati Rinpoche. Little stupid pipsqueak here, like a little mouse going to the lion. [Mouse squeaks] and the lion is like, "Roar!" And says, "I'm not sure about that, so you better keep doing because I'm not sure."

And I went to the other lion, the great senior of Gaden Shartse, His Holiness Kensur Rinpoche. I asked him. Kensur Rinpoche is like, "That sounds very good." He couldn't say yes or no. He said, "But, since I cannot say yes or no, you have to still continue to do your sadhanas." I was like, "Ohhh." But they weren't even trying to humor me, they really said very good research, because I researched everywhere. You can combine all the meditational deities - and it says that in Geshe Kelsang Gyatso's Vajrayogini commentary. It says that directly in English! It says that directly and I found it. After I did all that research, I said, "Look, look..."

And then I went there with all this 'evidencia' you know, because I'm Spanish... I went there with all this evidencia to Lati Rinpoche and he said to me, "Very good." He says, "But I can't say you don't have to do it." And then I asked Kensur Rinpoche, and he also said... [Inaudible]... "Oh ok, let me go to Manjushri lah."

So, I went to Manjushri, which was really wrong because they are Manjushri. And then, I went to the Protector, he took trance and he told me, "Yeah, it's very good but I cannot override the vajra command of your lamas." And I was like... And he cut all my research away. Weeks! Weeks of research, meditating, thinking of how to formulate it... And you have to understand this, these are debate masters. So, I went back and did my sadhana – all 55 of them, all 100 and whatever, I can't remember all the Yidams I have. There's just too many. And I said to them, you know what? Some of the Yidams, I don't even know what they look like, because there are like a hundred plus every day. Can you imagine doing a hundred plus Yidams every single day because some schmuck or some Joe might come up and say, "Hey! You know, I need this practice." And if you're not doing it, you can't give it to them... Oh god... And sometimes, at the end of your life, you think to yourself, "Nobody even asked me for that practice. Why did I even do it?" But on the absolute, it's different, isn't it?

So, anyway, in my own example, it was like that. And I'm still trying to figure a way how. Because I have one practice that's very long from the Dalai Lama and I was thinking, actually I was thinking for a few months now... Hmmm... How... Make a lot of offerings? Bribe His Holiness you know? Then I was thinking.... Hmmm... Not going to work. How ah? Maybe get His Holiness in a really good mood, you know... and so, you know, "How's the Tibetan situation? And can I stop doing that sadhana?" "Sure!" Fantasy you know. Fantasy...

Make His Holiness a nice cup of Tibetan tea, you know... and I don't know, wear this shirt when I go see him? I don't know, you know. Just... and then slip it in you know, "Do you think I can stop doing... [Inaudible]... sadhana?" He'll be like, "Yeah, it's ok and by the way, the Tibetan situation is like you know..." Oh no, I can't. [Gasps] Trying to trick a 'Tamche Khyenpa', an all-knowing like him... trick a Bodhisattva... and here I am still plotting, how to get rid of this one sadhana that's very long... that I'm doing for the last 20 years. And I think, "Why don't I just let go and say 'just do it lah'." And I've been... you know, I learned speed-reading so I can do it real quick... I do it real quick, real fast. It takes the monastery hours to recite it; I can do it really fast. I'm not kidding you, speed reading... [Inaudible]... And they're like, "You're done??" I'm like, "Yeah."

Anyway, that's the truth. So, when we do our sadhanas, it's on a very basic fundamental level. It's a reminder for us to keep our vows. Six-Session Guru Yoga - especially if you have Tantric initiation - when we do our Six-Session Guru Yoga, we're reminded of our vows. And when we keep our vows and we hold that every single day, and if you do nothing else, do you know how much merit we collect? Do you know why we collect so much merit? Because

when we hold our vows, it takes us away from the self-grasping mind. When we take ourselves away from the self-grasping mind, that 'taking away' collects oceans of merits.

So, holding vows, holding samaya and commitments, holding it and doing nothing else and living in the vows collects oceans of merits, effortlessly. Why? Because that is one day you have restricted yourself from the self-grasping mind. And if you're not holding your vows perfectly, you slip, at least it's neutral. That day, you don't collect negative actions. That's why, reading the vows is so important, following is so important, and practicing the vows with the very people who live with us is instrumental. Practicing the vows with the very people we live with EVERY DAY is instrumental. Do you know why? It will show you whether you're really taking refuge in Buddhism. Think, very simple.

And if we hold our vows daily, we really are - not physically, effortlessly - then the people around us will enter the Dharma. So, no point to wish, to pray and want people to enter the Dharma. Even if you know, they're our closest people that live with us... they can live with us for 10-15-20 years, they will not go near the Dharma or practice. Why? We are that person who... they're on the balancing beam, like in the circus, they have a balancing rope you know, they're holding it - and we just tip the scale the wrong way. We are like that.

So, we live in a family and we can't bring people to Dharma, that reflects our mind clearly. Yes, there are circumstantial things such as their own karma, blah, blah, blah. But usually, let's put it this way... I know me, by hook or crook, somehow we get into the Dharma in many ways. I'm not trying to show off to you, I'm trying to tell you that I put my energy towards that, that's all. I can yell at a person, they'll come to Dharma. I can slap a person and they'll go into Dharma deeply. I'll tell you why. Because I'm a Mahasiddha? No, no, no. Because I put my energy towards that my whole life. I can collect merit by doing exercises upstairs and when it gets hard - when the weights get very hard or when the diet gets hard - I just think about Gaden and why I'm keeping my ... [Inaudible]... why. Immediately, my mind becomes strong.

Am I trying to tell you that I'm some kind of Mahasiddha? No, I'm trying to tell you that I did my best to live Dharma because there's nothing else to live for. Nothing else. I'm very suicidal. I would kill myself if it wasn't for Dharma. What else is there to do? Sit here and watch Andee pick his nose? No, thank you. Watch Irene find different objects? You know, she's got five objects of refuge. Namu Guru Beh, Namu Buddha Ya, Namu Dharma Ya, Namu Sangha Ya, Namu Jenny Ya. I don't have time to watch, you know, people look for extra objects of refuge. And of course, Jenny, being the wonderful Bodhisattva that she is, instead of standing there accepting it, OM MANI PADME HUM, she runs all over the whole place, you know... I don't know, some kind of drag race... Hmmm...

So don't do anything that will bring you away from the absolute and closer to the self-grasping mind because the three lower realms are even worse for tantric practitioners. There's a special hell realm, it's called 'Dorje Tinga', Vajra hell. Very scary - Zong Rinpoche

described to us in detail - very scary. And there are Yamantaka practitioners who are born again in the form of Yamantaka but ... [Inaudible]... tricking them and disturbing them, and hurting them. His Holiness Zong Rinpoche told us. Imagine taking on the form of Yamantaka but you're a spirit, and you deceive people, and you talk to them, and you lead them wrongly because of your negative grasping mind. Imagine that. "But he is a Buddha." "Yeah! But you're not." Very scary.

So, if we don't hold our vows and commitments, 50 Verses of Guru Devotion, our Tantric and our Bodhisattva vows, and we don't keep our basic commitments and basic promises, things that we want to achieve, worldly and for Dharma - very difficult. If we want to achieve just for worldly, strictly for worldly, you will achieve it. I'll tell you why. Negative karma helps negative karma. Very simple. And you will never get anywhere... [Inaudible]... Never... never.

And if our lives... when we try to do things for Dharma and we fail or something doesn't happen, let me tell you something directly: it's a blessing because if you continue, it will be the three lower realms. It's a blessing. It's a wake up call to do Dharma, to practice the Dharma. It's a wake up call from your Protector who actually loves you and that's why they protect you. Hold your commitments, hold your vows, hold your samayas. Read about them, learn about them and don't be chauvinistic, and don't be boisterous, and don't be holier-than-thou about it. In your body, in your speech, in your mind, it can be a direct way of holding your vows.

Start with the people that live right with you. Be aware, be kind, forgive, accept and don't demand. If we harm the people that are close to us and they stop practicing the Dharma in any way, we collect the downfall. We are the cause. And if we want to do Dharma work - any type, big or small - obstacles will always come or we won't be allowed to do it or we can't do it because of our obstacles coming back to us. So, we want to do... if we feel we're very qualified - and most of us are - and we want to do Dharma work, and we're not doing it and we can't do it, we're not allowed to do it, we have obstacles to do it, it is our broken vows. And simply confessing them will not go away. Why? Confessing is recognizing them, but the effects are still there.

And for those of us who want to do big Dharma work and we find obstacles in doing it, breaking commitments is a very big, big issue. So remember, it's not just Dharma commitments, it's also commitments to our family, to our parents, to our wives, to our husbands; those commitments that we break, they have karma too. Do you know why? It's not as strong as Dharma commitments because Dharma commitments benefit all sentient beings. Commitments to our family members or people that are close to us are not as strong because it's in relations to one person. And hence, object - motivation, action, object and completion - object. So, if we make a promise to our wife and we break that promise, it's very bad karma - it is - but it's not as bad as if we break it to our Guru or to the Buddhas.

Why? Because it's to our wife - one; one is to all sentient beings. So the effects are very great.

So, every time we break our karma to our Guru, break our commitments to our Guru... [Inaudible]... "Oh God!" You know, "Why?" Yeah, but you see, you wanted the benefits. When you were in trouble, you wanted the Guru, you wanted the practice. But when you're out of trouble, you don't want it. But you have to understand, trouble comes and goes so you have to be prepared. If you hold your vows, you'll be prepared. Stinginess must be let go. Miserliness and attachment to money must be let go on a very fundamental basis. Must be. If we don't do anything about it, we hold onto it, it'll be the three lower realms. This is not a joke.

Anger from projections and expectations to people around us and how we expect them to be - not anger from compassion and none of us here is that qualified - anger, expectation and projections will take us directly to 'narak', the hell of unending pain. Correct. Or we will be born in our next life with dark, ugly, unhappy complexion - complexion doesn't mean skin, our energy - and our appearance will be unhappy, displeasing and we will have defects and we will have short limbs and we will have bodies that are not pleasing to others. It will be a direct result of anger. Direct.

And for anger that's continuous - ... [Inaudible]... people and hurt them - whether it's manifested or not, we'll be born in war-torn areas, difficult-to-get-food areas, difficult-to-live areas, places that don't support life, places that you're born as barbarians or in forests, deep. Again and again and again. It'll be the result of our anger that we do not control that arises from expectations and projections, which arise from the self-grasping mind. It's horrible. Whether you express it or not, the anger is there.

Living is already dangerous. Not living is already dangerous. You say, "I'll kill myself, it's so hard." You can. You can kill your body; you can't kill yourself. Because killing yourself is a sign of your Self. Killing yourself is a sign of attachment to the Self. Very clear. And how do you kill your 'Self'? Yamantaka can't kill your 'Self'; he's so fierce with so many weapons, 34 weapons. Yamantaka can't kill your 'Self'. How can you? But he can show you the way. And hence, all his weapons... this side is all weapons to destroy obstacles, this side is all weapons to increase and enhance practice... oh yes, there are different meanings to it. It's incredible. Sixteen to cut, sixteen to increase. Lord Yamantaka. But we can't talk about that too much because you're not initiated. Nee, nee, nee, nee, nee! Love it.

Where there's no Dharma, let there be the Dharma. Where there's Dharma, let it become stronger. Where there's misunderstanding of Dharma, let it become clear. Where there's no Dharma, let there be the Dharma. Where there is Dharma, let it become clear. Where there's a misunderstanding of Dharma, may it become understood. Again. Where there's no Dharma, let there be the Dharma. Where there is Dharma, let it become stronger. Where there's a misunderstanding of Dharma, let it become clear. Where there's no Dharma, let

there be the Dharma, where there is Dharma, let it become stronger. Where there's a misunderstanding of Dharma, may it become understood and clear.

(Dedication prayers)

Ok, take a break.

Learning? What about you, Henry? Learning?

"Yes."

Because I'm learning. Don't ask me anything because I'm learning. What about you, David? What... Oh my god, this is going to be scary and I'm asking for it... What struck-chhh you the most?

"Oh God!"

Just because you look beautiful doesn't mean you can laugh at people who are downtrodden and wannabe richies. There's a will, you know... Later, he's going to come and laugh at you. David's like, "Just you wait!" Well, what struck ya, David?

"The workings of..."

Can you be a little more specific?

"Absolute."

The workings of absolute. And how did that strike you? Please explain.

"How..."

How do you say 'please explain' in Spanish?

"Explicar por favor. Puede explicar por favor."

Puede explicar por favor. Alright, go ahead...

"The workings of the absolute level where..."

Can you put the volume louder? Like you know, when you go to... when you don't have any work and you get money... and, you know, the sound that you make when you get back. Go ahead.

"Where the intent becomes paramount, and..."

You mean you just found that out today? How paramount. And?

"And..."

Come on. Come on. Spit it out. Don't try to be all poetic, just say it.

"And the action becomes secondary in the sense that..."

You just realized that today?

"No, it's just that... [Inaudible]... affirmation."

Affirmation...

"Yes. Re-affirmation..."

You know, when you die, please be sent to a Tibetan cemetery. I'll be waiting. I just can't wait and it won't even be bad karma. That's it? Two and a half hours, that's all I get out of you. That's it? What's the absolute?

"Lessening of the self-cherishing mind."

No, absence of self-cherishing mind.

"Absence."

Absence of self-cherishing mind is the absolute. That's it? That's all you know? You're going to write, aren't you? Joseph, what struck you, if anything?

"Hmm... The purpose or the result of taking vows is to..."

The purpose or the result or both? Be clear. This will help you to translate later. Be clear.

"Both."

Ok, the purpose and the result of taking vows...

"Is to eventually reach a stage where you don't... you're not actually taking vows. You don't follow this strict code of taking vows because you've already reached a stage where you don't..."

Ok, by taking and holding vows... By taking and holding vows, how do you reach a stage of no vows?

"Eventually your mind practices to a stage where you are completely aware of what you're doing. At that stage, you don't have... you're not having this..."

So, it comes from habituation already. Ok, that's one. Second? Anybody else. Second?

"Therefore, it was spontaneous, and therefore one doesn't have to..."

He already said that. Second? Next?

"Each time we hold the vows, we gain merits."

We gain merits. Third is the self-grasping mind becomes less. When your self-grasping mind becomes less, that's called spontaneity. When it's absent, it's totally spontaneous. Mr. Khong, what struck you? You got to put up your volume because the dog's scratching himself.



"Mindfulness is the essence of tantric teachings..."

