

Transcript: Wishfulfiller 'A Teaching on Dorje Shugden

A Commentary Based on H.H. Trijang Dorje Chang's 'Music Delighting the Ocean of Protectors.'

By H.E. the 25th Tsem Rinpoche

Transcript based on video: <https://www.youtube.com/watch?v=1GRrTKbmkSg>

...going to get tonight will change your whole life. Turn around your obstacles and really, it will change your whole life. It changed my life when I received it.

We are a friendly group and we are a nice group. We are one of... I don't want to be biased here, but I am going to say something that sounds biased, but I think we are the nicest Dharma center in KL because I have taught in many of the Dharma centers and I have taught in many places and I know that we are the nicest. We have our own little politics, we have our little power games, we have our little 'likes' and 'don't likes' but that's everywhere. Example, there's a Dharma center... I just got news today, it was quite sad that... their teacher, what they are teaching is a little too advanced, and the students and some of the main people there are not very happy and they don't want to learn because it's too advanced, too fast for them. So, they want to come to our place and learn. And if we don't let them come to our place and learn, then they are going to go to another place and learn. But the bottom line is they are not going to be learning in their own place.

And I thought to myself, hmmm... I thought, that sounds familiar. So what I am going to do is, I have already made prayers, then I am going to help this center. Because if these new people, six people, leave their center, when they go to another center, they are going to disparage their teacher, they are going to disparage their center, and their lineage and their practice... everything they have been doing. Because, in order to get accepted, in order to have "face" to go to another center, they will say, "Oh well, that wasn't good, this wasn't good, that wasn't good." How can a Dharma teacher and Dharma-anything be not good? So, if they leave to another center and other centers absorb them in, it is very, very bad. It is very, very bad, Why? We should in fact, encourage them to become ok again.

So, what I am going to do is, I have already sent messages through Jenny - she's very kind - to mediate for them and talk for them. Not between their teacher but the students themselves and give good advice. And I have done that before for centers and kinda kept them together. So, I am going to do that and I am not going to allow them to join our center. I am going to allow them to join in on the talks and stuff but not join our center. Why? There's nothing wrong with theirs. There's nothing wrong with their practice. So, if they are praying to Shakyamuni that way, then they come here and say, "That's not good, I am going to pray this way", there won't be any effect. You see, when we leave our teacher and when we leave our center and we leave our lineage and we go to another one, I am so sorry... if it's left in a negative way, there won't be any effects. There won't be any results. There can't be... and this is not a game where our center has the most people or we take pride that, "Oh, you know, other centers come to us... See, we are the best." That's horrible.

So what I am going to do is, in order to make the holy Dharma grow in this beautiful country, I am going to create harmony among all the centers and I am going to make the centers stay together and independent but friendly with each other. So, I want to be friendly. In fact, it's very funny because, this center... I have been having feelings about for a few weeks now that I need to contact their leader, or whatever... I have been having feelings for weeks... I don't know what, but we need to do something, need to do something, need to do something. I have been rushing my assistants but nothing was done. In any case, for a while, I also wanted to order a 4-and-a-half, 5-ft Lama Tsongkhapa from Delhi like the one we have, our old Lama Tsongkhapa in our center but without the disciples and I wanted to offer to them. I wanted to offer to them in order to increase Dharma, create harmony and increase students to go to their center. Once Lama Tsongkhapa is there, people will go, and people who go there will be quality people.

So, I have been thinking about that, over and over and over, to order a statue but I don't know how to do it because, well, I don't want to insult their leader and I don't want to... like, you know, what's this all about, you know, what's inside? And... so I've been trying to think of a very skillful way to do that, to offer to them because I want their center to grow. And I have done that for many centers in the past, offer things, statues, whatever, money and help many, many times because I don't... As long as a Dharma center grows, Dharma grows. It doesn't have to be our Dharma center. It doesn't have to be our lineage or our practice. It can be any Dharma center, any practice, anywhere.

Every Dharma center in this country must grow and we must contribute to it growing. How? By not creating schism. When they ask us for help, advise them back. If they have any problems, you know, say wonderful and positive things about their teacher and about Guru Devotion and also not encourage them to come to our center, not encourage. Why? When we encourage, we may have good intentions, but indirectly, we might break them up and that's not very good. So, I hope that I can do something for them and help because I really want Dharma in this country to grow. So, the way to grow is not to be happy when their Dharma center is like that or absorb their students. No. To make it grow is to make their center stronger, make their people understand what's going on and that's very important to me. So that's what we are going to do. That's why I feel our center is the best because we have a kind of very open, accepting view, unbiased and we all practice our lineage very devotedly and we all do our practice very devotedly and we all follow our own personal deities devotedly and I think that's why our group is the nicest.

And you know, you have this Dharma Protector called Vajra Tsem because if you are not nice, he throws a BF. He's better than a Protector. So there are advantages, there are many, many advantages... and I don't mean myself but it comes out that way... many, many advantages of having a teacher present, having your lama present. There are many, many advantages than when there's not... You see, it is not about having a big center. Because a few centers here, they don't have lamas; they have great presidents and they have great committees and it's wonderful... And they can raise great funds and they can open up big retreat centers and all that, and that's wonderful and we need more.

But what we need is not just the buildings but what we need is the Dharma to grow. How does the Dharma grow? Let me tell you. This is my version, alright? For Malaysians. My version is, on the initial level, husbands and wives become closer. Partners become closer. Brothers and sisters become closer. Children and parents become closer. Relatives become closer. Friends become

closer. So, my way of teaching Dharma is to make the family unit, or loved ones, or people we care about, closer, respected and loved. Because the foundation of a nation is a family, and a family can be just, you know, a man and a woman together, or whatever. So, the foundation of a family is this harmony that brings up the kids beautifully. And if the husband has been wrong in the past, the wife forgives... teach, forgive... because it's karma. If the wife has been wrong, the husband forgives; if the kids have been naughty, forgive; if the parents have done things that kids think they don't like or something, forgive.

But the important thing is to look at the big picture that there are more benefits to be together... and harmoniously. So, my purpose in Malaysia, to spread Dharma, is to make families close and loving. And I am a very, very big speaker and promoter of family values, respect for parents and children and... Very, very big. Very, very big because if we break families apart or we don't encourage and they... not us... if the family breaks apart and we don't encourage it, the kids grow up very different. It is very, very not good.

So, I have come across hundreds of cases where the husbands were errant, the wives are saints and vice versa. And what I do is instead of... You know, there are rare cases where I say, "Cannot." But in most cases, I say, "No, must be together." Why? Everybody needs company. Everybody needs a family. Everybody needs the respect. You see, if we can't respect our husband and wife, how can we respect all sentient beings? If we can't respect our own father and mother, how can we respect anyone in our lives? We have to start somewhere. We have to show respect and concern and love somewhere. Once we show that, it grows everywhere else.

So, my main concern in Malaysia... in the Southern region, Malaysia and our surrounding countries... is to make the family safe, protected, loved, harmonious and to get along better. And that would be the first step of Dharma practice. You know, I don't want people to run away from their families and go and become a nun and hang out in a cave. That's very nice you know, but we are not strong enough for that and the people here are not strong enough for that. They're not ready for that. I did that. I ran away when I was 15 to go and meditate in a cave and I am 40 now. I ran away at 15 - that's 25 years ago - and I never went back home again. And I lived on my own, I supported myself and I took care of myself.

You see, but not everybody is me. My determination to practice the Dharma was... is 100 percent. I'd rather die than to grow up, get married, have kids, go to college, get a degree, make money, get old and die. And I used to not be able to sleep when I was very young, thinking about all that and not wanting to get into that cycle. Because I looked at my parents, my stepparents, I looked at my neighbours, I looked at my friends' parents, I looked all around me, I looked at the TV and I thought, "Nobody is really happy doing that. They are just doing that because there is nothing else to do." I am not putting it down but that's not what I wanted to do and I used to have nightmares about that.

I used to dread going to college, you know why? I dreaded going to college because I thought, "I'll have to spend five to six to seven years wasting my time, studying something that doesn't help me at death." This is what I used to think as a kid and I told that to my parents. They just told me I am insane and I used to get beaten up for it. They told me that the church or the temple is telling me all kinds of nasty things and they are brainwashing me. But what they don't understand is I had this thought before I went to the temple. I had this thought before I went to meet my Guru. It was in me all the time as a young child. And I always have longings to go to the mountains, to the caves,

somewhere that has a small lake nearby, green... and I will be in a cave, or I will be somewhere there doing my practice. I always have that kind of vision, not "vision" (pointing to the eyes) but like "wish" since I was a kid. Always some cave, some forest, green... not a jungle, not an ocean... and there's a lake nearby. Always. Always I have this longing and wish to find this place.

So, I lived in New Jersey so I used to run to New York City; from New York City, I'd run to Upstate New York or North Jersey where there's the Appalachian Mountains and try to find a cave. And I was caught by the police many times and sent back home because I was a juvenile, under 18 cannot. But anyway, I ran away many, many times and I did practices and I did meditations every night. It was very evil... I used to get Vajrayogini's meditation and... I found it a book, Evans-Wenz's Tibetan Secret Doctrines and Yogas... I used to get that and meditate every night. Maybe that's why my winds are a little off now because I didn't get initiation that time.

Yeah, I found Vajrayogini's manual, the Kagyupa form, and every night I would do the meditations. There's a wind meditation that I used to do everyday, and I would recite Palden Lhamo's mantra about a thousand, and I would recite Manjushri every day one thousand. OM MANI PADME HUM, at least two - three thousand a night. If I was free, I would do about thirty to forty thousand OM MANI PADME HUM's per night, and that would be hiding under a blanket quietly because if I got caught, it would be severe.

And I had one picture, a postcard of Manjushri... One postcard of Manjushri because you couldn't get pictures, you couldn't get anything. And I found a picture of Trijang Rinpoche, I don't know how, I can't remember... I just remember I borrowed it and I xeroxed it and I pasted that on a piece of paper. I had Trijang Rinpoche and I had His Holiness of course, and I had Manjushri and I used to do this practice all the time. And that went on for years and years and years. I had to... and then my mother would go into different fits. Sometimes she'd let me have a little picture in the room, sometimes she wouldn't, sometimes she'd raid my room to see if I had Dharma books and if I did, the penalty was very severe. There would be very, very severe beatings... very, very severe beatings and severe punishment. Maybe three, four months of grounding... I can't go outside except school. And it was very difficult for me to practice the Dharma - physical Dharma - because my parents didn't allow it. See, they adopted me to grow up to have kids and carry on their lineage. They gave me their adopted name. Burcha Bugayeff - that's their surname, Bugayeff. And to them, it's a very big deal.

So, I didn't fulfill that wish and I disappointed them but I thought... I don't want to disappoint them, you know, I am not here to hurt them and disappoint them but I thought, "If I do what they want"... When I was a kid, I thought, "If I do what they want, then many people in the future, I can't do Dharma practice and help. So, one or two people happy, I can't help. If one or two people unhappy - my stepparents - then I can help a lot of people." So, I thought of it that way. I do not encourage the kids or people here to do that to their parents because it's a different society, it's a different culture and your determination has to be very strong... that you have to go all the way with it so that you end up benefiting others. It's not just, you know, another trick or ploy.

So when I was a kid, I went through quite a lot in order to be here to expound the Dharma and I was very lucky because I met very holy, illustrious teachers in America, the cream of the crop from Tibet. I was very, very lucky. And I got sponsors to go to India when I was eighteen and I gave up everything. I gave up my job. I gave up my... everything I had, which wasn't much but you know, to

somebody who doesn't have much, even small things are much. I gave up everything and went to India in 1987. 1987 I went to India, I never went back to America. This is now 2006. '87 till now, I never went back to America. I never wanted to go back to America.

I want to be in the mountains, near a lake to do my practices. *Nyenchen Chenpo* means great retreat. That's always been my wish but that hasn't been fulfilled but as the Protector used to tell me through the oracle, "If you benefit people, what's the difference? If your motive is really that?" Can you turn that off? "If your motive is really that, what's the difference?" And I thought, "Yeah, that's true." So I kind of accepted what I am doing, that I have to teach the Dharma and I have to make Dharma centers grow and I have to take care of many people. And on our last trip when I went, when we met our Dharma Protector through the oracle there in Nepal, he told me many, many times to advise my students and friends, and teach the Dharma and benefit and help them. Always he tells me. And the things you need, he says, "I am here with you." So, I have been doing that for the last... since I was, I mean, very young.

So, my point is this, is that coming from a family background that was very difficult, you know, because I was adopted twice over and all that stuff. I encourage family relations because growing up without parents, it really makes a big difference in your mind. You grow up insecure. You grow up unhappy. You grow up with your mind empty. That's how I felt for years.

You grow up always looking and searching and lonely, and anything that reminds you of a parent, a father or a mother - holidays, birthdays - is very hard to take. And as a boy, you don't cry. You know, you are not supposed to cry as a boy so I didn't cry in public. But for many years, I suffered deep, deep loneliness. It didn't affect me, it didn't... I mean, I was depressed, I was unhappy but I didn't... it didn't stop me from doing what I was doing. And I used to wonder to myself, you know... and when I come to Malaysia, being of Asian background here, the parents here really treasure their children and take care of their children so well. You know, they really watch them and love them. And I was thinking about that even today, that I didn't even get an ounce of that, even a fraction of that - that care and that love.

