

# COMMENTARY ON THE VAJRAYOGINI TANTRA

**Lama Thubten Yeshe**

Chenrezig Institute, Australia, September 1979

*This is a very lightly edited transcript kept largely in Lama Yeshe's original words prepared for those who took Lama Yeshe's Vajrayogini teachings in 1979 and who need it for retreat. A fully edited version will be available later.*

Edited by Nicholas Ribush

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## **First introductory discourse**

Now, today, I am going to give an introduction to what we are going to practice at this time, as mentioned in the brochure, the tantric yoga method of Vajrayogini.

Now, Lord Buddha showed many method and wisdom teachings, as you know already; countless words showing the path to enlightenment, but if we make two packets, two divisions—Hinayana and Mahayana. The attitude of the Mahayana vehicle is to be more concerned for all universal living beings rather than oneself, and to be dedicated to leading all universal living beings into liberation. Therefore this different attitude leads the person's actions, and his or her daily way of life takes on a different perspective. We should not feel that as we are practicing the Mahayana we are putting Hinayana down. The Hinayana is not philosophy and doctrine—it is the attitude. So, even though we are practicing the great vehicle, perhaps we all have got a long way to go to be even Hinayana. So, my point is that it is important to not look from the philosophical point of view, thinking that Mahayana and Hinayana are merely philosophy.

Or, perhaps if I make it more clear, most of us have contact with Mahayana doctrine and philosophy so we can say we are Mahayana philosophers, because intellectually we understand what the Mahayana philosopher is. So there is almost no doubt we are Mahayana philosophers. But what is doubtful is whether we are Mahayanists, and what is doubtful is whether we are Hinayanists. Maybe we are not Hinayana yet. So, therefore, the Hinayana, Mahayana is the level of individual transformation of the individual being. Why it is difficult for us to even become Hinayana, to seek our own inner freedom or liberation or nirvana, is because we are so caught or stuck in the glue of attachment to sense pleasures. Now, I'm not going to talk too much about that, there are many reasons.

The Mahayana vehicle has two divisions—Paramitayana and Tantrayana. As you have already learnt, the Paramitayana is the subject contained in the Lam-rim; all the Lam-rim meditations are the Paramitayana aspect kind of meditation. For example, from the foundation—Refuge in Buddha, Dharma and Sangha—through the meditations on impermanence and death, there are so many meditations in the Lam-rim: we call all these meditations the Paramitayana, or causation yana; the cause yana. So now we don't need to mention all the meditations in the Lam-rim, you people understand already. Practically, what we practice, the meditations on taking Refuge, sometimes we do prostrations, purifications; sometimes we do mandala offerings to accumulate merits, that's the purpose of offering the mandala; and we prostrate to the thirty-five Buddhas, and we have Buddhist confession meditation, and we have different kinds of purification such as the Vajrasattva meditation. And also we have meditation on renunciation of samsara, on Bodhicitta, and on the right view, shunyata. All those things are preliminary, fundamental meditations for going into the practice of the tantric yoga.

So the reason for the graded set-up of the meditation is to enable us to practice, because many of our students sometimes have problems. They receive so many teachings and sometimes they are confused because they don't know what to practice. I understand why they are confused. It's possible that our people who give instruction may not be precise. But one thing you have to understand is that the practice of those meditations is not some kind of intellectual story. It is kind of to put one's own actions into that gradually. So you see, the whole arrangement is there, the gradual path arrangement is there: chuk, chuk, chuk, like that, step, step; is there. Even though sometimes we say, "Now I don't know what to practice any more. I have received so many meditations. From the teachings I have received I have almost two hundred meditations. Now I am confused, I don't know what is best for me." So that series of meditations is not for the intellect—you have to act, time to time. And especially, some in particular—like Vajrasattva and the one we are going to do—those are very much for kind of retreat, solitude retreat action. So then it becomes integrated. Then you have no question, "Wah, I don't know what I want to do." You know what you want to do, you have some kind of experience through your own action of meditation. So what's important is to know and act, time to time, in whatever way is necessary.

If you can do one strong meditation each year, kind of like retreat, it is good. The matter is time—we all have different lives, different busy conditions, but we can do, once in a while, once a year, we can do some quiet tranquility situation retreat, certain kind of strong retreat. So that keeps you able to integrate, and then daily you are flexible, daily you have to be flexible. You can't say I always want to meditate for ten hours without moving, you can't do. Flexible—if you have time you do; you don't have time, maybe ten minutes, or maybe five minutes, or maybe you don't sit anyway, you just meditate by doing walking meditation. You do kind of busy meditation. That's why Buddhism is so simple—it doesn't matter, whatever the situation you can meditate. So you have to learn to take advantage of situations. If somebody beats you, you can take that beating as a meditation subject. So we have to know. These things are the beauty of the Buddhist attitude.

So any time during your life you can take advantage, transform such situations into happiness. Even when miserable situations come you put them into interesting situations and test, test situations; the test of every situation is how you look at it. My own example is, I tell you, when the Chinese forced me from Tibet with nothingness, I am grateful for that; for my personal view I need it, I feel I needed that. I am very grateful to them. Check out. Otherwise I was having a good time. I was like you people, taken care of by society, by my family, mother, father, brother, uncle; everybody took care of me. So when I was left with nothingness, no uncle, no mother, suddenly just my body and complicated mind were there still, so the Dharma was very helpful at that time. That was my experience. So you also have to know how to handle any disasters that your life throws up.

Now, renunciation. The renunciation of samsara is an extremely essential, fundamental thing for all of us. Because if we don't have renunciation of samsara what happens is that we totally rely, our attitude is to totally rely, on sense objects, such as this flower, for our pleasure—the relationship pleasure of this flower. So if I don't have renunciation of samsara, my attitude contains some kind of deeper trust, preconception idea, that I trust you (this flower) completely—you are the source of my happiness therefore I love you, you should love me. So, this kind of attitude, unreasonable, overestimating attitude, to temporal phenomena is too extreme. Such grasping attitude towards temporal pleasures, unreasonable, overestimating attitude is painful; its nature is painful. So we should have strong impression, impression to convince ourselves, "Yes, this is good at the moment; OK It helps something, it gives some pleasure, temporal pleasure, OK I accept that. But I should not expect more than that." So there is less tension in this relationship. So just as this example, for the whole existent phenomena, all Australian pleasure is the same thing—transitory, no solidity. We should accept when this disappears, without any miserable reaction. Who cares? This is time to disappear, disappear. So that all the pleasure, what we consider as sense world, disappear, disappear; come, come. The thing is that renunciation of samsara makes you flexible; at least flexible. There's no strong reaction: this disappears, my heart shakes. Why? The nature of this is to disappear. My

nature is to disappear, so what? So we have to accept, without uptight and fear or tension, and without holding such unrealistic idea on the reality of any existent pleasure or pain.

So Buddhism teaches your mind to act in the middle path, by avoiding extreme views. If I make an example, in Australia, boys worry about their girlfriend and girlfriends worry about their boyfriends—losing these things. That's the samsaric mind, not having renunciation of samsara. Instead of crying day, day, and night, night, better meditate on renunciation of samsara! Well, that's why Buddhist philosophy is so simple, so practical—it deals directly with everyday life. Philosophy is not some kind of ancient history—it's the philosophy of the scientific reality involving what is happy and what is not happy.

Now, bodhicitta is understanding that all universal living beings have the problem of attachment and the symptoms of ego, and feeling sympathetic; more universal levels sympathetic rather than only the small view of oneself, extreme sensitivity looking me, only seeing me. Me is the most horrible, I am, look at all that. From the point of view of the great vehicle, Mahayana, that is still a neurotic attitude even though it has some good quality. It's true—when we look more at the world, how sentient beings are suffering, your pain is nothing, your pain becomes almost nothing, so that psychologically you have room, there is room. Besides that, taking responsibility, that it's possible if I can develop myself kind of perfectly, totality, actually I can do, I can lead all these sentient beings into perfection, or liberation, or enlightenment. It's possible. And feeling that I can take the responsibility myself; it's possible seeing also the potential.

But when we think about it we might say, “Oh, that is just a joke; that is just a Mahayana joke, Buddhist joke. There are too many insects, mosquitoes; so many sentient beings. And how many days are there in one year, in my life, how many days?” So we make these things up, we make time up. Time—day and night—is our interpretation. These things are not self-existent. We have such incredible idea that time is very short and Buddhism says things that way how can I possibly do it. We kind of suffocate ourselves, “Oh Buddhism has such incredible ideas—the ideas put me like this (Lama demonstrates being suffocated). I am here, therefore I can't.” Then the question is that your measurement of life and time and day and night, months and year is nothing; you have just made it up, human beings make it up, make pressure. In other words, who made it? First of all the nineteenth century, what we made is when it starts, so human beings made it up, decided from time of Jesus blah, blah, blah, and these centuries dah, dah, dah, dah, and before that...we do that one and everybody announces A.D.- that's all isn't it. So we believe, “Oh, A.D. yes, day, night, June, July, August, September.” And we make incredible packet like this—June here, July here; kind of difficult, so difficult. In reality, all these things have been made up by the garbage mind, to become garbage. So we are in difficulty.

So the Bodhicitta attitude is, as I mentioned, taking responsibility for all universal sentient beings. For countless lives because of attachment, the neurotic ego, they have been made to suffer. So actually, this is not absolutely existent within me, nor in them either. So the release of this bondage, extinguishing this bondage, is liberation. So compassion starts that way, compassion. Even though the bondage of ego and attachment are not the absolute nature of beings, the strong wind and many big waves come and cause turbulence. So therefore it's possible. The word Bodhicitta is Sanskrit—it is, literally, an opened heart. The opened heart is Bodhicitta.

This is not some kind of old Eastern culture. Australian people have an open heart already, you have opened heart already. The question is to open it bigger, that's all. You have already, it's no surprise, “Bodhicitta is outrageous, we don't have.” It's not true. Each of us already has some kind of openness; the matter is to open it bigger. There's room. “There's room” means, for example, let's say somebody beats you...the Bodhicitta attitude is one way to have compassion, compassion for ourselves and others, so one way you can think is: “My unpleasant negative karma energizes him. I appear like this and that makes him angry so I understand why he beats me. I as an object energize him.” And another way is, “He's a very kind person. That negative karma that I have to purify, he is helping me purify, so he is very kind; I hope he beats me more.” So really, by having such Bodhicitta

we can make incredible kind of transformation. Is the example clear?

So our time is finishing. In the next session I want you to begin on the breath, contemplate. I don't want you to think about good or bad or Australia or non-Australia or Lama or anything. Don't think about anything. You cannot stop your breathing can you? So completely contemplate on the breathing. That is your own reality, so contemplate, one-pointedly contemplate, and don't think about anything else. Don't even think, "I am meditating," don't pay attention, serious "I am meditator, now I am going to put myself in prison." You should not think that way. Whatever is comfortable for you, you do; don't squeeze so much. And I don't want you to hurt your knees, you just leave them relaxed and comfortable, I don't want you to worry—we cannot do exactly as Buddha did.

So for one hour we do that concentration. But after thirty minutes perhaps it feels like it has been one year! So, when any difficulty comes I don't want you people to feel upset and fight it. When difficulty comes, just be happy. Just recognize, just watch, recognize. Don't interpret bad or good emotionally. We are just learning control. So therefore, when difficulties come during the meditation time, say, "Ah come on," just recognize. By difficulty I mean distraction—so when distraction comes you just watch. Don't feel I am so full, my brain is full—don't think that way, intellectually, otherwise you become full. Just watch, observe, recognize.

And if the distraction stays a long time then you can actualize renunciation by saying, "This really makes me waste my time. Not only me but all living beings. This is not really me but something makes me get stuck somewhere. This is not my real nature." So give yourself a strong injection of the thought of renunciation; come to some conclusion of Bodhicitta. So in this way you are not worried about wasting time. And if there is time left then you go back to the concentration.

During the meditation period, if you feel sleepy and unable to concentrate, then I want you to do the seed syllable meditation technique. You contemplate on the seed syllable at the navel and generate energy, and it becomes blissful. So this is the way to wake up from sluggishness.

So then for the next thirty minutes I want you to meditate on your own experience. You check up what you are feeling just at that moment. I don't want you to think about Buddhism, I don't want you to think about ideas, I don't want you to think about Lam-rim, or tantra, or yoga, or Lama; don't think about. You just watch, you just check up what experience you are having. If you are having pain experience, actually the nature of pain is like light. Actually we feel the pain energy sort of concrete, we feel full. But if you check up this energy it is kind of like space, like space energy, or like light nature also; the energy of the pain is also like light. So I want you just to contemplate the experience of the energy, you contemplate that experience.

Ant then, if you are having a happy experience it's the same thing: I want you to contemplate on your experience, what you feel. Don't think about it. I don't want you to think about pain being bad, pleasure being good, sort of reacting emotionally good or bad. This time I am emphasizing that I want you to contemplate, develop your concentration and intellectualize too much. So even if you are depressed, look at the depression. It is the mind—the depressed experience is in the mind, not in the physical body, so you contemplate on that energy also.

Actually, where this experience leads you, is to a certain point where it's like pain energy has become space, and you have become space, space has become pain, or space has become pleasure, and you sort of become like the sky. And if you contemplate without any involvement, this experience, that time you should not be afraid. Just hold. And the energy of pain or whatever it is in the mind, consciousness, so maybe sometimes you feel that you are like space, and space is you—you sort of experience that impression. So don't worry, I don't want you to worry; just contemplate continuously without fear, in other words losing the ego. So I think that's all for the moment, and I will see you this evening.

## Second introductory discourse

Because of ego the right view is obscured from view and we have the wrong view of existence. So, the ego mind is the root of all delusion, the root of all human problems.

Now, how the ego mind holds such a wrong entity on the object is very simple. If we look in a simple way, from moment to moment, if you look, “How is my mind thinking what I am?,” if you look closely, “How does my mind interpret my reality?,” you can understand. I mean on a gross level you can understand. Actually, it has nothing to do with your reality, even though your mind has the preconception idea, “This is me, so I should not lose this way, should always be this way.” You understand, the kind of preconception built up by the ego. The wrong entity that is held by the ego has nothing whatsoever to do with the reality of any existence, but, what happens is from the subject’s side the ego holds, “I am somewhere, existing somewhere, without my mind labeling ‘I am Thubten Yeshe.’” So, in fact, all existent phenomena are labeled by superstition, or the deluded mind, labeled or called. A certain reality exists but it is labeled, “This is that, John, Francesca, blah blah, blah,” whatever it is. There is something, there is some bubble, there are some atoms—you look at these atoms, like this, and on those you say, “This is that.” So you label, you say, “This is that, that is this.” You tell, your mind says so. So this is the reality, but the ego cannot accept that it’s your mind’s projection. You think it kind of comes out, this reality is inherent, self-existent from the object rather than coming from the mind. So this is the wrong conception, that view is the wrong view.

So, in other words, if we say, “This is Thubten” (Lama holding up a flower and pointing at it), we label this, I label, I say “This is Peter, Francesca, this is”—I think in my mind, I say “This is that,” you people will think I’m crazy won’t you? But then if I say, “I’m Thubten Yeshe here” (Lama pointing at himself), you’ll think, “Oh, he’s reasonable.” You people think that’s reasonable. As a matter of fact, when I say, “Thubten Yeshe is here,” I put here, Thubten Yeshe here, - in this object (Lama pointing to his body) it appears as if he is somewhere here but there is no Thubten Yeshe existent at all; in this object as pointed out, if you search here, “Oh here, must be somewhere here, where is Thubten Yeshe, he must be here”—there is not Thubten Yeshe existent at all. Same, when I say, “This is Thubten Yeshe” (Lama again holding up the flower), you laugh, you think I am ridiculous. Because you are going to say, “There is no Thubten Yeshe existent there.” If you search this object (the flower), “Thubten Yeshe, where is Thubten Yeshe?” there is nowhere that you can find, “This is Thubten Yeshe” when we check on this. It’s exactly the same thing—if you check around this bubble here (Lama’s body), nowhere can you find Thubten Yeshe. Is this difficult to accept? Check it out! I hope you don’t freak out.

Then the question comes, the question arises to you, “As when we check this flower there is no way to find Thubten Yeshe, and also you said he cannot be found here on the body, then where is the Thubten Yeshe now? Is Thubten Yeshe existent or non-existent?” This question arises to you. The reply is that my superstition has a sort of vision, there is a thinking process vision, on these five aggregates I say, just give the name, just on this atmosphere I give the name, that “This is the Thubten Yeshe”—are you communicating or not communicating?—which has no value: when you search here for where it is, you can’t find it here—it’s only this bubble and on this you just say, “This is him.” So it is only a label on this momentary combination.

But perhaps you can say, some people are going to think, “Oh that doesn’t seem such a good philosophy. It’s better to say that the consciousness, Peter’s consciousness is Peter.” But Peter’s consciousness is not Peter. Peter’s consciousness is his future lives’ existence, his past lives’ existence. His previous time Peter isn’t existing, is it? Before Peter was born he wasn’t existing, he wasn’t Peter; he was a monkey. So you called him a monkey; you called him a monkey, you didn’t call him Peter—even though his consciousness has continued from countless previous lives.

And same thing, perhaps his nose is Peter. No! His nose is not Peter; Peter’s nose is not Peter! That’s important to know. And somewhere here (leg) is not Peter, somewhere here (arm) is

not Peter, here, here, here is not Peter. Nothing is Peter. So, same thing with chocolate. Chocolate, some energy is there, but our craving mind says chocolate is some kind of inherent existence from this side. You get combination of various energies and then on that you give the label, saying “Chocolate.” That’s all. So it is a label. Label, just that label on the combination is the chocolate. By searching this energy you cannot find “This is the chocolate.”

If the self-existent I exists, if the I is self-existent, it does not depend on the name, then it becomes concrete. So we always do have, in any experience through the sense organs, any information or whatever, we always pick it up as concrete, concrete. So, this concrete view is the dualistic view, the wrong view. So the ego mind holds the preconception idea that there is some inherent existence somewhere within me. The preconception idea, permanent idea, is a total over-estimation and according to the nature of the existence completely unrealistic. So if we check up, are aware or sensitive enough, then every time that we decide, “I am this, should be this way,” we will know it’s kind of fantasy, hallucination. It is impossible that you can fix the idea that “I am this.” Every minute that you are looking at yourself in the mirror, there’s a fixed idea, but from the object’s side it is rapidly changing into something else, so that fixed idea is a complete hallucination, nothing whatsoever to do with reality.

So, if we come to some kind of simple conclusion, we can say that whatever vision comes, any vision of a sense object, it always appears concrete, the entity-ness appears, from the side of the object—so, therefore, what we normally perceive when we look at the world, when we say, “This is true, this is all true; whatever I see, whatever I smell is true,” saying without any question, “Oh yes, because I see, because I smell it’s true,” this is all wrong.