Very good.

"Relying on the teachings, the Gurus, where initially at the beginning level, it's all through commitments, observation of vows, and then we further develop to a certain stage of absolute level. That's where you become... [Inaudible]..."

Why is reliance on the Guru, on a relative level or in the beginning, tantamount to reaching absolute in the case of Tantra?

"It is because we do not have the merits and we cannot fully understand... [Inaudible]..."

... [Inaudible]... Very simple. We do not have the merits directly to receive teachings from a direct Buddha. For some, the teacher is a living person; for some, it's a Bodhisattva; for some, it's an Arhat; for some, it's a living Buddha. So, the perception of the being is different; the object is different. So, very simple. You cannot receive teachings directly from the Buddha. Ok, what else struck ya?

"It gives a very clear path, a very direct, simple way to enlightenment. Even though, it looks simple... [Inaudible]... because of mindfulness, perseverance, determination and the absolute surrendering of the self-cherishing mind..."

That's right. Guru Devotion is surrendering of the self-cherishing mind. When you surrender to your Guru, you surrender self-cherishing mind. So therefore, when you surrender your self-cherishing mind, whatever your Guru asks you to do, no matter how incredibly \*gasp\* cannot do, you will do it. And the Guru will use that back to you in a positive way. So, he'll make you do things that you normally would dare not do or never do. Or it's against... or you think it's bad, to make you... [Inaudible]... And the more you fight, the more you're telling directly, you don't need your Guru.

When your Guru gives you instructions, "Do that", and you fight, you tell the Dharma students "I can't do that", "I can do better", "I shouldn't do that", "That's not me", blah, blah, blah and you fight, fight, fight, fight, fight, you're indirectly giving a message your Guru's wrong. So, why are you even here? Anything strike you, Paul? Don't try to look for big words and big subjects. Anything strike you?

"It's about the guru devotion..."

You're cheating, you're following Khong.

"It's like, when you said the Guru..."

When you said what?

"In the beginning you were very, very clear... If we don't hold our vows... If we don't hold our vows to the Guru well, even though we do a lot of black tea and we do a lot of practice

and we do... [Inaudible]... so, I think back to... everything is back to Guru Devotion and holding vows, and then that's the root of all the attainments."

Irene?

"The right intention is the absolute. Achieving the right intention will..."

Right intention is not the absolute. Right intention leads to the absolute. If you're operating from the absolute, there is no right intention, it's spontaneous. Right intention insinuates... right intention gives you a feeling that you're not doing something right and you have to make it right. So, if you have right intention - if you have to correct or you have to have right intention - it doesn't come from the spontaneous. It's not spontaneous, therefore it cannot be absolute. If it is absolute, it must be not with intention, it's spontaneous. So, therefore, absolute means spontaneous. Spontaneous means no effort, no intention. Everything leads back to the absolute. What is the absolute? You are not operated or caused or diverted or controlled by the law of cause and effect anymore. Ok? Anything else strike you, Irene?

"The guru devotion is the most important in leading us out..."

No, that's too basic and general; that we heard 10-15 years ago. Come on, out of this, you must have grasped more. Come on, come on, come on. You said you want to spread Dharma, you want your family to go into the Dharma, you have to know Dharma. Come on, think, think, think. Push yourself to think. Think higher.

"The fundamental is holding the vows..."

Why?

"Because that will lead us to the absolute."

Ok, why do the vows lead you to the absolute?

"Because that will... that will gain us merits."

Think carefully, it's very logical. Don't be right. Think carefully because you know what? When you die, you're on your own. Alright? Think carefully. This is not about... who cares what people think, you're stupid or right. When you die, you're on your own.

"By holding vows, you gain the merits to..."

Ok, number one. Number two, any other things?

"Holding vows is guru devotion."

No, holding vows leads to the absolute. Fine. Next, what else leads to the absolute?

"Strike off the ego grasping..."

No, you didn't understand. You're using a lot of big words. You're using a lot of big words that doesn't meld together, doesn't meld. Very difficult to teach in-depth teachings. Very, very difficult. Very difficult. No one has grasped it. No one. Very, very difficult. We haven't done retreats. We haven't practiced the fundamentals. We haven't held our vows. The Guru Devotion is not strong. Very difficult to teach it. And you talk and talk and talk and afterwards, people go "What?" I'm not criticizing anyone. This is what I mean. Not ready our group. Not ready. Far from ready.

Anyway, [Tibetan phrase] means we planted seeds today. When it'll ripen, I don't know. In Nyingma and Kagyu, you call it Dzogchen, Mahamudra. In Gelugpa, you call it Emptiness, Shunyata. Very, very difficult for people who don't hold their vows and who don't do their preliminary practices. They don't keep their samaya. You know, it's not a matter of how much you do preliminaries, it's keeping samaya. Very important. Dromtonpa achieved what I talked about just by study, offering butterlamps to the Guru every single night. The cook also achieved it at the same time by serving the Guru, Lama Atisha. By serving Lama Atisha.

The cook, every single day, had to go to the river, walk for miles to get the water. He had to walk for miles to the forest to bring wood. And he had to cook because, you see, they didn't have buildings and stuff, they lived in tents, they were nomads at that time... and provide fodder, provide food, provide... And then he had to actually get the food, he had to cook it out, he had to walk for miles to go clean it. And every day, breakfast, lunch and dinner for Lama Atisha was a very big production. It's not like now, you just turn on the oven. And this great cook did it every single day, believing that Lama Atisha is a fully enlightened Being. And he offered food every day.

And great Dromtonpa, a lay practitioner of Lama Atisha, didn't do any of the physical work but he really studied, he held his vows, he practiced Bodhichitta. And every single night, he would not make any offerings to the Buddha or any jewels or any Three Jewels. No one. Every single night, one butterlamp he would make - and butter was a very big commodity, very expensive in Tibet - every night, he would have one butterlamp, he'd fill it up, clean it and when Lama Atisha went to sleep, he would offer the butterlamp in front of Lama Atisha and make three prostrations. When he was asked why, he said, "There's no other Buddha but my Guru. Why make offerings to statues and thangkas, when the Buddha's in front of me giving teachings every single day?" And then one day, when Lama Atisha gave teachings on Emptiness, the cook and Dromtonpa achieved realization at that moment together, simultaneously - one by effort and faith and merit, one by study and collection of merit through study - achieved simultaneously. That is historical by the way. You can read that in Atisha's and Dromtonpa's biography.

I was so impressed with that. When I read that along with a few other things, I decided Guru Devotion is the right way. But not that type of Guru Devotion you Malaysians think about - just serve and cook and do what he wants. No. The Guru Devotion of holding vows, the Guru Devotion of being nice to people that live with us, the Guru Devotion of doing our practice

and keeping commitments. Real Guru Devotion is not sitting next to your Guru and massaging him all day. That's wonderful if you can do that; if that's all you can do, that's wonderful. Real Guru Devotion is keeping your samaya and vows. Real Guru Devotion is being nice to the people who live with you. Nice - not one day or two days, not when you're in a good mood, not when things go right; every day, when things go wrong. Real Guru Devotion is doing one's practice. Real Guru Devotion is doing one's retreat. Real Guru Devotion is anything, any action that takes you away from the self-grasping mind. Any action that takes you away from the self-grasping mind is Guru Devotion. So, if we practice Guru Devotion correctly, you'll become very attained. But, physical Guru Devotion leads to the real one.

For some people, they can go directly to Guru Devotion. Some, it depends. A cave in the snow, Anila Tenzin Palmo, you guys read it. She practiced real Guru Devotion without even being near her Guru and the Guru died. She practiced real Guru Devotion, she still does. Because he told her to build a nunnery, she's doing it, even he's dead. See, some of us, even when the Guru is around, tells us what to do and he's watching and scolding us, we don't do it. People like Tenzin Palmo, even when the Guru has passed away, she still does it, keeps her promise.

Real Guru Devotion is not hanging around the Guru and trying to be a superstar, hanging around the Guru trying to be the main attendant. Real Guru Devotion is holding your vows. Real Guru Devotion is the Eight Verses of Thought Transformation. Real Guru Devotion is being nice to the person right in front of your face every single day. If you want Guru Devotion, if you can't even do that, what advanced teachings are we going to get? Real Guru Devotion is generosity, letting go of miserliness. Real Guru Devotion - real Guru Devotion - is keeping our commitments to our Tantric lamas. Real Guru Devotion, that's real. If we do that, the merits will accumulate. It will explode. And you know, we hear a little bit, we understand, we hear a little bit, we understand. People want advanced teachings, they intellectually can grasp it but it stops there. And for some people who hear advanced teachings, it becomes an object for them to go to the three lower realms. Why? They puff up with pride and knowledge, but no action.

During Drukpa Kunley's time, a Tibetan Mahasiddha, who ran around farting and having sex with everything and shitting and peeing everywhere but he was a Mahasiddha... debated with a Geshe. And after debating with the Geshe, the Geshe was puffed up with pride and arrogance because he was extremely learned, much more learned than Drukpa Kunley. And then the Geshe told him, "You're going to go to hell. You don't hold your vows, what kind of monk are you?" So Drukpa Kunley told him, "I can't go to hell, there's no room for me. It's filled with Geshe." And he walked away.

Around monks who held their vows, he smelled sweet. Around monks who didn't hold their vows, he smelled like poop. And the monks... some monks would go, "Oh god, you're smelly, take a bath!" He goes, "It's not me that's smelly." Some other monks said, "Oh, that Drukpa

Kunley smells so good!" He would manifest things like that. He's very well known, a Tibetan Mahasiddha. Like a Chai Kung in Chinese, just like a Chai Kung. He was obnoxious. He would lay on the street with no clothes on and his 'thing' standing up when it's time to subdue people.

They'd say, "What kind of monk is that?"

He'd say, "What kind of Buddhist are you?"

They'd say, "What are you talking about?"

"Well, you're looking at it, not me." They'd go away.

And some people would look and say, "Oh look! Look, how scandalous..."

He'd say, "I'm not scandalous. It's part of my body. I was born with it. It's a male reaction, like that. What to do?"

"But, but, but..."

"But what? You're the one having lust in it."

And everybody would run because they got caught. Yeah, he would do things like that. Shocking, shocking Tibetan society. Can you imagine? Gee, I wish I was a reincarnation of his, that'd be fabulous. I'd like to do that but not in Malaysia lah. I don't want to be shocking in Pudu jail with... watching David be famous \*sniff\* because he's small and I'm not. I don't want to go to jail, I'd be jealous of David. Everybody would be knocking on his cell, not me. I'll be like, "Not fair! I'm fair and beautiful and fabulous." And David's like, "But you're not small." I'll be like, "Oh! Break my cup!" The advantages of being small, you know, you get popular in some places. Do you like that?

Khong understands that but he has this Bodhisattva I-understand-but-it-doesn't-affect-me-and-non-attached look. But then, he has that non-attached look for everything within life. Isn't Henry evil? He's laughing at you, Khong, he made you lose face. All the times that you lost face, you shouldn't have any face left, you should walk around with just a neck. And Maple's looking at Tiki thinking, "Why not? It's been 10 minutes, no signal. What happened? Am I losing him?" Tiki thinks, "No signal. It's Dharma talk. Have your own little, you know, whatever. This is Dharma talk. No signal. This is in about 15 minutes of no signal. I still love you even though there's no signal. And if you keep looking at me like that, I'm going to punish you - no signal for another 15." They have their own little signals, you know. Isn't that wonderful? And Maple's still thinking about that Balinese chest. Should I give that signal or get that out? Just with the signal, she... [Inaudible]... I love it!

Alright, so... Now, when I say practice Guru Devotion - listen carefully - when I say practice Guru Devotion, I'm not saying for you to serve me like a slave. I'm not telling you that I am without fault. I am not telling you that you have to do everything I say. That's not what I'm

talking about. When I say Guru Devotion, it is holding your vows - Refuge, Bodhicitta, Tantric - all three or whatever you have. When I say Guru Devotion, it is doing your sadhana and practice every day with meditation and offerings. When I say Guru Devotion, it is practicing the Eight Verses of Thought Transformation with the very people that live with you first - not the planet, not all sentient beings, the very people in your house. Every time you break any of those, you're going away from who you are – absolute enlightenment.

So if you're happy suffering, keep doing that. If you want to be devoted to your Guru, you do those three. Giving your Guru lots of money is wonderful. Giving a massage to your Guru is wonderful. But that's not Guru Devotion. Guru Devotion is holding your vows, doing your practices and commitments and Eight Verses of Thought Transformation immediately with the very people that are near you - every day, all day. And if you fail, don't simply say, "I'm sorry" because you're a hypocrite and you're lying and you'll create obstacles for your Dharma work. That is Guru Devotion, real Guru Devotion. [Tibetan phrase]

Milarepa practiced Guru Devotion by staying in a cave and becoming enlightened. That was his real Guru Devotion. Him for 30 years serving Marpa, watching his kids, massaging him, being kicked out, building buildings, and cleaning and cooking and taking care... All that was not Guru Devotion, it was preliminary practice to Guru Devotion. Milarepa. Real Guru Devotion is when he went to the cave and he applied the teachings for destroying the self-grasping mind. All that was preparation.

Do we need to do that? Depends on who we are. Some people need to do physical Guru Devotion, some people don't. What's physical Guru Devotion? What IS physical Guru Devotion? Being aware of the other person's needs. The Guru trains you up to be aware. How he wants his house, how he wants his things, how sensitive you are to it is Guru Devotion. Why? You're creating awareness in your mind. So, if you're blur, if you're stupid, if you're sleepy, if you always forget, you don't listen, you always forget, you have to be told again and again, you have no Guru Devotion. Not because you're making your Guru scream but because you're not creating AWARENESS. That's real Guru Devotion.

Physical Guru Devotion - massaging, cleaning, putting things away, all that for the house of the Guru; physical Guru Devotion - whether he lives in a hut in the forest, getting wood for him from far away, cooking, or in a big ladrang, in the Potala Palace like the Dalai Lama - physical Guru Devotion is awareness. Real Guru Devotion is practices that destroy the self-grasping mind. Example: vows, practices and commitments and samaya kept, and the Eight Verses with just the people with you now.

Why? Why do I stress that? Why? Because those are the hardest people to practice with. Because they're used to us being bitchy, they're used to us being lazy, they're used to us using them, they're used to us like that, and we're used to them being used to it, and we're used to them like that. It's all vice-versa. It is the hardest people to practice with. So, you

can check how far your practice is, is with the very people you love and you live with. Oh yes. How deep, yet so simple.