And then some people, I see that their parents encourage their kids to do Dharma - they support them, they help them, they love it because they want their lives to be full and protected. And I thought, "Boy, if I had that chance, that my parents supported me and that, I don't know, I didn't have to run away, I didn't have to sleep outside, I didn't have to suffer crime, assaults on me, I didn't have to travel so far... that I can have nice parents and be supported too." And I thought how lucky everybody here is and I thought, well, there's two ways to go about it. One is to be bitter and create harm out of hurt or the other one is to create happiness out of hurt and therefore, your hurt heals. So what I have decided to do is that, my brand of Dharma is not just attainments and Vajrayogini Heaven and Protectors, but more about giving the logical reasons of why we need each other, that we are all interdependent, that families are interdependent within each other, and that we need to take care of each other.

You know, our parents don't live forever. Our kids don't live forever. Our aunties and uncles, we don't live forever. And, you know, we have to serve them. We have to help them. We need to do what we need to do, BUT we need to do what we need to do WITH a compromise. A compromise. So what I like to promote in this country, and that's what I have been doing for years is anybody who goes near me, anybody who hangs around me long enough, you will see that you become closer to

your family, that you become closer to your husbands, closer to your wives because that's what I encourage and I will do that again and again. And I will do everything I can to protect the family unit. Why? It's good for the parents, it's excellent for the children. It's a good example for others.

And if we can't love our own spouse, if we can't love our own parents, if we can't love our own children, if we can't respect them, we can't do this and we can't do that, how are we going to save the world? Because the prayers say, "For the sake of all sentient beings, I will do this prayer, I will do this meditation." How can we save the whole world if we don't... can't even save our own parents, our own children, you know? Doesn't make sense to me. So we have to start somewhere.

So, I thought about that. That's my brand of Dharma... is that I encourage parent-children relationships no matter what. And I encourage very much husband and wife relationships. And if I continue to have the assistance that I have and the people to back me up and everything, the foundation to back me up, that's what I am going to use my body and my speech for. I am going to use it to bring the family unit in this country and around closer, and stronger, and loving, and not close to me but close to them. Because when you are close to each other, you are already close to me. That's my purpose.

You see, I don't want to run a cult where it's based on my personality. I want to run Buddhism where I give you the practice; you practice whether I am alive or dead, or here or not, you can do it on your own. I don't want something cult because when it is cult, it doesn't help you, it doesn't help me and when I die, where do you end up? In fact, I have used you and I am not into things like that. I don't like things like that. I have been used and I don't like it and I wouldn't want anybody to be used. So if I make you all worship me and make me feel like a big deal, whatever, no.

If you promote me and do things for me, you help me, you give me a platform to speak more to others. So, that's why my brand of Buddhism will fall anywhere in the world, anywhere in this country. Why? I am not here to change anyone on the outside. I am not here to change who you are, your background, your culture, your Malaysian-ness, whatever, your European-ness, your Taiwanese-ness. Whatever you are, I am not here to change you. I am here to give you a different perspective.

So if I am supported and helped and I am pushed and propelled, I will use that for that. And you know, for many people, that itself is already quite good. Higher than that, I will give you the steps and paths from my limited knowledge to enlightenment, the Sutra path and engage in retreats and practices. And then, when the time is right, confer on you the highest Mother Tantra Yoga initiations and to guide you through that.

You see, whether you practice the higher tantras one year, seven years, twenty years or thirty years is not the point. It's that when you practice, it's quality and then the attainments are very fast. But if preparation is not there, the attainments won't be there. So, even if you have initiations, you hold the vajra and bell, and you can do tsok, you will still be insane, you will still be having a lot of anger and ego, and you want attention, and you are not happy with this and that, why? Having initiation doesn't change anything. Having initiation prematurely is actually a downfall, why? You are a very bad example for people.

If you have initiation, you are holding your vajra and bell, you should already be vajra meaning compassion, bell meaning wisdom. So when you are holding that vajra and bell, and outside of that,

you act funny, you know, power games and all that, it is a detriment to Dharma. It is a detriment to the Tantra that you practice. It is a detriment to the higher Tantras. And in fact, people look and say, "Oh, practice Tantra, ring bell like that ah?" And especially in this country where Dharma is not fertile yet - very fertile - we have to be extra compassionate and show a good view.

So, the first part of Dharma is family, that's very, very important to me. And as I said, whoever comes near me, whoever receives teachings from me, whoever has any friendship with me or any closeness, you will see you get closer to your family. I will make sure of it. That would be my result. Why? That is my immediate aim. And close doesn't mean you sit on top of your mother's head all day long. Close means from the heart, the care, the respect and the concern. Because before we met Buddha, our parents are the object of our offerings. When we meet the Buddha, it is the Buddha and then our parents. But before that it's our parents. Very, very important.

Ok, so I have searched and searched and searched and searched and looked and looked and I couldn't figure it out. Anyway, I would like to present this picture to DMT. This is my personal picture of His Holiness that I've had for awhile and I thought the framing and the picture and everything is nice. And I thought it is perfect, and it is very modern. I'd like to present this to DMT and put it there nicely. And it's blessed and I'll just get another one for myself. Because you know, my house... I believe in impermanence. Yes, I believe in impermanence very, very much. Isn't that nice?

So, for auspicious reasons before I even start teachings, I would like to start with His Holiness the Dalai Lama, who is the greatest monk on this planet. And I hope one day, I can be just like him and benefit. So I thought this will be beautiful. So everybody who goes there and sees it, they are going to know... "Is he your king?" "No." "Is he your saviour?" "No." "Who is he?" "He is the pope of the Buddhist religion and we respect him and his values." And one day, we are going to go up there and meet him, and all of us are going to be around him and you know... and you, I'm going to say "move over", you know, I'm going to be standing right there. And then if I see anybody going like that (victory sign), they get a slap. So, this will be an offering to DMT from me but it's ridiculous because it's like... it's mine, I offer to mine, no... You see, DMT is not mine, it's all of ours. It's under my name, but it's all of ours because we spread Dharma. So this is for DMT and isn't it beautiful? Fabulous, isn't it? May all who see this picture have great Guru devotion and meet great Lamas and great teachers that will guide them. May all who see this picture be protected by the Bodhisattva Avalokiteshvara. May His Holiness' life and all great masters of all lineages and all religions have long life. May they always have assistance and help and sponsors that will promote their work. And may we, by putting this picture there and seeing it every day, create the link that we may become Dharma servants of His Holiness in the future.

GANG RI RAWE... (Long Life Prayer of H.H. the 14th Dalai Lama)

Hmmm... That's very good. Ok. I would very much like, in the near future, to have a team who, under my direction, will compile the teachings, the lineage, the background, the prayers of this holy Protector Dorje Shugden and I need it written well. And then, once I get the compilation to the quality that I want, then I want to have a bigger class of people who practice, who NEED to practice because not everybody needs to practice, it's their affinity... and I would like to give a more extensive Dharma talk on this. So without the compilations, it's very hard because it's too much for you all to memorize. So if you have the compilation, pictures, maps, you know what's going on, evidence, it's very easy to flip through, write notes, flip through, write notes, why? Because this will

change your life. And sometimes in the future, you need to pray to this holy Protector to save your parents, to help your friend, to help a loved one. So, we need to get a compilation out. I don't have anybody assigned right now and it's not done right now. I am short of very professional people to do this... And it is very, very important because it will benefit a lot of people.

And at the same time, the original text of this Protector is written in the 70s by His Holiness Kyabje Trijang Dorje Chang. Kyabje Trijang Dorje Chang is a very eminent lama, a reincarnated lama who is of Gaden Shartse Monastery. He lives right in front of my house in fact. You know, we have one gate, I see him sometimes. And he is the root Guru... Dalai Lama has two Gurus, he is the second root Guru, the junior tutor of His Holiness. And he has been the junior tutor of His Holiness for over 50 years until his death. Now his reincarnation came back, recognized by His Holiness again. He's 24-25 and His Holiness has encouraged him to do this practice, we know that in Gaden very much.

And he wrote a whole commentary on the lineage, the practice, fire pujas, mantras, the different forms, the effects, what we use it for, when, to control the weather, to control the spirits... He wrote a whole volume under the blessings of His Holiness and that comes in a five-volume work. That five-volume work I have gotten, finally I have gotten my paws on it and I have taken it and xeroxed it. Now, that one is written by Trijang Rinpoche and that... there's no higher authority than His Holiness Trijang Rinpoche. He is the Guru of the Dalai Lama so if he writes anything wrong, the Dalai Lama is wrong too because, you know, we're talking about the source here. If the top of the mountain is polluted, then all the rivers would be polluted. This mountain is, trust me, is ice... beautiful clean water... sorry, pure.

So, in any case, I received this practice, first introduction, from Geshe Tsultim Gyeltsen. Because I was sixteen, I didn't have parents and I was a runaway and in America, if you are not 18, you have to get someone to sign for you. So, I was looking for a job, and I needed to work in Los Angeles because I ran away from New Jersey to Los Angeles, I stayed in the Dharma Center and I needed a job very badly. So, I was going after a job that I'm not qualified for and... but I needed it so badly and it was nearby the center and there were a lot of people interviewing. So I went to Geshe-la, I said, "Oh God, I need this job. I need this job, Geshe-la." Because you know, I have to pay rental at the center and I have to support myself. It was very hard... and I did get the job. I made about \$350 - \$380 dollars a month at that time US. My first job is 15/16 and rental was \$150 so I have to survive on the rest. And it was hard but I was happy because I was at the center.

So what happened was, I went to Geshe-la and told him that. And Geshe-la had a thangka of this Dharma Protector. And he just said to me like this, "If you believe from your heart and trust me and you pray, you will get your job." I said, "Really?" That was my first experience. So immediately in front of Geshe-la, I prostrated 3 times to that thangka. The next day, I got the job. And that job helped me a lot because when Zong Rinpoche came, that job sustained me all the way through and it was very nearby. In fact, I did so well in that job, I got other better jobs from that job. That was my first experience but that was it.

And then they would do pujas in the Dharma center in Los Angeles every month. Once a month, you have to do Dharmapala puja. Dharmapala means Dharma Protector. I wasn't allowed because I didn't have initiation but I was very sneaky so I would look through the keyhole. During the puja time, I'd look through the keyhole the whole time. Of course, I didn't want to get caught but it is so secret and so sacred. It is secret not because of anything, because it's a Tantric practice. Those

unqualified - not allowed. Just like Vajrayogini, Heruka, Yamantaka - not allowed. Even in old times, cannot even see the image and statue.

This Dharma Protector is one of the most practiced Dharma Protectors in Tibet and in the world now. In the WORLD. The MOST practiced. And... although you don't see it because it's kept very secret and the main reason is it's a Tantric practice. And so therefore, every successful Dharma center you see out there especially of the Yellow Hat tradition, some Sakya, trust me, this one's behind it. Because I've been to all of them. And I'm sneaky... you know, when they're not around, I go and investigate their altar, I open this up, open that up, open this, you know, pick their padlocks and I look at everything and I give that little poor me innocent look and they open up. "Oh, I know, how nice!" I've seen it all. I go everywhere and I find out. Because I've seen it... I like it. I don't do it because I'm a spy, I do it because I love it. I love Dharma. I love to see statues and I want to see what's going on because I am interested.

And like Lama Zopa Rinpoche himself, who is one of the greatest Lamas of this world, the head of Kopan and over 150 centers around the world, that is their main practice because I have done puja with Lama Zopa together myself. Many times. In fact, every time Lama Zopa does a puja, I show up. He said that to me, "Something strange about you, when I do this Protector puja, you show up. Why ah?" "I don't know." He said, "Join me." I said, "Sure, sure, sure." Oh, I didn't say sure, I said, "Yes, of course" you know, and I joined him. And the biggest, the most popular Dharma centers in the world is this Dharma Protector. Why? This Dharma Protector is a Dharma Protector not a worldly god. He's not interested in worldly crappy little prayers.

So actually, what we need to do is this, in order to do this Protector, we need to take refuge, take our refuge vows and hold it and have very good Guru Samaya. The second prerequisite is we need to have Yamantaka, Heruka, Guhyasamaja, Kalachakra initiation - one of the higher Tantras. We MUST have one of those initiations. Having had that initiation, if we have done the retreat, it's ok; if we didn't do the retreat, it's alright. Then, we go and get initiation of this Protector. When we get the initiation of this Protector, in Tibetan, we call it Sogtae. 'Sog' is life, it's called 'life entrustment'. I will be conferring that initiation in the future. I will not do it now because you need to get higher tantric initiations and you need to have proper Guru Devotion. So, that is the proper procedure of getting this. And then you do the retreat of this Protector and the minimum retreat you need to do is 1 million, which will take you a couple of months. I've completed it all. I've done it all. I've done the Yamantaka retreats, I've done the Protector retreats, I've done it all with my Gurus. It wasn't easy. I did it in North India - no water. Not easy at all but I loved it. Many signs appeared.

So, I've received this Sogtae from His Holiness. Then, when His Holiness Kyabje Zong Rinpoche arrived in America, I said to him, "I'm attracted to Palden Lhamo, because that's previous life and this one." I said, "Which one do you think I should do?" And then Zong Rinpoche said to me, "If you like" - very nonchalant - "I'll give you my Protector." I got on my knees, I prostrated to him, and I said, "Please, I would like to have yours." So, he gave me the initiation. And the initiation of this Protector can be only three people at a time, not a whole group. But he is very compassionate; he gave it over and over to hundreds of people in America. Even High Lamas came to get it from him. I was there because I'm the assistant.

So, I received it from His Holiness Kyabje Zong Rinpoche when I was around 17-18 and the commitment is to do puja every single month, have good Guru devotion, study the Lamrim, hold my

vows and to not have inferior motivations and then this Protector will help a lot. You may think, what does this have to do with you? Listen, it has everything to do with you because you won't stay at this level. As you get older, as you go year... you'll need to know more and more and more things, it will help you. It will help you a lot. So, now the time has come, I feel. There are some indications and signs that it's time for me to give more of my students this Dharma Protector. I don't give all, it's very rare.