Perhaps you think that this philosophical way of checking the right view and the wrong view is making things difficult. It’s not difficult. Just be skeptical about whatever appears to your eye, to your ear and so on, instead of just accepting or believing the way it appears. Don’t just leave it, don’t be comfortable accepting the way it appears to the concrete idea. Be a little bit suspicious. “I’m not sure.” So, you see, when we talk about finding the right view, realizing the right view, you don’t have to look into space, you don’t have to look at Lama’s face or Buddha’s face—just look at the face of all your normal views. Don’t think that the right view is up in the sky somewhere and the wrong view is somewhere down here; “All Australia is the wrong view, the right view is somewhere in the Himalayan Mountains.” Don’t look that way, “Oh, Buddha has the right view, up there, it must be that I always have to look at Buddha and then sometime later discover the right view.” No—the right view is everywhere, everywhere, anywhere, that’s all. The beautiful face of shunyata exists within all phenomena. So there’s no need to worry about never seeing beautiful—shunyata, the right view, is the most beautiful face there is.

Of course, we understand that we cannot smash or extinguish immediately the concrete appearance of ego. No—it kind of takes a long time for that to vanish totally. But there are levels: gross levels then more subtle, subtle levels we have to purify. But what we can do now, at this moment, is to loosen our tight conceptions, such tight views, completely tight, uptight. We can make these a little bit loose, a little bit loose. So even though the concrete appearance is there you understand, “Well, of course it appears, but it’s not true, it doesn’t exist as it appears.” You have some kind of in depth understanding and also some experience, so you don’t believe, you don’t follow that interpretation, that version.

The example that Lama Tsong Khapa used in his Madhyamaka commentary is that of the magician who puts magic on a box and transforms the box into a yak or spaghetti. Let’s say I am the magician, and what happens is, I put the box here in front of you, and I have already made magic and put whatever energy is necessary to make it appear as spaghetti or a yak. So what happens is that I the magician know that I am making a trick, but for you this appears as a huge yak going like this, or like hot spaghetti, ready to eat. Because of the power of the magic the appearance of the yak or spaghetti also appears to the magician, so real, but inside he is thinking, “Of course, this is because of my magic.” He has no concrete conception, his emotions are not shaking; he is liberated from

that magic show and is not at all emotionally disturbed. But the people watching the show, they see some kind of reality until he says to them, “This is because of my magic.” It’s possible that some people believe there is a real yak or real spaghetti here, instead of this box—things which are totally non-existent. I think you all know that kind of trick; it’s common in the West, they show many tricks on television. They say, “I’m going to make tricks,” so they show tricks.

So, it is very important. This example is very actual. We do have the wrong view when we look at the sense world, but inside we have to understand that this appearance is not real; we do not follow the concrete appearance. So is it clear? There are three things. The magician himself has the vision but he is free from holding it as concrete; he has no problem. It appears, but he knows it’s false; he is free even though it appears in his view. Then there are the people who are watching; they have the view and they also hold it as real. And then there is the person who sees it as it is—a box. He has neither the problem with the wrong view nor the problem of holding the wrong view. This example is similar.

At first, most of the time we have no idea. We just go on, We just go on, on, on into the darkness of the ego’s projection, At the beginning we both perceive the wrong, concrete view and hold it also. Then at a certain point we start to question, we are suspicious. At that stage we are perceiving the wrong view but not holding it; we have loosened it a little bit. And when you discover Buddhahood—we say Buddha or whatever it is—when you become totally awake, having the intelligence of totality, then there is no wrong view and no wrong holding the conception of ego either. So the point is that we should not hold the concrete entity strongly—this is the main bondage of samsara, the main reason for being caught in pain. Not just the perceived view—the perceived view is something else. When we hold the wrong view, believe it, that’s the worst thing. Then we are emotionally ready to transform it into problems. When you don’t believe it, you don’t hold it, then it’s easy. Maybe you are here and something is going on over there. Like when you watch television you aren’t so affected. Of course, some people cry when they watch television too. What to do?

So, the reason I am telling you all this is not that I am expecting you to have some kind of understanding of Buddhist philosophy. This time I would like you to contemplate on the consciousness or mind or observe the view of consciousness. So, the non-concrete, non-self-existence is the nature of universal existence. We should not think that it’s only some kind of philosophy—no. We are talking about reality. For example, in this room we have all kinds of things: we have wood and people and everything. If you understand the right view, if you understand non-existence, non-concreteness, there is some kind of unity, total unity between yourself and all other existent phenomena. And instead of feeling suffocated or hassled- there is you and me and this, this, this—you feel as if you and me and this are going into space. So there is enough space, we should not worry. There is enough space to allow each of us to flow freely in it, isn’t there. Same thing, in the total reality, the non-duality or shunyata, all existence is kind of coming, going, growing, dying—it’s all functioning within the non-self-existent, non-concrete reality.

Normally we say, “I am sin, I am negative, I am very poor quality, I am ugly.” Whatever you think, “I am worst quality,” whatever you think worst quality, it’s not the absolute nature. You just worry unreasonably. The preconception, fixed idea makes you worry, worry, worry. “I am not good—bad, good, bad good.” You put yourself up and down like this, you understand. So we should understand that the basic human consciousness, or human mind, is of clean, clear nature. The ego is like a wave on the ocean. When you go to the beach and there are big waves, perhaps you think the waves are terrible but you say the ocean is beautiful. You are terrified of the waves but if you check out the wave you can see it in such a way that it’s just part of the unity of the ocean. So it’s the same thing with the ego mind that holds the wrong entity—it is a part of, a reaction of the ocean of consciousness. In fact it still maintains the clarity.

When we observe our consciousness we don’t have to be extremely strict, “I have to attain a clean, clear mind. I have to obtain it, I am working for it, I am meditating, I am coming to the meditation course, I am meditating every day, I am working for it and I hope to get it by next year.”

It's not true; this is also rubbish. This way of thinking becomes an obstacle, it is preventative. Our connotation of the consciousness in being able to see objects clean, clear; the consciousness is that which has the ability to see clean, clear. That is the consciousness. Therefore, the clean, clear is always there. We should not believe that we are totally deluded, that we are turbulent, of turbulent nature. That is really no good. And thinking, "I am completely sin and negative, I will definitely go to hell." You push yourself too much into a situation which is not true, not true. As I mentioned, the ego holds it in that way yet the ego is just a wave, a big wave on the ocean. The ocean is actually clean and clear and the ego is just part of the ocean.

So therefore, I want you to contemplate on the clean, clear nature of your consciousness. Perhaps the question comes, "What is consciousness?" OK Consciousness is the experience, whatever you experience—you feel hot, the physical thing, and the mental experience; two things simultaneously. The mental experience, that has some kind of clean, so I want you to contemplate on that.

(The tape finished here but at Chenrezig Institute Lama elaborated a little further: contemplating on the consciousness leads to non-duality. It leads automatically because the consciousness is so subtle, you feel the gross levels of existence disappear and then we more or less contemplate on the emptiness, nothingness, non-duality when it disappears. The relationship between contemplating on the consciousness and non-duality is a very strong relationship. Contemplating on the clarity of consciousness automatically leads to the non-duality experience. In other words, by concentrating on the clarity of the consciousness we are automatically led to the feeling that everything disappears. At that time instead of being fearful we should feel that this is the real one, rather than thinking dualistically as we normally do, identifying "This is that" in a concretized way. The reason why contemplating on the clarity of consciousness is emphasized is that it is a direct method to lead to the experience of non-duality, and it also helps to enter the tantric yoga—through this we can easily understand the tantric method of transformation, we understand the tantric method of transforming ourselves into the divine quality of the deity. The point is, if we don't experience some kind of softness, if we don't knock down the concrete opinion and wrong view, we cannot actualize. The reason that this is so important for entering the tantric practice is that we need a suitable foundation by knocking down the concrete preconceptions. Consciousness is of the nature of clarity but Westerners believe it is concrete. They also believe they are sinful and negative. But the human being is made for beauty—the mind is clarity, the basic clarity is always there, therefore the beauty is always there.)



### Third introductory discourse

From the tantric point of view the main human problem is the repeated cycling in samsara. This is the main thing to release. What we try to eliminate is the three things—rebirth, dying and the intermediate state, we call kye-wa, chi-wa, bar-do. These three things are the way we circle—rebirth, dying, intermediate state—and then again come back here, then again like this, recycling like this, we human beings are running round and round and round. So, our way of practice has to cut this. But I hope you don't worry when I say we have to cut this—"No, I don't want to cut this because I want to live, I want to reincarnate when I die."

But ordinarily, these three, the ordinary death, ordinary intermediate state, we experience because of uncontrolled mind. It is almost as if we are just running, running, running without knowing what we are doing. Also, the ordinary conception that, "I am this," gives us a low opinion of what I am, who I am. Like Western science has some kind of low opinion that human beings are like monkeys, are hassled like monkeys. Monkeys are always sort of up and down, and destroy things; and they have some kind of opinion that human beings are similar to hungry ghosts in that wherever we go there is some kind of problem: if you put a human being there, there's some problem; put human beings somewhere else, again there are problems. We have the scientific way of explanation, you put it here, again problems come; if put there, again problems; put in space, problem, put in ocean, problem. Wherever the human being goes he makes dirt and problems. This is the low opinion of what the human quality is. From the point of view of tantric yoga this is the main kind of samsaric problem, this way of thinking.

So, if each of us closely checks up how we identify ourselves at such a low level, we find all that this mind that identifies us does is produce a reaction of depression. You check it out. It's because we interpret ourselves in such a small narrow mundane way. For example, any lady or gentlemen in the world who decides, when looking in the mirror, "I'm beautifullllll." As soon as he says this, most times the reaction in his mind will be that something is not right, something is not right. When he looks in the mirror and says, "I am beautiful, really good," the reaction to his deciding he is beautiful or handsome is that something is not right. It comes immediately. But that "something" that is not right may vary greatly: perhaps "This is not long enough" or "That is not long enough" or "I am not muscular enough even though I am such a manly kind of man." All these things actually don't make him worthwhile, but it's so important, the something that is missing becomes so important and causes psychological bother and irritation. "I have such a beautiful body, but this something is wrong." So I cannot fix this so my heart is broken. So with this kind of thinking, thinking that something is wrong; getting aggravated or irritated, the conclusion that comes is "I am not perfect, I am not good enough." So already you put yourself down, for a reason of so little value. For example, perhaps you think your ear should be this way but it's too much that way. So the reason is so small, such little value, but you see it as a big thing and beat yourself for twenty-four hours thinking, "I'm no good, I'm no good, I'm no good." So the result is restlessness.

And also, I am thinking about this, but suddenly I pick up that, my mind is here but suddenly I pick up something there—half is here, half is there, so no concentration, no focus to channel my energy, energy is lost. Even ordinarily when we work, living in the house, sometimes we go one side doing something, suddenly we have to go downstairs to the basement, then suddenly we have to go up there in the house, but if you check up actually we are doing almost nothing, we are almost like a crazy monkey already. So, the penetrative focus doesn't happen, there is splitting—you are split, half is here, half is there. Anyway, we know, if you are so confused, half thinking here, doing something there, no integration, you can never be successful even in the material worldly life. So it's very important to penetrate, to focus. And in tantric yoga, the tantric yoga method, the whole thing is to transform the ordinary vision, this object identified ordinarily, into a transcendental, blissful experience. That is the whole method. The reason why we need intelligence to practice this is that the mind that feels blissful, has the blissful experience, the pleasurable and joyful experience,

has to be the wisdom that can penetrate into the reality of the blissful experience. At the moment, when we have pleasure and happiness, normally we become ignorant, we don't see the totality of what's happening while we are having the blissful experience. We just become something else and have some kind of darkness experience instead of being penetrative and open. So the difference is that the ordinary mind having this experience, the ordinary pleasure, has the impression of darkness and unclarity and the reaction is grasping, grasping. And what grasping makes is more confusion, like the big waves we talked about yesterday. You know, the big wave, the big ocean wave. It is similar, the consciousness is clean, clear, suddenly this wave of blissful emotion comes and we get confused, the reaction is unclarity. But when we practice tantric yoga, when there is the pleasurable or blissful experience, the wisdom itself has the ability to penetrate and to unify the non-duality of bliss. And tantric yoga also explains that in our body we have the potential to grow physically blissful energy, or kundalini. Our meditation demonstrates that each of us has, contained within us, the female energy and male energy that function to produce the growth of the kundalini or the blissful experience through these two energies unifying. This unified energy is contained within us—we are not missing it. So, if the tantric practitioner who has this kind of body, this kind of physical body, can energize such a blissful kundalini realization, it is so powerful.

So the way to practice is that you use as a tool for obtaining liberation the entire energy, whatever energy you have in your daily physical life. For example, perhaps you have seen some examples of Tibetan tantric art, in which a female is being embraced. This has nothing to do with physical sense gratification. It signifies the inner unification of such divine qualities of male and female energy. Actually, what it means is that the great blissful wisdom is like the male and the embracing means that that blissful experience is unified with the non-duality of the shunyata female. So now we should not try just to intellectualize, we should check out whether it is easy or difficult. We all have, to some extent, some happy, joyful experience, some pleasurable, blissful experience; we all have. But check out whether that's controlled or uncontrolled as I have just described—is that unified with the shunyata female or split? It means that the mind that is experiencing the pleasure itself becomes wisdom, absolute wisdom; in other words, seeing completely totality nature rather than darkness. So, in fact, all human beings on earth can marry a non-duality female, embrace a non-duality female. Thus, we are practicing tantric yoga to develop the totality of the human being, the totality of enlightenment, by developing the male and female energy to express or demonstrate it totally within ourselves, rather than hiding it—men hiding their female side so it does not function, and women hiding their male energy so that it does not function. Psychologically, men always missing female energy and women always missing male energy so that we are in conflict and world problems arise. Also, there is no distinction. Both men and women have the capacity to discover totality; both have equal reality potential and ability to unify with this totality. There is no distinction.

And visualization, when we say to have visualization some people think it is some kind of huge effort. Many of my students say, "Lama, I am sorry, I don't have any visualization; I can't make any visualization." They are so worried. Often I like to ask them, instead of making good gentle harmony, I say "Do you see spaghetti?" I like to shock them instead of being gentle, "Oh, you're so young; I'm sorry." Remember, the consciousness—our mind is like an ocean, it always has clarity and allows any reflection to come. There is no problem of reflection not coming. And when we visualize certain things, put our mind into some certain location, automatically a certain reflection comes, a visualization comes. It's kind of intuitive because it is a contrast vibration.

Therefore, I want you continuously to contemplate on the clarity of mind or consciousness, and whenever any thought comes it is like a reflection, like a reflection of the moon coming onto the ocean. It has a certain reality but it's not absolute. Even if you were to pray for that moon reflection to please stay always, when the time comes for it to pass it has to go; it comes, time passes, it goes. Similarly when that distracting thought comes, coming and going is its nature. But that doesn't mean I want you to invite thought, to energize thought. So stop any kind of effort of intellectual thinking; just leave your mind as much as possible in non-discrimination.

To contemplate or concentrate just means to keep your mind on that memory, that's all. You should not think to yourself, "I don't have concentration," you should not cry, "I don't have concentration." That's not true. For example, last year you did certain things—this year, do you remember them or not? Do you remember last year's experience? Of course you remember. That memory comes from the concentration of the previous experience, brings the recollection of that memory this year. That's why concentration is putting unforgetfully the mind onto that memory. That is concentration.

Question—Concentration means memory?

Answer—Concentration means just having memory. So we all have concentration. As I said, last year you had an experience and this year you remember it. Why? Your having concentration at the time you had that previous experience leaves an imprint which comes out later, so you have memory. So you contemplate by having continuity of that memory.

So here your concentration meditation, contemplating on the clarity of consciousness, brings some kind of happy feeling or blissful sensation. And try to unify this experience with non-duality, absolute nature, non-self-existent nature; try to unify that feeling, without reacting "Hah, good meditation; hah, very good, happy." Instead of reacting, don't react. I can't actually say "Ignore it"—sometimes there are difficulties with language, language also has dualistic function. If I tell you to ignore it then you will interpret, "Oh, ignore—I thought that meditation was to wake me up, to develop the consciousness, but now Lama is telling me to ignore." What I mean is, emotionally, don't pay attention but at the same time be aware.

So, tomorrow we will give the Initiation of this deity, and slowly, slowly after the Initiation I will give meditation instruction on how to practice the yoga method.

## Discourse prior to initiation

The three principal aspects of the path are the fundamental need for practicing for entering, for receiving this initiation. Of course, I understand that it is difficult to have realizations of these three, but still we do have some sort of imitation of them; we do have this quality. We do have, to some extent, control, renunciation of things. And we do have a sort of similarity to the enlightenment attitude, Bodhicitta; we do have. And we do have some experience of what is reality; intellectually we understand what non-duality means. So this is good enough to start, to enter. To be totally qualified then we need the realization of these three. But still we are qualified receive this Initiation.

And, as you know, tantric yoga involves much practice of transformation, transformation. So, in order to do this method for transformation, we need to sort of break down that preconception idea of the concrete entity. So instruction in this is very important.

And from my side, too, I'm not qualified as a teacher should be according to Lord Buddha's tantric philosophy, but in this unfortunate twentieth century we have to do these kinds of thing. But, at least, to not teach you, superficially I have done the necessary minimum of retreat, burning puja and receiving commentary, so it's OK. However, somehow we are fortunate to be able to do this— from my side and from your side too.

And, the condition that I say is necessary is to have retreat. When I received this from my Guru, my conditions were lifetime commitment to practice the sadhana daily, but now I feel that to bring this method into the Western mind, I think what is necessary are strong practice and being totally convinced and getting some kind of experience. I feel that that is enough rather than giving you a lifetime commitment, and saying that if you break the lifetime commitment you will go to hell. It is not necessary to do that way. However, if some people want to continue for their lifetime, by receiving this Initiation of Vajrayogini, you are qualified to practice continuously.

So, now we are not going to spend so much time. First we have given you some water (to wash out the mouth before coming into the gompā). This water was first blessed by mantra energy and it is for purifying or cleaning externally. But now, there are still certain hindrances to receiving the Initiation: there can be many hindrances—external, internal, and esoteric or secret hindrances. Therefore, at this time, and instead of seeing the confused Lama Thubten Yeshe, try to visualize me as Vajrayogini, red radiating light body and, if you can, this Lama Vajrayogini purifies the three levels of hindrance, chases that energy away from here to beyond this solar system.

*[Lama performs a puja for purifying hindrances.]*

What is the Vajrayogini? It is the totally developed female aspect energy, female Buddha, and the totality quality which is beyond uncontrol, beyond dualistic, beyond the energy of ego. So this method is to identify oneself with that divine quality totality. So this method much emphasizes wisdom, to lead us on the quickest way to enlightenment.

Especially, receiving and practicing this particular Initiation has the ability to bless and make conducive the whole nervous system of the body and to use that energy in the path to enlightenment. And not only that—even before death, before this life has finished, without leaving this body we can discover the paradisaical holy place of Vajrayogini.