So, if we can't be generous with the people we love, if we can't let go of anger with the people we love and we still hurt them, what kind of practice are we doing? That person can be our mother and father. That person can be our daughter and son. That person can be our husband and wife. That person can be our lover, our friend, our partner, our flat mate, whatever lah. The very people we have - our workmate - that we live with every day or we see every day is where we start our Dharma practice! And if we keep failing at that, we're not a failure, but hey, you're digging your grave deeper and deeper – escape, drugs, music, whatever - cannot escape from it at all, ever.

Real Guru Devotion level one – awareness, level two – practices that cut the self-grasping mind. But then they're related, aren't they? In-depth? So, let's stick to those subjects for the next few years. Anybody requests me for higher teachings, be ready. Anybody wants higher teachings, be ready. Anybody who wants to just write down the higher teachings, be ready. Because if you don't know what you're writing, you will misinterpret and you will damage. Be ready. Let's stick to the teachings that are very high but they look simple and basic. Oh, they're not.

As I said, His Holiness Kyabje Pabongka Dorje Chang Dechen Nyingpo was known as the Lamrim Lama and he was criticized for many years by Sera, Gaden and Drepung during his lifetime for not knowing any Dharma, but only knowing Lamrim. No attainments, he doesn't know anything. And then, plus in Sera Mey Monastery, he didn't reach the highest Geshe, he didn't study much, he was not a very good, you know... in his tests, nothing. He kind of flunked. You can read that in Geshe Lobsang Tharchin's book by the way. What's that book called? What's that book called?

"Fundamental... no... basic..."

What's that book called? Anybody know? Ok, wonderful. I suggest that reading to people. Ok. Now, he was known for that and he had that criticism about him for years that he was not a scholar, he didn't know much, all he taught was Lamrim. And you know what? People actually complained about his teachings; they didn't want to go. And they requested for higher teachings, initiations, all that stuff. And you know what, when he finally gave it, all the Geshes, all the masters, everybody but His Holiness came for his teachings. And everybody who was anybody became his disciple. The very great imperial tutors themselves - His Holiness Lingtrul Dorje Chang, His Holiness Trijang Dorje Chang - both of them are his direct disciples.

The knowledge His Holiness has today comes from these two great masters and this comes from Pabongka, who was known as a nobody - the Lamrim Lama. And they didn't call him Lamrim Lama as a 'Topa' means, to put him up; to put him down. And when he gave Heruka initiation, Geshe-la told me - in America, Geshe-la told me - people would see a third eye



open on him or people would shake, their bodies would shake. Their bodies would shake from the presence - his presence - of the initiation deities. Because why? There are certain rituals where you dissolve the deities into you to plant the seeds. People would shake in the audience, Geshe-la told me. Oh yes. But he didn't manifest that for many years. And what he actually said was, "I can't teach you anything higher because you haven't accomplished anything of the basic fundamentals, which is higher in itself. How can I?" Very simple explanation.

His Holiness Pabongka Rinpoche was one day summoned to talk about the Southern Lineage of Lamrim, summoned by the 13th Dalai Lama. Of course, the 13th Dalai Lama knows he has a lineage, of course the 13th Dalai Lama knows everything. But there were people in Tibet who was critical of Pabongka Rinpoche and they wanted to put him down. So, the Dalai Lama quelled them, summoned him and he wasn't prepared with the text, he wasn't prepared with anything. So, he was summoned in, the officials came saying, "You must come, Pabongka Lama, you must come now!" Because he lived in Lhasa, the Dalai Lama ordered him to come.

That is in Gelek Rinpoche's commentary by the way, you can read that. And when he went to the 13th Dalai Lama's office, before he went into the inner chambers, he was outside with the ministers. They said, "Where's your papers? Where is... You are here to prove the Southern Lineage. You are here to prove the Lamrim that you have been teaching, that it has a basis and it has a real lineage and where you received it from all that. You can't just tell us... your Lama from Dakpo, taught you that. (because his Lama was Dakpo Rinpoche.) You can't tell that, because you are spreading all over the place. It might be fictitious. It might be made up. It might be your own little agenda." Because they are very strict in Tibet about teachings being authentic especially within the Gelugpa lineage, very, very, very strict.

In the Gelugpas, they don't look down on Termas but they don't focus on it because they need authenticity that goes back to Buddha. See, Termas are authentic but only in certain people who can perceive them. But people who can perceive them, we can't check if they can perceive them or not. We have to just assume. Gelugpas don't go after that, they don't deny because they need things that fit. So what happens is His Holiness Pabongka says, "Oh! I don't, I didn't bring anything with me. You know, I didn't have time to get ready. Some is in the hermitage, some is over here and it is scattered." They said, "Nope, you have to have it" because they didn't like him. But he said, "His Holiness has it in his room." They said, "What? How dare you say that." He said, "Yes, all my sources come from this book, this book, that book, that book and His Holiness has all in his room."

And then they said, "Where?" Pabongka was forced to use his clairvoyance for the first time. Forced. You read it in the commentary. He says, "On this shelf, in this book, on this chapter, that page. On the Dalai Lama's shelf on this side, on this book, this chapter, this page and on this shelf, this, this, this, this." They wrote it all down. Pabongka Rinpoche's attendant was shaking already, he said, "We are going to get it now." Because why? The Dalai Lama can

ban you. They went inside. The minister reported to His Holiness and he said, "Hmm... How did Pabongka Lama know I have all these books and on this shelf and what page and where? How? Let the Lama come in." So Pabongka offered his case to His Holiness the 13th Dalai Lama. After they were finished, the 13th Dalai Lama says, "Let him teach his lineage, go..." After that in Tibet, the Southern Lineage of Lamrim, the one we are reading right now, the one that... if you didn't buy it from me, you buy it! Alright, that's the tagline. He became famous.

How kind of His Holiness the Dalai Lama to put Pabongka down. How kind of the Dalai Lama to step on Pabongka. How kind of the Dalai Lama to "scare" Pabongka. How kind that these high Lamas work in such a way that it looks like conflict. There is no conflict between the Dalai Lama and Pabongka or any Lamas [Inaudible] – absolutely impossible! His Holiness the Dalai Lama is perfect. His Holiness Kyabje Pabongka is perfect but we who are not perfect, they must manifest [Inaudible]. You can read that in Gelek Rinpoche's commentary of Vajrayogini. I have it. Oh! You can't read it. Who has tantric can read it... Oh! That part, you can read it. Anybody can read. Anybody interested, you let me know. I will pass it to our friendly neighborhood secretary here and when she's in a good mood, we will Xerox and you guys can get it. Don't you love it, look at her face, no ego at all. No ego at all, you are fabulous, I tell you. David's like, "That's what you think. You weren't junior secretary for two years." It's ok, when you retire, you can have lunch with her to show her how much you don't hate her. How's that? And then, when the merit... Oh, never mind. Let's not be too bitchy.

Now, Guru Devotion – real Guru Devotion, holding the vows in the absolute is totally connected. Absolute is what? Emptiness. Shunyata. Dzogchen. Mahamudra. Whatever you want to call it. Actually, there's no name. How can you name something that you can't even perceive and that you don't have the level to perceive? And if you name something that you cannot perceive... something I see in China that doesn't exist here, I come and give you a name and I tell you about it, You're not going to... you can't picture it.

Even something as fine... that is so thramo... subtle. Very good. Tsem Rinpoche will continue teaching the fundamentals, the preliminaries and basic practices. Why? Because Tsem Rinpoche himself needs to remind himself. One. Two, Tsem Rinpoche didn't study at all in the monastery. He didn't debate at all, and that's the truth. He doesn't know anything but it's ok. Now, we will stick to those and it will be very powerful for us. Why? If we can achieve the fundamentals and basics, we can achieve great attainments because if you can't, then there is no higher level monks in Thailand or Cambodia or Burma and there are many high level monks there who go through only Sutra, no Tantra.

So if you say, "Oh! I am bored with Sutra, I'm bored with Lamrim, I'm bored with Three Principal Paths. I just... I want Tantra", you are crazy. Why are you crazy? Then you are saying that everybody in the South, the Southern tradition of Buddhism... Another Southern tradition of Lamrim - the Southern tradition - has no attainments. Nope! There are many

[Tibetan phrase] arhats – self-realized beings. Once-returners, twice-returners, and those are many, many. If you see a Thai, Burmese or whatever Southern tradition monk, prostrate. Get on your knees and make offerings. You never know who is an arhat. You never know. Whenever I go Thailand, I do it. I prostrate to them or I go on my knees and I make offerings.

Yeah, I am a Rinpoche. So what? So what? A Rinpoche can still collect merit. Oh yes. Let me give you an example. If you are an ordained person, you have your ordination vows but you have no attainments but you hold your vows simply and as best as you can as a monk. And you have a fully achieved 10th level Bodhisattva who's a layperson. If the Bodhisattva prostrates to that monk, he will still... he will still gain merits. That's how holy the vows are. It says that in the Vinaya, so don't doubt the fundamental teachings. Isn't that incredible?

His Holiness Ling Dorje Chang who is Yamantaka, His Holiness Sakya Trizin who is Manjushri attended teachings from His Holiness the Dalai Lama. They had great thrones made for them, very great thrones. His Holiness Sakya Trizin was supposed to be the king of Tibet. Before the Dalai Lamas took over, the Sakya patriarchs were all the kings of Tibet. So, they had very high status in Tibet, very high. So they actually sit on very high thrones to show respect and also, Sakya Trizin himself is Manjushri... So when... The current one. So, when they attended teachings, they had two thrones, the one Dalai Lama facing here and then one here and one here, very high. When His Holiness Ling Rinpoche came in, Sakya Trizin came, they had a little argument. Who would sit on the throne closer to the Dalai Lama, that is higher rank? His Holiness Ling Rinpoche said, "You must sit there because you are Manjushri and also you are the king to Tibet, you are the lineage... you are very high." Sakya Trizin says, "No, I am just a useless layman. You are a monk. Please sit there."

And they argued back and forth. In the end, Ling Rinpoche lost and he had to sit in the front, above Sakya Trizin. This is a very well-known story because although Sakya Trizin is so high in rank and so enlightened - you know, really he is the Patriarch of Tibet - Ling Rinpoche, being a monk, still sits above him. But Ling Rinpoche, I mean he's not, you know... he's not, you know, some guy you picked off the streets, you know in Zurich or something. No, he's not. Or Taipei, if you want a smirk. Oh no! But it shows you their nature. And can you imagine, Sakya Trizin telling His Holiness Ling Rinpoche, "I am just a useless layman." I wished I was as useless of a layman as he was! Can you imagine, Sakya Trizin is a useless layman?

Here, Chinese, they just look at you wrong. "You make me lose face what!" Can you imagine, Sakya Trizin being so high, tells everybody he is a useless layman? He's not being humble, he's telling you the truth. He feels that. Let me tell you, I met His Holiness Sakya Trizin, I walked around Gaden with him. I was looking at his hair, his earrings and all that stuff you know? I was thinking, "Cool earrings." I walked around, and he walked around the whole Gaden, circumambulating. I followed right behind because we had to be an entourage, you know? When he comes to Gaden, the Lamas have to come receive him.

Yeah, and he himself goes to Trijang Rinpoche's house, sits on Trijang Rinpoche's throne and Trijang Rinpoche makes offerings to him. Can you imagine that? Sakya Trizin, that's how high he is. He is so beautiful, he comes to Sera, Drepung, Gaden, he gives offerings to all. When he gives initiation, even the oracle of Dorje Shugden, all the High Lamas, everybody goes to the initiation of Sakya Trizin. He is Manjushri. I have received his blessing many times and he definitely has clairvoyance. He has shown it to me directly. I will tell you that story another time. Directly, because I went to have personal audience with him.

The Vajrayogini I have upstairs, that I have offered to the center but you guys are not ready yet... You know, that one I want to auction off to the center. That one is blessed by him. Remember? Fabulous. Maple is like, "Really? Can I have that for the dindin?" If I get a percentage, yes! Hold on... but you know what, I am going to make 10 of those replicas. So, you pick out the one you think. Well, you know, when you rub each other, blessings rub off what. So, they are all blessed by Sakya Trizin, so I count 10 dindins. Isn't that wonderful? It's a great idea. Tiki is like, "Hmmm. 10 dindins, let me calculate that." He's writing it all down. He's got this big... he's got a recorder this big, stuck inside his ears because he is from you-know-where. It's smaller than Andee's tape recorder.

Chia is awake, can you believe that? More prostrations! More! He has done 6000 already. He is doing 500 a day, he told me. He said it's getting easier, he's going to go up to 800. That's good. Then, you go up to 1500 but every two weeks... two weeks, increase 100-200, 100-200 increase. You don't do it like that. Two weeks, 100. Two weeks, 100 till you reach 1500 and you do that up till about 60,000, 70,000, then you taper off. When you reach about 60,000, then you start doing 700, 700, then you do 600, 600, down to 500, 500 like that, like that. Slowly, go like that. Understand? Good. 35 Confessionals and concentrate and focus. Chia is doing 500 a day. Isn't that wonderful? He's going to finish 100,000. Wonderful! Maybe, we will have one Mahasiddha around here.

If you don't hold your vows, if you don't hold your samaya... Vows are gateways. You know, when you go up to Genting Highlands, they make the road markers on the side very bright so you don't fall off the hill, drive off the hill, you know? Those little white things, what's that called? The white lights, very bright, isn't it? And if you reflect on it, it reflects back. So, vows are kinda like that, so you don't go off the hill. You don't drive off. What is that called in Chinese? [Inaudible answer] I don't know, you tell them in Chinese. Fan what? Fan Kwang? "Fan Kwang"? How about fat kwa? No? God, you are evil Tiki! You guys know what I am talking about, right? They are like that. So, when you hold your commitments by knowing your vows and adjusting yourself to the vows, then the Dharma Protector is very easy to act for you. The whole Dharma Protector path of practice, listen carefully! The whole Dharma Protector practice and how fast, how quick you...

Remember that. The Dharma Protectors are literally the lapdogs of the Lamas. That is what it says in the scriptures. What the Lama tells the Protector to do, the Protector - he or she - will do. If someone is so bold to tell the Lama, "I told the Protector to check you or you, or

give sign or do something to you", very dangerous. Very, very dangerous for that person. I will tell you why.