Maybe once a year, I give one person. I don't give everybody. But there are some special cases - people - that I will give it to. One is people who are afflicted with a lot of problems and difficulties. No matter what they do, they are always afflicted with problems and difficulties. Two is people who want to do spiritual practice and meditations and they always have obstacles: No money, no house, maybe people scream at them, you know, they have crime, they cannot get a job. Three is for people going into a very difficult situation and their sustenance, their life, maybe their families depend on it. So, they're going into a difficult situation, which they can handle but to make it more smooth and easy so that they can protect their family and themselves, so they can protect their Dharma practice. And then, listen very carefully, in very extreme cases of possession, exorcism, spirits... and spirits that don't just come and scare you and tickle you and do things to you but spirits that actually want to take your life away. There's no one more superior than him.

There's a few reasons that I'll explain, that's why I need you guys to listen. Today isn't just blah, blah, blah, take your statue home. I want to give you information so that when you take your statue home, when you put it in your home, you know what you have. And you know how to pray and you know how to maintain so that every year, your relationship with the Protector becomes stronger. And I promise you, it will come to the point where you just ask something, it's like that (snaps fingers). And you will receive signs. For some of you, you will receive dreams and visions of him. I promise you. Why? He's very potent. Why? Because he's very new. There are some Dharma Protectors within the Tibetan tradition that we don't use anymore. Why? Their time and their karma and their relationship is finished, so they re-emanate.

So, and people who have extreme cases of spirits - and we may think we don't have but we may have friends - that will take their life away, that will create accidents for them, that will create situations where they might die and suffer, this Protector is the most ferocious out of the whole pantheon that is very quick to act and very protective.

So, tonight you are very lucky. Without initiation, without refuge, without giving you the whole sadhana - the whole sadhana is very long - I'm going to give you a very condensed form of the prayer. I will pass you the oral transmission, which I received from my Gurus and I will teach you to do the mantra. Tiki is going to be a little... There are five main mantras of this Protector. I will teach you one main one to do and how to invoke him, I will teach you tonight. But I wish all of you to pay attention and focus. Like I said, it's a little late, never mind. We can sleep tomorrow and the next day. But this one will change your lives.

So those of you here today are very fortunate, not to listen to me but to hear about this Protector. Very fortunate. I do not openly talk about it. I do not openly give it and I have never done it in my life. I do not openly even display it like this. This is the first time ever. This is kind of historic for me. And I do not give it to anyone and everyone. I am very careful. Why? Why give a child matches to play with? No. So, for people who are in extreme danger, very dangerous jobs - mining and you

know... I don't know, people who disarm bombs - that are life threatening or jobs that you go to a situation where the people are very difficult and they create a lot of problems for you. This is the guy... this is the Protector.

Or spirits, and you know, spirits exist. Not all of us can see them. They exist and they're quite frightening. For people who don't know about them and what they are, they are quite frightening. And even if they are not frightening, they can disturb you to the point where they can create problems for you and accidents that will bring you harm. And if we let the spirit problem continue, if we don't know how to control it, it will get bigger and bigger and bigger because the doorway opens and they can come in. And then we might have friends. So we need to listen. Why? For ourselves and for others and to protect our livelihood and to make our Dharma practice grow.

And this Protector - let me tell you something - is the quickest for giving you wealth directly. People talk about wealth deity Dzambala, I am very sorry, this one is much quicker than Dzambala. Much faster, much, much faster, much quicker and there are a lot of reasons for that. I'm not going to go into the extensive thing but I'm going to give you a little bit because you guys have made the effort, you're here and you want it. So, I have the responsibility to educate you and let you know how so that when you go home, you know how to do it. Very important.

So, I'm going to teach you a little bit about the background, how to do the prayer, how to bring him home, how to become close to him. Very short but effective and in the future, I will give extensively.

I will not promote this Protector because he's the Yellow Hat lineage. I will not promote it because it's my Protector. Because he is not a Yellow Hat protector. He is a protector of the Buddhadharmas. His Guru happens to be Tsongkhapa. He protects and helps anyone, Buddhist and non-Buddhist, anywhere. So, if anybody thinks he's a Gelugpa Protector, let me strike that out, you're wrong. Number two, people say he's Manjushri. Some people say he's a High Lama who's become one with Guhyasamaja, Heruka. They are wrong. He is a direct emanation of Lama Tsongkhapa himself. He is Lama Tsongkhapa in a fierce form. He has 32 deities, which fits the 32 different components of Lama Tsongkhapa's body. And there are many statements written by H.H. Pabongka Rinpoche to support that.

So what you're looking at is Lama Tsongkhapa in the most fierce form. I said in the past, "Manjushri, Manjushri", just make you guys happy, easier lah! But he's actually Lama Tsongkhapa in a very fierce form. A direct emanation. Not an incarnation, an emanation. There's a difference. He is Lama Tsongkhapa. So, therefore you think, "Why pray to Lama Tsongkhapa? Why pray?" Because, let's say, your father is a policeman but if he doesn't have his badge, he can't arrest or protect or do anything for you. But if he has his badge, then he can do it. Similarly, Lama Tsongkhapa's "badge"... he emanates as a Dharma Protector. As a Dharma Protector. His whole lineage derives from Lama Tsongkhapa. His whole lineage comes from Lama Tsongkhapa. His whole lineage arises from Lama Tsongkhapa and leads you back to Lama Tsongkhapa. Why? Wisdom... wisdom!

So, his first life, his name was Dulzin Drakpa Gyeltsen. Dulzin Drakpa Gyeltsen is his first life. He was a very erudite master and scholar, very, very erudite and he lived during the time of Lama Tsongkhapa. He was one of the five principle students of Lama Tsongkhapa and what's incredible about him is, it says that his attainments and his power was that of ... equal to Lama Tsongkhapa, but being his student, he always remained humble to Lama Tsongkhapa and sat on the floor. And he

was the one, among many Dharma works, that built Gaden Monastery. So he raised the funds, he talked to the sponsors, he maintained a good relationship with the sponsors because you can't leave that to Lama Tsongkhapa. Lama Tsongkhapa can't keep making all the sponsors happy, it will be too many, too much, you know, take away from Dharma work. He made the sponsors happy, he talked to them, he got the funds, he got the statue makers, he got the wood makers, he got the masonry, he got all that together... And he organized and supervised the whole building of Gaden Monastery in Tibet. Can you imagine? One little fella, he did all of Gaden Monastery.

And Duldzin Drakpa Gyeltsen's main activity was to help the teachings of Je Tsongkhapa to flourish. He worked to remove the obstacles and gather favorable conditions for the dissemination of the precious teachings during his lifetime. It was Je Tsongkhapa's wish that the special Dharma derived from Manjushri's wisdom should spread far and wide. And Duldzin Drakpa Gyeltsen, as his devoted disciple, worked tirelessly for his Guru. Because Lama Tsongkhapa's Dharma was all coming from Manjushri, so Lama Tsongkhapa didn't want this lost. Lama Tsongkhapa wasn't thinking about himself, he was thinking, "Manjushri's words will be lost", so he told that to Duldzin Drakpa Gyeltsen.

Duldzin Drakpa Gyeltsen spent his whole life tirelessly working to preserve Lord Tsongkhapa's works and to spread it far and wide. Tirelessly. Je Tsongkhapa travelled extensively in response to invitations to give teachings. He also engaged in profound retreats for the purposes of writing and meditating. And while he was away, he would leave Duldzin Drakpa Gyeltsen in charge of all of his affairs. So he was actually the *changtzo* or the Liaison of Lama Tsongkhapa.

You see, to be a liaison is not a lowly position; it's a very high position. It means, you disseminate the Lama's works out into the world. That's what a liaison does. It was Duldzin Drakpa Gyeltsen, for example, who organized the building of Gaden Monastery. Rather than demonstrating miraculous powers, Duldzin Drakpa Gyeltsen demonstrated how to practice pure Dharma by relying sincerely upon a spiritual Guru, Guru Devotion, maintaining pure moral discipline and so forth. Like Je Tsongkhapa, he showed that there is no contradiction between the external practices of Vinaya, the internal practices of the Bodhisattva path and the highest inner practices of Secret Yoga Tantra. Je Tsongkhapa's disciples believed that Duldzin Drakpa Gyeltsen and Je Tsongkhapa were equal in their realizations, abilities and wisdom.

When Je Tsongkhapa passed away, his throne was offered first to Duldzin. When Tsongkhapa passed away, the throne, by all the illustrious students, was offered to him to sit on, to take over as Tsongkhapa's successor. But Duldzin Drakpa Gyeltsen declined and offered to Gyaltsab Rinpoche. So, on Lama Tsongkhapa's statue you see two figures, you see Gyaltsab, the older one... he offered to Gyaltsab. He wanted to go into retreat. So Duldzin Drakpa Gyeltsen, he went into retreat and passed away.

And during that time, he would attend all of Lama Tsongkhapa's teachings, happily, wide awake and focused and he would learn and listen. And during one of these many, many talks during Lama Tsongkhapa's teachings, there was a white dove, flying above Lama Tsongkhapa, circling his head. So Duldzin Drakpa Gyeltsen was in the audience and after the teaching was finished, Lord Tsongkhapa was escorted back to his chambers and everybody left... and Duldzin Drakpa Gyeltsen has clairvoyance and said to the bird, "While the Lord is giving Dharma teachings, why are you so disturbing?"

So, the little bird emanated in the form of a young white boy - white not as in Caucasian, a young fair boy wearing white clothes - and he said,

"I am Nechung. I am the Protector of Tibet. I have been entrusted by Guru Padmasambhava to protect Tibet and the general welfare of Tibet. I am Nechung. But Lama Tsongkhapa's teachings, I have attended just now... They are superior in their thought on Madhyamika and the teachings of emptiness. The teachings are very high and in the future, for people who suffer tremendously, Lama Tsongkhapa's teachings will be relevant in the world."

Why? In the future, the world will be based on logic and study and education, not magic and mysticism. Therefore, Lama Tsongkhapa's way will be more... reach more people to reach the Dharma because you're dealing with educated people. You need to give Dharma, not show miracles.

"So, we need a special Dharma Protector to make sure Lama Tsongkhapa's teachings do not degenerate or disintegrate before its time, and many people can get it, and the sponsors and the funds and the building and the artisans and the craftsmen that we need to build temples to spread Lama Tsongkhapa's teachings... We need a special Protector to do that job. Will you do it?" Nechung himself asked.

And then Duldzin Drakpa Gyeltsen said, "No, you're a Protector. You can do it."

He said, "No, I'm a general Dharma Protector but I need something specific."

It's like, Nechung is like a multi-vitamin but he needs an extra dose of C now. So then, he said, "You should do it, since you're so devoted to Lama Tsongkhapa, and you want to spread the teachings of Manjushri, and you want to help, and you want to be of great help. You should do it."

And then Dulzin said, "But I'm a Lama. You know, I'm a monk." He said, "No, you should do it. Will you do it?" So because Duldzin was so, so dedicated to Lama Tsongkhapa, his Guru devotion was so strong, he said, "I will."

Then Nechung said to him, "Don't forget your promise. Don't forget." (snaps fingers) Nechung disappeared. He's a Dharma Protector who resides in Samye in Tibet. He's the one that takes trance and Dalai Lama convenes and talks with him all the time. He's the state oracle. Then, Duldzin Drakpa Gyeltsen went into meditation after Lama Tsongkhapa passed, and passed away. He built Gaden Monastery. I mean, this is just a short thing.

Then he took rebirth in Central Tibet as a great Lama called Panchen Sonam Drakpa. Like Dulzin, he worked very hard to remove the obstacles of Je Tsongkhapa and he was the first Lama in the history of Tibet, listen very carefully, to become the Abbot of Gyuto Monastery, Gaden Monastery, Drepung Monastery, Sera Monastery and to become the 15th Golden Throne Holder of Lama Tsongkhapa. So, he became Gaden Tripa. So this great Lama, his next incarnation was the Abbot of Gaden, Sera, Drepung, Gyuto AND the Gaden Tripa. No one in the history of Tibet has held all these positions simultaneously in one lifetime. No one! Impossible, even today. No one has achieved that feat. His erudite scholarliness, his meditational powers and his presence were so incredible that he became that.

And you have to understand that time, Sera was 6,000 monks, Drepung was 8,000. When he became their Abbot, he was in charge of all these fellas. And then, Gyuto Tantric College, that's the college to

teach Tantra and disseminate Tantra to make sure Tantra is not degenerated, he was in charge. On top of that, he sat on Lama Tsongkhapa's throne as the 15th patriarch. Now, we're on the 101st. The current Gaden Tripa is His Eminence Lungrik Namgyal Rinpoche, he's from Gaden Shartse Monastery. He's the 101st patriarch, from Lama Tsongkhapa till now, unbroken. And Panchen Sonam Drakpa made many commentaries and sutras - he wrote 40 volumes of works where today, Gaden Shartse and Drepung use eleven volumes of Panchen Sonam Drakpa's works to study to become a Geshe.

If you go to Gaden Shartse Monastery, you go to Drepung Loseling, two of the biggest, all the Geshe there must study his writings to become a Geshe. If you don't study that, you can't be a Geshe. Simple. And when you go for debate, you debate his writings, that's written by him. Throughout his life, Panchen Sonam Drakpa worked to further Je Tsongkhapa's doctrine. When he became holder of Je Tsongkhapa's throne, he composed the following prayer:

*Since the tradition of Je Tsongkhapa,
The King of Dharma may flourish,
May all obstacles be pacified
May all favorable conditions abound.*

So, the CHO KHI GYAL PO TSONG KHA PA, CHO TSUL NAM PAR PHEL WA LA - written by him when he was the Gaden Throneholder. Incredible. Even that prayer he wrote. And that simple prayer that we recite, spread all through Tibet. Even a simple 2-line prayer he wrote, everybody uses it because it's so effective. These prayers are recited every day after teachings and pujas in all Gelugpa monasteries and Dharma centers, indicating that Panchen Sonam Drakpa's activities were the same as Dorje Shugden's - working to cause Je Tsongkhapa's doctrine to flourish.