And also, on this earth where we live, there are many female aspects of Vajrayogini existing, even on this earth. So by practicing Vajrayogini brings the advantage of the blessing of those higher Yoginis, Vajrayoginis, to help us, by recognizing or being sensitive to this reality. And especially, after you take this Initiation of Vajrayogini, there is one vow that you cannot criticize in a negative way, that women are worthless. This is a strong vow. The reason is not that Lord Buddha is taking up women's liberation. The true fact is that if one has a low opinion of the female aspect of energy then one cannot develop oneself, one blocks oneself.

In Tibet many meditators, retreaters, retreated for years and after some time they sort of disappeared. And—of course I don't know—but the interpretation is that they disappeared because Vajrayogini took them to her holy place. There must be some reason why they disappeared mustn't there? I heard that there is some place in the ocean, any ship or plane or whatever goes there, somehow disappears, and scientifically they don't know why, and I heard they are researching that. Anyway, so this teaching also is not some dry intellectual ceremony. It is a real organic experience.

Especially, my Guru who gave this Initiation, I believe they are real living Vajrayoginis, even though their aspect is male. And the teacher, my Guru, the teacher from whom he received this received the Initiation directly from the real aspect of Vajrayogini—the real vision came and gave Initiation, and promised that anyone who received this Initiation as it passed down through the next four generations, four lineages, would never be let go by Vajrayogini without being taken to the paradisaical Vajrayogini place. So Vajrayogini herself promised that for anyone who received this Initiation and sort of made a guarantee. So if we do the practice, for sure, for some reason, the effect will be so quick, a sort of instant reaction because of this particular deity.

Anyway, the reason is also that this Vajrayogini is, in fact, of the quality of Heruka. What Heruka is, what actually happened was, that Heruka, the tantric aspect, how it came out in this earth was that, at one time on this earth the Mahadeva—we call Wangchug, in Sanskrit Mahadeva—was leading all mother sentient beings into delusion; super sense pleasure delusion. Especially he was giving Initiation in such a way, a sort of sense pleasure way of giving Initiation, and leading all mother sentient beings into super delusion, super delusion. In such a negative way sort of the earth was conquered by super delusion, the manifestation of Mahadeva. And so the Buddha appeared as Mahadeva and transformed his whole mandala into the Heruka mandala. So conquered him in this way. Buddha's way of conquering does not mean to beat or kill. And by gaining wisdom, transforming into Buddha, that is Buddha's way of transformation.

So this yoga method is so powerful. In this twentieth century we have super delusion, super sense concrete delusion, and especially grasping on concrete pleasure, sense pleasure. So we do need badly, urgently, wisdom method to transform it. You may say that Western psychologies and Western religions do have method to sort of transform these things. Maybe they have some ideas, but to put the living experience into everyday life, from moment to moment, is, I think, very difficult; it's doubtful that they can. So this yoga method has a substantial—concrete, in other words concrete—method, concrete method.... On the other hand, the negative is concrete, so in the reverse way we have a concrete substantial method, a powerful method to transform it into the divine quality. So the more delusion, the twentieth century delusion, the more these yoga methods—the Heruka and Vajrayogini methods—become stronger and more sensitive. Even myself—I am not saying I have realization but I have checked it out—I am also sort of born during this unlucky twentieth century time, aren't I? Also I am skeptical too. So in the Western way, I have checked out all these Tibetan meditators, Vajrayogini practitioners. I have listened to their stories and checked them out. I have listened. I have heard many really substantial and effective stories. Not only once. So it's very interesting, very interesting.

And also, the name of this is Naro Khacho—the direct experience of Naropa. I am sure you have heard of Naropa, the mahasiddha, the great pandit of ancient times. Naropa himself retreated. When he retreated the first time, he isolated himself from people. But after some time others saw women going into his cave, so everybody announced publicly that now he has lost his siddhi, he has lost his power, he has been caught by women. They announced and criticized publicly. And the King also wanted to demonstrate how he had lost his power, so one day he called the public and said, "Today I am bringing Naropa from his cave and everybody should look at his disaster, delusion; he has children, he has a wife, these things." So they brought Naropa, his wife, his children and everybody was watching him, wanting to put him down. When he reached a certain point Naropa suddenly embraced his wife, his son became a vajra, his daughter became a bell, and holding

them he left. Everybody watched with open mouths, “Ahhhhh.” So that time all their reality finished. Remarkable.

So not only that story. Many Nepalese saints also. In Nepal there is the place Parping—I’m sure most of you have been there. That place also had a saint who meditated on Vajrayogini, and he directly brought this method into Tibet. So that Pamdingpa himself, and also his brother, they both left for somewhere without leaving their body behind, for some reason. Really, some reason. And then it passed from them through to the Sakya tradition. And in the Sakya tradition there were also many saints, many of this lineage’s lamas left, for some reason, without dying, and there was no way to show where their bodies were.

Anyway, perhaps a detailed history can be done, but I want you to understand that this experience is not something that I am just trying to make a big show. It is experience. So, I think that’s enough. OK?

*[After this introduction Lama gave the Vajrayogini Initiation.]*

## First discourse

Since we began this course, from the introduction up to now, we have emphasized meditation on the clarity of one's own consciousness. That is a very important one. First of all we should recognize that basically our nature, human nature, is the precious clean clear nature, rather than basically we are impure and negative and therefore we are trying to meditate. That's a wrong attitude. If your basic nature were negative it could not be changed. For example, if the nature of space were cloudy then there would be no way the weather could change. But cloud is not the character of the sky or space, so same thing, no matter how much we say we are confused and have negative mind, still, at the same time, the basic clean clear true nature is existent within us. This is important to recognize. As I often say if you believe you are confused, the mind manifests confused. If you look at the basic clarity of your own nature, then automatically you also clear up; you become clean clear.

Remember, Buddhist philosophy shows how we become deluded. To become deluded, confused, we need a situation that involves three things: object, subject and contact. When these three come together then confusion comes. So for the mind to get confused it depends on the object. We know these things; we don't need to explain them now. The psychological explanation of how that happens has already been given in the Lam-rim, but I want you to understand clean clear. We have grown up in contact with the world of objects—philosophies, smell, taste, touch, etc.—and twisted our mind, more, more, more. The result is the confused, imitation plastic thought.

The human being is beautiful; profound nuclear true nature. Just human being is profound one. From Buddhist philosophy we understand that Buddha is the most perfect one. But we understand what Buddha is. We don't say Buddha is up there in the sky and the human being is heavy burden, totally separate from Buddha nature. No. That's why the first thing we explained is that you have Buddha nature, you have Buddha nature, you should recognize, instead of saying, "Buddha is way out in the sky, we are nothing to do with totality." Actually, this is difficult for the Western mind because it is not Western culture, neither religious way nor scientific way. The complication from the religious way is that Western religious philosophy says that God is the absolute omnipotent totality, omnipresent and the human being is limited, heavy burden, sin, negative. It is not possible for the human being to be totality, in other words, to unify with God. Already you have a nose, nose is limitation; how can you unify with God with your nose? I mean, this is just an example. From the Buddhist point of view that is wrong, absolutely wrong. We understand what the nature of God is as Christians say, but the same thing, this nuclear energy or potential of God, you have; from the Buddhist point of view you can completely become God.

You couldn't make the presumption that, "I'm confused, therefore Shakyamuni must also be confused. Because he has mother, he has sister, he has wife, he has child, he must be confused. And after some time he went off somewhere and the result was that everything became a hassle and he messed up his father's kingdom." That is the Western attitude, sort of superficial. The Buddhist attitude is that Shakyamuni was an ordinary man as we are, but by actualizing profound wisdom method he reached beyond the normality of worldly phenomena. At the same time he manifested worldly phenomena.

So the point is that if you contemplate on the clarity energy of your own consciousness for twenty-four hours, you can keep the clean clear nature for twenty-four hours rather than going up and down, up and down. I can say, eternal bliss or eternal joy, that mind seeing some kind of eternal object which is beyond limitation. So this clean clear nature of our own consciousness comes from countless lives past, it exists in the present, and is going into the future. So that understanding makes your life-style different.

Actually, Western culture now lacks the understanding of the consciousness, the human mind. This knowledge is lacking. That limited thought – "Today I have to get things together, better to have chocolate and ice-cream and these things today, if I die next day I've finished" – that limitation, limited thought, putting life into a limited sort of box, limitation box, "This is the life." So

from this box I have to do everything. It makes a big difference. Even in Christianity, before, they did have the explanation of life to life continuity, reincarnation, but after awhile they didn't want to believe, they were afraid to say that it is existent because scientific questions were coming. So with the explosion of material scientific knowledge, the religious way of thinking was eliminated through fear. It means they lost their confidence, their understanding of religious reality. They sort of compromised with the blacksmith, the religious people compromised with the blacksmith. There is no reason for us to compromise; who cares? We should not be afraid that life has continued from countless lives past, continues in the present and is going to continue in the future. We should not be afraid. You see, you can't compromise in such a way to lead to profound things. If you compromise too much you lose the point, the point of reality you lose. Remember, the Buddhist texts say repeatedly that as long as you have not discovered the reality of your mind or consciousness, there is no way to eliminate the ego game.

It is illogical to think that nothing happens to people who steal and take advantage of others, nothing heavy happens to those people; "I can't see anything happen therefore there is no karma." Say you make an example, "Hitler, he killed incredibly, what karma happened for him? Worst things did not happen to him even though he did such bad things. Oh, I think, who cares?"

Karma is non-existent, therefore, for my pleasure better tomorrow I should rob a bank or go down town to knock out rich people's doors and windows and steal from them." This thought, this philosophy comes from the box mind. This makes you think, "Who cares, I beat you like this and as long as I can avoid you beating me back in this life I'm OK, I'm free." That attitude, that way of thinking is the wrong attitude. So the world's becoming impure is because of the thinking of the limited box mind.

So the thing is that if we understand in a profound way what is the reality of life, there is no reason for us to be afraid of life. Thus, when Lama Zopa teaches the Lam-rim, the first thing he explains is how the consciousness is beginningless. There is a point, there's a philosophy for this. We know it is difficult for the Western mind. "This man talks about beginningless mind; from the time I was born I have always thought there was only one life, one packet of life, so I am freaking out with this monk. Totally different ideas." That's also why, one problem, Western people are so afraid of death. Or the other way, extreme, they think people are like wood. They think chopping wood and humans dying is the same thing. There are two extremes. One is having super fear of death, one is interpreting it in the scientific way, that cutting flowers and killing human beings is the same thing. "There are so many people and the problem of the shortage of money so it is better to kill." Unbelievable. Those are extreme. Death is natural, of course it's coming, but there's no reason for it to always be a bad experience. Although for many Western religions death many be blissful, for the majority of Western people it is a bad experience, the worst thing in the world.

When I was coming from Manjushri Institute to London by train, there was an old drunk London man, I think over sixty. He said, "I have no religion, I am happy. The only thing is to die". He used it another way but death for him is the biggest thing. It's true. Dying is not necessarily terrible. Death can be a completely controlled, subdued and blissful experience. The beauty of the human being—it doesn't matter if you are old, you are ugly, you are beautiful, lower class, middle class or higher class, doesn't matter what level—the inner beauty, the profound human quality is always existent. Not only is it existent, but there is the ability to see that clean clear clarity; even if you are ninety or one hundred years old you can be completely controlled. We think that is possible. People do not lose their knowledge when they become one hundred years old. Even in my life, I saw many really old Tibetan lamas, about one hundred years old who still take care of themselves and give teachings every day. They do not lose their wisdom. According to Western calculations, when you are sixty or seventy years old you are worthless, a worthless being. Better cut like vegetables. Excuse me, sometimes I have to exaggerate, you know I exaggerate. Exaggeration is an expression to make the point. Don't think I am just exaggerating, I believe I'm exaggerating, I'm aware that I exaggerate.



However, we are disrespectful to elderly people. Actually I cannot really judge Western culture, but on external appearances the majority in this culture do disrespect the old. We always have the problem of the generation gap, the younger generation and the older generation; so we put them aside, hide them somewhere. So you see, just that thinking about life, that it's a sort of box, already decreases the value of old people. They die, that's all, they have ended their life. And also, too, when you project that way old people feel that way. Old people say, "I'm just waiting for death," they say. They even say the words—I could not believe it. We are all waiting for death, aren't we? It doesn't matter whether you are beautiful and young, you are waiting for death, so why particularly old people are waiting for death? I could not see that reason. Illogical. The reason is not clean clear. So the point is, it doesn't matter what situation or life condition you are in, you can still keep yourself clean clear and can develop infinitely, without any obstacle.

Anyway, instead of talking my business I am talking Lam-rim. I must be a little bit crazy this morning again. I don't know where I am going, so I think I had better do my job. Anyway, sometimes we have to understand. So, you people are supposed to be advanced students and understand the real point of the fundamental existence of human beings, that we can develop in such a way, through the six paramitas, you have to understand that you can do. Not maybe, maybe. You people should understand, "Yes, I can practice the six paramitas. I am doing it." You should feel that way too. You should be doing it knowing the point, in a clean clear way, not maybe, maybe. The indecision mind—maybe, maybe, maybe—makes you waste all your energy; no integration. Remember, sometime I criticize hippies. I say hippies lose their energy. I say that they have lost their energy by rejecting society, by rejecting ideologies, these things, and the result is that they end up with nothingness. They waste their energy. Similarly, if we do not put ourselves together, we waste our energy. So it's good that each of you does have the practice of the six paramitas, and you do have to some extent discrimination between what is pure and what is impure, what is negative and what is positive. You do understand and to some extent you are actualizing too. I do know. So also recognizing the point. If we miss the point, if we do not have clean clear picture of the whole of the true path, from the fundamental to the destination, if we don't have it clean clear like that, we waste energy; we are half, half. Half is here, half is there—look here—falling here, falling here, sort of confused. We are confused. We don't have clean clear seeing. Seeing clean clear is the source of liberation. Look at peoples eyes: when people are acting confused their eyes are sort of deep, somewhere here looking like this. You understand that they are confused. People who are sort of simple, clean clear, their eyes are put in a natural way. I can see. So it's very important, somehow, not to be mixed up.

Anyway, you understand the basic qualification to practice this Vajrayogini: the three principal paths to enlightenment. You are pretty clean clear about this kind of qualification. You are one hundred percent sure of what you really want, you can see that inner development can keep going infinitely without yo-yo—today maybe human being is good, next day perhaps is like heavy burden, life not worthwhile, so maybe better drown myself. Thinking disaster way. That shows that we don't have confidence in ourselves, we don't see the clean clear human potential, we can't see it. A good example is Switzerland—it has the highest standard of samsaric pleasure. Switzerland and Sweden have the higher standards of pleasure don't they. They think they have pleasure but the result is that they kill themselves more; they commit suicide more. I would like to know why. I want you to understand, this is something happening in a Buddha-field, it is happening on this earth. So why? They are human beings. Swiss people are human beings, talking German, "Blah blah blah," some part speaking French, "Bonjour Monsieur," some place talking, "Perque, mozzarella." They are human beings. Don't think that I am talking about something outrageous, that this is a conversation about some other planet. We should learn this; it's incredible. These people die because they can't see the value of being human, they can't see even though they have everything. Well, economically they have the highest standard of living in the world. But, another way of saying it is narrow mind. That also comes from the life packet mind, like a box. So they can't see. "This is life,

so why should I stay here? It would be better to drown myself.” You should know these people’s minds, how they think. They you can understand how they are wrong so that you can then correct yourself, by seeing that wrong attitudes lead to wrong actions. Thus you bring more comprehension to yourself, you clarify yourself; at the same time you do have method and wisdom, so, in fact, you are altogether.

Anyway, now we are going to do this—I am going to first read the sadhana. You just listen, that’s all; just relax. (Lama reads the sadhana in Tibetan.) We call this sadhana—the sadhana of Vajrayogini—the Naropa Vajrayogini. It means it is the experience of the great saint Naropa, so we call it the Naro Khacho; The Vajrayogini sadhana of Naropa. Anyway; that’s not important, it’s just the name. You already know this so I don’t need to explain it to you; this in not particularly my business at this time. So you know it already so you do.

Then, the next thing is the actualization of Bodhicitta. It has already been explained in the Lam-rim so there’s not much difference here. Of course, actually, there is also a tantric way of taking Refuge, a way of taking Refuge with a deeper quality; you can do. There are particulars such as the radiating light coming, and especially recognizing that the object in which you take Refuge is the unity of the blissful transcendental wisdom having non-duality character. It is different, it has different character. Let’s say, a good example is, this time when we look at each other we are supposed to see ourselves as Vajrayogini, and see all the environment like the chö-jung pyramid, this house should be like a transcendental reflection instead of being made of ordinary wood; we should see it as a transformation of our own transcendental wisdom manifestation. And instead of seeing each other as heavy burdens we have to see ourselves as Vajrayogini. So the object of taking Refuge also has the character of Vajrayogini. So this is kind of unique.

And also, the way we actualize Bodhicitta, instead of just thinking the ordinary Lam-rim way, instead of thinking that way, taking the responsibility of leading all universal living beings to enlightenment by oneself, instead of saying, “I want to do it, well, I do take responsibility but today I am busy because it’s very important for me to go to the beach and sun bake, to change my color to brown, so I’ll do it tomorrow,” this sort of delay, always making excuses, excuses, excuses, whereas in fact we are just too lazy to lead, that is wrong. In the tantric yoga way of practice there is no room for laziness. The point is that you say, “I want the quickest most direct way that leads to enlightenment.”

That is the point—otherwise, Lam-rim is enough. You can go by the Lam-rim, you have all the method and wisdom there, actually. But here the point is, by using the highly sensitive, very delicate technical method wisdom, you discover enlightenment quickly, most quickly. In some sadhanas is says nyur-wa nyur-wa; in the *Lama Chöpa* we have nyur-wa nyur-wa. In Tibetan nyur-wa nyur-wa means the quickest way. The first quick can maybe take a couple of lifetimes to discover enlightenment. The next quickest way is that that is too late: “Mother sentient beings are burning in the fire of dissatisfaction, of confusion of ego, burning. How can I delay in a sloppy ignorant way? How can I do it? As much as possible I must use my energy for the benefit of all sentient beings, to lead them to the highest destination. So there is no time, so therefore, this lifetime maybe more than sixty years so also that is too slow. I need three years to discover enlightenment—oh, that’s too long, I want to do it in six months.”

So that is a sort of Tibetan tantra attitude. It is similar to the Western way of thinking, the Western way of thinking of one package of life: “Life is so short, I get, today get, eat, have, use, this.” You understand—somebody says that now a new automatic car is available, kind of new, “Get tomorrow, use tomorrow, otherwise who knows, next day disappear.” So there’s all the pressure to spend money, to get new things, to get new; sort of you become spinning and a slave of the automatic machine. Anyway, being tantalized by these things you are running, aren’t you? Every day you are running to get money together, aren’t you? I mean you know that, don’t pretend about that. That is the Western reality, excuse me. Even if you stay in the bush, I don’t care that you are staying

in the bush leading an unhealthy life, I don't, but in fact, the reality of the majority is that that they have to live this way. You think I don't know that situation of Western life? Come on.