The Lama has a relationship with the Protector for many, many, many years, sometimes, many lifetimes. You come, you start practicing one, two years, you think you are boss ah? Petaling Street, all those types of bosses, you just come one, two years, say I am the boss? You will get it! What am I trying to say? No one receives signs, no one receives powers, no one the Protector talks to just like that. You have to hold your vows. Someone who doesn't hold their vows and they say they see the Protector, they receive signs? Wrong! Wrong! Wrong! Impossible! Impossible! Impossible! I gave you logic, two hours of logic. And for the Dharma Protector to help you, if you break your vows and commitments to your Guru... What are those? Your commitments, your tsok, your practices, all these are your commitments, your samaya.

When you ask the Dharma Protector to help you, it is as if his hands are tied and his legs are tied and he is blocked... he says literally like something is blocking him. He cannot help. That is the truth. When you do Protector practices or you do Protector black tea, how effective it is, is dependent on your Guru Devotion. And Guru Devotion doesn't mean serving your Lama, it means holding your vows, practicing awareness, keeping your commitments and doing your practices and the Eight Verses of Thought Transformation. If you do that, you don't even need to make black tea, you just talk to the Protector, he will do what you want. But for show and display to other people, you make black tea to show them an example of what they should do. Why? Although he is a Protector or she is a Protector - in the case of Palden Lhamo - you can still collect merits if they are Buddhas. But because they have manifested in the form of a Protector, their function is to do your bidding on the basis of you holding your vows.

A Lama will order a Protector to do something. A disciple or a student who is not attained will request. There's a difference and there's a reason for that. I will go deeper. There's a reason, it is not simply one... "Oh, he's a Rinpoche then he's in charge." No! No! A Rinpoche has to be attained in the absolute. A Rinpoche has to be attained or have a taste of the absolute. How much absolute he has attained will give him that much power over a Dharma Protector. You can order [Inaudible] Order local deities, order spirits [Inaudible] And whether the Lama is not around or around, the Protector, the local deities will prostrate to the throne of the Lama or show respect. Why? Simply he has a name? No! They know his attainments, and they praise and they prostrate. Why? He overpowers them and they are scared. Some prostrate because they are scared, like a big boss. Some, out of respect. Many, many reasons.

So therefore, a student who has the realization of absolute or some sort of it or holds their vows, the Protector is very close to you. Why? Whatever you ask him to do, he doesn't need to check, he knows your motive. If you do black tea, you do offerings, you check to accuse, to find out because of your ego, you are using the Protector in the wrong way. Very

dangerous. Why is it dangerous? He won't harm you; you create the karma he can't help you anymore. You yourself created that karma. Why? You are so arrogant, you think you know so much, is it? You think you hold your vows so good, ah? No, no, no! No, no, no! The Dharma Protector can be a wish-fulfilling jewel or nothing. He can be a wish-fulfilling jewel. You must give, you must practice the six paramitas. You must give, give, give. You must be patient, patient, patient. Effort, effort, effort. Wisdom, wisdom, wisdom.

You have to practice the six paramitas and then hold your commitments and then, when you do business, when you do practice, when you do retreats, when you are looking for money, sponsorship – ask for sponsorship, it will come. Why? Very easy. A very good child of a rich family, a very good boy of a rich family - very good - don't waste money, smart, don't get tricked, you know, he's independent, he's smart; he goes and asks daddy for money, very easy. A boy that goes running around drinking, smoking, running around with girls, not responsible, wasting money, smashing up the car; ask for money from daddy, difficult what, very difficult... what are the vows?

So the secret today to Dharma Protector practice is commitment but I don't want to just tell you guys because you are smart. Oh commitments... that's why I gave you a whole Dharma talk on the real practice of Dharma Protectors. Commitments based on vows, vows that you put into practice. I gave you a talk on how to do Dharma Protector practice. NOT A, you recite this. B, you recite this. 3, you do this mantra. 4, you do it these times. 5, you do it these numbers. 6, you dedicate. No! That's not Dharma Protector practice, this is not Dharma Protector practice, no! Just A, B, C, D, E and then you do a little bit of retreat... [Recitation murmur] Stupid! Stupid! You think you are so smart, just do a retreat. No! No!

All of you here are my good friends. Some of you come from very far. Some of you have worked very hard. Some of you will work very hard. Some of you have put so much effort at something and it has been wasted and it's gone, produced no results, disappointed and sad. Some of you love the Dharma so much. I owe it to all of you to tell you what real Dharma Protector practice is because Dharma Protector practice is relevant for you. Do you know why it is relevant for you? Do you know why? Because we have so many obstacles in our daily lives, for our kids, for our family, for our survival, for our travel, for our visa, for legalities, for court cases, for everything! So that we are not reduced to bumbling idiots that beg for money and beg for help from people. Dharma Protector practice, you all need. I have been promoting it for years, not because that's what I like. I love it. Because you need it!

Malaysia needs it. I will tell you why. Because Malaysian people do not have a culture of strong philosophical Dharma yet. So, for us to give them strong philosophical Dharma in this Southern region, it is impossible to go all the way like this and then give them Dharma and then say, "Like that, like that." Nobody will last that long. So, you need to give them practice now to help them now, to assist people now. When you assist them now and you tell them how, they get some results, then from that, they will do Dharma practice. You see, Dharma



Protector practice is going backwards, but we have to go backwards here, not because you are backwards. Because time, place, situation, samsara, have already become very violent. So, you need it. Maple's family needs it. Khong needs it. Andee needs it. Jenny needs it. Irene, Chia, David, Paul, I, Joseph, we need it. Henry, we need it.

We need it because we are not Bodhisattvas. We need it because we have so many obstacles. We need it because every single day, we are making more and more bad karma and that's how it's coming back upon us and it's hell – it's giving us hell! We need it because we need it. That's why I am teaching it to you. Aren't you tired of being disappointed? Aren't you tired of working so hard and not getting the results? Aren't you tired of being scared? Aren't you tired of being insecure? Aren't you tired of watching your kids, your family, your people and they don't know how, not sure? Aren't you tired? I would be.

Dharma Protector practice is your answer and I have been teaching some of you for many years. For those who do it correctly, there will be results. Correctly means what? The necessary that the Protector needs to help you. He's always ready to help. Always. I am here to teach you. I stay up to 3, 4, 5am, apologizing to you but actually, there's no apology necessary because these teachings will change your lives. And if you guys write this down and record it and you study it, and you make this into a pamphlet that you study within the group with my permission, it will benefit many other people. Many, many people. Why? The Protector practice will be very powerful in the future. It will grow. It will spread. It will become very big. It will be number one in this world. It starts here.

Why does it start here? Because I am giving you knowledge. Do you know why it is going to be powerful? Let me tell you why, let me tell you. Because everybody out there who needs it is just like you and me. We need protection. They love their family. They have obstacles. They have difficulties. They need money. They need help. Everybody needs that and they need it in such a way that they don't owe it. Because when you pray to gods, you need to pay something back. Sacrifice animals, you need to give money, something. You don't offend them. For Protector practice, you don't need to give anything back except the practice of kindness. The Eight Verses of Thought Transformation and holding the vows, which actually helps you. You are not helping the Protector. You are helping you, yourself. You are helping yourself. Doesn't that make sense? So, I am teaching you all of these and I am taking the time to push and teach all of you because you need it, and it will spread. It will spread because people need it. It will spread because people need it. It will spread very big. That's why I talk about it. That's why I talk about it.

Actually, I'd rather not talk about Dharma Protectors. I'd rather talk about one of the Yidams, for example Tara, the meditations on Lama Tsongkhapa... I would like to go more extensive on that because that actually brings us to full enlightenment. Protector doesn't bring us to enlightenment directly. It is indirect. His function is not to take us to full enlightenment. His function is to guide us to beings who can take us to full enlightenment. So, I have talked about that for that and you guys want to know how to do Protector



practice. Please, don't just make me teach you procedures. A, the technicalities, B, C. Let me teach you how to really do it and that's what I just did tonight. Because I care and when I told some of you that I will absorb your sufferings, and I will absorb your pain and problems, I mean it. One of the ways I absorb it, one of the ways is right now. What I have been sharing with you for the last four hours to give you the secrets of this practice.

No offence intended, but do you know how difficult and disappointing it is to give two-three hours of teachings, and you ask them and they don't know what you've said? They don't really understand? Because for some people, you have been talking about it for years, they still look at you... they can't... they mumble, they don't know... they don't know what's going on. Do you know how disappointing that is to a teacher? That's absorbing. That's absorbing. Why? If you understand it, you will be released. Your sufferings will decrease tremendously. If you don't, the teachers have to work much harder. Push themselves harder, and keep going and keep doing it and find other ways and find other methods. And help you and be patient. It's a lot of work. It's a lot of work... and listen to you create trouble. Listen to you fight, show your anger. Listen to you break your vows. Watch you lie to yourselves. Do you know how difficult that is? It's very difficult. I am not a Bodhisattva but I have Guru Devotion. I won't be here if I didn't. I was ordered by my Gurus to be here. Ordered... and my Protector.

So my point to you is not criticism. You want Dharma Protector... you want something that helps you and that's why I am here. Dorje Shugden will be the number one practice in this world. Jigten Sumden Gyi Gyalpo Japozet – he will be the king of the worldly beings in the worldly form. He will be and it will all manifest, and how will he help people? If they hold their vows, if they practice the Eight Verses of Thought Transformation and if they do that and commitments. If they do that, do you know what happens? They create the karma for their Dharma work to just grow. Some people complain, 'Things don't move fast enough.' Don't move, it's that person's... It's not. It's you not holding your vows. That's why things don't move.

If anything moves, if I may say the truth, it is the merits of the Lama. If anything moves at all, it is the merits of the Lama, not the students. The students are the ones that make the Lama slow down. So, if any student has any audacity and arrogance to say "I am working for the spread of Dharma" but not do any Dharma and not listen to the Lama, that student is extremely arrogant and ignorant. Anything that works is the Lama, it is not the student. And anything that goes backward and doesn't work, and anything that slows down is not the Lama. You can read that in Lama Zopa Rinpoche's works about Lama Yeshe and what he said about how things grow. You can read about it. That's not something I said; you read, you read.

So, if there's any setbacks in the center, if there's any setbacks anywhere in any center around the world, it is not the Lama. It is not. How could it be? How can the Lama want his work to be set back? How can? How can the Lama show anger and throw Bitch Fits and

make mistakes and make things go back? Unless the students are the cause of it. Think about all that. So, if one student shows disrespect to another student, he goes the wrong way. When one student breaks a vow, he goes the wrong way. When one student doesn't hold the commitments, makes up lame excuses, it slows down all the work. You say, "Oh, let me run away." You can run away but you can't run away from yourself.

But you see, the important thing here is this: it is not the lama or the Dharma work, all that is just a given. The important issue here is, you all need help, just like me, because we have so much negative karma from many previous lifetimes that keep coming down and we need help. [Tibetan phrase] We have a lot of obstacles so we need a Dharma Protector that is skillful, that is quick and efficient, and that has manifested for us, NOW. And that is Dorje Shugden and that's the only reason I talk about him. There's no other reason. There could be no other reason.

Oh yes. It certainly couldn't be because of fame. I mean, Madonna's famous but she's not famous for being a nice girl. It couldn't be for fame I am doing it. It couldn't be for money - trust me, there's no money! Well, actually a little bit but not enough. And it couldn't be for recognition. Oh no, it must be for a different reason. We all need it and it is going to grow big because everybody out there is just like you and me. It will be the biggest in the world, this world. You will see it manifesting within our lifetime. You will see it, you will see it grow in the East, all over the world. It will definitely. Why? Because people need help. People are overwhelmed by obstacles and the Dharma Protectors manifest, and the Buddhas and Bodhisattvas manifest again and again and again to fulfill their vows and promises.

Lama Tsongkhapa fulfills his vows by manifesting as a very powerful Dharma Protector. And Lama Tsongkhapa has many emanations all over. Many. He will emanate as women, as men, prostitutes, as gods, demons, as devils, as the lusty, as the idiots. That's what it says in the Dharma Protector's text. He will manifest in many ways. He will manifest as your sex partner. He will manifest as a retarded person, as a piece of fruit. If you want to do Dharma Protector practice, you must... you must practice the Eight Verses of Thought Transformation. You must, not just by mouth. Now! You must hold your vows and your commitments, 50 Verses and your promises. You must if you want to practice Dharma Protector practice. You must do your practices, your actual sadhanic practice, your tsok practices if you have. Those three, then when you invoke your Dharma Protector, it will be swift; it will be quick and you will have results.

Mundane results, mundane - listen carefully - mundane. Your family, your children, money, business, protection, help, avoidance of untimely death and supramundane, he will push you back to do the practice. If you do this practice, you will meet this lama again and again. If you do this meditation, you do this... you will gain realizations on two levels... two ways. If you believe in Dorje Shugden, don't think about the guy who is sitting there like this. [Inaudible]... Don't believe that, that's a picture. If you believe in Dorje Shugden, believe in

the Eight Verses of Thought Transformation, holding your vows - dombak ngasum sumdrup - you got to hold your three types of vows.

And your practices. Don't kill, don't steal, don't lie, don't cheat, don't hurt, don't fight, don't shout, don't scream, don't criticize. Then you do black tea, you do your Dharma work, your Dharma work will grow. When your Dharma work doesn't move, don't blame others, it is you. Either the Dharma Protector is a fake or you do black tea, it has no effect. Which one is it? You think to yourself. Oh yes. Now, does anybody have questions about that?

[Long pause] Does anybody have any questions?

Now, I will go over A, B, C, D which is very easy. 10-15 minutes and we are done. I am not here to teach you mantras and little prayers. If you want that, you can buy your own book. You can get it off the Net. Dharma Protector practice is all over the world, alright? This is from Geshe Kelsang Gyatso's group, do you want that? Just look through this and you can do whatever you want lah. It's all here. This is the small, mini version that people can do without initiation. You want to do it, go ahead. You do that, what's the effect? Just [mumbling] don't waste your time. I teach you a quick method and I teach you a double-edged method. One is to cut your delusion and self-grasping, and one is to fulfill your worldly aims. I teach you that. Think about that. What do you want? Happiness in just this life, or future lives and this life? Your Dharma Protector can do that.

All Dharma Protector practices will be based on what I taught. All, but even more so within our lineage because our lineage is very new - meaning fresh - like a young, fresh, new athlete.

[Long pause] Any questions? Be devoted to your Dharma Protector not by body, speech and mind. Be devoted by holding your vows. Outer actions of devotion are empty. Any questions?

No questions? What is the basics, the fundamental or the principle, or the pillar or the necessity, or the absolute to make Dharma Protector practice successful? Name one, Paul?

"Holding your vows."

Name another one, Maple?

"Changing our mind."

Very good. Name another one, Mr Khong?