Later in life, Panchen Sonam Drakpa became the spiritual guide of the reincarnation of the First Dalai Lama. So, his second incarnation became the Guru of [the reincarnation of] His Holiness Je Gendun Drub, His Holiness the first Dalai Lama. Then, it was because of his teachings that the Third Dalai Lama became very erudite and converted all of Mongolia to Buddhism because of him... again.

When Panchen Sonam Drakpa passed away, he died and remained in single-pointed meditation – clear light of death – for 15 days. He sat for 15 days, not moving, not breathing, nothing... 15 days. And from his body, it didn't rot, you smell beautiful flowers and you hear singing. Then his body shrunk to the size of a forearm, like that. And from his body, many relics fell out. Even today, we can see Lamas do that. It's not a joke. I've seen it. Many thousands of relic pills came from his body for people to eat to clear their minds, burn to chase away spirits and to heal their bodies. From his manner of dying, we have realized, he's not an ordinary being.

Then his next incarnation was Tulku Drakpa Gyeltsen. Now, this is very important, you guys listen carefully. Some of you, I will give you this book, so don't worry about notes. Ngatrul Drakpa Gyeltsen, Tulku Drakpa Gyeltsen was the reincarnation of Panchen Sonam Drakpa - erudite, as great, as fabulous. He lived during the time of the great Fifth Dalai Lama, His Holiness Gyalwa Ngawang Lobsang Gyatso. He lived in Drepung Monastery and both these Lamas were disciples of the First Panchen Lama. The First Panchen Lama, which you see up there, the upper left, was his disciple. And both Dalai Lama and him were disciples of the First Panchen Lama. The first Panchen Lama wrote our Lama Chopa books that we recite every Tsok. And there's a further connection because Panchen

Sonam Drakpa had been the main Guru of the Third Dalai Lama and the Fifth Dalai Lama was in the same mental continuum of the Third Dalai Lama. Both Tulku Drakpa Gyeltsen and the Fifth Dalai Lama were highly respected and considered very pure and precious teachers.

Tulku Drakpa Gyeltsen studied both Sutra and Tantra mainly under the First Panchen Lama and became a great scholar and meditator. He went to over a hundred caves to meditate and received many direct visions of Buddhas and Bodhisattvas. So, this incarnation likes to hang out in caves, likes to stay in caves and likes to meditate. He made a number of predictions including the one that he would become Dorje Shugden in the future. So, his fame in Tibet became very big and Tulku Drakpa Gyeltsen had many illustrious students and patrons and sponsors. You see, Lamas can't do anything without sponsors. With sponsors, they can spread and do more work. So, Tulku Drakpa Gyeltsen's sponsor was the King of Mongolia. He had immense wealth. He would come and pay respects to him and offer gold bars and silver, brocade, whatever he needed. The minute the Lama opened his mouth, (snaps fingers) he would just do it. He would just build it for him. The King of Mongolia, the Queen also and their subjects. So, his whole country, the King, are the students of Tulku Drakpa Gyeltsen.

Then, because of his fame, the Dalai Lama just took power. It's the first time the Dalai Lama took power in Tibet. He became king. The assistants of the Dalai Lama were very jealous, they were very unhappy. Very, very unhappy. And you know why? More people were going over to see Tulku Drakpa Gyeltsen. More were making offerings to him, so the assistants were jealous. The assistants were normal people; the Dalai Lama didn't care, didn't know anything. So, what happened was too many people were going to him and the assistants felt it was very bad for the Dalai Lama. So they plotted to kill him, to get rid of him. There was no other way... so the Dalai Lama could rise.

So what happened was, then Tulku Drakpa Gyeltsen had an audience with Nechung. Nechung took trance inside the oracle, the Nechung oracle. And he took trance and the oracle, through the oracle, Nechung said to Tulku Drakpa Gyeltsen, "Do you remember the promise you made two lifetimes ago?"

Tulku Drakpa Gyeltsen said, "No. I don't remember at all."

"Are you sure?"

"No, I don't remember."

Then Nechung took some rice, (blew into it) blessed it with mantra and gave it to him.

"Eat it."

So Tulku Drakpa Gyeltsen took it, ate it... (snaps fingers) immediately he recalled his promise. When he recalled his promise, Nechung said to him, "Now it's time for you to rise as a Dharma Protector. Now it's time. Keep your promise."

And Tulku Drakpa Gyeltsen said, "But I can't. I don't have any anger." But he scolds students, he shouts, he screams. I mean he was a very, very, very fierce teacher but he didn't have any anger.

He said, "But I don't have any anger. I can't, you know, I can't generate that anger to become that kind of Protector."

But Nechung said, "I will create the causes for you. I will make it happen for you. I will generate the causes for you to become 'angry'."

I'm reciting this from Trijang Rinpoche's own commentary, by the way. I received this 20 years ago from Geshe-la. I'm not making this up, this is from Trijang Rinpoche's commentary that I memorized. Because we were told once, I just memorized it. For me, Dharma is very easy to memorize so I don't forget details. It's not from here either. Ok, this is from the commentary of Trijang Rinpoche.

In any case, then the Dalai Lama's assistants plotted, and they said, "Oh, we're going to have audience with him and while we are having audience, we kill him lah." So, because he was highly attained, there were many ways that he couldn't be killed. They tried to stab him, cannot; they tried to kill him by magic, cannot. No way to kill him by magic... no way because, I mean, you know, they sent 'hantus' [Note: ghosts/spirits] and stuff, he himself is Lama Tsongkhapa... well, 'hantus' are going to run when they see Tsongkhapa. You know, so, there're only two people that 'hantus' are afraid of, Tsongkhapa and Sio Chian. Sio Chian is the lady with the funny hair on the chair. Only these two, the 'hantus' are afraid of. They love Raymond. They love David. David's got a 'hantu' in his room, that's why he's moving out. Yeah, every night, harasses him, touches him, molests him, he hates it. Sometimes he likes it though. Yeah, sometimes he likes it. Most of the time, he hates it because he doesn't want to be molested every day.

So anyway, they came with khatas and offerings to see Tulku Drakpa Gyeltsen and they went inside the audience room. They strangled him with a khata. So you see, khatas were used for other reasons and for killing too. Remember, I gave a khata teaching yesterday, you can see on [Inaudible]. They took the khata and they strangled him. So, as he was being strangled, he generated the mind of enlightenment and he thought about Lama Tsongkhapa and he thought he will offer his life up to Lama Tsongkhapa and to the lineage and to all the people in the future who will practice Buddha's teachings. And all the people who have faith in Lama Tsongkhapa, he will take the responsibility to protect, to nurture, to help them, to clear their obstacles, to keep away their difficulties and to help them with finances. He will be the one. He generated that mind, "For those who have faith in Lama Tsongkhapa, I will take the responsibility to back them, guide them, nurture them" and he died with that last thought.

When he died, of course his attendants were... they threw, you know helter-skelter and it was a very big thing at that time in Tibet because he's a very high Lama, very, very high. It's like here in Malaysia, if you have a minister killed like that... oh my god! It's major investigation time. Same in Tibet at that time.

So, what happened was the attendants were very angry. They were very pissed off. They found out about the plot and so, they put him on a funeral pyre. They built a very big funeral pyre for him in Lhasa and thousands of disciples came, and the King of Mongolia and all the high Lamas, all came to pay their last respects to Tulku Drakpa Gyeltsen. And they just could not light the funeral pyre. No matter how much they tried to burn it, it just would not light. It just would not light; it just could not light. So, his assistant was very angry. His assistant is not enlightened, you know. He took his zen, this is called a zen and he hit it like that, and he said, "Some kind of lama you are. You're supposed to be a high lama and you don't even get revenge and you don't show any signs. You don't do... They just simply kill you and that's it!" And he was very angry, he did that.

And then, the Dalai Lama found out what happened. "What's the big procession in Lhasa? What's going on?" Blah, blah, blah, blah, blah. So, his assistants, the good assistants told him; the bad ones: "Umm, I don't know." And His Holiness was very disturbed. His Holiness immediately composed a poem, which is still available now, in apology to Tulku Drakpa Gyeltsen, knowing what happened. His Holiness was very unhappy, very, very, very distraught and very unhappy. Remember, this is the reincarnation of his own teacher. So, the good assistants brought the letter down and it was read to the assembly. The minute it was read, the fire caught, the pyre caught fire.

From the fire, a tornado appeared - a round swirling black wind, very powerful. If you think Katrina is big, you should see this one. And it swirled and swirled and swirled. This was him transforming into a Dharma Protector. His mind didn't leave just quietly. Tumultuous wind, fire, very strong gusts and earthquakes shook Lhasa. So, he left the body in a huge tornado-like wind... just left into the sky and people could see immediately negative omens in the sky. The crops failed. Many, many animals died. Monasteries lost sponsors. Earthquakes. People became sick. Why? Such a High Lama would have benefited so many. The karma to kill such a high Lama is very, very heavy.

So, many, many negative signs came and His Holiness the Dalai Lama invited very powerful Lamas such as Mindrolling Rinpoche - Mindrolling is a very high Nyingma Rinpoche and his incarnation is still here with us - and Tantrikas - the Highest Tantrikas, the biggest practitioners in Tibet - to do fire puja because people thought, people thought he became angry and became an evil spirit. But the Dalai Lama knew what he became but the Dalai Lama needs to prove to the people. Why? If he's not an evil spirit, he cannot be killed!

So they did fire puja, Jinsek, they arranged grand offerings, fire and they had the highest Lamas who had attained siddhi on the ladle. And the point is, they invite his mind onto the ladle and with the mantras, they'd throw it inside the fire. What is that? That is a ritual to "kill" an evil spirit that is very powerful so that when they die, their consciousness takes rebirth in Vajra Heaven - Yamantaka's heaven. So, the funny thing about this fella was when he was caught onto the ladle, every time they put it in the fire, he would come up again and he would appear as Yamantaka. So they were like... go like that, Yamantaka... go like that, Yamantaka. The Lama said, "Forget it, I'm not burning Yamantaka. This is crazy." He said, "Number one, I can't burn it. Number two, I'm not burning Yamantaka." Because, in that kind of ritual and type of meditation, if you're a spirit, you're going to appear as you are. You know, if you've got your Halloween mask on, it's going to melt with all that fire. Right? So what happened was, he kept appearing as Yamantaka. The Lama freaked out. The Lama freaked out, he said, "Oh my god!"

So immediately, the jinsek was disturbed and stopped, the report was given to Dalai Lama. Of course, Dalai Lama was very happy. He knows. The Dharma Protector Setrap immediately came from Sakya, riding on his horse like the wind, red and galloping with his fabulous five wisdom flags flurrying. And you can hear his sounds, "Tss tss tss tss tss" and the bells, because he has bells on top... [Inaudible] and asking Dorje Shugden to come. Why? To enthrone him. Immediately, they went to Tashi Lhunpo. From Tashi Lhunpo, there were some Dharma Protectors who stood at the gates and said, "No, you can't enter. Who are you? I don't know who you are." So he said, "Ok, see you later!" He went to Sakya.

So in Sakya, along with the Dalai Lama, the Regent of Tibet and the King of China at that time. So, we have to find out who's the king of China during that time. Shunzhi Emperor of the Qing Dynasty. It

says the Emperor of China... the Emperor of China, the Dalai Lama and the Regent at that time all wrote edicts recognizing him and enthroning him as a Dharma Protector. So, he was not only recognized in Tibet; he was recognized in China but it takes time for it to grow. It will grow now. So, the King of Tibet – Dalai Lama, the Regent and the King of China on an ordinary base enthroned him. On a supernormal base, Setrap immediately came and grabbed him and said, "Let's go!" and introduced him, I mean this is how we say in worldly terms, 'introduced' him to the other Dharma Protectors, "Hey, this is the new kid on the block and I am authorizing who he is. I am Setrap." So the other guys kinda kept quiet, you know, because Setrap is a pretty big tough guy.

So, he became very close to Setrap and he became the brother or the confidante. So whenever there's a Setrap oracle in Tibet, Dorje Shugden will enter; whenever there is a Dorje Shugden oracle, Setrap will enter. And usually if Dorje Shugden talks, Setrap will come and say, "I have nothing to say. Whatever he says is good enough." Always, because in Gaden, Sera, we have oracles blessed by Trijang Rinpoche that take trance of Setrap and Dorje Shugden. And when one talks, the other one says, "Oh, exactly the same." No conflicts, all the time. And the way they come, their mannerisms, the way they move, you know they're different. You know who they are. They can tell immediately. Usually when they come, their hand implements and the way they hold their hands will indicate who they are - who's entered the being. If you ask them directly, they will tell you who it is.

And so, he became enthroned and he resided in Sakya because, that time, Gelugpas didn't really pray to him much. The Sakyas prayed to him. The Sakyas kept him there. He rode on a horse. As time went on, his mount changed to that of a lion. Why? Because it is predicted in his Tantra: he will be the fifteenth Buddha to manifest on this planet to give teachings in Bodhgaya. He will be the fifteenth. Kunga Nyingpo, alright? And the current Buddha is the fourth – Shakyamuni. He will manifest as the fifteenth. That's one.