Anyway, excuse me, I have lost my point, I am joking. So, instead of running this way, by the self-centered cherishing thought, you have a really open universal destination by seeing that all human beings are beautiful. Not only human beings—even insects, even chickens, birds, pigs. They have all got consciousness, so the potential Buddha nature is the same thing. So to help, to lead to awakening, to wake them from their deep sleep I have to be together myself. So I have to actualize the quickest path to enlightenment, take it, having the opportunity to practice Vajrayogini. So this understanding is very important.

Especially in this Tibetan tantra, the image of the deity Vajrayogini is the central nucleus, the deity is the central nuclear power station. Psychologically, we human beings have a split sort of tendency, ego game. The thing is, by using the one focus of nuclear energy non-duality, shunyata, is easily demonstrated. It becomes easy to integrate the energy of body and mind into one direction. Kind of super power. This is very important, very effective. Particularly in the evolutionary yoga, our becoming a deity such as Vajrayogini eliminates the limited opinion, low opinion we have of ourselves, by unifying ourselves with the totality of the deity.

However, the subject that we are going to be involved in has two things. One is called, in Tibetan, kye-rim; I translate it as evolutionary. It has the evolution of transformation. It is very much involved in activating transformation. So it's called the evolutionary yoga. And the second we call the dzog-rim—the completion yoga. So these two stages are the gradual path to enlightenment. Gradual. The first thing is transformation so we actualize the evolutionary yoga and this leads us towards the completion yoga.

So the first thing we do in practicing the sadhana of this yoga method is the sleeping yoga. First thing we have to know is how to go to sleep. Now, this Vajrayogini yoga method is from the Maha-anuttara yoga category of tantra. The Maha-anuttara yoga has two divisions: one is father tantra; the other is mother tantra. The Vajrayogini practice is mother tantra. The reason is that mother tantra has the sensitive aspect of emphasizing much wisdom, great wisdom. So we have the astrological way of thinking that day time is the time of male energy and night time is the time of female energy. So Vajrayogini is the female wisdom. Beginning our practice at night time emphasizes female energy more. Another significant point is to lead the sleep to unification with the Dharmakaya experience. That's the point.

So the first thing is that we have to learn how to sleep. Ordinarily, in common terms, sleep is considered bad: "You are going to sleep, ahhhh, phoo! OK—go!" We interpret sleep as bad. Sleep is not necessarily bad; sleep is natural. It is natural for human beings to sleep. But we can transform the energy of the ordinary heavy burden sleeping so that instead of it becoming an ordinary experience it becomes a Dharmakaya experience. That is possible. There are two ways to do it: the way for somebody who likes less activity and the way for somebody who likes much activity; these two things. For those who like less activity, when you go to sleep you go in the experience of shunyata. Before you go to sleep you are in the aspect of Vajrayogini. All embracing red light radiates from you through all environments, solar systems, and transforms them and all beings into light. These sink into the pyramid of the mandala, that sinks into the sun bed, that sinks into you Vajrayogini, then from top and bottom you sink into the mantra at your heart, this sinks into the letter BAM, and this BAM also dissolves from the bottom upwards: the body sinks into the head of the letter, into the crescent moon, into the tig-le; into the nada, and that gradually dissolves upwards and disappears. So you experience non-conceptualization, non-conception, non-duality, and non-flashing. Everything is totally non-duality character, so in that you sleep. You sort of completely disappear. In that way you can't be influenced by nightmares, bad dream experiences, shocking experiences, fearful experiences. No. The most powerful protector is shunyata. Protector.

Even if you have somebody watching over you twenty-four hours a day for safety, you are never safe. But if you have the understanding of the non-duality shunyata, you are liberated. That is

the eternal protector, the greatest safety in the world. Because sometimes, there is a tendency, during dreamtime, consciously we cannot control. So sometimes spirits—sometimes outer spirits, sometimes inner spirits—the unconscious levels of negativity come, and when you wake up already you are pretty crazy. That happens to many people. Consciously you are healthy, you are normal, we believe that at unconscious levels the crazy mind is always there, is there at the bottom. It is there so you have to control it. At dream time there is a tendency to be influenced, mixed up, confused. So the most powerful thing you can do is for yourself to sleep well. Don't think that sleep is bad. I want you to know that from the tantric point of view sleep is—of course normally, we are ordinary, if we sleep with garbage thought we are garbage, but the point is that you cannot interpret sleep itself as bad. It can be an enlightenment experience, it can be a craving desire experience, it can be an anger experience, it can be a jealousy experience, and so on.

You see, actually, when Buddha died...when Shakyamuni—I cannot say Buddha because Buddha has past Buddhas, future Buddhas—so Shakyamuni Buddha, when he passed away, he did not die like this, sitting in a meditation position, he went like this (Lama demonstrates the lion posture). So actually, that way of dying showed that he was unified with the Dharmakaya, so liberated. But all of his attendants, all his disciples cried, cried, cried. For him, “Now is the time, goodbye.” So you see, you understand; simple things. So we should not think that sleeping is bad. Just thinking that sleeping is bad is wrong. It's the same thing again, saying life is a box, same things saying sleeping is bad, negative, hassle. So sleep well, OK? Anyway, Western beds, where they sleep the beds are incredible. They make beds as comfortable as possible. For me, when I go to a luxury hotel place, it's difficult, sometimes too much. I am used to sleeping with my body straight, but I have to sleep like this (Lama shows sinking into the bed). Too soft. I have to go like this because the bed is too soft, so unfortunately for me there is no pleasure then. So when you go to sleep you sleep well, you make yourself comfortable instead of going to sleep with dissatisfaction, longing and loneliness. Instead of going that way go clean clear. So you are as Vajrayogini, the entire universal world is transformed into light and absorbed into yourself, and then you yourself become smaller, smaller, smaller, and then non-duality, and then go to sleep contemplating on that. So that is one way.

And the other way, the active way, is that you are as Vajrayogini and the implements that you are normally holding—one is the kapala and the other is the curved knife—you put there on your table. And anyway, your ornaments and decorations are of light nature so you don't need to take them off. So your moon bed is like Australia in size, the land of Australia becomes one full moon. On the full moon bed you lie down as you are in the aspect of Vajrayogini, by recognizing that you are Vajrayogini with divine pride, and unified, the unity of the great bliss and non-duality. And also, traditionally you go to sleep in front of your Guru, Lama Dorje Cho. So Lama Dorje Cho is there, at the head of the bed, in his sitting position, and you are in that kind of situation (with your head in his lap). It is so powerful, there's no way that negative thoughts can come. So your whole sleep is transformed into the path to enlightenment. And especially, the point is, normally, when we go to sleep we are completely numb. Even if somebody shakes you, “Hey, hey,” you are sort of totally unconscious. But when you sleep on the moon bed, its nature is brilliant radiation, and Vajrayogini is like the combination of billions of suns. So the impression this leaves in the mind automatically makes sleep light, not heavy. And also, identifying yourself with such specific divine qualities of the deity it is easy to develop comprehension of non-duality. For instance, when Western people go to the East they are not quite sure of Indian culture, all these things. When you are not quite sure you cannot relax, you are more tense. You are thinking, “What is he going to do, what is she going to do?” The reason is that you have a particular way of comprehending objects. Similarly, as you have one particular deity with whom you identify yourself, so the comprehension there, it is so great to develop.

So, as we go to sleep in two ways, same thing we have to wake up in two ways. One way is, if you have gone to sleep with the shunyata experience, as you begin to wake up, as your sleep gets

lighter, you put your concentration more strongly on the object that you have been holding, so then you get up—as you begin to awaken in the morning you concentrate strongly on emptiness, or non-duality. From non-duality again the evolution starts: the moon disc, or lotus and moon disc, and then on the moon the seed syllable BAM suddenly appears, the radiant red seed syllable. So that is your consciousness, you recognize it as your consciousness, and suddenly it transforms into Vajrayogini. So you become Vajrayogini.

And the other way is so easy. You went to sleep as Vajrayogini so when you begin to wake up you are already in the aspect of Vajrayogini. Most times when I wake up, I hear something going on outside, I hear some kind of noise. Especially in the West there are cars and so on making a noise. So it's good, instead of thinking negatively that it's a hassle, when you wake up in the morning instead of hearing the hassle sound you hear it as mantra: OM OM OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE VAIROCHANIYE HUM HUM HUM PAY PAY PAY SVAHA, in the space. The first thing you hear is mantra. Anyway, you hear something, don't you. Also, the sounds of nature are good. Birds are making sound so you can hear that as OM OM, OM OM. Wake up with the OM OM sound. So you wake up with yourself as Vajrayogini. So simple. You wake up as Vajrayogini, woken by the sound of mantra or whatever you think, or by light. Maybe by strong light coming from Lama Dorje Cho. And then Lama Dorje Cho sinks into you, you wake up. So then you clean yourself; instead of a hassle, you wash clean.

And then offering. The first thing is taking the amrita, this amrita, blessing. This looks simple to you, new culture; looks simple, hassle. Normally what we do is we become hungry ghost. We get up suddenly and say, "Where's my coffee, where's my tea?" When we get the tea we never have any appreciation. There is no time to change our thinking attitude. We have such instinctive behavior, the ego game. We do this way. Westerners need to change this, relax more. First of all, the philosophy of the tantric yoga is that your entire life, every activity of the day should be transformed into the path to enlightenment. That is the main philosophy. So the first thing that you are going to do in the day is drink. So remember, I am sure that you have heard that in tantra is says Dö-yon-lam-kyer. Dö-yon means sense pleasure; lam means path to enlightenment; kyer means taking. So normally all our samsaric pleasures, what we think are the pleasures of life, make us confused, don't they? That makes confused karma. Instead of our developing greater comprehension of reality we become more mixed up and we do not touch reality. Normally. But in tantric yoga, all pleasures, desirable pleasures are taken and transformed into the path to enlightenment. That is the main point.

So, the first thing we do in the morning is take a little bit of this amrita, this blessed energy, and recognize that the object to whom we offer is ourselves. You recognize yourself as Vajrayogini. At your heart is the seed syllable BAM, the red seed syllable BAM, and it is your consciousness, Vajrayogini, and also the Lama Dorje Cho. It is the unity of these three. You take this blissful energy and it comes all the way down to sink into the seed syllable BAM. Blissful energy is activated throughout your entire nervous system. So for this reason, during the course I want you to take this every morning when you come into here, and also evening before you go to sleep you take some. It does have an effect, it is experience. So we do have to start somewhere, first of all, don't we? We cannot say intellectually, "Yes, of course, this drink is of course the path to enlightenment. If I don't drink of course I am going to die." Not that way. That is the Lam-rim way of thinking.

Remember, Lam-rim, the Sutra way we say, "I should drink this, not to make my skin beautiful, not so that people see me as beautiful and handsome, but just to preserve this precious human vehicle. This is the boat to enlightenment. This way I can benefit other sentient beings." So you drink, remember, Lam-rim way, Sutra way. But tantric yoga way, this object itself is recognized as the clear universal energy. We recognize it, and each time we drink this energy goes down and energizes, activates, the whole nervous system is fulfilled by the blissful experience, and especially non-duality, the blissful recognition or comprehension of non-duality is much increased. So this is a very important fact.

So now we know, now the subject we talk today is how to sleep. So you can choose either of two ways of sleeping—the active way of sleeping or the non-active way of sleeping. Both are OK. Anyway, when you sleep the active way you are already in the aspect of Vajrayogini but still it contains the character of shunyata, the non-duality character. So there are these two ways of sleeping and the two ways of waking up. You do whichever is suitable for you.

And next we have taking the amrita of the deity. So the point of this is that it's a sort of training. By taking this amrita you develop the recognition that the energy of the body of you, Vajrayogini, becomes exhaustless. Normally we say, "Oh, I would like to have a long life, I would like to make my life long. I would like to be beautiful, I don't like my skin to be twisted with too many wrinkles." So this way of practicing makes the life long, this is the way of making the life long. Your body is as Vajrayogini, so when you take this in you visualize that it is sort of extra energy, Vajrayogini nuclear energy, a reinforcement so again there's an explosion of exhaustless energy of the entire body. The body is transformed into exhaustless energy like a rainbow body, but still eternally existent nature. And when the energy touches the BAM in the mind there is an explosion of great bliss, the Dharmakaya experience. And also, recognizing that the seed syllable BAM at the heart is the unity of Vajrayogini, and your clean clear basic consciousness, and Lama Dorje Cho, you are offering to that. By offering this nuclear energy to that unity, adding that energy it greatly increases the benefits. For example, taking amrita in this way is much more beneficial than perhaps your offering carrot juice to all people of the Australian nation. I'm sure you think I'm crazy. Anyway, I am crazy, so what's the point. So, I'm not worried. We have to really recognize the integrated nuclear energy. We have nuclear energy. First of all, don't think, "This monk is talking crazy—how can my consciousness, Vajrayogini and Lama Dorje Cho be unity?" From the Buddhist point of view, *you* are Lama Dorje Cho, *you* are the Vajrayogini, *you* are you! That's all.

Now, I'm joking too much, I think I had better escape. Wonderful, thank you so much. So simple, you see, actually really simple. Really simple. Just understand clean clear the entire philosophy of how this way of thinking is effective. If you can keep going, do it slowly; don't push. Just develop comprehension. Actually, you don't need to change, you don't need to give up your carrot juice—better to drink as much as possible with this way of thinking; it is incredibly greatly beneficial. Thank you so much.

## Second discourse

The subject that we were talking about this morning was the best way to sleep and how to transform ordinary sleep into a Dharmakaya experience. And as there were two ways of sleeping there were two ways of waking up. I hope these things are clear. Then also we talked about taking the amrita, the nectar, first thing in the morning. This is a very important fact. Normally we do have instinctive grasping attitude towards the sense pleasure, the coffee or tea whatever it is. So this instinctive action we need to change, we do need to change it and we do need transformation. And also we have to recognize that the energy of the nectar is the combination of all universal energy—the great bliss and the simultaneous non-duality wisdom, that character. So the result of recognizing the simultaneous bliss and non-duality character is that the concrete conception that spontaneously grasps on the dualistic object vanishes. So we do need to loosen that instinctive spontaneous grasping attitude. So you can see this need.

Why is this so instinctive, so spontaneous? Why are the six paramitas not instinctive or spontaneous? That's why we have to sort of break down the instinctive craving and grasping, the spontaneous concrete thought, by actualizing the taking of nectar with the understanding of its great blissful simultaneous non-duality character. To practice is very important. Anyway, most of the time, the sickness of the body of both Eastern and Western sentient beings comes from the over extreme habit, the extreme attitude of instinctively grasping without any question.

When I was in London I was watching television and one doctor was being interviewed. He was explaining how the sickness of Western people comes from too extreme eating habits; their eating is sort of too extreme. There was one particular disease they had more than poor African people. For me that was interesting. It's true. I had this conception before, but this doctor has been experimenting for a long time about Western disease, what is the character of Western disease, what causes Western disease, and he has also been experimenting about the kind of diseases African people have and what makes their diseases. For me, exactly I agreed one hundred percent. In the West we are super extreme, we have everything. But when we use, we use sort of radically changing. This doctor said radically changing—radical? Radical changing. So the nervous system is shocked, being shocked all the time. This body is organic, so we need sort of organic, sort of slow, slow adjustment of all the energy. If you change sort of super this, the body has no time to adjust. So the body is confused. The confused body energizes the confused mind. Because it needs the slowly, slowly process. I think you understand what I am saying. Actually I don't want to talk about all that—somewhere I went there! Interesting.

My point is that Western people should not be proud of doing things instinctively, instinctively without any question. You wake up in the morning and instinctively drink coffee. You think that is intelligent? Maybe you say, "Oh well, this is spontaneous—it's good." This way of thinking is rubbish. Spontaneity has good aspects and bad aspects, hasn't it? You cannot say because it is spontaneous it is good. All delusions also have spontaneous action.

So my point is, remember, I am not losing my point, my point is that taking the amrita with the comprehension of great bliss and non-duality, this energy goes into the nervous system of you, Vajrayogini, and sort of energizes the great bliss. And especially, the nuclear energy of this amrita you take goes into the heart, to sink into the seed syllable at the central heart and increases its vibration. So these kind of things are actually really healing, real healing—the wounded body and healing the wounded mind at the same time. I want you to understand that the point is that of psychological reality; I am not saying that just taking, believing, brings release of your emotional grasping attitude. It is the recognition that this energy is sort of nuclear, blissful energy and the simultaneous recognition of its non-duality character. So then you bring it to your, Vajrayogini, mouth and drink this energy. It energizes the entire nervous system body with bliss. so remember, each time you have any kind of pleasure—in the ordinary sense we say pleasure, but in the

terminology of tantra, in tantric terms we say bliss—any kind of great bliss experience gives sort of the explosion or more experience of non-duality. That is the main point.

This is like, in the West we always emphasize to be clean, remember? You have to clean your body, this should be super clean, clothes should be clean, these things we emphasize. In Vajrayogini the real emphasis is on when you take a bath in the morning, when washing, you take this energy with the comprehension of developing the inner blissful awareness of non-duality. This is the real taking a bath, the transcendental taking a bath. It cannot be compared to just washing ordinarily and thinking I am clean—it is the real solution to the instinctive neurotic attitude. So we start the transformation of blissful energy from there, taking the nectar. And each, all drink is transformed into bliss, helping to develop the transcendental non-duality wisdom. And also all eating, all eating. If you can eat that way instead of fasting, instead of starvation, better you eat too. Better eat too, eating is beneficial.

That's why in tantric yoga, we are going to reject the aspect of the too ascetic life, giving yourself punishment. Punishing the nervous system. Not giving food, not giving clothes; it's no good. This body is the source of energy. Because of this body, because of this profound nervous system body, we can energize the bliss and use this energy in the path to enlightenment.

So I think that's enough on taking the amrita. I am sure, nowadays, some doctors try to give meditation and a positive attitude to people who have cancer as a means of healing. I think that that's definitely possible, I feel it is. If one has a positive attitude, confidence in oneself to cure the cancer, the energy is there. The energy is there in space, if you understand the energy to cure cancer is there. OK, maybe that's enough.

We already talked that the whole subject of tantric yoga is included in two divisions—one is the evolutionary yoga and the other is the completion yoga. So there is a system of before giving the commentary on actualizing that, giving a commentary on taking Refuge, actualizing Bodhicitta, actualizing the Vajrasattva practice, practicing Guru Yoga and making the mandala offering, we have a system for those things. But this time most of you have already learnt these things from the Lam-rim so we don't need to do it now. But I want you to understand that after some time, those who have not yet received the commentary on the Vajrasattva meditation and made the retreat of Vajrasattva, it would be good to do it in the future. That's the reason I mention it. Actually, we do have a system—don't think that Tibetan meditators are also confused, that it seems as if they are also sort of supermarket, that they don't have a systematic means of leading one's consciousness into higher levels. They do have, so I mention it and sort of acknowledge it now.