"Guru devotion."

Very good. Name another one, Joseph?

"Keeping our promises."

Very good. Name the last one. Not the only last one but the last one that I had explained, Henry?

[Inaudible answer]

That's too general. Specific.

[Inaudible answer]

No, specific. The purpose is that. Specific. Andee?

"Eight Verses of Thought Transformation with the people closest."

Eight Verses of Thought Transformation starting with the people closest to us. Starting! Alright, I don't want, "Oh, you know, cut the self-cherishing mind." That's a given. Alright, specific. Again, the pillar of Dharma Protector practice of any... Palden Lhamo, Mahakala, Kalarupa, any... in fact, if you practice that, you really don't need a Dharma Protector actually. A real Dharma Protector is the Dharma itself. That's the real Dharma Protector. It protects us. So, the fundamental or the basic, the principle, the real core to Dharma Protector practice again is...? Give me one, Angel?

"Eight Verses of Thought Transformation."

Very good. Give me another one, Jenny?

[Inaudible answer]

I can't hear you.

"Guru Devotion."

Very good. What kind of Guru Devotion, David? Come in and schlep around the house, bring him hamburgers, SMS him nice messages, give him little cheap gifts when you've disturbed his mind? What kind of Guru Devotion?

"Holding vows."

What kind of Guru Devotion? Give me one general word.

"Awareness."

What kind of Guru Devotion? Tashi?

[Inaudible answer]

Nope! You are giving me the method, you are not giving me the general. Chia? Ruby? Jenny?

"Keeping up with the practice."

Inner. Real Guru Devotion is inner practices. I am not playing with words. That's why I gave you a hint just now, David. Schleppling around, giving him gifts, bringing him McDonald's

hamburgers. That's outer what. Real is inner and then, the Eight Verses and all that. It's all connected. We are just repeating the same things over and over a hundred thousand times here. There are no tricks. Don't be scared. Don't be scared of Dharma questions. Do you know why? You will learn. Don't have phobias and don't be scared. Why? Rinpoche is your friend. Dharma is your method and questions are to make sure you understand. Don't be afraid. No trick questions here for anyone. No! I don't believe in that. Why should I? Again, what is real Guru Devotion? Physical, outside service or inner development based on the vows, Eight Verses, practices, samaya? What is real Guru Devotion? What is real, real Guru Devotion, Joanne Tan?

"Inner."

That's right and then that is what the Dharma Protector needs. Inner Guru Devotion, not sit around your Guru and just massage him 24 hours a day. If you do that and you do that with clear mind, that's fine. But you see, there are many ways to serve a Guru but the real way is practice, practice. Do you know why? What happens if your Guru dies? Then how do you serve your Guru and what's Guru Devotion? Think carefully. This is not a cult where you follow a personality. This is not a cult where you follow someone that speaks well. This is not a cult, this is Dharma. Dharma is here, developing the mind. [Tsengopa Yugaris – Tibetan phrase] means we have to transform our mind.

So, real Dharma Protector practice, real that brings us protection and help and happiness and the Dharma Protector will listen to us, real is... give me one, Irene?

"Inner development."

Too general. When I tell you to give me one. I am not telling you to give me general. Listen carefully. Listen to what I say, not what you think. I will let you think. Give me one.

"Holding your vows."

Very good. Seng Piow, give me another one please.

"Keeping samaya."

Very good. What's the difference between samaya and vows? What's the difference between samaya and vows, Tiki? What you think?

"They are both similar."

What do you think is the differentiation? Because I didn't mention it. Those are tricky words, I know. I didn't explain. Does anybody know? Yes.

"The vows seem to regard myself. Samaya seems to regard my spiritual teacher."

That's very good but let me be a little more specific. Vows are the vows you have taken during your refuge, the 10 non-virtues to be avoided. Then some of you with initiation,

some of you have taken Manjushri or Vajrapani, those are the Bodhisattva vows. And for those that have taken highest Yoga Tantra such as Yamantaka, those are the Tantric, Bodhisattva / Bodhicitta and the Refuge Vows – those specific ones who hold those. Samaya is your pure view and your good view and your good relationship with your Lama. That's your samaya based on your pure view, and you can have pure view and a good relationship if you hold your vows. Why? The merits are great and your Lama doesn't have to be alive or dead for you to have good samaya. Good samaya is if you hold your vows. Automatically, you will be very close to your Guru. Automatically, whether your Guru is alive or dead. Why? How do you know you are close to your Guru? When the work you do is dedicated towards benefiting others, you are close to your Guru. So, samaya is the good relationship that you have with your Guru, not by giving him money, taking him to eat and serving him and like that. That's not a good relationship. It's based on you doing your practice, holding your vows, doing your commitments. Whatever promises you made to your Guru, you do it. That's your samaya.

Samaya is *damtsig*. You can have samaya with your Protector, with your Guru. Samaya is the good relationship you have. What? Not a worldly relationship. It is a relationship based on pure view, based on service, based on practice, based on holding your vows. So, if your Lama says, "Do this" and you do it, you have a good relationship. If your Lama says, "Do this" and then you make your excuses and just stop, you don't make a good relationship. If you don't make a good relationship on a normal level, it is very hard to go any higher. Don't say, "Oh my Lama is high, he understands." Yes, he understands but does your karma understand?

Don't make excuses. Hiding, avoiding, criticizing, covering or saying anything that contradicts your Lama is breaking samaya. So, even if your Lama says, "The sky is black and there's no sun", you say, "Ok." You agree or not doesn't matter. You don't run around the world saying, "Oh! My lama is wrong" or try to go around the bush saying, "Oh well, there is a sun. I saw it!" but you don't actually say your Lama is wrong. Same what. Samaya is a good relationship you keep with your Guru and the best way you can keep that relationship - the best way - is by your practice and the transformation of your mind. The more you do that, the closer you will become to your Lama, all Lamas and the real Lama. The real Lama – yourself. That's the real Lama.

Outer Guru Devotion leads to the inner Guru. The inner Guru is yourself. Transformation. Transforming. Understand that? Understand that? Ok, you know the difference between samaya, *damtsig domba*. *Damtsig* is samaya, *domba* is vows. There is a difference. Do you understand? So, what's the difference between vows and samaya? Ruby, what is a vow?

"A vow is like a guideline whereby when you take refuge vows, you have all these guidelines that if you follow and that will create... that will lead to a good samaya with your Guru."

Not bad or cut your habituations. Very good. What is a samaya, Joanne Tan? And by the way, I love your bag. Let me see it. Can you flash it around? Why are you so shy? Hurry up. Why you put it down? Your bag behind you, you go there. Whose bag is that? Fabulous! Give me that bag. Your bag sucks. Oh wow! This is the best bag on the planet. Gashar Monastery. Does anybody know what this is? Paul - don't talk - Paul, do you know? Don't know ah?

Who you working for? Tashi, do you know? My, my... Do you know, Joseph? David? Jenny? Irene? Hurry up!

"Don't know."

My, my, you don't know Gashar Monastery ah? Ruby?

"Gaden Shartse."

That's right. You guys don't even know who you work for! Paul! Even so simple thing don't know ah? 'Gashar' is Gaden Shartse Monastery. Why, you think [Inaudible] around Paul Yap Monastery? Paul Yap, Paul Yap, Paul Yap Monastery, what for? 'Ga' is Gaden, 'Shar' is Shartse. Gaden Shartse Monastery. We spread the Dharma to the world like the victory conch shell. My, my, only one person knew, who Ga... did you know? Tiki, did you know that? He wouldn't be carrying around a purse that he didn't know what it was about, a Dharma purse. Gaden Shartse, abbreviated form, Gashar Monastery. The most fabulous monastery in the world. Do you know why? I have one simple little teeny reason - Lama Tsongkhapa started it. So, he was kinda saintly. We canonized him after he died because he manifested enlightenment in Bardo but never mind, let's not get into that. So, what's Gashar Monastery, Paul?

"Gaden Shartse..."

Gaden Dhartse?

"Shartse."

Tashi?

Where? Where got Gaden Tashi? You don't even know who you work for ah? It's time to learn who you work for, Paul! [Inaudible] Who is this, Joanne?

"Gaden Shartse..."

Gaden Sexy?

"Shartse."

Shartsy? Gaden Shartsy Monastery. Shartsy. You're fabulous! You don't even know what monastery you work for. Where we are from? Where we are going to? Where we bought land? Gaden Shartsy ah? That one Gaden Sexy. You are Gaden Shartsy. Irene?



"Gaden Shartse."

Irene is like, "Gaden Shartse" with her "David" lips. Joseph?

"Gaden Shartse."

Very good. Now, you know who you work for, huh? You don't work for Tsem Rinpoche, I'm so sorry. You work for Gaden Shartse because Tsem Rinpoche will die. Gaden will not. Why work for something that is going to drop dead? I am just an ambassador. That's all I am and I am honored to be. I am a servant. Alright. Who do you work for Jenny?

"Gaden Shartse."

Very good. Now, who do we all work for? One, two, three... wait... wait. Wait! Tashi?

"Gaden Shartse."

Wow! Miss Nyingma here. Ms Nyingma. You work for Gaden Shartse or only part-time lah? She works part-time for Nyingma and part-time for Gaden, is it? Full-time or part-time?

"Full-time."

Good. Full-time because Gaden is Nyingma, is Sakya, is Kagyu. What's the difference, stupid! On the count of three, who do we work for? One, two, three.

"Gaden Shartse!"

Not Gaden Sexy. Not Gaden Schmexy. Paul, who do we work for?

"Gaden Shartse."

Gaden Shartse. 'Shartse' means East Point. Gaden has North Point – 'Jangtse'. 'Jang' is north, 'Shar' is east. Gaden means what? 'Ga' means happy, 'den' means place. *Ga dey gyi den* or 'Gaden' means Tushita. Do you know what Tushita is? The heaven of Maitreya Buddha. So, Gaden Shartse - 'Gaden' means Tushita. Tsongkhapa said people who enter this monastery, they plant the seeds to go to Tushita Heaven. So, when we work for Gaden, we are working for Maitreya Buddha. Isn't that fabulous? The next Buddha to come. *Gyalwa Jampa Chenpo*.

So, you work for Gaden Shartse Monastery like what we are doing now, this is work. Good work. You are planting seeds to go to Maitreya's Heaven. You say, "What is this Tsem Rinpoche talking about Kechara?" I already told you, you can rent a cloud. You go to Gaden, Gaden and here. You go to Kechara, you can rent a cloud and drive there. Couldn't you see Paul in the Kembara cloud?

"Oh, where is this. Kechara? Yeah!"

Can't you see Tiki in... I don't know what he drives... Can't you see Chia on his motorbike? A motorbike cloud? If you collect the merits to go to Tushita or Gaden Heaven, it is the same as going to Kechara. No difference. In fact, halfway up, you can say, "Can I change my ticket?"

I want to go there." Maitreya will say, "Sure, no problem." You think Maitreya and Vajrayogini fight? No lah! They are lovers. They are one. You are working for Gaden Shartse. It is Lama Tsongkhapa named that, and he named that because people who enter, study, stay there go to Gaden Heaven. Tushita, the next Buddha to come. And those of us who are not practicing during this Buddha, hopefully when the next Buddha comes, we won't be on the beach waiting for our mother to give us money. Right? Then when you work for Gaden Monastery, you are making direct connection to Tushita Heaven, which is Maitreya. So, you know what you are doing? Let me make it simple, you are buying an insurance policy. That's right.

You don't make it with Shakyamuni Buddha? You got Maitreya to back you up. Doesn't that sound good, Paul? Tiki? Insurance policy lah. Why is it insurance policy Paul? The depth of your knowledge and understanding and grasping is incredible. I am going to call you "Jushri" without the "Man". Yes? Why is it an insurance policy, Paul? Tiki?

"You get to go to Tushita."

Why is that an insurance policy?

"You are guaranteed to leave..."

That's not exactly it but halfway. What about you, Chia? Oh! I haven't said that name in a long time. There's the blink-blink, play-play, move-things-around and scratch-scratch. Yes? Things I don't miss.

[Inaudible answer]

Mr Khong?

"Plant seed?"

Nope.

Ruby?

"Because if we don't make it in this time. You have another chance."

Looks like Ruby is the star pupil today! Because we are living during the time of Shakyamuni so if you mess up now, you got insurance. Why? At least when Maitreya comes, you plant the seeds to be there in the future. Then you say, well Paul is thinking, "What happens if I become a Buddha now during Shakyamuni's time?" No problem. When Maitreya shows up, you sit next to him, say, "Move over, sister." You get it? You get it now? Life insurance policy, Paul? Buddha Shakyamuni's teachings, 5000 years, when that's gone, how? After that, how? When Maitreya shows up, where are you going to be? Phuket? Kajang?

Could you see? Maitreya shows up, Paul is in Kajang by himself hanging out. Evil Tiki! Tiki is laughing at Tiki junior. Aiyoh! Where got like that? Laugh at Tiki junior. No wonder you are

worried about Tiki, Tiki Junior and Maple. Why don't they call you "Cherry Blossom"? Maple ah? [Laughing] Why is it insurance policy, Paul? Why?

"In this lifetime, then we..."

Hmm... If you mess up?

"Now this lifetime..."

No! Not this lifetime?

"When we mess up during Shakyamuni's time..."

That's right.

"You still Maitreya... [Inaudible answer]"

Something like that, Paul. You get it Maple? Can you please tell Paul why it is an insurance policy because you have understood?

"If we don't make it during Shakyamuni's period, we still got a chance with Maitreya."

That's right. Why? Because you are serving Dharma, planting seeds. Something that Lama Tsongkhapa specifically... his purpose to make Gaden Monastery. That's his purpose. Very good. So, who do we work for?

"Gaden Shartse."

That's right. What does 'Gaden' mean?

"A happy place."

Happy place, referring to what?

"Tushita."

That's right. Tushita is the heaven of where?

"Maitreya."

And, that was the heaven of Shakyamuni. Before Shakyamuni came down, he resided in Tushita. Now, I don't know where he is. Now, he is on the beach at Phuket waiting for Paul. No, no... Shakyamuni is in Kajang lah, make him happy. So, we work for Gaden Shartse. Don't forget that. That's our monastery. You don't work for Tsem Rinpoche. You work for Gaden. Kechara House, Kechara Mystical Treasures, Kechara Paradise, Dzambala Mystical Treasures, Kechara Media and Publications, all are for Gaden Monastery. Remember that. Tsem Rinpoche dies. Gaden does not. Don't follow Tsem Rinpoche. Follow Gaden.