Two, when he became a Protector, his time has come but it's not yet there. Now the time has come, according to Trijang Rinpoche, where his precedence, his fame, his name, his power will grow into the world. It will completely grow. Grow and grow and grow, now now now now now. Bigger and bigger and bigger and bigger. And therefore, the Dalai Lama again played a very pivotal role.

Let me explain to you. The Dalai Lama says that he's a bad Protector and we shouldn't pray. Everybody cannot pray to him except Trijang Rinpoche. I was like, "Huh?"... Like, if he's evil why can Trijang Rinpoche pray and we can't? And if Trijang Rinpoche can pray, Trijang Rinpoche needs assistants to make the tormas, to do the pujas, just like I need assistants. I mean, they need to pray too. Then he needs someone to make the statues and thangkas. And then, he has students, he's going to pass it to them, so it's going to grow. And that was the announcement in Gaden. "Nobody is allowed to pray to him except Trijang Rinpoche." I was like, "Huh? Why only Trijang Rinpoche gets to pray to a demon ah?" That was his edict, the Dalai Lama, this Dalai Lama.

And what's incredible is that the minute the Chinese in China heard that this Protector the Dalai Lama doesn't like, and "hurts" the Dalai Lama, they promote it all over Tibet and China. They're building temples and they're building images all over to promote him. You can read that in books now by Glenn Mullin that the Chinese are furiously promoting him because the Chinese government hear, "Oh you know, this hurts the Dalai Lama. We want to get rid of Dalai Lama, we hate him." And so, the Dalai Lama does so many things that are excellent but why does he make a "mistake"?

You know, forget religious people. It's like, in Catholic church, you say we can't pray to Mother Mary anymore; it's that equivalency. All human rights around the world, if you check the Internet, are talking against His Holiness on that one point. So he's a man of peace, he's wonderful but why that? How can you suppress religion or... Even in America, you can pray to devils and Satan, whatever you want... You can pray to anything you want. So, the human rights groups all over America are condemning His Holiness for this and we're thinking to ourselves, I mean the smart people are thinking, "Why would His Holiness put his neck out like that?" Because he's the Yellow Hat, he himself is a Lama Tsongkhapa student, so he can't openly promote it. Therefore, he puts it down so China promotes it. When China promotes it, it's already been predicted very clearly: China will be a very strong force in the world. Economic influence, just like America. You know, today McDonald's is wonderful. Why? It's not wonderful. Because America's wonderful, so we believe everything from America is wonderful.

But in our lifetime, China's going to reach that precedence. China's going to be very big and it's going to control the East. But everything from China is going to grow. So therefore, China is Buddhism. China's Yidam is Lama Tsongkhapa. Go to Yong He Gong, you see in the heart of Beijing, the King of China has built a huge Tsongkhapa there. Yong He Gong, I've seen it myself. And he's already been established by the Chinese Emperors of the past as a Dharma Protector. And his temple now is being built in the Five Peaks of Manjushri by the way. Wu Tai Shan. Yeah, his temple is being built there now to protect the place.

So, his practice in China will grow and grow and from China, all the Asian countries will say, "Hey, China likes it, we like it too." So you see, the Dalai Lama is so kind, he said that in order to promote it. Because in Trijang Rinpoche's text, it says "In the future, the Dalai Lama and Dorje Shugden will work hand-in-hand to promote each other." Outwardly, it looks like a conflict; inwardly it's to promote. Why? A. How can two Bodhisattvas fight? B. If this Dharma Protector is evil, do you not think Dalai Lama cannot do a ritual and get rid of him? Do you think that Dalai Lama cannot just do a fire puja and say bye-bye? Why does Dalai Lama let this "evil" Protector run all over the place and do all kinds of funny things?. It's very simple, he can get rid of it what? Some more people say, if you practice the Protector, it cuts the Dalai Lama's life. What? You mean one little evil spirit can cut the Dalai Lama's life?. Then, you know, what about the rest of us schmucks?.

If you're so attained, 14 lifetimes and you are Avalokiteshvara, and the spirit can bother you, then I think I'll convert, you know, be an Atheist or something. See, all that doesn't make sense. Doesn't make sense. So the truth is as Trijang Rinpoche has said, the Dalai Lama is promoting him all over the world indirectly. The biggest Dharma centers all over practice. So what am I telling to you guys? That doesn't concern you, Tibet doesn't concern you, China doesn't concern you, nothing concerns you. What concerns you is this: Those evil little spirits running around following you all the time disturbing the crap out of you, you having to earn a living, obstacles, being free from difficulties and problems - this is the guy. This is the guy. And, going into a slight bit of detail and I am going to, Pabongka said the aggregates, elements, sources and limbs of Lama Lobsang Tubwang Dorje Chang, Lama Tsongkhapa, appear in the aspect of the five lineages of Dorje Shugden and their retinue.

Realizing that in reality, I am practicing yoga of the 32 deities of the body mandala,

*I offer this practice to you,
O five lineages of Dorje Shugden,*

*Please accept it with delight.
You are inseparable from Lama Tsongkhapa.*

Inseparable. Then he has five main emanations. This is the principle one, which is fine. Then he has a peaceful one on an elephant, he has a control one on a dragon, he has an increase one that gives us money on a horse – yellow palomino horse – and then he has the very fierce scary one riding on a Garuda, dripping with blood.

And Vairochana Dorje Shugden, the peaceful one is the manifestation of the form aggregate of Lama Tsongkhapa.

Ratna Shugden is increase, Ratna is giving wealth, is the manifestation of the aggregate of feeling of Lama Tsongkhapa, tactile feeling.

Padma Shugden, control, red one, is the manifestation of the aggregate of discrimination of Lama Tsongkhapa.

And Karma Shugden, Trakpo meaning the fierce one on a Garuda, is the manifestation of the compositional factors of Lama Tsongkhapa.

Some people believe that Dorje Shugden is the emanation of Manjushri who shows a worldly aspect but that is incorrect. He is not in a worldly aspect. He is Lama Tsongkhapa. His form reveals... his whole body teaches you the Dharma. He's a fully ordained monk which shows you 'hold your vows, hold moral discipline'.

In his left hand, he holds a heart of an enemy. This one means destroy ignorance, destroy self-grasping mind. That is the heart of Samsara, that is the heart of your suffering and holding it here means his principal way is to guide you to destroy self-cherishing mind. He wears a yellow golden hat that represents Nagarjuna's pure Middle Way view, Madhyamika, which is prevalent in Tibet. And if we meditate and study that, we achieve emptiness. We can fly, we can walk through walls. Principle. Nagarjuna. His right hand holds a wisdom sword and that wisdom sword is curved and it's on flames. Why? Like a pointy sword that can penetrate and kill something, with Nagarjuna's view of emptiness, you can kill and penetrate your Samsara. And the sword, at the same time, represents he will remove your obstacles.

His lion is the symbol of the Four Fearlessnesses or the Four Noble Truths of Lord Buddha, that he has realized the Four Noble Truths. So on the basis of the Four Noble Truths, he acts as a Dharma Protector. So sitting on the lion is not that he went to the forest and caught a lion. Sitting on the lion – fearlessness, the king of animals – means he has become the King of Beings, a Buddha. So therefore, the lion has four legs representing the Four Types of Fearlessnesses or the Four Noble Truths of Lord Buddha. He is sitting on those attainments firmly.

And this is very good for us - he has a jewel-spitting mongoose perched on his left arm. See in India, mongooses represent wealth and good luck. You know, it's a good portent. So, he has a mongoose here spitting jewels and then incorrect, on the bottom, he has a bowl where jewels fall down. This represents that he is a wealth deity. See, not all Dharma Protectors can help you get wealth. If you practice Dorje Shugden well, he will secure your wealth, he will help you get wealth and he will maintain your finances and help you. Oh definitely. If you devote yourself to him with correct

motivation, wealth will come to you. Unbelievable. Unbelievable. And so the mongoose represents that, very simple, no more deeper than that. He's a wealth God. Sio Chian's like, "Why didn't you tell me this before I bought Dzambala?" It's ok, Dzambala is a Buddha, you collect merit. Now you can buy a big one of him. I have a 30-inch one coming, which you can sponsor. Yes, you'll love it... for me of course lah.

The single eye on his forehead, the single eye represents he sees the past, the present and the future at the same time and things that ordinary eyes cannot see, he can see. So therefore, he can see what's good for you and not good for you. So if you pray to him and you don't get your wish, don't get pissed off and throw the milk at him. Sometimes, the wishes we have can lead to something worse in the future. So, he doesn't always grant us what we want, the way we want it. So, if we really trust, we surrender. We pray and we surrender - "I would like it this way but you do it even better for me." Example, if you say, "Hey, you know, I want that airplane. I want... blah, blah, blah..." Then you do his mantra... Maybe you won't get it because if you get the airplane, you might have an accident and die. You don't know that.

Maybe you say, "May I have a safe trip. You know, I'm going to go to Japan and may I have a safe trip", and you do black tea to him and then, on the way, you lose your airticket. You know, like, "Oh my god, what kind of Dharma Protector is this? You can't even protect my air ticket!" But maybe you hear later that something happened to the airplane or there was an earthquake. It will manifest like that. Let me tell you, with my own eyes, I've seen it, how he manifests. Sometimes with a few students, when we are doing... we're sitting in front of his chapel in my house and we're just doing... we're just talking. If I mention something that I want to do that is good, immediately, the water in the front will overflow. Who was with me when that happened? Anybody here? Yeah David, tell us about that. He was standing there. We got a shock, right? David for the first time said, "Oh, Buddhas do exist." VVTC. Tell us what happened. He was with me. What were we talking about? [Inaudible] And right at that cue, what happened? Water overflowed. Right in front of our eyes... and he gives that kind of sign all the time.

Let me tell you, he's very affectionate too. Trijang Rinpoche has been practicing him every single lifetime. Trijang Rinpoche's previous life, when he was young he was a little naughty... High Lamas are usually naughty. So he doesn't want to do his studies, he's hanging around in his room playing with his toys, you know. And when his tutor comes, the tutor's going to beat him. So the protector didn't want his little Trijang Rinpoche to be beaten, so he'll make crackling sounds near him so Trijang Rinpoche will go, "Oh, I'd better pretend I'm studying." Many, many times. That, Trijang Rinpoche wrote in his own biography, "Even to protect me from my tutor's bamboo stick, he will make sounds and protect me."

Yeah. And when the Dalai Lama, when Tibet was seized by Mao Tse Tung's guards that time, seized and they were shelling Lhasa, shelling, bombing... 1959... the Dalai Lama asked Trijang Rinpoche to ask the famous oracle, Khangsar Kuten - Khangsar is the famous Dorje Shugden oracle in Tibet. And then the oracle went into trance. Trijang Rinpoche couldn't go because he's too high, so he sent his assistant, another Rinpoche, his student to have audience to ask, "Should the Tamche Khyenpa – all-knowing holder of the lotus - leave Tibet or stay?" Incredible. The Protector immediately... Dorje Shugden entered immediately and did a dance, did a very powerful dance and he took his sword and

he threw it and it landed on the ground with a khata. And he said, "Hold this sword at your entourage. Tell His Holiness: Leave now. I will be with him. Nothing will come. Leave NOW."

So, in the middle of the night because of Dorje Shugden's instructions, Trijang Rinpoche... all of them had to wear lay clothes for the first time in their lives and assist His Holiness, the royal mother (the mother of His Holiness), and his brothers and sisters, and the High Lamas, Ling Rinpoche, all that and a few monks from Gaden, Sera, Drepung... onto the entourage of His Holiness... and there are 100,000 you know... escape into the night. Even Dorje Shugden told them how to go, where to go and why? We have monks living today who were there, who witnessed this. This is written in Trijang Rinpoche's own biography and the Dalai Lama told him to write it, by the way. You'll read at the beginning of the biography, "The Dalai Lama asked me to write. I am not interested."

From Tibet, Lhasa to India, all the way, it was Dorje Shugden who guided and they were in an area near India that was very white, you'll see in the biography... Kundun, you'll see in the movie, a white snow-blanketed area. I mean, they stick out like sore thumbs. The Chinese... immediately airplanes above, looking for Dalai Lama because... you know what?... right after Dalai Lama escaped, they bombed, they shelled. And they went one by one, looking for the Dalai Lama to check if he's dead or not in Lhasa but he escaped. And on the way, immediately, when he was escaping in the open area, a huge cloud... this the Dalai Lama said himself, "A huge cloud covered the whole entourage and the planes flew over, couldn't see anything, and went off." That was the biggest danger they had. That was him.

And every single day, the Khampa, one section of Tibet, very tough guys who've sworn their lives to the devotion of Dalai Lama, right... carry swords and rifles. They don't care about Buddhism. You want to say anything about Dalai Lama, they'll kill you. The end. Not everybody in Tibet was holy. Anyway, they're called Chushi Gangdruk – Four Rivers Six Mountains. They're the association that protects the Dalai Lama, bodyguards. Their Protector was Dorje Shugden. Every day in the morning, they make sang offerings, juniper, like we do outside here. Juniper every day and black tea. "Guide us." Every single day and it took, what, 20 days, 15-20 days, one month for His Holiness to traverse across the long way to India. And if it wasn't for His Holiness escaping from Tibet, we wouldn't be here right now. We wouldn't be here and the one that took them out was Dorje Shugden. Again, the Protector of the Dharma.

Oh, this one you can read in Trijang Rinpoche's biography. You can go on the Internet... Schettini site, S-C-H-E-T-I-N-I. You will hear about monks from Sera - Oh, I have it burned actually, you can get it - who talk about it, that they were there, they were one of the armed forces, they were there to protect His Holiness, and the oracle, everything. So, if the Protector can take care of someone like His Holiness and help him escape from Tibet, and High Lamas, I think he can take care of us. I think that wouldn't be a problem.