Now, at this time, the principal we are practicing during this retreat is the evolutionary yoga method. And the principal aspect of the evolutionary yoga method is taking the three kayas into the present path to enlightenment. I am sure you have heard of the three kayas: Dharmakaya, Sambhogakaya, Nirmanakaya. So taking these three into the present path to enlightenment. The reason that we need to practice taking these three kayas into the present path is that we need to purify the ordinary death, the ordinary intermediate state, Bardo, and the ordinary rebirth. We need to make these vanish. So this is the different, unique expression of tantric yoga.

I don't want you to be confused—remember, in the Lam-rim it says the ego is the root of samsara, doesn't it? Therefore we have to understand non-duality. But this time, the root of samsara is seen as the problem of circling—dying, intermediate state, rebirth, again dying. These three are the circle; we are spinning. You understand, rebirth, then death, then intermediate state, then again rebirth, then again death. The human, sentient being, is circling, going uncontrollably, with no choice. You cannot say, "I am intelligent, I am not going to the intermediate state." You cannot say, "Here, I am so beautiful, I don't want to go to the intermediate state—goodbye." "Here, I am so strong, why should I be reborn a baby, I don't want to become a baby." So how can you say? Automatically, you are running, running, running, running, running. This is the situation, dear. So the ordinary death, ordinary intermediate state, ordinary rebirth—we are circling around these three that is the way we are circling. So, if we cut that way of going round, we stop going there, So the way



to cut those three is, as the Lam-rim says, “Hmm, negative mind”; I am questioning, “Hmm...” sort of, understand? But here, instead of looking in a negative way, “Uuurr, I should avoid these objects,” instead of doing this way we use these energies, take advantage of them—the experience of death, the experience of the intermediate state, the experience of rebirth—we take into the present in such a way; transforming them into the three kayas.

We need more explanation to understand that. First of all, human beings have a gross level body and a subtle level body. The gross body is this kind of bunch that we see: nose, this bunch; this bunch is the gross level body. But the subtle body is inside, such a complex machine, this vehicle. And various energies are flowing, doing functions, producing and manufacturing all the necessary things. Pushing one way, producing such way; I think you know better than I do. Scientifically, you know how this body exists. So if you look at the body in detail it is so technical, more technical than those external computers. So, however, this energy in our nervous system, the movement—sometimes we talk about kundalini energy, suddenly energy makes you blissful, suddenly energy makes you painful, the way it is channeled—this energy is the subtle body, part of our body.

And then also we have the gross level mind and the subtle mind, or you can call them the gross level consciousness and the subtle level consciousness. From the Buddhist philosophical point of view, the sense consciousness. But to comprehend the subtle consciousness is very difficult. In Tibetan we call it the *nyung.me.sem*; the Tibetan vocabulary word, *nyung.me.sem*. *Nyung.me.sem* means sort of permanent consciousness. *Nyung.ma* means the sense residence. Permanent residence, where is your permanent residence? Then you say such and such a place is my permanent residence, don't you. Similarly, there is a permanent consciousness existent. I don't want you to debate with me philosophically,, “You say permanent consciousness, my goodness. Buddhist philosophers say all these senses, the objects and the consciousness, everything is impermanent, what are you talking about?” Then I am going to say, “Show me, where is your place of permanent residence?” Then what can you answer; where is a permanent place? I'm joking. I am playing philosophical game. Anyway, you understand.

The sense of permanent, permanent has many meanings in the West. Thus we can say the permanent consciousness, subtle permanent consciousness, putting it this way is always existent from life to life. Whether you are animal, whether you are mosquito, whether you are an intelligent human being or whether you are Buddha—it is always existent. Essentially, that permanent consciousness always has a clean, clear character. Its essential character hasn't got any negative impression, just as the essential character of gold doesn't change even though the gold is tarnished. The essential character of gold hasn't got any dirt even though you leave the gold for centuries. Well, you can't see this in Australia because human beings haven't been existing here for centuries. In old countries like Nepal and India they have. In young countries you can't see that kind of thing, you can only see pure new gold! These example are contained in the Buddhist teachings, I am not making them up. I use old example, repeat them in this way. So, I don't want you to be confused, I want you to understand that when I use the word permanent in the sense of the permanent subtle consciousness, it has always had a clean clear nature. The essence has never been mixed with the hindrances of negative thoughts. Another example they sometimes use is that of water—the energy of water is clean clear, but in certain situations it cooperates with mud and becomes unclear. In association with earth, mud, it becomes unclear. But you cannot say that the earth quality has become water or that the water has taken the earth quality. The quality of earth and the quality of water are different; in a scientific laboratory you can see that earth is like this, water is like this. You cannot say that this water now has essentially become earth. You cannot say. Also, the function of water and the function of earth have essentially different qualities. However, the nature of water is clean clear and it can take the reflection of the sun or moon or stars or whatever. But when it is turbulent and muddy, then it becomes unclear. But that doesn't mean that the water has become earth or that the earth has become water. Similarly, the subtle permanent consciousness that we have

is always of clean clear nature—its essential character has not been touched by the negative character. The clean clear consciousness always exists within us.

Now my point is coming again. When this permanent consciousness is functioning obviously, at comprehensible levels, you always experience something similar in character to non-duality. You lose all the sense discrimination, the sense discrimination flashing; now we are flashing, aren't we. Flashing by the objects, flashing by the subject, so we are busy. The gross level mind is making a sort of super nightclub so we are busy all the time. So we neglect the permanent consciousness, we neglect the functioning of the subtle consciousness. That is why I say, remember, when you contemplate on the clarity of your consciousness you can have an experience very similar to that when you experience shunyata. The reason is that we lose the function of the flashing of the gross sense level of consciousness.

Let me make an example. You people come here into this meditation place. Maybe sometimes you feel that everybody is so cold, everybody has no sense, cold feeling, no sense, no functioning, no life. "All these people are standing quiet, peaceful, I don't know, they didn't even say 'how are you' they are so cold. I feel that here there is no life, no enjoyment. I have lost my sense pleasure, now I am losing my sense discrimination, I don't know what is good or bad any more because these people surrounding me no longer have any interpretation of good or bad." Well, you know what I mean. In fact, we do have look here, in this place we have almost one hundred people; when we look at each other we do have sense, but it's not the same as when we are dancing in a nightclub. So you lose the sort of huge super sense pleasure. That is lost so you feel this way. I am talking about experience. Similarly, this sense concretization, sense flashing, this activity, when this functions less we slow down, and then the subtle permanent consciousness is more able to function. So the sense that you feel is like the shunyata experience. This is simple.

Let me make another example. When you come here and meditate, you almost stop breathing. If you are aware you will find that you are almost not breathing. So in common terms, what happens when there is no breathing? you are dead. Well, if you are not breathing that is death isn't it? Well, it is in common terms. But in fact you are still breathing, still you are breathing. When you are busy in the sense world you use your breath so much, like this (Lama shows panting). But when you meditate even your breathing becomes more smooth, more natural. Your breathing almost stops, or maybe you are not breathing. You reach the point of being calm, clear and slowed down. You feel, that is your experience. You are not breathing as you do when you are experiencing the nightclub and dancing, big dancing like jumping in the sky. How can you have slowed breathing at that time you are shaking so much. So now, my point is, that when we contemplate the clarity of our own consciousness we go through the flashing of the gross sense perception and reach the point where clarity is there. So, in order to discover this permanent consciousness, we do need much penetration, penetrated concentration on the clarity of our own consciousness.

Remember the description of the ordinary death in the Lam-rim—at the time of death the four elements sink, are absorbed and so on, and we experience the clear light. That is what we are talking about. Everybody has that experience—it doesn't matter whether you are a meditator or a non-meditator, a religious person or a non-religious person, a believer or a non-believer; it doesn't matter whether you are black or white. As long as you have this human body everybody has this kind of clear light experience. The reason is that when the energy slows down, the gross level consciousness is not functioning so the sense world disappears. During the ordinary death the gross level of the body is no longer functioning so the sense perception disappears—the sense organs disappear so there is no way for the sense perception to exist, so it disappears. So at the end of the death process, the gross levels of the body are not functioning, and we reach a point where the only thing, the last thing functioning is the energy in the central shushuma. So at that time the permanent consciousness is allowed to function. Before it was obscured by the gross level of consciousness, or the senses, or maybe you can call it negativity. Whatever you call it, it is overwhelming and the other one is neglected and remains at an unconscious level; we never experience it consciously. So at the

time of the death absorption, at a certain point when the body elements have been absorbed, the central nadi is functioning, and at that time the kundalini energies go into the central nadi. The subtle energy, air energy, in Tibetan, lung, are sort of absorbed into the central nadi. The result of this is the clear light experience. Every ordinary death has that experience, but the question is why, if everybody does have that experience, do we need to meditate? However, ordinarily we don't have comprehension of that experience it comes as a shock so we have no awareness. So now, in our meditation, we take that ordinary death experience into the present time, the present path, which is the Dharmakaya experience. Fundamentally the experience has similarity, so we train our mind to unify, to use that opportunity into the Dharmakaya experience.

Mostly, our sense perception is a hindrance. Most of the time, I mean ordinarily, we are distracted. We are easily deluded by our sense perception instead of it becoming a wisdom experience. A good example is Western children—look how they watch television; through the television, by watching it, they learn all kinds of garbage things. They teach how to steal, they teach how to bank rob, they teach how to chase women. Well, excuse me, it's true. Maybe it is not planned to teach them in that way but it is the reality. So you can see how sense perception without penetrative wisdom produces more confusion and samsara. We know this, it is so clean clear, I don't need to explain it at this time. This is not the time for beginners—then we don't get whatever has to be done. However, I want you to understand clean clear.

In tantric yoga we are greatly concerned with the physical as well as the consciousness. We think physical body is extremely precious. So all these meditation exercises—the absorption sinking through the shushuma, and light radiating from here, these things—the point of these is to put the energy into the central shushuma. If we do not do these meditations the central shushuma is blocked and so blocked and so the energy goes into the wrong nadi, the wrong vein, and this energizes us to be physically unbalanced. The result, the effect is an unbalanced mind. I think also nowadays in the West there is a great deal of comprehension about the body. How when certain nadis are blocked there is an effect in the brain and mind—brain they use it that way. So they have the electric treatment for different things. Let's say nowadays, many young people take a lot of drugs and they have the problem that one part of the brain is not functioning because the drug has killed the organic movement of the energy. So some young people are already almost half crazy and half not functioning, their brain is damaged and their energy is not balanced. Tibetan tantric yoga agrees with this—they are definitely coming together.

However, according to tantric yoga, if we switch the key in the right place of our nervous system we open up the blissful experience that is there. The permanently blissful energy is contained within our precious human body vehicle. For example, one of our lady students has a husband who is a doctor and he has discovered for the first time that there is a chemical in the brain which functions as a pain killer. Right now it exists within our body. Up to now they have had to make pain killer drugs separately and then put them into the body, but now he has discovered that if you put a needle or something into a certain place the pain killer energy is there. This is good, this is also proof, for me this is a good example to explain tantric yoga for the Western mind. We believe that way too. So I told her that I hope he discovers where the blissful kundalini energy is so that we can have blissful experience for twenty-four hours. Then they laughed. I say we should not be afraid of that—it is possible, it is possible.

So we have three principal nadis: the central is the shushuma, and then on one side there is more hatred energy flowing, and on the other side more craving desire energy flowing. So the way this energy is flowing in the nervous system, if we block this, this, this, and channel the energy into the central nadi, then automatically we have the blissful experience and less anger and hatred. It's true. I myself feel that the body structure has a tremendous effect on the character or function of the mind. That's why Marpa was so proud of his sitting position. He sort of advertised it. At that time there were many yogis in Tibet but he would say, "There are so many meditators in Tibet but none can compare with just my sitting position." He said that this itself has sort of seeing clean clear

and energizes the blissful experience, so other meditators cannot compare. Anyway, I think I agree with this yogi. It's true, I definitely agree. What we do is, even when we are walking or sitting, we are not straight so our nervous system is sort of crooked, so our mind also becomes crooked. Anyway, it has different effect.

So now, my point is—now I will tell you my point and then we will stop—my point is that the ordinary death does have the clear light experience. The reason is that there is an ordinary sort of natural absorption of energy. So the yogi and yogini meditators, when they have concentration, penetration into the central channel, much exercise, for some reason it automatically brings the energy into that. We don't say, "Please doctor this nadi is blocked, please cut the block, cut here it is not functioning, I want it this way." You don't have to do this. Look (Lama scratching his hand)—when you are itching here, scratching here your concentration is here, your mind all went here, didn't it. So concentrating penetratedly on the right place is the key to bring all the energy into one direction, so automatically there is unblocking.

So, however, the point is, in order to practice transformation, the first thing we need is much understanding of the reality of phenomena. Then we become flexible—we understand that all this reality is merely labeled by our mind and there is no inherent, self-existent entity existing. One example I got was when I was in Santa Cruz University last year. At the Physics Laboratory at Stanford they have a linear accelerator, where they experiment with atomic energy. They were experimenting that all the energy is of the same proportion, but they want to know what is really reality, and for years and years they have been making experiments. Accelerating...whew! Automatically...whew! Whew! Whew! Hundreds, thousands, maybe millions of pictures, but each time they say if they check it out, watching with the human mind perception, they are all different. They could not believe how they are different, all different. The energy was one proportion but when they looked at the reality it was always different; they could not believe it. So they almost came to the point of making a theory that when you look at reality, time and space are changing, when you first look at it, time passes, it already changes so therefore all different. So they almost have to come to the same conclusion as Madhyamika philosophy—ah, ha, ha, ha, ha, ha! For me it is kind of mind blowing. That scientific experience is coming exactly the same as Madhyamika philosophy. Of course, at gross levels, I see you last year and then maybe a few years later I see you again and then straight away I say, "Hello, how are you, I am so happy to see you." I act as if you are sort of the same, don't I? But in reality there have been big changes already—either negative way transformation or positive way transformation. Already. Does my example make it clear? So, OK Those things are good, very interesting, reality is very interesting. So now, I don't want you to worry. So far we have been doing the full sadhana but I think from now on we won't. There are many questions coming but we have to go through the explanation slowly, so perhaps it's better not to go through the whole sadhana in Tibetan way. We are Inji, so we do Inji way. So what we understand clean clear we do; what we don't understand we drop out!

### *Visualization*

So there's the lotus bed and the moon bed—actually this means the realization of the simultaneously blissful kundalini experience. And then one face means the totality. Then two arms, the unity of method and wisdom. And then the damaru—de-tong-gi-da-dog-pay—means the nature of sound is a good example of non-duality. You cannot hold sound permanently so it is good. And especially, when we play the damaru, we kind of shake it from the navel, through the navel chakra—it is to raise the comprehension of the kundalini or tum-mo meditation. So this time also, Lama Pawo Dorje Cho holding the damaru is the unity of the simultaneously blissful non-duality wisdom. That is the significance. Then the left hand holding the kapala containing the blissful energy, nectar, at the heart. And the khatvanga has a symbolic, esoteric meaning of the totality of the male quality, Heruka. So even Vajrayogini is also holding this one, which means that although she more emphasizes the female aspect, her holding it means she is altogether. She is not sort of lonely. It

shows she is the unity of male and female, the totality rather than only female. So similarly, the Lama Dorje Cho is sort of the essence of totality, the enlightened Heruka character. And zhab dor.je kyil.tung.gi.zhug.pa means seated in the vajra posture. And ru.pay gyen.dug means jewel ornaments and necklace and all. Anyway, you look at it as a reflection—all these things, Lama Dorje Cho, the body, the ornaments, everything is like a reflection. The visualization is to demonstrate the reflection of the consciousness or the reflection of the mind mirror. And also he is youthful looking.

### *Request*

And also recognize that the Lama Pawo Dorje Cho is, one unity, totality of the object of Refuge: like when we say we take Refuge, the object is Buddha, Dharma and Sangha, so in this sense Pawo Dorje Cho is the Buddha, Pawo Dorje Cho is the totality of wisdom, Dharma, Paw Dorje Cho is the Sangha. Or, Pawo Dorje Cho is the Vajrayogini. It is important to look at it that way, sort of nuclear energy. And then we say du.sum sang.gyay tam.chay.kyi ngo.wo la.ma rin.po.che la, it means, du.sum means the essence of all past supreme beings, present supreme beings, the essence of all future supreme beings or enlightened ones. Or the essence of also the wisdom guru,, precious one, and I am making prostration and taking Refuge so please quickly bless to bring the realization into my consciousness—that's what dag.gi gyu.jin.gyi lab.tu. sol means. So you do this one, and at the end of this Pawo Dorje Cho—now it needs sometimes a lot of explanation, I think you understand the sense of Pawo Dorje Cho, the recognition of him as Buddha, Dharma, Sangha, wisdom guru non-duality, blissful character. That part is important, that is the character of the Lama Dorje Cho.

### *Absorption*

So the technique is that when you make this request also you can visualize much radiating light emanated and sort of embraced all universal environment and sentient beings, and suddenly they became Vajrayogini. And also Lama Dorje Cho, from the bottom of his throne, flower and all these things sort of absorb to sink into him and also he himself becomes the powerful red radiating light, like sort of nuclear energy, an egg-shaped light, egg light, so strong and the radiation embraces all universal space and then it comes down through the shushuma of you, Vajrayogini, to your heart. It's like the whole universal sun, moon and all light energy has come into your heart, you Vajrayogini's heart. And that light energy transforms into a BAM at the heart. And then that BAM yig expands, expands, expands, become nuclear, expands, becomes bigger, bigger, bigger, bigger. All this environment of the Chenrezig Institute becomes one BAM, gradually, a red radiating light BAM. Then, all Queensland becomes one BAM. Then bigger, bigger, bigger, and then all the entire Australian environment and beings, every energy, becomes one BAM. And then all the way throughout this solar system, everything becomes one BAM. and then another solar system, another solar system, all universal billion, billion solar systems become the unity of one BAM. So we contemplate on that.

So tonight and tomorrow morning that is our meditation—contemplate on that. Instead of thinking this-that, sort of fanatic view, contemplate on that. That is good enough. And then, before ending, instead of going on down through the rest of the sadhana, you do little bit of the mantra, maybe five or six mantras and then the dedication. That's all.

So you understand—the Lama Pawo Dorje Cho, the essential recognition, is the unity of great bliss and non—duality character and the red radiating light energy body the character of which is essentially Vajrayogini. And so with that you pray. And suddenly the Pawo Dorje Cho is dissolved and becomes like an egg light—egg light is good proportion—and the radiation embraces the entire universe and comes through you Vajrayogini's shushuma to the heart, and transforms into the letter BAM, seed syllable BAM. And then that BAM expands and your Vajrayogini body, which is already a light body, becomes BAM. Then through all the environment, bigger, bigger, bigger, BAM, BAM, BAM—huge. It becomes infinite—all universal energy becomes one BAM and so you contemplate on that. Thank you, excuse me.