Don't worship Tsem Rinpoche, worship Lama Tsongkhapa. Lama Tsongkhapa doesn't die. Tsem Rinpoche dies. Don't listen to what Tsem Rinpoche says. Listen to what Lord Buddha

says, the Eight Verses of Thought Transformation and holding your vows. Don't follow Tsem Rinpoche, it's not a cult. Remember what I said - you work for Gaden Monastery. And if we help Gaden, it will bless and help Sera and Drepung, Gyuto, Gyume, His Holiness, all. Why? One less responsibility for His Holiness the Dalai Lama. One less. [*Lengkin Chimores* - Tibetan phrase] Remember that and if you help Gaden Monastery, it is the object for you to collect so much merit. Why not, the Sangha? If you can't be a monk, the next best thing is to support the monks. Right? Right Henry? Do you want to be a monk or support them?

"Support."

Bad, bad answer! You should say, "I want to be a monk but right now I will support them until I become a monk." You should have said that. Is it because JT is so sexy that you are looking at her, you cannot give up ah? "May I be a monk every single life", I pray for that all the time. That's what Lama Tsongkhapa prayed. I copied him because I am a copycat. So, you cannot be a monk Andee, what's the next best thing?

"Support the monks."

Why? Irene, why?

"By supporting the monks, we will be gaining merits to become a monk."

I think I will put you in Paul's category and you will [Inaudible] perfectly? Khong, why?

"Maintain the teachings."

Why Jenny?

"So that we are able to help the monks and..."

Why do we want to help the monks? Why? We have already established that. Why?

"Take away the responsibility from His Holiness."

That's wonderful. Why do you want to help His Holiness? Who is he to you? No lah! Not exactly that. Think, it is not a trick question. Maple, what do you think? Why do you want to help the monks?

"Keep Dharma going."

[Applause] That's it. Because we can't practice like the monks. We can't study like them. We can't take vows like them. We can't hold morality. We can't live there with no hair. We can't live in India. We can't live with no electricity, shitty environment. We can't. We don't want to, we are too lazy. We are too attached. Whatever the reason, you know, we are too unattached. I don't know. We are Mahasiddhas. We pretend to be Mahasiddhas. Whatever. Because where there are monks, according to the Buddha, four Sangha or more, the Dharma will grow. So then if Gaden survives, the Dharma will grow. That's all. It is as simple as that.

So you collect merit by supporting Gaden because you make the Dharma grow. It's so simple. So, if you can't be a monk to practice the Dharma deeply and 100% at this point, you don't have to be but that's a good method. The next best thing is to support a monk. Why? To make sure the Dharma is kept alive for yourself and others to practice, always. Doesn't that make sense? Please remember that, you don't work for Tsem Rinpoche. You work for Gaden. Tsem Rinpoche dies, Lama Tsongkhapa does not. Tsem Rinpoche didn't build Gaden, Lama Tsongkhapa did. And Lama Tsongkhapa was prophesied by Lord Buddha to spread the teachings into the world by logic, by debate, by understanding, by pure lineage, by ethics and vows. Predicted. And Guru Rinpoche himself said, "During the degeneration of the teachings, I will manifest in the future as a shaven-head monk to spread the teachings of the Mahayana." Guru Rinpoche himself predicted. No difference, whatever view you want to take.

You don't work for Kechara House. You work for Gaden because Kechara, all is for Gaden. It is all for Gaden, what else is it for? So when you are lazy, you are unaware, you don't push yourself, you fight with each other, you fight with your lovers, you fight with your friends, you don't hold your vows, you are not serving Gaden. When you break your commitments, you break your samaya, you are not helping Gaden. Don't just talk about money. Talk about your vows because when you are good people and you walk around and then you carry this, they will say, "What's that?"

"Gaden Shartse."

"Why?"

And you explain they say, "Oh. I want to be involved." Alright? Any questions on Protector practice? Any questions?

The real Dharma Protector retreat, I can't give you. The real Dharma Protector retreat, I can't share with you and you can't do all the way because it will take you months. I will give you a very short, easy, abbreviated version. By right, if you are going to do any Dharma Protector practice, you must do Guru Yoga first.

***[NOTE: Listen to Lama Tsongkhapa's Guru Yoga practice commentary  
<https://www.youtube.com/watch?v=dd1jQnEwNv4>"]***

In the Gelugpa tradition, you do Lama Tsongkhapa 100,000 times first but I will make an exception, alright? I don't make an exception because I am a High Guru. I am making an exception because we are all lazy and the Buddha will understand, I hope. So what we do is this, during retreat, alright? Listen very carefully. I have assigned a few people to do retreat at KH. Those people doing retreat at KH, you will set your cushions down in front of Setrap, comfortably and nice. Once you set your cushion down, do not move the cushion or remove it till the retreat is finished.

So, the people in charge of KH should be aware of that and the people who are doing retreat should be aware of that. So, you set your cushions down. You can put your little name on it, put a little tag on it or whatever, or put "Don't Touch". But that will be up to the administrators there, the Liaisons there because if the cushions get moved, somebody is going to get it. Maple is like, "I am a Liaison of appreciation, I know nothing." Ok? So you got to put a cushion there. Under your cushion, I want you to do this - this is to get ready for the future - I want you to put a Kusha grass. Does anybody know what a Kusha grass is? Do you know or not?

"I know."

Then say it. Quick! Say it in Chinese. Ok, we buy the broom and we need to get the Kusha grass, we need a short one and a longer one. So, you just pull it out from the broom lah. You pull it out from the broom, you bring it here, Rinpoche will do a little bit of a blessing, alright? Why? Kusha grass was what Lord Buddha sat on when he became enlightened. So that is for you to plant seeds for you guys to do real retreats in the future. Alright? So I want you to get Kusha grass, the long one - look here - put like this. So, if you are like this, you put the long one like that. The short one like that, like a cross. So, the long one, vertical. The short one, horizontal. And then you will be sitting on that. Everybody understand that? I don't want questions, it's very simple after this. Any questions? Ok. So, you will make also on a piece of paper a swastika. A Buddhist swastika, you draw one yourself, ok? You make a Buddhist swastika, you put that under your cushion facing up. So this is your swastika – [*tungdrak gyatrum, gyatrum* - Tibetan phrase]. Sorry. And then you put like that and then on top of that, you put your kusha grass, the long one, facing this way. The stem - look here - the stem facing backwards, the actual grass facing forward. And then the smaller kusha grass, this way or this way doesn't matter, on top of the swastika. On top of that, you put your cushion. Questions about cushions? Questions about cushions? Make sure the Setrap area is very clean and very well and very... you now, no dust. And then you put down that and then the kusha grass, and then you put the cushion on top. Alright? Any questions on the cushion and place?

"Rinpoche, the swastika is drawn on a piece of paper..."

And then you can take a...

"Any color, no problem?"

Any color, any piece of paper, no problem and maybe you take double-sided tape and just stick it down to the ground so it doesn't move. Hey, your cushion should not move. Of course, move little bit here and there, never mind lah. It's just to get the system going. Ok? Then... yes?

"The swastika. That must... must that be on a specific direction, facing any direction?"

No, you draw a Buddhist swastika and just put it down like that and put it on the ground like that and the cushion on top. That's it. There's no direction. The swastika has no direction. It is perfectly square. Like that, like that all the same. No direction.

"I think what she meant was whether the paper is facing... [Inaudible]"

No, there's no way to face it. Any direction is the same. Which way faces the Protector? Tell me about this. How? That's why I say, no confusion. Why make confusion? What does a swastika look like? Does anybody know? That's it. Does the swastika have one point longer? No. Do you put it face down or face up, Chia? Face down or face up? Face down or face up?

"Face down."

No. Face up. Why do you draw a swastika and put it upside down like that? Why? [Kugpa ra - Tibetan phrase]. Very simple! Why do you guys make such simple things so big? Draw a swastika, put it like that, put the grass on top, put the cushion on top. The end. Why so complicated? So easy. Aiyoh! [Cheegeh Rangrik - Tibetan phrase]. Boy, I know a lot of teachers, they just, "la, la, la," that's it. You figure it out yourself. Oh my god! So simple. Why would you draw a picture of the swastika, put it upside down like that? What for? Where's the logic in that? Unless you are going to sit upside down, you know? I don't know, you dig a hole in the ground and sit upside down like some kind of bat? You get it, Chia?

"Yes."

[Ninje - Tibetan phrase] Alright, then you will make a land god offering. Ok? And I have already compiled that. Correct? Does anybody have that? The land god offering that I compiled? Nobody has. I have to repeat myself. You got, right? Good. I compiled a land god offering and I passed it around. It's on my computer but of course, nobody knows as usual. I have to repeat myself hundreds of times. I hate that. I hate repeating. So, you are going to do a land god offering. How? You make a plate and you put biscuits and tormas and all that stuff. No alcohol. No meat. Because we don't know whether the God is Malay, Chinese, Indian. We don't know. So, we respect - vegetarian, no alcohol. Make a nice one. What do you ask the land gods? You ask the land gods to make no obstacles for you during the retreat by the environment. Ok? You just follow the sheet and then make sure you take that torma out. Ok, just like during tsog we have done that so many hundreds of times when we attend tsog. Ok? Questions on land god offering? Gegtor gyi torma. Gegtor, Geg gyi – Obstacle torma. Yeah? Then?

[Inaudible question]

Yeah, I just said. What did we talk just now? I compiled what? You got? Tell her. Ok? Then? That's why I said, the procedure is very easy. It's just mechanical what. Procedures, just write down, that's it. If that was what you wanted to learn, we would have finished five hours ago. Then, you don't get much benefit, ok? Then, have you guys finished? Ok. In front



of your Protector offering, in front of Setrap - of course this is before the cushion ok - you have an extra table. Who's doing the retreat? Raise your hands. Keep your hands raised.

Ok now, for auspicious reasons, four sets of sensory offerings; two for your Yidam and two for the Dharma Protector. One set of the Dharma Protector's offerings should be the wrathful sensory offering, which I have already taught how to do. Chia should know that, Tashi should know that, right Tashi? Yes. So, you have four sensory offerings. The two is for the Yidam. In this case, all of you have different Yidams, some of you don't have initiation so we make it a general Yidam, which is Lama Tsongkhapa. So two sensory offerings for Lama Tsongkhapa. Peaceful. Ok? Hello. One this way and one this way. That's for Lama Tsongkhapa and then the next set - look here - is for the Protector. Normal sensory offerings - peaceful - this way and the wrathful one this way.

Ok? You can borrow my wrathful flower from here. You understand Tashi? Ok? Understood about the sensory offerings? Good. Now, you are going to make for your retreat, one beautiful torma for Lama Tsongkhapa. You can do it like this. You can get a plastic jar and the people doing retreat put your money together to do it. You get a plastic jar and you fill it with biscuits and you use that for the duration of your retreat. Ok, now. This is your jar. I am doing this for insect prevention. You get a plastic jar, you fill it with biscuits, then you cut out the paper, the round one and then, the cylindrical, like the pyramid one and you stick it on ok? Then you put it on the plate in front of Setrap, and you put fresh biscuits everyday. When you are finished with your retreat, remove the fresh biscuits. Do not move the torma. The torma cannot be moved until after the retreat is finished. Cannot move the torma. Do you understand? We are going to do it semi-official. No movement of torma during the whole retreat. There are reasons for that but let's not get into that right now because it is a little early. Excuse me in many ways, it is early. Henry is like, "Yeah, very early. Early in the morning." But isn't it fun? You can sleep when Rinpoche's dead alright.

David, any regrets? Of course not. For the Dharma, this is worth it right? So you will be a little tired tomorrow but do you know what? You are always tired. Very! Are you tired or not? Tell us.

"Yes."

Very tired. You are right. Alright. Do you have to get permission from anybody to do this? Oh! You are a free m-m-m-man. Alright. Isn't this exciting and for the people not doing retreats, I would listen up and write notes because in the future, you will be called upon to do retreats. I am doing it half / half now; half is official, half not official, alright? Now, the sensory offerings are done. The torma is done - I am sorry - the torma, that one is for the Protector. Then, you have another one, same thing as the first one except a smaller jar. Not too teeny lah! It is for the entourage. The entourage has 32 fellas so, you know, put a little more because if they have to share, how? Everybody gets one crumb ah? Ok? Then around that you also put loose torma... loose biscuits so now you have two. One here for the

Protector. One here for the entourage and then you put around here. You put three, alright? Don't move it. So maybe you want to put biscuits that are packaged so every day you can clean it. Leave it like that. It is not empty because it still has that one. Ok? That is for lama... that is for the Protector and his entourage. Then, you also will have another bigger torma. Maybe you can get two jars for Lama Tsongkhapa himself. Isn't that beautiful? And then...

"Will they be bigger than the..."

Well, if big laopan (boss) comes, do you want to give a bigger portion or a smaller portion? Who's the laopan? Tsongkhapa or Protector?

"Tsongkhapa."

You got that right. See, when you come along, we give you a big one. When Angel comes along, we give a bigger one. She's telling everybody she's laopan what. Gasp! She's giving him that evil look. "Somebody leaked information." Rinpoche is psychic. He's Tsongkhapa's sidekick. Don't you love that? That's right. Now, for Lama Tsongkhapa, you have a bigger one. For Protector, you can have a slightly smaller one or even if it's the same size, when you actually make the biscuit, you make it less. But out of respect, you make it slightly smaller because it's like that right? But it doesn't really matter so, now you have three. One for Lama Tsongkhapa or the Protector and then entourage. The Lama Tsongkhapa one, you can make... Protector and Lama Tsongkhapa same, look here! But here, you can put more and here a little bit less every day. Same thing what. Do you understand? The point is to show who is the Guru. Who is the actual Buddha, alright? To make a distinction. Actually, there is no distinction but it is for our mind's sake. Develop awareness. Ok?

So, you have a Lama Tsongkhapa torma and you offer biscuits every day. Then you have a Protector one - torma - and you offer biscuits everyday. And then you have the entourage. Ok?

"Rinpoche, do you place the Tsongkhapa torma in the middle or does the Protector...  
[Inaudible]"

And then... actually we should make it like in Tiki's house but in Malaysia's hot weather, it won't last three to four days. It will smell. Actually, we should make a real one but it doesn't matter, we do biscuits. Zong Rinpoche said it's ok. Yes, he said we should offer what we like to eat because we are not in Tibet. Because in Tibet, they like to eat tormas you know. [Pa - Tibetan phrase] barley flour they like to eat. Here, don't like so we offer what we like. Ok? And then you make one more for Lama Tsongkhapa's entourage. He's got two, you know two fellows that follow him everywhere, for free food. They are parasites. Kedrup Rinpoche, Gyaltshab Rinpoche, they are parasites. All lamas have parasites that hang around them. Ahem! Sure is evil. But they do... they do work hard too.