Now, the secret. Listen to this... Listen to this very carefully, we are near the end. If we can understand well the nature and functions of Dorje Shugden, we can understand the benefits of relying upon him. Dorje Shugden always helps, guides and protects pure and faithful practitioners by granting blessings, increasing their wisdom, fulfilling their wishes and bestowing success on all their virtuous activities. Dorje Shugden does not help only Gelugpas because he is a Buddha and he helps all living beings including non-Buddhists. The sun benefits even those born blind, giving them

warmth and ripening the crops that become their food. But if they should gain their sight, how much more obvious its benefit would be.

Listen very carefully. In a similar way, although Dorje Shugden protects even those who do not make an effort to rely upon him, when our eyes of faith in him open and we rely upon him sincerely, we will gradually become more and more aware of the help that we receive from him and his presence. Oh, you will feel it. Sometimes, you will feel him near you. I promise you. If we sincerely wish to experience the benefits of relying on Dorje Shugden, we must rely upon him constantly over a long period of time, steadily improving our connection with him. In this way, we will begin to notice his beneficial influence in our lives and future lives. We should understand that the principal function of a Dharma Protector is to protect our Dharma practice, not to help our mundane affairs alone. Bearing this in mind, we should not become discouraged if we do not suddenly become very wealthy, for wealth does not necessarily help spiritual practice and can be a distraction.

If we sincerely rely upon Dorje Shugden, he will arrange the conditions that are most conducive for our Dharma practice and this will not necessarily be the ones that we ourselves have chosen! Dorje Shugden will bless our minds to help us transform difficult situations into the spiritual path and he will open the wisdom eye of his faithful followers, enabling them to always make the right decisions although physically they may find themselves alone. Although physically, they may find themselves alone. Inwardly, those who put their trust in him will never be apart from a very powerful ally and a wise and compassionate guide.

One lama called Gyara Tulku Rinpoche, whose incarnation now is in Drepung, wrote a prayer to Dorje Shugden expressing his gratitude. He was sent to a very distant part of Tibet, no meds, no food, nothing. "First, you gave me a highly qualified spiritual guide whom I studied under and practised Dharma. When through following misleading advice, I came close to entering the wrong paths, you immediately hooked me back into the correct path." This lama spent many years in a country where he did not even know the language and where conditions were very difficult. However, he became highly respected and many people sought his wise counsel. He realized that all his spiritual practice, happiness, health and success came from Dorje Shugden and not from himself. In the same prayer, he wrote, >Oh Duldzin, King of Dharma,

I thank you for your kindness,
Your body is the synthesis of all Sangha Jewels,
Your speech is the synthesis of all Dharma Jewels,
And your mind is the synthesis of all Buddha Jewels,

Now, that would conclude the little bit of explanation I wanted to give you on his background and how he came into being. The last part is his practice. The Gelugpas started practicing him more, only a few generations ago. My Guru is Zong Rinpoche, Zong Rinpoche's Guru is Trijang Rinpoche, Trijang Rinpoche's Guru is Pabongka. Pabongka's is Tagpu Dorje Chang. So before that, there was not really any systemised practice within Gelugpas for 600 years to him. So, he's not really a Gelugpa. Tagpu Dorje Chang went into meditation. This is Tagpu Dorje Chang... A great master. Tagpu Dorje Chang, Pabongka Dorje Chang. Trijang Dorje Chang. Kyabje Zong Rinpoche. I made that here, it will benefit all of you. I put that up. So, Tagpu Dorje Chang went into meditation, and he was... He can literally travel astral body. He left his body, went to Gaden Heaven. In front of Lama Tsongkhapa, Lama Tsongkhapa, Duldzin Drakpa Gyeltsen's sitting there...

"Please expound the Tantras of Dorje Shugden so that I may reveal it now. It's the time."

Immediately from Lama Tsongkhapa's heart, lights went out to Tulku Drakpa Gyeltsen. From Tulku Drakpa Gyeltsen's heart, lights went out to under the throne of Lama Tsongkhapa. From under the throne of Lama Tsongkhapa, Dorje Shugden, his five principle aspects and the 32 on his entourage - Nine Mothers, Eight Monks and Ten Youthful and Wrathful Assistants - appeared in a complete mandala in front of Tagpu Dorje Chang and conferred on him initiation, oral transmission, instruction and completely gave him the whole prayer. Tagpu Dorje Chang memorized it of course, instantly, came down in meditation and wrote it. He wrote it down upon waking from his trance.

And therefore, we have this prayer called "A Song of Melodious Drum Dispelling Obstacles In the Ten Directions." It's a very famous prayer that's done all over Tibet and it's this thick, alright? It's been translated already. And then, that was passed down to Pabongka Rinpoche, Pabongka Rinpoche gave the initiation to Trijang Rinpoche, and from Trijang Rinpoche, it spread all over the world. Trijang Rinpoche all over. And that's how the lineage came. Because the lineage is very new, (snaps fingers) very quick, very potent.

So, in the future, I will definitely be conferring the initiation on you guys to become very close. You think, "Well, if you give me the statue and pray now, what's the difference?" The difference is this, listen carefully. During initiation, I will give you his heart. And you will sign, not a paper, you will sign an allegiance to him. And you know what will happen? He will follow you every single lifetime until you become a Buddha, to protect you. That will be his vow. So, when you receive initiation, you will have that benefit. If you don't receive, it's just this life. So, that's called sogtae.

So before that, I must prepare all of you on the Sutra practices, Lamrim, 50 Verses of Guru Devotion. Some of you, I'll shout; some of you, I'll scream. Get your mind ready. Those of you who cooperate very easily with me, you'll receive the initiations and practices and get the benefits very quick. Those of you who always, whatever I tell you to do, you protest and fight, very difficult for me to give you anything in the future. If you always doubt me, it's very difficult. So, then second is you will be conferred either Yamantaka or Heruka. After that, you will be conferred Vajrayogini. And then, we are going to do retreats. I am going to give you extensive teachings on that. After we receive that, we will receive this holy Protector's initiation and then my job with all of you will be done. From here, it will spread. There are many lamas in the world spreading this now. Many, many. It's all linked. Then my job will be done. Then up to you to do practice.

So, what we need to do is everything we do in our organization is to spread Buddha's teachings, Lama Tsongkhapa's teachings. If we say, "Oh, I don't want to do that", "Oh, I'm too good for that", "Oh, this is not good enough for me", we bring Lama Tsongkhapa's teachings down, always. If we're not harmonious with each other, we bring Lama Tsongkhapa's teachings down. From this Protector, sponsors, help, people, talent will all be attracted. And the only thing holding them back is our harmony and our example that we set out. Remember that. The example that we set out. So, if Rinpoche gives us instructions, we don't do it... Ra ra ra ra... always make noise... You chase sponsors away, you chase people away. People will say, "I don't want to be involved with all that mess." Painful. But the only thing stopping us from all of that is harmony, trust and faith. We will never in our organization... I don't know about other people... we will never do anything that harms others, that goes against the rule of the government, and we will always support His Holiness and all great lamas. If we do anything contrary to that, he will not be happy and he will not help you.

Then on a personal level... some people will say, "Oh, I am not interested in all that stuff"... On a personal level, we should respect our parents, we should respect our husbands and wives, and we should do our duty as good people, citizens, then he will be happy also. You do anything negative, he won't. And if you say nicely... don't think he's stupid, he's got the third eye, he can see... He will help.

He will be very powerful in places that are very poor, and very difficult, that suffer a lot, poverty-stricken. People should build chapels to him like in China. You told me the other day, you went to some villages, very poor right? Oh yes, you should ask them. Bring a statue like this, build a small chapel, have them pray. The village will grow. Definitely. When they need rain, it will rain. When they need to stop rain, it will stop. People who need wealth or crops, it will grow. You should build many chapels in China in the future to him. Oh yes, why not? It's not very expensive. About 2,000 ringgit or something. I dunno. Definitely, it's very, very beneficial. Alright?

So, I haven't taught about it, I haven't explained it in the past. Why? There are so many other things to explain. But now, the time has come and even though I have so many students, only a few of you are here. Why? You're the ones that need it. You're the ones that need it. Then, when you want to do his practice... Now, listen carefully. I'm not going to go into more details about his lineage and all that stuff, it's enough. Because another time, I will give you more extensive, much more extensive. You guys will be really excited. But today, when you invite a Buddha home, you should have flowers ready, incense outside, you should have the table for him, or the altar, everything, ready and cleaned.

If you're going to invite a very important guest... forget about a guest, even if we have a very pretty girlfriend, we do a lot of preparations for her, don't we? For a Buddha, we have to do much more than a pretty girlfriend. So, we have a guest or a minister, we have someone big coming, we're going to clean the house, make sure we've got good food, flowers and it smells nice. Outside, we're waiting with respect... We need to do that. So, what we need to do is, we need to prepare a place for him on our altar. Best is this, best! This is the best altar if you can do it, fabulous. If you can't do it, it's ok.

You have a Lama Tsongkhapa statue because he's a Lama Tsongkhapa fanatic. Fanatic. If you have a Lama Tsongkhapa statue on a higher level and below Lama Tsongkhapa, you put his statue. If you're not able to afford that for any reason or it's not possible, never mind. If you have, if you're in the main chapel, it's ok. If you have a room that's a chapel and there's your Yidam or Protector, that's ok, then you can put him on the side. That's ok. He must be covered and only the people of the house may open and look at him. Outsiders, no. Just... actually Vajrayogini is even more secret. We're not supposed to show her to anybody but it's ok. Times are different now. She's more secret. You can't even look. When I was young, my Guru wouldn't let me look at her statue, would not allow. I would go like that when he wasn't around. Not allowed to. If he recited her prayers, he told me to get out. Not allowed.

So, we should have our altar cleaned and ready and nice. We should have silver offering bowls. Why? He doesn't need silver, he doesn't need wealth, he doesn't need jewels but you need to make offerings to Lama Tsongkhapa in a fierce form to collect merit. You need it. You should have beautiful offerings in the front and every single day, you can offer milk, you can offer tea, you can offer alcohol, you can offer beer, you can offer Coca-Cola, up to you. See, milk and tea in Tibet was a big thing. Tea came from China and was very expensive so to offer black tea was a big deal. To offer

milk was a big deal because milk was scarce. So, now it's like milk and tea is nothing. Maybe here, we offer Coca-Cola is ok also. We offer black tea. So what we should do is we set up offerings every day for him, and incense, and we put the offering bowls... We can just put eight bowls, seven bowls, seven or eight doesn't matter, fresh clean water, a bowl of milk, black tea, there's black tea, what we call black tea. Black tea is serkyem. Golden drink. So, it's literally Ser-kyem, golden drink that brings you gold, and incense.

So, we should set that up beautifully. So, on the altar we should have Lama Tsongkhapa, a stupa and a Dharma book. And very excellent is a photo of our lama because it's the kindness of our lama that we receive this. So, he's one with our lama. And then below that, on the next level is Dorje Shugden. If that's not possible, Lama Tsongkhapa left, put him on the right. Ok too. If that's still not possible, then you can have him just in the center, you put Lama Tsongkhapa's picture on the wall at the back. That's ok too, not a problem. Everything is ok. Alright? And then you set it up. And if you're sick and you can't make the offerings, it's ok. If you're not able to do it because you're in a rush, it's ok. At least offer a cup of black tea or milk or something. Make a connection every day. You need to eat every day, so you make an offering to the Buddhas. If you don't do, he won't hate you. No. He won't even, "Oh! He didn't give me any offerings, I'm not going to help him today." No, don't think like that. He's not a god. He's a Buddha. If you make offerings, you make a connection.

Now, it would be very nice if we offer him jewels, pearls, turquoise, gold... And you hold it. Let's say it's our mother's birthday. Of course, we get something for our mother and take her out to eat. Also, we can get some jewellery, some gold or silver or whatever we can afford, pearls and we think, "I love my mother so much. I don't know what to do for her. May she always be safe. Protect her." Then we recite our mother's name, think about it and we offer to him. Then, when he wears that, every day he wears that, it's dedicated for our beautiful mother. And we can do it every year.

And our birthdays, our own birthdays. What's the best gift to give to ourselves? An offering to Dorje Shugden. We're always thinking, birthday, me, give me, me, birthday boy. Give me. No, on your birthday, you offer to the real birthday boy and you will be fine. Anniversaries. And someone you loved died. Make an offering for them. Up to you, whatever you can. And offer fresh flowers, fresh milk, anything, potato chips and then you can leave the offerings overnight. Next day, you eat it. Don't think, "Oh! I like to eat that, offer him then I take back, eat lah." No, you think, "What I like to eat, I offer", because you know, if you like to eat, you know, siew bao and you eat siew bao but you get him pretzels, you hate pretzels, what's the point? You offer what you like but you leave it there. You can eat it the next day thinking it's a blessing. Clean it everyday and you can move it any time you want. You know like, Chinese you know, only once a year you can move it otherwise it's bad luck, you know, the gods are angry or whatever. Because once a year, the gods all go on vacation or something, they're not inside the statue, so that day you can clean it. What's that day called? Ah... Tang Jie. You know, the gods all go on vacation so they're not inside.

Look! It's true for the Taoist gods because they are gods. But for him, he's never on vacation and you can move him around, you can kick him, you can knock him over, you can cut his head off, he won't get upset if your motivation is good. Don't think you can ever make him angry. Don't ever think you can make him angry. He is beyond anger. If you accept him as your Dharma Protector from today on,

all you need is this one. You say, "What, what, what, what, what is Setrap?" Setrap is his brother. Outer and inner. Setrap is general. Inner is yourself as Dorje Shugden.