### Third discourse

So yesterday we were talking about taking the three kayas into the present path to enlightenment. This is the principal practice of the evolutionary yoga teaching, kye.rim. So now practically we are approaching the direction of taking the Dharmakaya into the present path to enlightenment. For that reason Lama Dorje Cho transforms into radiant red light and comes through our, Vajrayogini, shushuma, or awaduti, or central nadi, and comes to the heart of us, Vajrayogini. And then it transforms into the letter BAM, and the nuclear energy of this BAM sort of expands and absorbs all the energy of the Vajrayogini body, which also becomes BAM. Then all the environment and all the living beings transform into BAM—it gets bigger, bigger, bigger, and all universal phenomena or energies are transformed into one BAM, one great BAM. And then we contemplate on that. So this is the actual method, the method. Not just some sort of idea saying, “OK, good, we can take the Dharmakaya into the present path.” We say, “The idea seems good—how?” Or we can say, “Non-duality, oh, fantastic, good idea—but how?” So this is showing us how to have the experience of non-duality.

So all universal energy becomes one seed syllable BAM. And then that BAM also integrates, the BAM then becomes small, and then begins to dissolve. All the universal energy has become this BAM, and all this energy starts to absorb or dissolve upwards from the bottom of the body of the BAM to the head line. We say the stomach of the BAM sinks into the head. And then this also dissolves up into the crescent moon, and then that dissolves into the tig-le. Then this sinks into the nada—this has three curves and it also dissolves from below upwards, getting subtle, subtle, subtle, and then it disappears completely.

So this helps, is one way to integrate, focus and concentration and penetration. and then objects disappear, so the subject, dualistic thought, the superstition, also disappears. Because there are no longer objects to energize or explode the superstition. You can see—when we go somewhere where there are deluded objects you can feel superstition, lust impression being energized; we are influenced to be deluded from the side of objects and therefore this concentration, transformation and total disappearance helps, is a method, to experience non-duality. So now in this way, at the end of the absorption, all object energy and all superstition have totally disappeared. So this is like the ordinary death experience. And at the present time we are taking the opportunity to use that natural resource, use that experience at the present time. Fundamentally, death exists, doesn't it? So we use the resource of that experience by taking it into the present path to enlightenment.

So now, when the objects of the gross level consciousness no longer exist, actually you do have the experience similar to that to death. Sort of becoming dark, then again from the darkness different lights coming to begin, to open sort of. And we do experience as it explains in the Lam-rim—we have the four elements absorbing and then we have different visions coming. we do have this one, don't think that we are talking about some nonsense projection. We do have this kind of experience. Let's say when we have a small car accident and we become unconscious, that time also we have the experience. The gross level senses are not functioning so that you have a sort of smoky experience. Or perhaps some people say, “All I saw was stars, I saw everything red, I saw a little bit of light coming, and slowly, slowly I sort of saw real people ....” or “Yes there, yes or no, is there something there or not there?” So slowly, slowly becoming conscious. That is the sort of experience we have had already. And even when we sleep, if you are aware you can recognize the different visions, that changes of color are existent. And also, we say that when we have the experience of the ordinary orgasm we have the same kind of visions as we do during the death experience. We do have, it is just a matter of our being conscious. I think that's all.

So now, the actual experience is when the seed syllable BAM absorbs, gets smaller and smaller, and disappears—at that time you should contemplate with conviction, let it happen naturally. Sort of let go and let it happen so that you are led to such a point, rather than, “I think maybe this way, this way,” but inside you are saying, “Oh, I'm not like that but I am just pretending

to be this way.” Not like that, in a convinced way, experience the non-duality. And we do say that the character of this experience, Dharmakaya, is the vision that all has disappeared, there is a vision of emptiness with no relative phenomena flashing actively. The total universe is one great emptiness. At the same time there is the comprehension of non-duality. We call the first one (the perception of emptiness) nang.wa.tong.sang. The second one we call nge.ngor.rang.shin.me.pa. Nge.ngor means the comprehension and rang.shin.me.pa is non-duality. And then the third thing is what we call de.wa.tong.nyid.nge.pa—it means that this consciousness is of blissful character. At the same time, simultaneously it has the character of non-duality wisdom. And this is the point that tantric yoga emphasizes—the experience of bliss or joy itself, that experience itself, should become the wisdom of voidness or non-duality, the wakening non-duality wisdom. And then the fourth thing is to have divine pride, identifying oneself as Dharmakaya, the enlightenment experience of Dharmakaya.

There is the unity of the comprehension of non-duality, the non-duality experience, and the blissful experience. You can say it either way—the wisdom comprehending the non-duality experiences bliss at the same time, or the great bliss, the consciousness experiencing the great bliss, becomes the non-duality wisdom. It doesn't matter which way you put the words, the fact of the matter is that there is the one unity. It is the emphasis on this that gives tantra its unique character and profound way of practicing. In the Paramitayana we do have the explanation of shunyata wisdom and the result of great bliss, but there we don't find the explanation that the experience of the great bliss, that consciousness becomes the non-duality wisdom simultaneously. It doesn't have that kind of expression or experience. Therefore, this is such a profound experience, that to practice tantric yoga is not easy. So remember, from the beginning of the course, from the introduction up to now, we have been emphasizing the shunyata experience, the non-duality experience, that comes through contemplating on the clarity of one's own consciousness. So emphasizing this is the nuclear, essential nuclear station, to bring the three kayas into the present experience.

So now, you do have the experience of total disappearance, the non-flashing of the dualistic phenomena, the empty nature of everything—you can easily get, to some extent, the emptiness vision. But the second one—the comprehension of non-duality—is more difficult. If you have a tremendous accident and are about to die, at that time you experience numbness—you have no taste for perfume, chocolate, soft sweet objects of touch, these things. For a certain minute you lose emotionally grasping at anything. But that is not enough—in order to experience comprehension of non-duality in a convincing way, we have to have the comprehension that the concrete flashing, the concretized way of existence of all existent relative flashing objects that we normally have, is non-existent—even though to the wrong conception ego vision they appear that way. So you do need some experience also, not just words saying, “All universal existent phenomena including myself, the objects, do not exist in a concrete way” We do make philosophy but from the object's side it does not exist. At the time the object is flashing, the subject is flashing and the superstitious mind labels—on that collection we say, “You are John Smith, you are President Carter.” From time to time there is flashing, that's reality, so we label, “You are this, you are this, you are this.” As a matter of fact there is no Mr. Carter always there, permanently existent—that sort of notion is not existent. So this is also somehow not just words.

Words. If I say that by your ego's way of thinking, way of perceiving things, you perceive the world as concrete, as having indestructible character, you perceive all existence in that way, you are going to say, “I never said that, what are you talking about? I never thought what you are saying. It seems that you are making problems for me. It looks like philosophy, I'm not a philosopher, excuse me. Don't tell me that.” So, it looks intellectual, but the fact is that if I say to you, “You are rubbish, garbage!” if somebody tells you that you are rubbish or garbage, that you are the ugliest person in the world, “I've never, seen anybody like you before,” what happens? If you watch at that time you will see the ego experiencing so powerfully, sort of overwhelming. “How dare he say that. I'm *not!*” The concrete object person who says that is not existent and I the subject also do not exist in that way, but still I try to prove or show how good I am. So it needs skilful wisdom, not just words, to

have comprehension or recognition of the ego experience, the concrete entity. So you can see, in the West we do know, in common terms that this is your projection. We do use this in an ordinary sense in the West. So from there, projecting that way, you can understand Buddhism when we introduce how the ego mind has the conception of a concrete entity, which is an unrealistic overestimating conception having nothing whatsoever to do with the relative character or the absolute character.

However, when you have made the complete absorption and have the experience of the great emptiness, non-duality, you need strong comprehension of non-duality in a convinced way. So when you have that, then you also need to have the blissful experience simultaneously. At that time you do have the blissful experience because the state of non-duality wisdom is beyond pain, beyond turbulence, beyond disturbance. What we say is that if you have had the experience of the normal samsaric orgasm bliss, you recollect that experience and bring it into this situation—you unify that experience with the non-duality wisdom. That is a kind of method of putting it together. Then, instead of thinking, “This is not the real Dharmakaya,” you think this way, with divine pride, in the convinced way, that this experience—the great bliss and the simultaneous non-duality wisdom—is the Vajrayogini Dharmakaya, or, “I am Vajrayogini.” There is no separation between Vajrayogini and you. You are Vajrayogini so you experience the real Dharmakaya experience. The psychological interpretation is that the combination, the unified great bliss and non-duality wisdom, the energy of that unity is you—“This is me. I am that.” You identify yourself with the divine quality of the Dharmakaya character, rather than thinking, “I am always ignorant, I know nothing.” Ordinarily that is what we do anyway.

I and all other universal phenomena are momentary gatherings which are given a name, “This, that, chocolate, this, that.” As a matter of fact, all this interdependent, flashing existence is into the non-duality, the great universal law or reality. Also that means that one should not think that the labeled momentary relatively existent phenomena are bad and that when they disappear it is good. Actually, we should not make separation between these two. It is because of these phenomena, gathered momentarily, there is the character of non-duality. So it has the nature of flashing, disappearance, flashing, disappearance. Therefore the essential relative truth and the absolute truth are unity or the same thing. There’s no dual character essentially existent between these two truths.

The real purpose, the point to approach is the absorption of all nervous system energy at the heart chakra. Then there is the transformation of all the energy into the BAM, and then the absorption or disappearance into non-duality. The purpose of all this is to lead to that part which is the subtle permanent consciousness that has the function of non-duality and the great bliss experience. So the actual practice of that comes when we are practicing the completion yoga method. So the practicing of this evolutionary yoga is to lead us towards the completion yoga. Through practicing this all the energies of the different nadis are brought to the central nadi and sink into the shushuma, absorb and become stable. In Tibetan we have the words sho, which means enter, and na, which means stable, and thim which means sink. So when that happens through meditation on the completion yoga method, that needs an awful lot of nuclear energy, concentration, penetration, and technical meditation—to bring all the energies into the central nadi. So that is exactly like the death experience, the death process; the dying process can be really experienced during the time of meditation.

Even now you can do, when you have good concentration, you feel as if you are going underneath, feeling more dark, dark, dark. You should not think at that time, “Oh, now I am becoming dark, therefore I have no good meditation.” When you have good meditation you can have the experience of the black color; you do have now. Similarly you have indestructible concentration, especially the technique of focusing in the central nadi, then the dying experience comes. At that point there is almost no breathing. So automatically the sense flashing stop—the sense always grasping on the sense reality. This automatically stops as during the ordinary death. I



mean normally, if somebody is losing his sense pleasure, he is so fearful, isn't he? So I am losing my senses, I don't feel any more, maybe I am already dead, I don't know—so we have fear.

However, now, I want to try to make sense of how these are all linked. Anyway, to put it together this way. Taking the Dharmakaya into the present path involves three factors. One is that, by taking this what is really being purified, cleared up, is the ordinary death that is coming in the future. The past, previous life's death we don't need to purify—it has already gone into the past. The main object to purify now is the future ordinary uncontrolled death that is going to come. So then second, what purifies that, what is the real power, the real antidote to cut this is the simultaneously transcendental wisdom, which is the subtle consciousness, transformed into the unity of the great bliss and the non-duality wisdom. That is the real antidote. So these meditators, the yogis and yoginis, when they discover this one, this wisdom which is a process that comes from all the energies entering the central nadi, stabilizing and totally sinking, and through this process eliminating all the gross levels of superstition, releasing the senses, the result that comes is the awakening of functioning of the subtle consciousness, and the experience is like clear light, the non-duality and bliss experience. Then those yogis and yoginis have no ordinary death at the end of this life, it is goodbye to the ordinary death.

So now this is the main destination that we are approaching. Of course, this is not, it is before, the enlightenment experience, but this is the main sort of destination. The evolutionary yoga of taking the Dharmakaya into the present path is sort of a little bit of an imitation, the gross level experience to bring the real experience. So now you understand, what should be released or purified is the future ordinary death that is coming. What makes to purify is the simultaneous clear light wisdom. This wisdom is the special unique character that comes from using the energy of this body—yogis and yoginis have the energy of this body, we have the fundamental nadis existing here, and we focus or bring all the energy into the central shushuma, and through this we have the sort of ordinary death absorption experience, and then automatically this cuts the energy that makes the ego function and what is really at the bottom, the subtle consciousness, is allowed to function—and we have the experience of the clear light wisdom. This is the real path. So the third thing, the result that happens, is the Dharmakaya. So taking the Dharmakaya into the present path of the death experience involves these three things: what really has to be abandoned, what is the real path or antidote to purify the future death, and what is the result, the Dharmakaya. Therefore we do need really strong comprehension of non-duality, we do need so that the method becomes practical.

So the BAM absorbs and dissolves slowly as I mentioned, and automatically you experience nothingness or emptiness or voidness or non-duality—for some reason that vision comes. So for that experience to not become an ordinary experience we need comprehension of non-duality in a convinced way. Normally what we have, the real experience, is the ego's concrete notion within us and the existence of concrete objects. So we should recognize at that time that this is the basic cause that produces human confusion and dissatisfaction and it is really not existent. What is real is the great emptiness, the non-concrete non-duality—that is the truth. So the Buddhist truth is that nothingness is the truth, isn't it? So for Western people seeking truth it is so important: "Truth! Yes, I want, I am seeking truth, so long I have been seeking truth." Buddhism says that you are nothingness truth. So everything vanishes. You understand the entire philosophy.

Also it's good, like in Western therapy, talking to each other, same thing, it is good to sort of imagine somebody calling you bad names. Something comes out from here (Lama showing his heart)—you couldn't believe it, like Mr. Meru. If you are aware something comes out from here. Maybe in the West it comes out from here (Lama shows his head), but for Eastern people it comes out somewhere here (Lama showing his heart). It's good, how it is interpreted. Then it's not just words, you do have some kind of experience. So that when there is the experience of non-duality, the great emptiness, we understand what non-duality means. It is not just saying, "Everything's nothing, like space, space is empty, here empty." Not like that (like an empty room). I mean this is good, also seeing this space, emptiness, at least you can flow easily yourself. Some people cannot

flow—there is empty space over there, but they go around like this (all hunched up) they are not relaxed in space, they feel that also space is so crowded. Anyway, more than that, I want you to understand more than that, understand in a profound way, then it's worthwhile. So, I want you to understand clearly.

And we do have the explanation that when this BAM dissolves up from the bottom to the head line it signifies that the earth element is disappearing—we say that the earth is sinking into the water element. But actually that is confusing for Western minds; we don't need to say those words, that earth is sinking—there's no sinking of earth into water. It is like the earth quality of the body is deteriorating, no longer functioning, so that is the significance of the body of the BAM dissolving into the head. And when the head dissolves into the crescent moon it is like the water element deteriorating. And when the crescent moon dissolves into the tig-le it is like the fire energy disappearing. And when this dissolves into the nada it is like the air energy disappearing. Then the only thing left functioning is the consciousness. So the consciousness also has gross levels, so these three dissolve.

So this is the significance but I don't want you to worry about that. The important thing for you is to focus, strong concentration penetration, and then just whatever you experience, you experience, and develop comprehension of the reality of non-duality or whatever it is and simultaneously unify it with the bliss; unify that energy. Then have divine pride, "This consciousness, the unified wisdom is me, Dharmakaya." When we have good experience of this practice then the transformation comes strongly. If we don't unify the non-duality wisdom and the bliss in a convinced way then the tantric practice becomes not so good, not so powerful—not such a good transformation result and not such a good transcendental experience.

So you see, all activities from the time you get up in the morning, taking the nectar energy, everything is taken in the one direction—approaching the unification of great bliss with the non-duality wisdom. This is the main path to enlightenment, the main destination, the main solution to neurotic, emotional sickness. The same thing with anxiety, whatever we have, it is because you are holding a sort of concrete bad or good entity—then you suffocate and the explosion of anxiety and emotion comes. So now you understand the philosophy, that the successful yogi or yogini, if one can centralize all the energy to enter the central nadi, shushuma, and stabilize and also sink, control there, then the real experience of the clear light wisdom—we sometimes call it *tong.gi o.sal*—the real clear light comes.

The clear light experience has first a sort of imitation, similarity, and then slowly the real experience comes. So when one reaches that point, the yogi or yogini is completely guaranteed to discover enlightenment in this life. It's like the equipment, in the Paramitayana we have the equipment, the ten Bodhisattva bhumis—it's like he has discovered the first bhumi. So then because of the tantric path he zooms through the ten bhumis, not taking time as it does in the Paramitayana, because he can see the unity of the great bliss with non-duality wisdom, and simultaneously they keep going together like this. They keep going together simultaneously, not partially, one time one is strong, one time the other is strong; they are always going together strongly, that's the point. So now you can see why it's difficult to unify these—you can see. Our problem is that we lack being in touch with non-duality wisdom and at the same time unifying with great bliss—this combination coming together is difficult. It is difficult so anybody who wants to practice the Anuttara yoga more has to have this approach, otherwise he is just joking. But we do have the method and wisdom, so we should use method and wisdom in a skilful way.

Practicing tantra is like modern technology, sort of like a rocket or a 747. So the fact is that we have to become the pilot, familiar with all this combination and how to put it together. Then, even if one cannot discover the real clear light wisdom during the life, if one has trained one can do so when the time of the ordinary death comes. Even if he has not discovered it, because he has trained, when the ordinary death comes he uses that—anyway, the relative experience of the clear light comes—he is ready to catch that experience into the Dharmakaya experience. So that time

sometimes one can discover the real clear light. So as he is coming to the point of death, when he discovers the real clear light, again he says goodbye to the ordinary intermediate state—he doesn't need to go to the ordinary intermediate state. In the ordinary intermediate state there is uncontrollable sort of dreaming and wandering. Then, instead of coming into the ordinary intermediate state, becomes the rainbow body, the illusory body, the conscious body.

So the reason that I am talking this way is that I want you to have some kind of clean clear idea of how this works, why we are doing this one. We have a certain approach, are led in such a way, and when we know this clean clear we have confidence when we practice the meditation. That is enough for today, and I want you to practice, that's enough. Practice is important.

So now we have finished the subject of taking the Dharmakaya into the present path to enlightenment—we have sort of finished that subject. I want you to understand the character of this clearly: the character is at first perceiving the non-duality vision, and not only perceiving the non-duality vision, the experience, but having comprehension of the non-duality in a confident way. And then the comprehension of the wisdom of non-duality is unified with great bliss. And that unified great bliss wisdom, simultaneously great bliss wisdom, is the object, "This is the Dharmakaya which is the enlightened Vajrayogini, this is me Vajrayogini, I am Vajrayogini." So you identify yourself with the divine quality combination. Does that seem difficult for you or not? No? Easy job or difficult job?

Student. It comes and goes Lama.

Lama. That's right, wonderful, yes. But even you experience it one time it shakes the entire universal samsara—true. But we also need concentration and penetration on that experience. When I say meditation I think many people don't know what meditation means—meditation means keeping the memory on that experience; keeping the memory on that experience without interruption. That's all meditation means. Meditation means keeping the continuity of memory on one focus. As he says, the experience is coming and going, but many times we lose comprehension of the experience; we do need concentration, penetration. This is the most important thing—it is not easy for us to practice tantric yoga without having concentration penetration. By not having the comprehending memory, we lose such a great valuable experience.