Just think, if people painted a thangka of me, who would be my two little parasites? The Neon Lama and the two parasites. Who? Oh JT would be on the left side because she's sexy. She looks good what? [Tibetan phrase] We put JT here on this side, let me see... hmm... Irene's like, "Me." Jenny's like, "No, me..." Irene said, "I will prostrate." Alright, you win, you lah. Everybody understand? So now, how many tormas do we have... Paul?

"Four."

Very good.

One torma is for who?

"One for Protector. One for Protector's entourage. One for Tsongkhapa. One for Tsongkhapa's entourage."

See, for technical, Paul remembers perfectly. Perfectly. Philosophy, we got to make Paul think a little. He's smart. I told ya. You are not as dumb as you look. I told you so many times, you just look stupid but you are not. Technically, you remember perfectly. Alright. Then, how many sets... how many sets of sensory offerings... how many sets of sensory offerings? Mr David?

"Four sets of sensory offerings."

Name them please. Name them please... JT? One set is for who?

"Hmm... Yidam."

Ok, who is the Yidam?

"Lama Tsongkhapa."

Good. The second set is for whom? Henry?

"Yidam."

No, the two sets are for the Yidam, Lama Tsongkhapa and the two sets for the Protector remember? So the first set is for who, Joanne Tan?

"First two sets for Lama Tsongkhapa."

Good.

"The other two sets..."

Say a little louder, a little louder. Wrong, wrong, never mind lah. Learn. Second?

"The second set is for the Protector."

No, the third and fourth set is for the Protector. 1, 2, 3, 4.

"The balance."

Alright, you are smart. Say "The balance". That's how you won Angel over. See? You got the balance. What are you looking at? You got to stop making German music, I can hear you, it's opera. We understand but nobody else does. Don't worry, you won't lose any ass. I dunno. Here you say "face" what. In the West, "ass". "Kiss my ass." Don't you love it? Alright. Be a nice girl. I will ask you more questions next time. If you are a bad girl, I won't ask you anything.

Alright, now what was I talking about? Yeah, ok. Tormas, everybody understands? Sensory offerings, everybody understands? Good, very good. On top of that, during your retreat, you can add these. The 8 Auspicious Signs; they can be drawn, they can be physical, they can be statues. If you can't get anything, they can be imagined. Ok? The 7 Royal Emblems. Isn't that wonderful? And then, offer as much milk, tea, yoghurt as possible. Try to avoid alcohol in the Buddhist center because it is a Tibetan Buddhist center but we are in Malaysia, so we don't want to create wrong thought. Alright? So avoid alcohol and beer in the center. Put milk, put yoghurt. Yeah, alright? [Tibetan phrase] Milk, yoghurt, tea, ok? And please get permission from the Liaison of Operations there to use the items and make sure it's all given back correctly. We start the system. None of you will damage, break, steal; even if you break, it is ok. The point is that to start that system that the Liaison knows what's going on. You give it back to them because then they can be responsible. Alright? Let's start that system. Then you should have someone here everyday offer incense to the Protector during your retreat. Alright? So, you should ask someone... yes? Are you signaling or are you scratching yourself? Oh, I thought you are going like that. Someone here must... because we should do it in the center but don't have property there to do. If we start doing that, all the neighbors will call the fire department – bomba. Anyways, we do here. Ok? And then, how many candles are we offering every day? Minimum, Andee?

"A hundred."

Jenny? Joseph? Huh?

"One hundred."

David?

"A hundred."

Paul?

"One hundred."

Henry?

"One hundred."

Four. You have four sets of sensory offerings, you offer four candles minimum. There are no tricks here. I said 'minimum'. Don't the sensory offerings have candles? How many sensory offerings do you have?

"Four sets"

So, how many candles?

"Four."

Four lah. So, you want to offer an extra hundred, a hundred lah. Why hundred? Who came out with that number? She comes out [with it] and all the clowns follow along ah?

"Yes."

Be careful, you might be working there till 9.30. Do you understand? There are four sensory offerings, four candles. Then on top of that, you want to offer more, offer more lah. There are no tricks here. Just listen carefully. Please don't be scared. I ask you to make you think. I don't ask you to challenge you or to put you out of whack. I am really trying to help you to think. It's very logical. There's no magic - I am sorry - there's no mystery here. What are the basic candles that you need to offer during your retreat, Paul?

"Four candles."

Why?

"Four set of sensory offerings."

That's right. That's it. So can we offer more if we want? Can we offer a hundred candles every day, Irene?

"Yes."

Can we offer, Jenny?

"Yes."

Yes but you don't offer at the center, we don't have space. You can offer in Dame Khang. You can offer in my house. You can ask someone to do it. Don't just... What's so funny? I want to know or I throw a book. Hurry up. I want to know. Quick!

"I kind of like said something..."

You said something, what? Stupid and everybody followed you, you feel proud. You are a leader. You are a big [Inaudible]. We will call you "big tired". Alright now, does everybody understand that? What did I say last before I was interrupted by b- b- b- big tired? Yes?

"Can we offer...?"

"As many candles as sensory offerings."

Ok, as many offerings as...?

"As many candles as sensory offerings."

No, that's not what I said. You can offer as much as you like.

"Or more."

And then, if you want to offer here, don't assume that Tashi will do it just because she's here. Ok? You guys think of someone. Someone run here to do it, whatever, up to you. You want to do it in my house, don't put things in my house that you've got to go in-out, in-out, in-out, [like a] train station. I am nice enough to let you use my front yard, not a train station. Ok? Don't make your retreat a burden for other people, very important. A retreat is to create awareness. You retreat from yourself and you retreat to yourself. Don't you love it? Never mind. Maybe in previous lives, I wrote one or two books. Ok. Now, you can put yours on, you can turn yours off. Now, any questions on any of that so far? Very easy, very easy. Don't make life hard. It's not hard at all. Then, one main black tea for the Protector and each one of you should have a black tea to pour. Alright?

I want you guys to learn how to do it yourself, not just wait. Alright? Everybody should have one. It doesn't have to be silver, like this is fabulous. You can bring one from your house or wherever lah. Then, offer incense here. Of course, offer incense at the center and offer candles, as much as you like. Basic four, the four sensory offerings. Then, the wrathful sensory offerings are very powerful because the wrathful one is offered for confessions. Because the wrathful sensory offerings that are offered up, actually it's your negative karma sliced as a human being, offered up to the deities to absorb. So, it's very powerful to offer the wrathful ones, alright?

And can we offer more water offerings and more sensory offerings if we want to? Can we do that, Joseph? Of course we can. So, four is the minimum. You can do 10, you can do 12. There's no limit. Four is the minimum. Ok? Very, very simple and when you offer with awareness, make sure this one is for Lama Tsongkhapa. This one is for the Protector. So, the first two is for Lama Tsongkhapa. One is this way, one is that way; there's a reason, I won't explain today. Alright? So, left to right and right to left. Simple. And then you have your tormas and you change not the tormas in the bottle every day, just change the ones around it. Because the torma... can we move the bottle? Can we move the bottle, Paul? No, when can we move it?

"After complete the retreat."

That's right, very good. Can we move our cushions, David?

"No."

When can we move it? When we sweep the floor, after the session?

"After completing the retreat."

Very good. See, you are NOT as ridiculously stupid as you look. Isn't that fabulous? Don't you feel proud? Say that, "I am not as ridiculously stupid as I look. I look ridiculously stupid but I am not." Come on, say it, quick. It is a compliment what...

"I look ridiculously stupid but I am not ridiculously stupid..."

That was a tongue twister? I would have said it much easier but never mind. The way you said it is a little more humble. "I look ridiculously stupid but I am not ridiculously stupid." How beautiful. Thank you. That's like a mantra, like a poem. Maybe we ask Andee how the poem is. Never mind! Alright. But what? I didn't say anything! Why can't I look at you? What's wrong? What's that woman? Why can't I look at you? I just look at you, you go, "No, no, no, no." No what? What can I say? I didn't say anything. It's your own guilt feelings about David being ridiculously stupid. God, defensive! Poor Angel, now I know what you go through. She just like, "I don't understand but he's on my side for once." Alright, now. Make it in front of Setrap. Make it in front of Setrap. Take a picture of the Protector - our Protector - into the center. It is the first time we are taking it there and I want you to take a picture and I want you to cover it, not to be seen and to be put in front of Lord Setrap.

Actually, you make it Setrap or Dorje Shugden, it makes no difference. Do you know why? They live in one palace. One palace. Isn't that fabulous? What do you think about that, Tiki? One palace. Dorje Shugden is at the bottom of the palace, the main. The second-story on top is Setrap, the third-story is Amitabha. They are in one palace. Isn't that glorious? So when you invite Setrap, he brings his flatmate. When you invite Dorje Shugden, he brings his flatmate and then they both bring their Guru, Lord Amitabha. Isn't that fabulous? Who thinks this is fabulous, raise your hand? That's right. So, if you have Setrap there, don't you think his flatmate is hanging around somewhere? Maybe they are sitting on the horse together you know, like, "Let's go, Idaho Silver." I dunno...

Now, so when I give Setrap, it's the same thing. Alright, any questions about the offerings and the setup? Anything? What's so funny David? I want to know. You have this smirk on your face. What is it before I expose something secret like your lips are not natural, it's Botoxed! Oh god, I slipped really bad on that one! I will never forget that one with Botox. Can you imagine David's lips never move again, it would be pretty heavy right? They will look almost like Irene's. Everybody dare not laugh at that one. You know why? [Inaudible] Evil! Alright? Any questions on that?

"Excuse me."

Yes sir.

"We were talking about the two sets of sensory offerings for Protector and Yidam. The Protector offerings should be done from left to right and right to left? Or the Yidam?"



Can someone explain to Mr Tiki? This is his first time. David? Joseph?

"One set is from the left to right. Second set is from right to left."

Very good and that two sets are peaceful or wrathful?

"Wrathful."

Come on, you guys. Talk. Don't wait for me.

"Peaceful."

Who is that for?

"Yidam." "Tsongkhapa."

Who is that for, Paul?

"Tsongkhapa."

Very good. So the first two sets, left to right and right to left are peaceful and they are for who, Paul?

"Tsongkhapa."

Very good. And what is Tsongkhapa?

"The Yidam."

Very good. So in the future, that will be for Yamantaka, Vajrayogini. I am getting you guys ready. Ok, I am getting you guys ready and there is a reason. Is that ok, Tiki?

"Yes."

The second set, the second two sets. The first two sets are for the Yidam, the second two sets - the remainder - is it peaceful or wrathful, Paul?

"Wrathful."

Both?

"Both are wrathful."

JT, both wrathful?

"Yes."

Both wrathful, Joseph?

"Both."

Both wrathful, Ruby?

"Yes."

Both wrathful, Jenny? Andee?

"One peaceful, one wrathful."

Correct, Andee. Very simple, the second set to the Protector, one is peaceful and one is wrathful. Not both wrathful. No. Please write things down. Please pay attention. It is very simple. Let's not get stuck on these, please. So, you have four sets of offerings – three are peaceful and one is wrathful. The first one and two are peaceful for Tsongkhapa and the second – third and fourth, the second set - third and fourth one is peaceful, one is wrathful. Right, Ruby?

"Yes."

JT, how many sets of sensory offerings?

"Four sets."

The first two is for who?

"To our Yidam."

Is it peaceful or wrathful?

"Peaceful."

Ok, the second two is for who, Paul?

"For the Protector..."

Ok and Tashi, the second two are what?

"One peaceful and one wrathful."

Very good. Very logical. Actually there's no logic, it's just very 1, 2, 3 lah. Ok? Then, how many tormas do we have in total, Mr Khong?

[Inaudible]

How many?

"Four."

Very good. Please name what the four are for?

"The first one is for the Yidam Tsongkhapa. The second is Tsongkhapa's entourage. The third one is for the Protector. The fourth one is for the Protector's entourage."

Very good. Because when you do Yamantaka in the future, it will be Yamantaka and entourage. Same. I am getting you ready. And the tormas, can they be moved every day and the area cleaned so that it's nice and clean and fresh, Joseph?

"No."

Very good. You didn't get caught in the trick, huh? See! You may look like and resemble David Lai but you are not. Oh, David's fun. He's a nice boy. Let's hope he remains nice and sweet and doesn't get defiled. Why are you giving me that expression, it is a little too late for that? [Laughter] You should have been his father, you love him a lot, I can tell. Anything you say, he looks at you with this kind of love. He even laughs at you but not at you. He laughs, I dunno, it's just very nice. Should have been your father. Maybe you change his surname to 'Lai' or you change your surname to 'Ooi'. You want to be Ooi? In your case, we will put O-o-o-i. Oooi! No, we call Aiyoh! Your surname A-i-y-o-h. People go, "Why?" "Aiyoh lah, look at him." "What's your name?" "David Aiyoh." "Aiyoh!" You are not smiling, big ego trip. Come on, go back to the absolute, very good. Alright. Yes sir?

"Sorry..."

You should be.

"The Protector's two sets of sensory offerings, are they in the same direction as the two for the Yidams?"

Left to right. Left to right. There are no opposites. There's a reason for that but we won't be talking about that today. Questions? So do we drag the 5-ft statue of DS (Dorje Shugden) that I have to the center so that we can let the whole world know who our secret Protector is? Because you know, we are supposed to tell everybody our Yidam and protector what? Should we do that or should we get a nice teeny little picture, cover it up and not let everybody see? Why? Yidams and Protectors are not to be seen actually. So, is it A or B, KB?

"A."

Drag the big statue to the center ah? Seng Piow, don't laugh at KB. Seng Piow is evil. A or B?

"B."

Very good. See, Kunga Namgyal looks like an ignorant Tibetan yak but he is not. [Yabo Shubudu ah? - Tibetan phrase] You're evil! You are not sleepy. You are evil.

"Rinpoche, can I use a 14-in statue?"

At the center? No, definitely not. Center is public. A nice picture, you can buy from me. Oh I love it, it's time for business. That's the whole motive here. To buy that picture to do that retreat and it ain't going to be cheap. David is like, "Don't worry, I can get mine from Seng

Piow lah. Free." Alright? I am not afraid but when we do retreats, especially if it's public, it's closed. We are not, you know, people are not allowed to enter or look at your Yidam. If you want to know the truth, they are not even allowed to look at your tormas, nothing. Not your mala. I am not keeping it there because I am afraid. No, I am following procedures so in the future when you do strict, real, full-time retreats, you have some idea. Do you understand? You are not allowed to show your retreat space, people are not allowed to enter and look at the deities and look at your altar. Not allowed. Not allowed. Especially public...