And then, if you have friends who are in trouble, bring them, show them, have them pray. Have them pray. Don't give them the mantra. Don't give them the mantra unless you have your Guru's permission. You use the mantra for them. For them, if they want to recite, ask them to recite Lama Tsongkhapa's mantra. MIG-MEY TZE-WEY TER-CHEN CHENREZIG in front of him MIG-MEY TZE-WEY TER-CHEN CHENREZIG. DRI-MEY KHYEN-PI WANG-PO JAMPAL YANG... Recite Lama Tsongkhapa's mantra to him, (snaps fingers) very effective, very effective.

And then you know what? I'll make you guys 'bomohs' ok? You can take a beautiful container and fill it with rice - clean rice - and cover it and keep it under him. Under means right in front, ok? And ask him to always bless it and leave it there. And in times of danger, someone's going on a long trip, you can take the rice and throw it on the car or the vehicle or them or you can take some with you. Or, if someone's possessed or has spirits, you can take the rice, recite his mantra, throw it or have them eat some. It will be very effective.

And if you have important letters, if you have important documents, something that you need to submit, what you do is you take the letter and you put it under his snow lion. Ok? So if it's like this... I'll show you. These are little tricks I'm going to teach you guys alright? And it's for free so I better get a big, fat ang pao after this. Big, big fat ang pao and I'm talking about not those little teeny red Chinese ones you give me. I'm going to give you Western Manila A4-sized ang paos. And I'll write "Ang pao". Fill it up! Ok, letters like that, you have letters, documents, whatever. Put it right under. Excuse me. Put it right under him like this and keep it there for one, two days. Three days is the best, anything else is ok. Even one day is ok, keep it like that. And then, when you are done, make an offering to him, offer incense, take it out. Oh yes, this is very... this one Lati Rinpoche taught me. Yes, Lati Rinpoche. None of this I made up, I dare not, none of it. So, if you have a small statue, well, you can make something of a base for him and under the base, it can be hollow and you can put something under him. It's symbolism. Very, very powerful, the energy just drips.

And then, I'm going to teach you the prayers now. Very short and very easy and very sweet. This one... now where's the prayers? Ok, pass it out to the ones who don't have please. I'm going to give you the prayer, then I will pass you the oral transmission of the mantra... The power of the mantra I give to you, which I received from Zong Rinpoche... and then I'll do a small puja to generate this, to ask him to go to your place and then we're done.

This prayer, do not reproduce and give to anyone. Do not show anyone. Keep it very private and keep it very secret. Maybe you can reduce it and make it small, keep it somewhere in your sadhana book. Do not show and do not reveal to anyone. Keep it completely secret. The more secret this practice is, the more effective it will be. Just like Heruka, Vajrayogini, Guhyasamaja and Yamantaka. Those practices, when you do the meditations, you should do it very secretly. It will be much more effective. Much, much more, faster. You can do his practice during the day, during the night.

If you can do this every day, oh, it's wonderful. Very important is when you're about to go for a job, you're about to go for something important, you're about to leave the house, just think like that, he said this himself (Tibetan phrase) which means, "Think that I am behind you. Think I am with you",

have confidence and do it. If you need to make a speech, you're scared, think about him. If you need to bomoh a client for good reasons, think about him. If you only talk to him about money, money, money, money, money, money and the reason is your selfish desires, he's not going to help you. Why? If you get the money, you'll create more negative karma. He's not stupid. He's a Dharma Protector. He's not a worldly Protector.

So, what you should do before this is, Oh, you didn't put the Guru Yoga. Yeah, pass it out, pass it out, anything else to pass out? When I pass the lung, those who I think have the lung, get it. Fat Monk, not today. You didn't finish your prostrations. When you finish your prostrations, you will get it. Will you finish? No, you won't, you've been telling me eight years. Ok, can I have a copy? This can be your sadhana... for those who don't have a sadhana, this can be your sadhana every single day. Sadhana is things that you invoke blessings with. Alright? So, every single day, you do the Guru Yoga of Lama Tsongkhapa, you can do it in English or you can do it in Tibetan. Now, you recite it through until you get to this point alright? When you get to Migtsema mantra on the fifth page here... it says number 5, I don't know why 5. Here, number 5, Migtsema, everybody see that?

MIG-MEY TZE-WEY TER-CHEN CHENREZIG
DRI-MEY KHYEN-PI WANG-PO JAMPAL YANG
DU-PUNG MA-LU JOM-DZEY SANG-WEY DAG
GANG-CHEN KE-PEY TSUG-GYEN TSONGKHAPA
LO-SANG TRAG-PEY SHAB-LA SOL-WA DEB

You should recite that three, seven, 21, or one mala. Three, seven, 21, or one mala. Alright? After you finish that, *zamsha* means stop. Stop and go to the Dorje Shugden short prayer. His long one is very long. Short prayer then you recite this one. You recite this one, alright, until you get to the mantra part.

If you keep this Protector from today on as your heart Protector, your personal one, you will see a huge difference in your lives. Huge, huge difference. You will see it with time. For you, are you going to do it? Do you want to do it every day? Are you sure? Think about it. No force. Ok, now. You want to do every day? Are you sure? You commit every day? Alright. Then I give you the mantra, yours will be the increase aspect, Gyeba. Especially for people, villagers and people who have difficulties and poverty and problems and sickness, very, very effective, alright? Let me just make sure because these are very old.

If you have free time, you do the mantras more, even better. If you have some... certain situations, in your family or friends that's very dangerous, or you need help, do more. And carefully listen, if you're focusing on someone else, instead of the lights going to you, from him, you visualize the lights going to that person. And when the lights go to that person, you feel that their obscuration, their negative karma is cleared. You think like that very strongly. And then you put a protective egg over them, a red protective egg. You think that's your visualization. It's not your visualization. It will be your visualization which he works through. So concentrate.

If you do this practice well, you will receive dreams that are very vivid and clear. And for some of you, you will have visions of him. You will see him coming. I won't tell you how he comes to you because if I tell you, then I am pre-programming your mind. I'm not going to do that. If any of you have any special dreams, write it down, do not share and tell other people. It's private. Let me know

and I will tell you what it means. Alright? So, I will not tell you how he comes in dreams. Like I said, I don't want to pre-program you. So, whether it's in Tibet or here, he gives the same dreams. That's going to be unique and when you tell me, I'll go, "Oh ok, good." Alright?

You can make pearl skirt... make pearl skirt and make all pearls. You can do whatever you want, it's from your heart. And make offerings and then make it grand and then it's something that you keep forever. When you bring the statue home, you are bringing a very powerful, strong, very generous and protective ally. A very good ally. And he will show you signs and manifest things very fast to you. And you think, "Oh, but, but, but... I was praying to Setrap, am I a traitor?" Oh, trust me, if your best friend is Badawi, and then you happen to meet... what's his name... the King of Thailand wants to be your friend too, are you a traitor? No, you have two good friends, why not? Why not? And these two good friends, they're very good friends. Setrap is the one that enthroned him. Like I am a reincarnated a lama, I was enthroned by Kensur Rinpoche, a senior lama. I can't just walk into a monastery - "Hi, I'm a Rinpoche. Enthroned me." They've got to prove who I am. So you need a senior lama to enthrone you. Like that, he needs a senior Dharma Protector to enthrone him within the hierarchy. And Setrap is the one that enthroned him. They're very, very close.

In Tibet, wherever you go, Gaden, Tashi Lhunpo, everywhere you go, you see his statue and Setrap together, always. Always. You got those emails saved? Of Setrap and Gaden and all that stuff? The pictures I sent you, you have it? You didn't delete it, right? Of in Gaden, Tashi Lhunpo, all that right? Ok, send it to the new people. Send it to Maple and Tiki so they can take a look in Tibet right now. And what's his name... and then, Raymond, send it to them. They will be very happy to see in Tibet. Alright?

Now, what I'm going to do is, I'm going to do a ritual. Oh no, I'm going to do an oral transmission with all of you. And when I do the oral transmission, you guys need to make three prostrations. And do not make prostrations to an ordinary being. Think that the person you're making prostrations to is actually Yamantaka. Think it's 34 arms, 9 faces, 16 legs, fierce Yamantaka. Yamantaka is that one up here. That is Manjushri again.

Think that you're receiving this oral transmission from Lord Yamantaka himself. And in Lord Yamantaka's heart is the letter HUM on a sun disk. And around there is the Protector's mantra. And when you recite it once, it goes into your mouth, it enters your heart and it goes inside of you. Then the second time and the third time, it's sealed. It stays with you. Alright? Think like that. Don't just simply prostrate for the sake of prostrating like it's a ritual. Prostrate from your heart because you are saying, "I really want this. I really need this. And I prostrate to Yamantaka. Please confer on me the holy practice of the Protector, which is one with your continuum. Lama is Manjushri, Tsongkhapa. Yidam is Manjushri, Yamantaka and Dharma Protector is Manjushri, Dorje Shugden. I want." You should think like that very sincerely from your heart. From your heart, alright? Please make three prostrations to Lama Yamantaka.

I request you, my Lord. From today on, the people in this room who invoke upon you with sincere heart, samaya, would benefit... Grant their wishes. May I be your progenitor, may I be the one to again, begin carrying on my work to spread Lama Tsongkhapa's teachings. May I continue where I left off. And in this degenerate time when things are very difficult, violent and people have to go through immense problems, obstacles to even recite OM MANI PADME HUM, out of your great compassion, I invoke upon your power. Follow these people, be near them, take care of them, watch

them, protect them. And as they recite your holy mantra which is so secret, protected by the highest sages of Tibet, may they get close to you, be watched, have visions of you.

May I spread your practice far and wide because it will be of tremendous benefit to many people, increase the lives of Lamas, their teachings and bring beneficial needs to others. And especially the land of China, may your holy practice pervade. May I be the one to make it pervade far and wide and from there to the world.

Please repeat after me, thinking you're receiving it from Lama Yamantaka, very important:

OM BENZA WIKI BITANA SOHA.
OM BENZA WIKI BITANA SOHA.
OM BENZA WIKI BITANA SOHA.

OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PENTSA KULA SARWA SHATRUM
MARAYA HUM PHET.
OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PENTSA KULA SARWA SHATRUM
MARAYA HUM PHET.
OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PENTSA KULA SARWA SHATRUM
MARAYA HUM PHET.

Now, this one for Faye.

OM BENZA WIKI BITANA SOHA TSESO PELJOR LONGCHO TAMCHE PUTRIM KURU OM.
OM BENZA WIKI BITANA SOHA TSESO PELJOR LONGCHO TAMCHE PUTRIM KURU OM.
OM BENZA WIKI BITANA SOHA TSESO PELJOR LONGCHO TAMCHE PUTRIM KURU OM.

OM DHARMAPALA MAHA RADZA BENZA BEGAWAN SAMAYA DZA HUNG HUNG RETNA SIDDHI
DROOM DROOM DZA DZA DOO DOO SIDDHI PALA AYUKEY HUM AH.
OM DHARMAPALA MAHA RADZA BENZA BEGAWAN SAMAYA DZA HUNG HUNG RETNA SIDDHI
DROOM DROOM DZA DZA DOO DOO SIDDHI PALA AYUKEY HUM AH.
OM DHARMAPALA MAHA RADZA BENZA BEGAWAN SAMAYA DZA HUNG HUNG RETNA SIDDHI
DROOM DROOM DZA DZA DOO DOO SIDDHI PALA AYUKEY HUM AH.

Now, Raymond and Tiki, please repeat after me.

OM BENZA WIKI BITANA SOHA WANGSHA GURU HUNG.
OM BENZA WIKI BITANA SOHA WANGSHA GURU HUNG.
OM BENZA WIKI BITANA SOHA WANGSHA GURU HUNG.
Ok, this is the second one, you're going to repeat after me:

OM DHARMAPALA MAHA RADZA BENZA BEGAWAN KAMSUM NOCHO TAMCHE WASHAM GURU
OM.

OM DHARMAPALA MAHA RADZA BENZA BEGAWAN KAMSUM NOCHO TAMCHE WASHAM GURU
OM.

OM DHARMAPALA MAHA RADZA BENZA BEGAWAN KAMSUM NOCHO TAMCHE WASHAM GURU
OM.

Now, for all of you, the main mantra you recite is OM BENZA WIKI BITANA SOHA as much as possible. As much as possible. Any time. And then for Faye, it's OM BENZA WIKI BITANA SOHA TSESO PELJOR LONGCHO TAMCHE PUTRIM KURU OM... You do that one, alright. And for Tiki and Raymond, you do OM BENZA WIKI BITANA SOHA WANGSHA GURU HUNG. So, you add the extra word because you're invoking on a special aspect of his power. Ok? That one is your main one. When you are finished, the other one is OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PENTSA KULA SARWA SHATRUM MARAYA HUM PHET. That one is his entourage. That one is the four other emanations, that one is the Ten Youthful and Wrathful Assistants, Eight Guiding monks and Nine Beautiful Mothers. So, he has 32 deities on his entourage that helps him, so that's their mantra.

So that one, when you finish, you can recite every day, seven times, 21 times up to you. But the main one is the central one, OM BENZA WIKI BITANA SOHA or your case OM BENZA WIKI BITANA SOHA WANGSHA GURU HUNG, then Faye's case, OM BENZA WIKI BITANA SOHA TSESO PELJOR LONGCHO TAMCHE PUTRIM KURU OM. That's the one you recite. When you go to villages and you want to start something, you can build a chapel, put Lama Tsongkhapa and then put his statue there and then clean it and make it very well. And keep someone there to maintain, make offerings of tea and you ask him to recite Lama Tsongkhapa's mantra. MIGMEY TZEWAY TERCHEN CHENREZIG... Don't give this mantra, this one only for you. Give Lama Tsongkhapa's mantra. Lama Tsongkhapa. If you recite Lama Tsongkhapa's mantra, no difference. That's his peaceful form.