So you understand now that to practice tantra is not easy—is not just some kind of occasion, sort of party. It's serious. We are serious people. We understand fundamental reality, we understand how we can go step by step to enlightenment—we do know. It has a philosophy, it has a clean clear way of method and wisdom, so that's the whole thing. Remember, there was a king who asked Shakyamuni to give the tantra method. The way he asked was by saying, "I am a king and have so many responsibilities in taking care of my own family and all my population. I have to take care of all these things so I have to live in the world, so I need a kind of method that I can practice at the same time—I cannot suddenly go on a Milarepa trip but I have to live in the sense world and take this position into the present path to enlightenment." So that was what he asked Shakyamuni Buddha, so Shakyamuni gave this tantric yoga method.

So you see, tantric yoga method is actually like modern Western things. Western things, wherever there is resource they are continuously looking. Looking with machines for where there is uranium or coal; and then where is coral, silver, these things—they are looking that way. So it doesn't matter wherever they find it—if there is a house or stupa or church, whatever, if there is something they knock it over and dig up that one, don't they? So the similarity with tantric yoga is that wherever there is any kind of source energy, here, here, here, here or here, everything is to be use in the path to enlightenment. So it has a similar use of resources. You can see how it works—it is not just philosophy, not just an idea; there is a clean clear explanation of how it works.

Some people, because of their neurotic narrow mind, they interpret themselves and the world in such a narrow way. For them it is so difficult, so difficult, they feel overwhelmed—all

society and all these things are too much for them. They cannot breathe in a kind of relaxed way. Even their attitude of looking, they cannot look this (Lama Looking straight ahead)—it's always sort of like this (Lama hiding his face down). You understand, the sick mind, the sick mind. It's true. If you see those who are inner liberated, when they walk they walk sort of... (Lama shows relaxed straightforward approach). There is something, I want you to understand there is something. Somehow you enjoy your lifestyle, somehow you feel, by seeing you ability, "I can do anything." You are not suffocated, not suffocated.

So this meditation is good to expand completely all the blocking and suffocated energy. We do have the suffocated projection existent now. Just like a turtle carries his house with him, similarly we carry all the suffocated projection, the world with us. So therefore if we break, vanish, knock down all the symptom projection, suffocated projection, inner and outer existence we break down, put free, we even see things better. This is just lifestyle, we are not talking about something absolute shunyata—even you see things better for everyday life. Especially, this yoga method is for the transformation of emotion. For example, Vajrayogini has a sort of super red radiating light body—it has the quality of transforming all the suffocated emotion, blocking energy; transforming it into the divine quality. So in order to do this we need an indestructible understanding of non-duality.

So as much as possible you should practice without losing the point. It is not like sort of spacing out—it's different, I want you to understand. Some people use the word space out—this doesn't mean anything. Space out—I think you understand. You say, "Oh, now shunyata experience," without being in touch with reality and without understanding the point of focus is the nonexistence of the concrete notion of inner and outer existence. This thing is the point—as we experience ego, maybe we should make therapy, to each person we should say, "You are no good," *pam!* So then it really comes out. Sometimes in Tibet the practitioners do special test. For example, sometimes they have to go alone and stay in some really horrible place on the mountain, they have to stay there and meditate to see if they are afraid or not. (A little missed during the tape change) You feel when somebody really comes, "Well, no, I don't want to give my nose!" So the real test, we are sort of practicing but maybe we are not sure if we are real or not. So sometimes it is good to test. However, also we don't need to go this way, so maybe you can visualize that somebody is always saying to you, "You are ridiculous." So you visualize that and see what kind of mind comes out and then you analytically check up that. This is the real way of interpreting whether it's existent or not. Then that disappears. When you recognize the experience, when you observe in a penetrating way, that disappearance is the shunyata experience. There's nothing that you're gaining; you're not gaining something—that which strongly appears, with penetrative wisdom, it disappears. That is shunyata—that disappears, the nature is the reality. Anyway, thank you.

## Fourth discourse

When we practice the Guru Yoga at this time, who we visualize is called Lama Pawo Dorje Cho. Dorje means vajra, indestructible nature. Cho is Tibetan for the Sanskrit word Dharma. Sort of indestructible nature Dharma. So the way the Buddha blesses sentient beings or leads sentient beings into realization is through the power of his vajra speech showing reality and having right communication. That is the first way the transformation comes to us, transformation of his disciples comes. Similarly this time also, Lama Dorje Cho is the visualization of the active energy of the enlightenment experience, the energy that comes into the disciple's consciousness, it has that particular energy, so it is auspicious. Normally, Paw means the male aspect; the female aspect we call Pamo.

So in front of each of us, wherever it is comfortable for you—not too high or not too low—in space, there is a natural lotus and then moon and sun beds. On that is Lama Pawo Dorje Cho sitting, with the red radiating light body. It also has meaning—remember Amitabha Buddha, of the five Dhyani Buddhas—Amitabha has a red color and it is the quality of the divine speech; Amitabha is the divine speech quality, emotion color. Even some Western psychologists say that the red color symbolizes emotion. Similarly, the indestructible, active, divine quality speech serves to activate the disciple's consciousness, so the aspect is like that. And also, the red color expresses his limitless compassion towards his disciples, so that when we visualize Lama Pawo Dorje Cho, his compassion is universal compassion, billions of times greater than that relatives, friends, parents or children who love each other in the ordinary sense have; more than that. So the red color also shows the compassion holding you rather than not taking care, having an uncaring attitude. And also, because of Lama Dorje Cho's universal compassion, he wants to come into the space of your consciousness rather than you have to push him to come. Instead of your having an interest to grasp Lama Dorje Cho, it is more Lama Dorje Cho is grasping at you—this sort of impression. Let's say he has the attitude of being more interested in coming to unify with you out of his great compassion.

Anyway, it's true that the really qualified teacher who shows you the quick path to enlightenment should have that kind of attitude; otherwise it is not possible to touch the disciple's heart. Not possible. So you understand that, from the point of tantric yoga, the student and the teacher should have a close relationship, totally unified, totally trusting—that feeling developed. But we are not talking about the relative point of view. Lama Dorje Cho is—you know what a vajra is, normally we call the vajra, the brass vajra we hold, brass vajra and brass bell—the real Lama Pawo Dorje Cho means holding the absolute vajra. That's one reason we have the name Vajra Dharma. So the way he is holding the vajra is not in his hands, he is holding the realization—the absolute vajra is, as we have often mentioned, the simultaneous great bliss and wisdom, the unified clear light nature of this wisdom. That is the real vajra—Lama Dorje Cho is holding that realization, or has reached that realization, so that symbolically we call him Dorje Cho.

So you understand, we are not necessarily taking the fanatic relative viewpoint, saying that, “Now this monk wants all my possessions, my body and my speech, he is grasping at my welfare. That's what he is talking about, manipulating by using the tantra philosophy trip.” You should not think that way, it is not the point. Of course, the practice of Guru Yoga is according to the development of the individual; that way you can do—even though I say one word amongst the people, each has an individual experience.

So, when you request such qualities of Lama Dorje Cho to be realized, the power to be put into your consciousness, you request with devotion, by understanding the absolute quality of the vajra, the Vajra Dharma or Vajra Dhatu quality, your devotion is like magnetic energy in space, and Lama Dorje Cho, because of his universal great compassion wanting to come and unify with you, suddenly transforms into the egg-shaped red light and comes through the crown of the head of you, Vajrayogini, into your heart, and transforms into the seed syllable BAM. So that time there is real unification of your consciousness and Lama Dorje Cho—the profound quality of the simultaneously

divine blissful wisdom becomes oneness, the same unity. The mind becomes non-superstition, like the Dharmakaya experience.

And then there is expansion of the BAM yig, it becomes bigger, bigger, bigger, and transforms your Vajrayogini body and your Vajrayogini mandala, and this Chenrezig Institute gumpa, the land, then entire Queensland, becomes one BAM yig. Then entire Australia becomes one BAM yig then this entire solar system becomes one BAM yig, and then another solar system, and then billions of solar systems—everything, as you think about it is completely transformed into the one BAM. Psychologically, the dualistic objects are transformed and disappear and the non-duality experience comes.

Some Tibetan lamas of the Sakya tradition, when the BAM yig has expanded out totally, they leave it there instead of bringing it back. That's also right. But some lamas in the lineage of our tradition, their experience is to bring the BAM yig back to the heart, it becomes smaller and smaller. It expanded from the heart so then it should also be brought back, becoming small. The point of bringing it back and then having the whole thing absorbed from below upwards is, remember, we have one aim, to bring all the energy into the central nadi. Sometimes the energy of this our solar system body, our body universe, goes into the wrong channel energizing schizophrenia; so we need to put this energy into the right direction, the right channel—into the central nadi. So that is the point. So you bring the BAM yig back, and then it becomes smaller and smaller, and if you are aware with penetrative concentration, you do experience different visions that are described in the Lam-rim as the elements dissolve. These things you can experience. As each of the different elements degenerates and stops functioning, the death experience comes. Similarly, if you have penetration and concentration you can stop the movement of your breathing. Then, because there is no movement of the gross levels energy, there is no gross flashing, the sense conception, and therefore, there is less confusion and superstition.

Of course, sometimes this is difficult for the Western mind because the scientific understanding is that as long as the breathing continues, life continues, and if the breathing stops life disappears and you die. Of course, this is the ordinary understanding everywhere in the world. But the real experience of yogis and yoginis is that it is possible that even when there is no breathing, this machine does not respond by totally stopping breathing and that you can still remain alive. Normally in Tibet we have this sort of tradition, that when a meditator is dying at a certain point we give him a reminder by saying, “OK, now at this time you do this meditation.” He is sitting, dying naturally, and we speak to him. In the West you say, when people are dying, “Oh, God is with you, you pray to God, now is the time for God.” You say that in the West, don't you? OK, so this is similar. What are the vocabulary words for that—making the memory strong? In Tibetan we say sel-deb, to make the meditation strong. If he is thinking, “Now I am dying, where's my daughter, where's my son, where's my garden, my flowers,” instead of letting him think with ridiculous mind we should say, “Now is the time..... “ and give some meditation. I am sure you have heard this already. At that time all the four elements have degenerated and are almost not functioning at a gross level. Outwardly he is physically dead, the outer breathing has stopped. But still it is possible that there is inner breathing within the nadis.

Let me make an example. When you cut a snake in half, still both halves are moving. And I heard in Tibet that the Chinese soldiers play with sheep—they strip all the skin off the sheep but still the sheep walk around for a long time; then they cut the sheep's neck but still they keep on walking. You couldn't believe it—they are still walking a little bit even though they have had their necks cut, for some reason they are walking. Anyway you can see with snakes or some worms, if you cut them still they are doing something. What do you call that? The cells are breathing, I think they are breathing, as a matter of fact they are breathing. I think perhaps that is a good example for us. Because we have not died yet perhaps those things might be a good example. However, if you are smart enough, when your friends die, instead of saying, “Please sign your will.” Anyway, when all these four substantial elements have disappeared—this body is built by the substantial energy of the

earth quality, the water, fire because we have warm energy, and air movement energy—when all these things have deteriorated and are not functioning, when at that time the outer breathing has stopped, that is the time for you to say, “You meditate this way, this time meditate this way, remember Shunyata, remember Bodhicitta, concentrate on the BAM yig, concentrate on the Hung, concentrate on Guru Shakyamuni.” That is the time they are ready to hear.

So the dissolving of the BAM yig symbolizes the four elements sinking, and then there is only the consciousness left having the experience of the white vision, red vision and the dark vision. This is symbolized by the gradual dissolving of the three curves of the nada. There is only the consciousness strip left, no physical movement, and each of these experiences comes. And after the end of that everything totally disappears, even this nada, and all the gross levels of thinking stop. So at that time there is even no devotion, no thinking Bodhicitta attitude—those are sort of a little bit gross. So just naturally everything stops completely and goes into the total emptiness. We say do.nam.ya.tag—it means the clean sky of autumn, that kind of total emptiness—no pollution, no dust, the one great clean empty vision comes. That is what we call the natural experience of the clear light. So everybody has this, even those who die in car accidents or by having their throat cut. The question is how big the experience is, how long or short a period they have it for, but short for sure, everybody has this experience.

So the real yogis and yoginis, the practitioners of tantric yoga, they reach a certain point at which they can use the energy of this natural experience, take that opportunity to zoom into the simultaneous blissful non-duality wisdom experience. The conditions are already there, so that having really repeatedly meditated much, when that time comes there is a sort of magnetic zoom into that experience, the real simultaneous great blissful clear light wisdom. They experience it at that time and contemplate—some meditators can stay in that meditation for one, two or three weeks, one month or perhaps one year—it’s possible. It was very interesting for me when I was in the refugee camp in West Bengal. There were thousands of Tibetan refugees there, and one Lama from the Ganden monastery died. He remained sitting there for a long time after death—I saw him myself, sitting like this. You know. West Bengal is like the hot hell, it was so hot for us, and even when you just walk you sweat so strongly, the water pours off. So when normal people die there in the morning, by the afternoon they already smell like a bathroom. But this Lama, even the India people were so surprised, he stayed there for about three weeks without any smell—you could not believe that. Not only that time—I also remember one Nyingma Lama, an old one who died, I saw him stay for about one week in meditation. And also in Tibet when some of the Geshe in my college died they stayed in samadhi meditation.

It is so important, sometimes I think I am fortunate to have seen those people. Sort of you have to look at those people with wide open eyes. If I hadn’t had some kind of visual experience of these things, then even if somebody told me I wouldn’t easily believe, I am also skeptical. So I am grateful for those visual examples. Seeing reality gives you sort of strength, “Ha—these people are doing this, the possibility is there, perhaps I can also do like that.” You are encouraged by those, otherwise just words, if I just say words I can never convince all my students. They will think, “Oh, he just talks about rubbish all the time.” So the possibility is there. And also, as I say, you should not judge, “Somebody is lying down, sort of sleeping, how can he meditate?” Many lamas, they deliberately close their doors and tell their students, “Today never open my door.” So he makes that rule and completely sits like this and dies. Many of them die that way, so you cannot judge.

And we say, when one has really died, there is some kundalini energy—some blood coming from the nose and some other energy coming from the lower chakra. We have one American student, he had a real experience that he reported to us. He was in America when his father died, he was present there, and he put a container at his lower chakra. The American mind is incredible—he wanted to check out whether the Lam-rim was true or not so he put a container here near the nose, and another one down there. So after some time the energy came out, so for him what the Lam-rim says was proved, he discovered some reality. Those Western people’s experiences are good—we

only talk about ideas. So it is very important that we understand that we should be careful when people die and not disturb them. And also, after they have died, we need to make a little bit sure that they have really passed away; many times they have not yet passed away, it's terrible. At Kopan we have a book that was written by a Frenchman. A long time ago he died and the French doctor said that he had been dead for a couple of hours. The doctor decided that he was dead so they took the body out but after some time he woke up. I think it was for a few hours, and after he woke up he wrote about all his experiences of death or whatever it was during that unconscious time. But the doctor had decided that he was completely dead. So this is even non-believing Western peoples experience, so we would be careful.

Really, I have to say, that ordinarily Westerners have a tendency to make judgments. For some reason there is the tendency to judge, "He is this, she is this." Who can judge? You cannot judge—excuse me. You cannot judge Buddhas, Bodhisattvas, yogis and yoginis by the outside appearance. You cannot judge who is Buddha, who is Bodhisattva, who is higher, who is lower. How do you know? You can never judge. So less judgment is of value. It is very difficult to judge other people, so be careful.

I am sure that over the past five or six years that at Chenrezig Institute we have made contact with over a thousand students. And these people, to some extent, understand. So we should make the human right to legalize the Buddhist way of dying. I am sure we would get permission to not put the body immediately into an icebox—you know, the ice cream box, suddenly transforming into ice cream.

So, we try to contemplate on the non-duality and the simultaneously blissful energy. Remember, we should not forget, the unique point of tantra, the profound reality is that the consciousness having the blissful experience itself becomes the non-duality wisdom, the shunyata wisdom. So the characteristic of taking the Dharmakaya into the present path by using the resource of the death experience is, as I mentioned in my previous lecture, having the emptiness vision, at the same time the comprehension of non-duality, and then unifying that wisdom with the blissful character, that blissful wisdom becoming the comprehension of non-duality. And then that unified wisdom is the Dharmakaya experience, so, "That totality is me, Vajrayogini." That is the important fact in developing the transcendental experience transformation.

You think that is funny. If you think that is funny then I give you this question that, is what you think you are correct or not? You don't need to think in a philosophical way, just a superficial thinking, "I am this," all you have to do is truthfully tell the superficial way you think, and then you can laugh at yourself. If you say, "This is me, this is me," we always say, "This is me, this is me," therefore best and bigger from all others. That's the superficial way the ego interprets yourself, the fanatical view of identifying yourself. Actually, instead of your neurotic way of identifying yourself, which has nothing whatsoever to do with your reality, it would be better to identify yourself with a kookaburra—"I'm a kookaburra, I'm a kookaburra." It would be much better—you're a kookaburra, in the morning you are going freely, karrrra karrrra karrrra karrrra, psychologically there would be no problem. If you become a kookaburra you don't have expectations. Of course there are problems for kookaburras, but if you become a kookaburra, sort of visualize, there is not so much human levels problems, are there? There are birds' problems also. Anyway, what we are talking about is the tantric viewpoint. So it is important to begin to transform yourself into such a divine quality rather than identifying with the hopeless situation, "This is me." That's no good. That is a limited, fanatical judgment. OK

So now we have the divine pride of the Dharmakaya. And actually, the Dharmakaya experience is so subtle, so subtle, only the Dharmakaya itself can experience. It is invisible to other people. Your meditation experience is invisible for me, how can I judge? I open my big eye, I try to open my eye bigger, bigger, bigger, but still I cannot see. So similarly, only one who has the Dharmakaya experience can see the Dharmakaya. It is a unique experience, only somebody at the same level can understand. So other human beings, other sentient beings, cannot communicate with



this, so your willing out of compassion, to communicate with higher beings, to manifest to other beings, suddenly from the great emptiness, shunyata, the space of shunyata, appears the seed syllable BAM in space. Contemplate on that. Before, even the BAM disappeared, didn't it? Now form the emptiness, the totally empty space, again the BAM appears and you contemplate one and identify with that. From the essence of the simultaneously blissful non-duality wisdom the BAM yig manifests, but you still leave the experience as that of the Dharmakaya. We say that when a fish is moving through the water it does not disturb the water. So this is similar. You are staying in the blissful shunyata experience and from there manifest the seed syllable BAM, and the essence of this is the unified great bliss non-duality character. So having this character you generate the divine pride, "I am this, the Sambhogakaya." This time we change the divine pride—instead of Dharmakaya, this totality nature is the realization of the Sambhogakaya. It has a symbolic meaning signifying the intermediate state. The body of the intermediate state is a subtle body similar to the illusory body. There is a body but not as we human have, made of bone and flesh and these things; they don't have this sort of body, they have a light body. Similarly, the BAM yig is so subtle so it signifies the bardo, intermediate state body. So having this experience kind of eliminates or releases the future uncontrolled intermediate state that is going to come, transforms it. So in space there is only the seed syllable BAM and you contemplate on that recognizing that it is of the character of Vajrayogini's blissful non-duality wisdom, and at the same time having the realization of the Sambhogakaya, "This is me, this is me." Again you identify having divine pride.