In your own room, never mind. Nobody comes, you lock the door what. I am following retreat procedures, not DS procedures. Do you understand? Ok. I want to do this so the next time we do Yamantaka, Heruka and Vajrayogini retreats in our retreat center, we will be like, "Eh! I remember". So then Rinpoche doesn't have to explain because I am like... I am like Joseph, explain till I am... never mind. Henry's laughing at you, are you going to take it? Good for you. Are you going to tell him off or are you going to give him a kiss? Eight Verses lah, give him a kiss lor. I like Joseph. He's handsome what. He's quite handsome. I have a few people who have mentioned you are handsome. Yeah, they did. I have a few girls mentioned you are handsome and a guy but never mind.

What are you looking at me for, David? David is like... To the edge. I don't know if you have realized but I kind of like to go like that, to the edge where it's almost falling. I tried to be the model man but Ming says I couldn't do it. She said I wouldn't be good but see what I've done. Bad karma. I don't think it is bad karma at all. Look at Henry. He offers incense to the Three Jewels, I can too what. Ok now, any questions on the offerings? Very good. Now, listen very carefully. You make offerings every day, you don't step on people's cushion. You don't step on other people's cushions so if Irene's doing retreat, she doesn't step on Andee's cushion. You step on your own, you don't step on other people's cushions. Very important!

Then when you sweep and clean, you clean around the cushions. Alright? You clean around. You don't move it. You don't touch it. Do you understand? Ok. Then [Tibetan phrase] even the grass, you can tape it on to the swastika. Ok? Now, you made your offerings, you can make extra. It's your privilege, it's your honor. Alright? Anything else you want to offer? Fine. For this retreat, [chaju - Tibetan phrase], we call it Lower Tantra retreat because of Lama Tsongkhapa. Lower not as in hierarchy, meaning the method. No meat, no alcohol. During this retreat, all of you no meat, no alcohol. Alright, smoking can lah. No meat, no alcohol. No sex, no lying. Ok? So hold your ethics. So during retreat, give me one no-no, Henry?

"No meat."

Very good. Give me another no-no...

"No alcohol."

That's right. Give me another no-no, David?

"No lying."

Give me one more, Paul?

"No sex."

Oh! Those are the main ones, ok? The Higher Tantric retreat is different. No meat, no alcohol. Also avoid eggs, avoid garlic and onions. The five black foods, ok? That is just for your retreat. If you eat it by accident... don't stick an omelette in your mouth and say, "Oh! It was an accident lah." Sometimes, you go downstairs to eat nasi kandar, they stick in some onions and garlic. Oh yeah, it's an accident. Why? Again, action is committed by perception. Right?

Ok? No onion. No garlic. No eggs. No meat. No alcohol. No boobali [intercourse]. No lying. Understand? We do more strict because you guys are ready. Isn't that beautiful? Wonderful. And then, when you start, you think, "How lucky I am to avoid the negativities. How lucky I am." Ok? During your retreat, you can drink, not eat. So during your session, when you are sitting there doing mantras, you are thirsty, you can drink water. You know, don't start bringing your Thermos, bringing your this, bringing your that and you know, like kitchen, bringing your cooler. Don't bring all that stuff. Bring one water, be simple. Don't disturb other people alright? Don't walk back and forth to the chicken, I mean kitchen... kitchen, bring your drink here.

Then you... "Excuse me. I go downstairs to the nasi kandar. I buy myself Coca-Cola. Come back." You want to drink Coca-Cola, you bring it to your retreat. You don't walk back and forth, back and forth. But during retreat, if you have to pee really bad and crossing your legs and shaking doesn't work anymore, then you may put your mala down quietly and go to the toilet. Pee pee, poo poo [defecate] and then wash your hands and rinse your mouth. Gargle, rinse your mouth clean without talking, and come back to your seat and resume where you have stopped. So if you have to do 1,000 mantras... if you did 900 mantras and you have to do a thousand, you resume at 900, you finish off a thousand.

If you fall asleep, you start the whole thing over. Falling asleep is very bad for meditation. It is the worst enemy. So people who always fall asleep during Dharma talks, they are the worst for retreats. Why? Their mind is not even at the level they can stay awake. If you fall asleep during retreat, you have to do the mantra over. Not the whole thing, the mantra. So that session, let's say that you have to do in retreat, 5 days, 10 days right? Everyday, you have to do 2,000 mantras for example, huh. So that day, if you fall asleep during the mantra, if you did 500, you have to do 500 over. You can't fall asleep. Why? The whole point of retreat is to create awareness. So if you sit there snoring, what kind of awareness is that? Alright? Chia and Paul will be the only ones who become enlightened by sleep mediation. Fabulous. No sleeping.

If you cough, if you fart, if you burp, you also have to go back three, five, seven but I won't be so strict. Actually, you cough, you burp, you release wind, it is interruption to your meditation so you are supposed to go back a certain number. But I won't go that deep because that is for Higher Tantra. Just to let you know. There is strictness in retreat. Excuse me. Ok? So, can you get up and pee during retreat, Paul?

"Yes."

Can you talk? After you pee, then what do you do, David? You come straight back?

"Wash hands, rinse mouth."

That's right. You come back quietly. So if you want, can you drink Coca-Cola and 7-Up during your retreat?

"Yes."

Can you have a cup of coffee during your retreat? You go to the kitchen and make it, and you come back and forth?

"No."

That's right. You have it ready. What should we avoid during retreat, Mr Khong? One?

[Inaudible answer]

That's right. What should we avoid, number two. Jenny? Jenny?

"No sleeping."

That's a given.

[Inaudible answer]

No what? No what?

"Alcohol."

No alcohol, correct. No meat, no alcohol. What's another thing we cannot have? Angel?

"No sex."

Gasps! How can I like that one ah? And I thought you had your two kids with immaculate conception. Maple, what's another thing you avoid during retreat?

"No lying."

Very good. Tiki?

"Avoid eating eggs and onion and garlic."

Very good. No, no. One at a time. Don't be so greedy. Just because you are smart, you have to show off. What a big show-off. What's another one you cannot eat during retreat, KB?

"Onion."

Very good. Onion and another one, Joseph?

"Garlic."

Very good. That's it. Isn't that simple? Yes... See, these are procedural. These are very easy. Anybody with two brain cells can write it down and just follow what. There's nothing to talk about. These are what I was taught. It took days. Anyways, I am giving it to you fresh. Any questions about any of that so far? So how many days your retreat is, no alcohol, no meat, no boobali, no lying, no stealing. Of course, stealing and all that kiddies, don't even talk about it. "Oh but Rinpoche didn't say we can't kill," and you kill a chicken. "No, can." Come on. Ok, you kill a bug by accident, did you break your retreat or it's an accident? Seng Piow?

"Accident."

Did you break your retreat or it's just an accident?

"Ahh..."

Angel?

"Accident."

Very good. Seng Piow, why are you so unsure about that? Of course, we kill insects everyday, we step by accident. What for, you're so worried... Incredible. The fear. Yeah?

"A question. It is no lying, it is..."

It's a given. It's a given. I am highlighting the things you need the most, that we should avoid.

"That's to emphasize right?"

Yes, yes. Can we scream at people during retreat? Can we? Do I need to emphasize that? It's a given. Should we... even out of retreat, can we do that? Can we lie out of retreat? It's a given. Just like when we went to Kopan, it says "These are the things we avoid", remember they wrote it on the side? It's a given. Alright? Questions on the procedures? Questions on the procedures? Good.

The day you are going to start the retreat, you can do a short session, offer the new clothes to Setrap. Ok, if you guys can offer it up on the day, it's very nice. If you cannot offer it up, at least put it in front of him and offer it nearby to begin the retreat. It's very auspicious for the New Year. Ok? Hmm... Pom-pom should be on the top also. A stick should be better though, anyway, auspicious if you can leave it up there. It is very nicely done though. Ok,



any questions on that? The technicalities. Any questions please? Ok... yes? Oh, there's another Irene thing, scratch yourself huh? Can you scratch yourself like, you know clearly like... Aiyar.

Ok, now to begin your actual retreat, you will recite first Refuge. Number 2, the Four Immeasurables. Number 3, the Guru Yoga of Lama Tsongkhapa, you will do Migtsema one round, why? We should have done 100,000 already before we can do this but to substitute, we do Migtsema one round. In the part - I am not going to give you the actual tormas offering of Lama Tsongkhapa because it is too long for you - but when it says like this in the Lama Tsongkhapa's Guru Yoga YIH-WONG TCHO-YON NA-TSOG ME-TOG DANG / DRI-JEM DUG-PO NANG-SAL DRID-CHAB SOG / NGO-SHAM YIH TUL TCHO-TIN GYA-TSO DI / SO-NAM SHING-CHOG CHE-LA CHO-PA BUL. There's a part of Lama Tsongkhapa's Guru Yoga that talks about "I offer you, I present you beautiful offerings of fragrant flowers, incense..." right?

That is the part where you offer the sensory offerings and the tormas to Lama Tsongkhapa. So when you recite that line out: "I present to you beautiful offerings of incense, flowers blah, blah, blah, blah, blah" in your Guru Yoga, right? You think about that and you hold your hands like that, and you offer to Lama Tsongkhapa who is on the altar in front of you. Pause for a minute and you think about it. Does everybody understand that? Questions on that, David? Quickly. Quickly. Don't hold court. Ok. Yes?

"Do we do it in English or Tibetan?"

Up to you. Maybe one day English, one day Tibetan. So one day, when Tibetan lama comes, they will be impressed. How's that? Or we can do it along with them. So, number four is, "I present to you great merit field, Tsongkhapa. Beautiful offerings, water, a display of flowers, fragrant incense, butterlamps, perfumes and more both physical and mentally... mentally... mental offerings, vast as clouds and wide as the ocean." Then that is what you offer to Lama Tsongkhapa. Isn't that beautiful? Yes, very beautiful. Ok? Then just before you get to Migtsema, you offer a mandala. You should recite the long mandala every single day. If you don't know how to do the real mandala, you offer with your hands but you recite the long mandala. After you finish the long mandala, then you do Migtsema one round. After you finish Migtsema one round, you do Tara one round. After you finish OM TARE TUTTARE TORE SOHA - beautiful because Tara is a very holy Yidam of... That's our special practice of Kechara House, Tara and Lama Tsongkhapa... After you finish one round of Tara, then you do the dissolution of the Guru Yoga. Alright? After you finish that, then you start the Protector prayer. Exciting. Please write this down. I will give you the page numbers and I will give to the group doing retreat, and you guys Xerox and or whatever lah.

Ok then in your Guru puja books, for those people in Tantra... ok no, let's not do like that. It will be too complicated for you guys. Ok, backtrack. Refuge, Four Immeasurables. Right after the Four Immeasurables, recite this mantra - OM AH HUM three times - visualizing that all the offerings including the black tea is purified. It is in the nature of indestructible bliss and

wisdom. Bliss and wisdom. Ok? Just think like that. The black tea is purified, the tormas are purified and then the sensory offerings are all purified. Just think everything is clean and no... nothing dirty at all. Alright? Then after Migtsema, you do dissolution. After dissolution, you will do this – Page 29.

Page 29, the top says - Listen carefully - "OM AH KANDAROH I HUM HUM PHET. OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM. Everything becomes emptiness..." Forget that, skip that, do not recite. Not allowed. You start immediately from here. "From the state of clear light", "From the state of clear light", Page 29, you start. No no, don't touch. Just look. Just from there ok? So Page 29, "From the state of clear light", you recite up to Page 34. At the end of the recitation - all of you don't have damaru - listen carefully, all of you don't have damaru, have a vajra and bell. At the end of the recitation, the last word on Page 34 will be HUM - I am sorry - BENZA SAMAYA DZA DZA. Ring your bell. Ok? Then, stop. [Chamsha - Tibetan phrase] so [Ringing bell] SAMAYA DZA DZA... [Bell stops ringing] Stop. Then you go to the next one, Page 34 bottom. "Inviting the wisdom beings", "Inviting the wisdom beings", the mudra would be like this - look here carefully. Make sure there's an incense offered. This is the actual one that you use to invite the Protector to come forth. Alright. If there's an oracle, it will enter the oracle if it's appropriate. You invite forth. You recite this, right?

Page 34 bottom to Page 42 middle: That will be invitation and making offerings to the Protector, ok? Then, Page 42 is special confession. From special confession, the mantra here is OM BENZA HERUKA SAMAYA MANUPALAYA. You do not recite that. You recite OM BENZASATTVA HUM. Repeat. OM BENZASATTVA HUM. OM BENZASATTVA HUM. OM BENZASATTVA HUM. One rosary (mala) and remember your broken samaya, remember your broken deeds, remember your broken vows, remember your broken promises to your Guru, remember your broken practices. When you recite that, you think about confessing to Dorje Shugden, Lama Tsongkhapa, Manjushri, Yamantaka, all the wisdom lineage and to forgive you and you will not do it again. Very important – OM BENZASATTVA HUM. And then after OM BENZASATTVA HUM on Page 43 to Page 44 top - look here please - 43 to Page 44 top is the confession. You will recite that seven times from your heart. Ok? I show you, Henry, it's very simple. 43 and right here, 44 top and then stop. Alright, everybody got that clear? Now, then you will go to Page 75. Praise to the Five Lineages of Dorje Shugden and you will pray up to the end of Page 77. Stop. Then, you will recite the Protector's mantra. Listen to me carefully.

Think: Your lama now giving you Dharma teachings has transformed himself into Lama Yamantaka. Do not see your Lama as an ordinary being. Think that your Lama is Yamantaka. [Rinpoche recites something in Tibetan] Think in Yamantaka's heart is the Protector's mantra. From Yamantaka's heart, the Protector - listen carefully - the mantra comes out from his mouth - I am sorry - from his heart, one string. The original is here, one string comes out from Yamantaka's heart, up, out his mouth, enters your mouth and enters your

heart. Then you think your heart has a sun... has a moon disk. Yeah, moon disk better, moon disk. The first time, it comes to you; the second time, it stays; the third time, it's firm. Alright, think like that. In order to receive the oral transmission of Protector, you should offer a universal offering at this time. Please prepare... Make three prostrations at this time and offer a mandala. Quickly. To Lama Yamantaka. Think.