And then whatever they need, whatever they want, ask them to pray and respect. And offer him vegetarian food. No meat. They offer meat, it's ok but better it's vegetarian because I don't want people to start killing, you know, like Chinese weddings, killing pigs, and offer to him. No. Ok? So, vegetarian is very good. Anything but nothing killed. And the money that made offerings for him, the chapel, cannot come from dirty things. You know like prostitution, drugs and then we use that money. No, better not. Unless someone does that work, they regret very much and they don't want anymore; they want to use this money to purify their karma, then they want to build, it's ok. Ok? Then, wherever you go, you name the chapels 'Wish-granting Jewel'. How to say that in Chinese? Wish-granting Jewel Chapels, ok? Yeshe Norbu Lhakang. That would be in China.

When you go to villages here, here, here, ask them to set up. Even if they build a small one, next time can make bigger, bigger, bigger, bigger... It'll be very nice, huh? Yes, very nice. You can be a big guru. See, don't need me already huh. Ok, now, please listen very carefully while I recite this prayer for you. Again you are receiving it from Lama Yamantaka.

HUM, RANG NYI YIDAM... (Dorje Shugden prayer)

Now I'll empower the statues and the objects to be blessed here, and then you can take your new friend home. How lovely. Exciting. And when you bring him home, if you don't have anything ready, stop by 7-Eleven, one of those 24-jam places, right, buy a whole bunch of things. Just like you're

bringing a friend home. And then, tomorrow you can buy some flowers and make offerings. Every day, your offerings don't need to be elaborate unless you want it to be. Up to you. On special days, make it elaborate. Holidays, I am sorry, I mean like Buddha's birthday and Tsongkhapa's day, your birthday, you know, special things, your mother's birthday, your father's birthday. Something special like that.

But every day, do your best to make offerings. Make a connection and do the sadhana every single day. Then you will recite the sadhana from here to here and then you do the mantra, OM BENZA WIKI BITANA SOHA. You do the mantra, OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PENTSA KULA SARWA SHATRUM MARAYA HUM PHET. Uh huh! And then you offer the black tea. This is the black tea. So in the future, some of you will say to me, "Oh!" I'll say to you, "Oh, do some black tea and do a hundred times." You say, "A hundred times, ok." This is how you do a black tea a hundred times. You start here, alright... It says here, you bless it by saying

OM AH HUM, OM AH HUM, OM AH HUM.

Then...

HUM, To the Gurus who perform the two purposes
and send down a rain of excellent blessings
and to the Yidams who bestow all common and uncommon attainments.
I offer this drink of nectar, which bestows bliss
[Alright...] Please partake and swiftly and spontaneously fulfill all my wishes.

Then, the next one;
To the whole assembly of heroes and dakinis of the three places
And the assembly of powerful oath-bound Dharma Protectors,
I offer this drink of nectar, which bestows bliss,
Please partake and swiftly and spontaneously fulfill all my wishes.
Then here;

Especially to you, [this one specifically to him...]

Especially to you supreme, supermundane protector of the doctrine
Very powerful swift and wrathful Dorje Shugden
I offer this drink of nectar, which bestows bliss
Please partake and swiftly and spontaneously fulfill all my wishes.

This is the part you do a hundred. That line only. Alright? So if I say to you, "Oh, do a hundred, do 200, do 500." Not the whole thing, just that part. So, when you recite that part, you are offering him a drink and asking him to do the action. And think what you want him to do for you. Think what you want. Think what you need. Think what you want and trust and recite that.

Especially to you supreme supermundane protector of the doctrine, [What doctrine? Buddha's doctrine.]
Very powerful swift and wrathful Dorje Shugden
I offer this drink of nectar, which bestows bliss
Please partake and swiftly and spontaneously fulfill all my wishes.

That is the second time. Again...

Especially to you supreme supermundane protector of the doctrine.

Etc, etc... So, you do that one, 50 times, 21... In times of danger, do that one 21 times. Ok? And if you have spirit problems and stuff like that, don't ask him to chase them and scare them. Ask him to bless them. Ask him to bless them and you'll see them being blessed. And if we're in a village and they're very poor, they have problems... Alright, Faye? This one, you recite one hundred times, if you have time. If not, twenty one. Alright? This one you can teach people to do, no problem. We have this in Chinese, you know. I've seen it. Oh yes, it's in Chinese.

Yes, it is in Chinese. I have it in Chinese. Excited? Yes, you can teach people in China. Ok, so after you finish that, you recite the rest of the black tea. The black tea finishes here:

And may you, the whole assembly of dignified attendants

Ever mindful of solemn oaths to Venerable Duldzin. [Who's Venerable Duldzin? That's Dorje Shugden in his peaceful form. Same.]

Accomplish swiftly without wavering

Whatever actions we may request of you.

Finished: the black tea. Then you do the Request of the Fulfillment Wishes. You recite till the end. Ok? You recite till the end. And then... then you go back to Lama Tsongkhapa's Guru Yoga. What happened to the Guru Yoga? Oh! Then you go to Lama Tsongkhapa's Guru Yoga and you finish the last three lines. Ok? You finish the last three lines here. Palden Tsaway Lama Rinpoche... And then you do your dedication... You're finished! That's your daily Lama Tsongkhapa/Dorje Shugden sadhana. How beautiful. You don't need a lot of things, you just need to do this one well. And once you memorize it or you know, when you get familiar, just 10 minutes. And when you're free sometimes, do extra mantras. I promise you, it'll become very addictive. It's very nice... Very, very nice. Any questions on how to do this every day? Any questions?

[Inaudible question]

Oh, two ways. When you say the words... "I offer this drink of nectar, which bestows bliss" – then you pour. Or what I like to do is, I just put it full and I leave it there and I recite it. Because I don't like dripping all over the place. No difference. And you don't have to do this way, have to be like that, like that... No. You can just put it in a big bowl. As you like. You don't have to do it Tibetan style. See, Tibetans put this, why? They have a silver container with one that's higher, so that when you pour, it overflows. It means your wish is coming true, overflowing. It's a symbolism. But you don't have to do that. Just because it doesn't overflow doesn't mean your wishes won't come true. Don't think he's thinking... "Oh, oh!" No. No lah! He's not like that. Just imagine Raymond, he goes outside and buys himself a nice bowl you know, and it doesn't overflow. Then he says, "Nope. Nope. Nope. Nope. Nothing for you. It doesn't overflow lah." Raymond is like, "Oh God! Why so fussy?" No. You do any way you like. But that's Tibetan style. We have black tea offerings and stuff. Everybody... you guys can get, it's very nice. You should get.

All the things you offer to the Dharma Protector, offer the best that you can. And in time, make it more and more. I promise you, you will collect so much affinity with him. He will be so helpful. If I can feel safe for all of you is, if you do this practice, I will feel confident and safe for you. So, with people like Tiki, when you have to go for meetings, you have to go abroad, you have to do things, you can do it on the plane, you can do it anywhere. You don't even have to have your mala, you can just do it. And then trust him, think about him and then go into your meeting, go in to talk to people. There'll be a difference. And ask him to protect you and your work, and make sure it grows. And make the factory, everything, grow. If they grow, they're happy with you, more salary. Yeah, why not? And then, Maple will be at home, the bomoh lady you know, doing the prayers for you too. Isn't it fabulous? And do it together with Setrap. No problem at all. It will be fabulous. Alright? Any questions on any of this?

[Inaudible question]

Oh, that one shouldn't be there. You're right. That one's part of Yamantaka. Ok, like this. That's a very good point. It says here "All the attainments I desire arise from merely remembering you, wish-fulfilling Protector of the Dharma, please accomplish my wish." Three times, right? Once you finish that, you don't recite anything else, you go back to Lama Tsongkhapa. Alright? You don't recite that part. It shouldn't be there actually. It's Yamantaka, it should not be there. That's why we need to get a compilation out very fast. Isn't this tired? We need it very badly. Any questions?

See, Geshe Kelsang Gyatso's group in England, they made one like that. This is their sadhana book for Dorje Shugden - Lama Tsongkhapa and Dorje Shugden. Here, very nice... and this is the whole sadhana book here. But this is quite long, you guys won't like it. See, their Dharma centers... all 500 of their Dharma centers practice this throughout the world and they made their own little compilation. See, we can do that too, if we can get somebody who can write in English and type and then go to the printers... Very hard, huh? He has wonderful computer graphics of his mandala, what his mandala looks like, the monks, the nuns, the... How nice, that's the sadhana. It's condensed, it's not the whole thing. Very nice, this whole Dorje Shugden sadhana. "Melodious Drum Victorious In All Directions." Fabulous. Imagine we can get something out and this is where we put our thing.

I need people who can write and who can get it together and go to the printers and you know... I don't know... We have huge obstacles for going to the printers. We don't have anybody who knows how to go to a printer yet. Very big obstacles, but I hope that changes soon. Please? You want to be famous? Get me printers lah. Why me? You find yourself. He's always throwing things at me. Aiyoh! Oh, don't throw a bitch fit at me. It's not going to work. He's pissed off again. Look. He's always pissed off. Yes, I'm nuts, I know. Now, I'll make an offering and consecrate the statues, then we are done. Today, you've spent two to three hours... very good, because now you've got something very precious, something very holy and something excellent. How fabulous. Fabulous.

[Rinpoche starts chanting]

You can... Now you can start reciting his mantra, start memorizing it. For you, OM BENZA WIKI BITANA SOHA, OM BENZA WIKI BITANA WANGSHA GURU HUNG. Start reciting the mantra.

[Rinpoche continues chanting] No, how stupid of us, let's do it together. How auspicious.

Let's recite together - Lama Tsongkhapa Guru Yoga. How auspicious, instead of just me do, you watch.

[Recitation of Lama Tsongkhapa Guru Yoga]

[Recitation of Migtsema mantra]

Now please go to his sadhana.

[Recitation of the Dorje Shugden prayers & mantra recitation]

OM BENZA WIKI BITANA SOHA [mantra recitation continues]... OM DHARMAPALA MAHA RADZA
BENZA BEGAWAN RUDRA PENTSA KULA SARWA SHATRUM MARAYA HUM PHET.

OM AH HUM, OM AH HUM, OM AH HUM, OM AH HUM.

Then you have your golden drink, in this case it's black tea and also, JJ's offered beer so it's simultaneous, alright? May all of you have great success. May all of you have long life. May all of you have a life free of obstacles. May the needs of your lives, such as money, come easily; and when you're sick, medicines come easily. May you be able to attract many, many people onto the Dharma. May you be able to repay the kindness of your parents and all beings that were helpful to you. May you always stay on Lama Tsongkhapa's holy path of compassion and wisdom. And may you gain enlightenment from now in this life, from this forth on... Then, Lama Dorje Shugden is your principal Protector, is your secret Protector, which you will not talk about, reveal or show anyone. And you will practice daily and you will keep him in your heart and you will see him grow in your life. Think like that, alright?

[Serkyem recitation]

*HUM, To the Gurus who perform the two purposes
And send down a rain of excellent blessings
And to the Yidams who bestow all common and uncommon attainments.
[Watch] I offer this drink of nectar which bestows bliss... [Yes, just like that ok? Watch.]*

*To the whole assembly of heroes and dakinis of the three places.
And to the assembly of powerful oath-bound Dharma Protectors
I offer... [Watch!] I offer this drink which bestows bliss. [Ok?]
Please partake and swiftly and spontaneously fulfill all my wishes. [Alright? Watch...]*

*Especially to you supreme supermundane protector of the doctrine
Very powerful swift and wrathful Dorje Shugden
I offer this drink of nectar, which bestows bliss
Please partake and swiftly and spontaneously fulfill all my wishes.*

Alright? Three times is ok for normal. If you have something extra, you can do extra, it's not a problem. Then you go to the next stanza. Each time you say the words, "I offer this drink", you pour it. You can do it that way or like that way (fully poured on the altar). No problem.

*To you manifestations of the five lineages bestowed without obstruction
Countless pacifying, increasing, controlling and wrathful actions*

*I offer this drink of nectar which bestows bliss
Please partake and swiftly and spontaneously fulfill all my wishes.*

To the nine attractive mothers, the eight guiding monks and ten youthful and wrathful assistants and so forth.

[Inaudible recitation]

[Dorje Shugden prayers continue]

Now, we go back to Lama Tsongkhapa, the final three lines.

[Recitation of Lama Tsongkhapa's dissolution stanzas.]

Alright, when you're in a very big rush and you need to do this prayer, you can skip Lama Tsongkhapa's Guru Yoga. Just recite Migtsema for whatever number you like and go directly to the Protector prayer when you're in a very big rush. Alright? When you're in a... Every day, when just normal, you do your puja, you do your prayers, you do your meditations, you do the whole thing. It's not very long. Alright? And then finally, the dedication. Very easy! If you're in a rush, if you're in a rush, then you just do... 1, 2, 3, 4. You just do number 5.

GE-WA DI-YI NYUR-DU DAK [

*By this virtue, may I quickly
Realize Guru-Buddhahood,
And transfer each sentient being
Into that Enlightened state.*

You just do that and then you are finished. If you're not in a rush, recite it because it is beautiful and it blesses. These words invoke the blessings of the Buddhas.

*May the precious Bodhi-mind,
Where it is not born arise and grow
May that born have no decline
But increase forever more.*

Let's do this in Tibetan for auspicious reasons.

JANG-JUB SEM-CHOK RINPOCHE... [Recite dedication verses]