This meditation has a relationship with the actual path, the completion path which is to totally vanish the uncontrolled bardo state by gaining the illusory body, the rainbow body, the consciousness body—we call it illusory body. You see, when through meditation yogis and yoginis bring their energy to enter, stabilize and sink into the central nadi, through this the subtle consciousness is active and there is the clear light wisdom. Whenever that point is reached, at the same time the realization of the illusory body exists, exists at the same time. So that yogi or yogini then has two bodies, the primary body and the illusory body, the rainbow body; they both exist simultaneously. When we say rainbow body it doesn't mean rainbow energy, it means the consciousness body. So that yogi can function—he can go out in the illusory body and then come back to the old body, coming and going, coming and going is possible.

However, tonight and tomorrow morning, in meditation contemplate on the seed syllable BAM, slowly, slowly taking the Dharmakaya into the present path to enlightenment. Then from there, the seed syllable BAM comes out of the space of non-duality and you contemplate on that, identifying yourself as the Sambhogakaya. The essential character of the BAM is the simultaneous great bliss and non-duality great wisdom—that is the Sambhogakaya, "That is me." So contemplate on that. Thank you.

## Fifth discourse

So we understand the process of the deterioration of the four elements at the time of the ordinary death, and that at the end of this we experience some kind of clear light through the function of the permanent subtle consciousness. So you can see that the subtle permanent consciousness is the resource of all samsaric existence and all liberated existence. Because the fundamental thing that keeps us going from life to life is this permanent consciousness or eternal consciousness; that is the essential nuclear energy, like, in Christian terms, God. God is sort of the whole creator, the entire manifestation of existence is from God, because of God, isn't it? Similarly, in tantric understanding, the entire creation is from this permanent, eternal consciousness. This is the creator and nuclear energy, therefore we keep going repeatedly into the dying experience, the intermediate experience and the rebirth experience.

Perhaps, in Western terms, maybe we can say that during our life this permanent consciousness is neglected and does not function because of the gross levels of superstition and sense gravitation, sense perception: the ego is so overwhelming that there is no way that the subtle permanent consciousness can come out into conscious levels. However, at the time of death the sense organs deteriorate and the gross level ego automatically disappears, so at this time the subtle consciousness is allowed to function. So then we experience a sort of similar clear light. I mean non-duality wisdom. Everybody, it doesn't even matter if you have a short, immediate death by accident in a car, or plane, or fire or whatever, there is time and space to allow this process, the only question is how long it takes.

So you can see that the subtle permanent consciousness is the resource from which we manifest. So the same thing, within that permanent consciousness the potential of all the divine qualities exists right now. What is really important or necessary, is that, in order for the eternal consciousness to function, we have to develop in this life concentration penetration so that we can reach into the unconscious levels, to the bottom of the unconscious levels. Normally we are so superficial, wandering through life. So it is very important to develop vipashyana, extremely important. So, the deeper the concentration, the more the absorption of the gross level of superstition. Remember, when the BAM is dissolving it goes into the three angles of the nada, which also dissolves—also at that time there are the white, red and black visions; at that time the eighty superstitions have been completely released. We have a way of enumerating and explaining these eighty—when you have released that heavy burden completely you experience the totality clear light, total emptiness. Like if somebody is putting a heavy knife of nail into you, irritating you, when he takes it out there would be some kind of blissful feeling, wouldn't there? Well, it couldn't be really blissful because you would be wounded, but what we mean here is that when one is actively emotionally disturbed and then that becomes less, we human beings feel some kind of release, we feel comfortable. This is the experience, the experience. Similarly, all the wandering senses, the gross level superstitions, are released by depending upon the deterioration of the four element conditions.

So during the meditation experience there will be visions, changes and things happening. Instead of being afraid, instead of being disturbed and reacting emotionally, just contemplate. There is nothing wrong, just contemplate without paying attention to what you are experiencing. Just being aware is enough. Being aware and paying attention are different, I want you to understand—paying attention is more emotional, but awareness is just there. Right now, we are all here together in this temple, but we don't need to pay attention emotionally, “Oh, oh,” to discriminate in a self-sensitive way introducing ourselves to each other. We don't need to do that. However, while we are meditating, at the same time we are aware that we are all here, aren't we? Similarly, when the experience of those different visions comes, don't follow it, just contemplate. You know what you are doing. If you contemplate with awareness and keep going, it doesn't matter what kind of situation comes, there is no way for you to be trapped into it...because anyway, you are in touch with reality. But if you are unconscious, totally unaware, then it's dangerous; it produces sluggishness

or ignorance. So as long as you are not sluggish and are aware of everything that is involved, then it is OK—better, sometimes we say, to let go, let go. Let go means just keep going, don't think, "I'm doing that, that-this." For example, let's say at the moment when we are doing the absorptions, you don't necessarily have to have the attitude, "Now I am purifying the ordinary death." You shouldn't think, "Now what I am doing is purifying the ordinary death." It is not necessary for you to think—that is the philosophy, isn't it? That is philosophy. When you are contemplating non-duality you don't have to think that you are purifying the neurotic mind. You don't even have to think, "I'm a meditator." You don't even think, "This is the name of non-duality now what I have reached." I think it's difficult isn't it, to put the experience into words. The moment you put it into words it becomes dualistic—that's why I say words themselves are built by the dualistic mind. There is no way that you can actually express in words that which is beyond words. I think difficult.

So all this meditation process, from the beginning we have the taking Refuge and developing understanding-confidence that "For sure, if I act I can liberate," sort of attitude. And this is not only the neurotic way of thinking, "I'm the only troubled person in the world therefore I meditate." Not like that. But understanding the situation of all universal living beings and their kindness over countless lives, and knowing that the best thing I can do is to quickly develop a strong enlightenment attitude Bodhicitta. So after you have done all this at the beginning of the meditation, then you begin the process of taking the three kayas into the present path to enlightenment, of just practice whatever meditation technique you are doing, you just do. There is no need to think, "This signifies this; this signifies that." We have much philosophical explanation, "This dissolves, then you this, this happens, this dissolves, this, this,"—we do have but the reason that I don't make much business about that conversation is because we don't need it. If we do this then it becomes too much for our mind, too many things going on, instead of just keeping going into the non-duality space.

So you can see, well before scientists made the science fiction space ships Tibetans had already built a space ship. Our space ship is the BAM, and going without stopping through the whole universal space is our land. There is no way to be disturbed, there is no obstacle. And if you people were to go in a space ship you would be so interested, watching what the stars are doing, what this star is doing, what that is doing, so busy. We don't care, just going infinitely. The tendency of science fiction is to always make limitation, say, "Something heh, heh, oh, something happened"—excitement, and thinking they need a machine gun to eliminate obstacles. We don't need to eliminate obstacles—we don't have any obstacles. The question is to recognize, so even if an obstacle comes we recognize, "This is just illusion." By recognizing it is an illusion instead of being emotionally pretty sensitive, we are more relaxed. I'm joking, I think I'm making such an ego trip, excuse me. Well, as a matter of fact, that's the way it is, saying it the other way. A kind of similar experience. And when science shows going into space, they always show a darkness impression, no light. But when we go the whole universe is light—it comes from us, from the BAM.

Philosophically, the Dharmakaya is of the divine wisdom quality, the unity of the simultaneous non-duality wisdom with the greatest bliss. This unified wisdom is the Dharmakaya. So the Dharmakaya is a sort of invisible experience and we cannot communicate directly with that. So you want to communicate with all mother sentient beings instead of just sitting in Nirvana—Dharmakaya sitting in Nirvana! Actually, in philosophical terms, I am using nonsense language, but I want you Injis to understand Nirvana—instead of sitting here doing nothing, sort of having compassion to manifest on more gross levels as Sambhogakaya, as BAM. Actually it means a fine, fine, fine, a fine body, physical manifestation, but it is only able to communicate with higher beings because it is the illusory body, the consciousness body, more subtle. So only higher Bodhisattvas can contact that and we ordinary beings cannot communicate, cannot see such a fine body. And so from the BAM being willing to manifest on even grosser levels in order to communicate directly with the poor quality, undeveloped sentient beings. So then there is the more gross levels body, Nirmanakaya, transformation.

Also, in the Tibetan system, there are many Tulkus (Tibetan for Nirmanakaya). Let's say, at the moment we have two Tulkus at Chenrezig Institute. According to the Tibetan tradition we call Zasep Rinpoche a Tulku and Lama Zopa a Tulku. I think the idea comes from there—one who has reached a certain point of higher realization repeatedly comes again, reincarnates again, purposely to benefit all sentient beings. That's why we call them Tulku. So in the Tibetan tradition we have great respect, even if that Tulku is a naughty boy, we still respect his inner quality, even though he appears in a naughty way. In the West we don't have that kind of recognition because according to Western education all human beings are heavy burdens for each other. I'm your heavy burden, I'm your prisoner, you're my prisoner, so therefore there is no recognition of the divine quality. Excuse me, I am exaggerating, just making generalizations.

But you cannot judge that, younger or older, you cannot judge. Nine years ago there was a yoga conference in Delhi. I remember one lady from Israel was going to give a lecture on reincarnation. I was so interested that a Western person was talking about reincarnation. Incredible, I went to that lecture even though I didn't know English at that time. I had the problem of not knowing English but still there was pushing interest in my mind for me to go there. Her lecture was in Anthropologist style—she had found so many young children who had described many things that they had never seen before: where there is my father and my mother of a previous life and everything else they described. So she investigated and took the children there and they recognized everything from the previous life, so many things they really explained. So these things really happen, not just once or twice or three times, but also many Western children described their past lives. Amazing. And she never told it in the Lam-rim way like we do, but she told it scientifically: “There was one mother who had so many children, such, such, such, such, and at such and such an age they talked this, this, this; and then we researched and found that such a place was existent; they did this and then they discovered that.” So in that more scientific way. It was very interesting. And I hoped that she would publish those things—I'm sure there already must be some books, aren't there? Oh, there are—those are very interesting, it is good for our meditators; this is human experience, not something that you just have to believe. And those young children, how can you push them intellectually. You cannot teach them to say, “You tell this, you tell this.” It's universally understandable that they are telling from intuitive knowledge. To understand those things is very important.

I am sure that that can happen in the West in the near future, it's possible. The reason is that now in the West we are taking refuge in money and chocolate. Now money and chocolate are falling down, disappearing somewhere so after that they will really take refuge in Dharma wisdom. Before they thought that these things are fantastic, “Everything I want is there.” But now nature itself is introducing, showing you, that these are no longer good, you cannot rely on them, so people understand more inside.

So then, also, the moment that the clear light experience stops, you are immediately in the bardo. You don't need a father or a mother to become a bardo sentient being. Also, the body is sort of light, you can go through things. If I die at Chenrezig Institute, instead of having to go by plane or by road I can go through the earth—I can reach my samsaric nest somewhere, wherever I think just by thinking I reach there. The moment you think of some place like India, wherever you want, you reach there. The moment you think of Australia you reach there. It is a consciousness thing more than physical—physical things depend on time and space but mental things do not. I am sure that each of you, each night in your dreams you go home without a car or plane; sort of one minute you are home and the next minute you are at Chenrezig Institute, so you don't need to occupy too much space and time.

Then, sometimes people say that after death you can stay in the bardo for a couple of years, seeking rebirth and not finding rebirth mother and father. You are sort of left there and have to stay. That's not true, that's wrong. And also, some people say, giving the Tibetan book, the *Bardo Thodol*, as a reference that after death, over seven days, for half the time the form is like the previous body's

form and the other half the form is that of the coming body. That is also wrong. First of all we have to understand that the bardo coming after death is not this life's bardo. This life's bardo is already passed. For example, suppose I have created the karma and I'm going to be born a monkey. First the monkey bardo, intermediate state comes. When this life finishes that bardo comes. That bardo and the future monkey life are one karmic result. It is not that this present life's karmic result is coming after the death. At death the energy of this life has disappeared, exhausted, so that the new karmic result is coming. Thus when I am going to be a monkey, my bardo is in the shape of a monkey, a reflection of that shape, but it is not a solid blood and flesh body, it is more a light body. The longest it remains is for one week, according to the Abhidharma—people who have studied the Abhidharma can understand that.

And also, some people say, "My father died a couple of years ago but I saw him this morning. I saw him so he must still be in the bardo, poor father; he cannot go and take a new baby life, he is stuck in the bardo." That's not true, that's not true. Those are spirits, not bardo beings. When spirits come, like my father coming through me, saying, "I am Thubten Yeshe's father, Thubten Yeshe is this earth doing things, talking nonsense, crazy, I'm not happy, therefore I want to destroy him." You know these kinds of things? Have those kinds of things happened in Australia? In Tibet I saw many things happen like that. They are not satisfied with something and then they die and come into people. For example, they dislike me, so they come through me and talk about me, as I have just mentioned. Very interesting—those are hungry ghosts, those are hungry ghosts. Karmically they are so disturbed and have incredible grasping, and for that reason come in the manifestation of spirits.

In Tibet, in many primitive countries, they have those kinds of spirits. Those are all hungry ghosts, so neurotic, obsessed with the world, so they stay in such a way. But they are not human beings, they are not intermediate state beings—they are another kind of being that we call *do.kham.pa*—it means desire realms beings. That's all. Of course, even amongst spirits they have some higher and some lower, same thing as we have. Some spirits have incredible telepathic powers but at the same time they are confused. They can predict that if you go from here to there by airplane it is going to crash. They can predict that but it doesn't mean that they are liberated. They still have their hatred; they still have their partisan attachment. That's why you cannot rely on them.

Spirits are common in Tibet; I have many experiences. Actually, wherever you are born each place has spirits who think that that place belongs to them. Interesting isn't it? For example, let's say I am born down at Tom's place. There will be one spirit coming through saying, "This is my reserve, my land, and you people are my people. Each day, each month, each year, you have to make offerings to me." Now I am talking about what they tell us—I don't believe them. And they are so cruel. Let's say this year I went to Melbourne and didn't come here and never offered anything. Normally we offer smoke, pure incense, and then we put grain energy, butter, milk, these things we offer, and then we say, "Please you help us, you are my rebirth God." Actually it is difficult to translate from the Tibetan—*key.lha*—*kye* means rebirth, but *lha* doesn't really mean God in the sense of the higher being. "And so please you help." If you don't make the offering this year they completely freak out and come and say, "This year you forgot me, you forgot me. I have helped you so much from the time you were born up until now and this year you didn't give me anything." In Tibet my mother always used to give these things. My mother was shaking, "Please you do, otherwise they make harm to you." I say, "I say, 'I don't care.'" When I was young sometimes we used to go, my mother, my sister, everybody, we would dress up for the special occasion, and take a little bit of milk, some incense and some herbs, and we would go onto some mountain and make a fire and then offer these things. My mother would pray (Lama says some Tibetan prayers) and I would listen. So that's the way it was, for some reason we did that. Anyway, those kind of things happen.

So I was surprised that also in the West that happens. It's interesting. How do you explain that scientifically? After death they come like that, how can you prove scientifically what they say?

You cannot say that this is non-existent can you? How can you prove that it is non-existent? They come here and talk exact reality things. So what do you say in the West? I'd like to know. Do you have explanation.

Student. Most people say it's non-existent. They don't like to believe in....

Lama. But they say everything, they tell. Then what do you do?

Student. Freak out.

Lama. Freak out—that's the only thing left to do, isn't it? Well, I'm not saying that you should believe or not, maybe my question is not the right question. Is it reality or not, relatively existent or not? That is my question. I'm not saying do they believe that it is God, I'm saying is this relatively existent or not?

Student. Most people didn't have the experience directly themselves.

Lama. You mean in the West these sort of things come less frequently?

Student. Yes, either to themselves or anybody they know. Maybe they read about it in a newspaper.

Lama. Really, there is not so much, not so many?

Student. Maybe we are a young country and there are not so many ghosts.

Lama. That's possible too. In Europe I heard there were quite a lot. In Italy so many. That's right?

Student. Will you bring some for us on your next trip?

Lama. I don't want to bring any here, better not to have so many. Joking, very interesting.

Student. Are there any Bodhisattvas in that realm?

Lama. They can't be Bodhisattvas, hungry ghost Bodhisattvas. I said those are all hungry ghosts, who say, when you give something they like you, when you don't give something they freak out. How can they be Bodhisattvas? Joking. So logical.

Student. If there seem to be fewer in Australia, does that mean that there are not so many or that people are just not sensitive enough to perceive them?

Lama. Maybe not developed yet, not yet developed. Also, I say that this depends on whether you take them seriously or not, whether you say, "Please you help, you are my God, you help." Then they take you like this, (Lama shows being hooked), personal friendship, like marriage, I am sort of married to that. So then, when we have some kind of obligation to stick to each other, he says, "This is my people, I should, if somebody harms I should protect him." Developed in such a neurotic way. But if you say, "I don't want to be involved in that," so they cannot do anything, they cannot tie too much.

Student. Australian aboriginals have...

Lama. You have that one, I'm sure they have. True. Similarly, in Tibet there are also many, for thousands of years they have been there so they must be developed in such a way. And also in Tibet, the early religion that was established was Bon. The Bonpos used to have belief in this so much so the impression is still there; even though Buddhism developed later, the aspect of this previous culture, devil worship and those things, the spirits are still there. So I am sure the aborigines have that one too, but do they believe that it is God or not?

Student. They believe that they are reincarnated as new births again in the same area.

Lama. That's right, yes, that's similar. I think Tibetans also believe that those kind of things happen. But since Buddhism developed we understand that most times they are hungry ghosts, we don't believe that they are God. However, we do believe that you can stay friendly with them, like, "You are my friend, hello, how are you," by recognizing the neutral aspect human ability each other, "Please you help me, next year I want to talk important things, please help me." That is OK But not thinking, "You are my God, you are my liberator, you are my Buddha, you are my Sangha." If you put it that way then it's dangerous.

Student. There must be many here in Australia throughout the desert, but most of the Western people live in the big cities so I am sure not so many spirits actually come into the cities.

Lama. Space is full of spirits.

Student. What about the ones who come through mediums.

Lama. Yes, some of those are hungry ghosts but it is possible that some are also higher. But it is very difficult for the higher ones to come through impure bodies; difficult.

Student. In Tara House, in the city, we have two ghosts. Many people saw them but other people didn't. Sometimes other people in the room see them but I can't.

Lama. Other people saw what they were doing?

Student. Yes, there's one ghost who comes in to discourses sometimes and sits there and laughs. But only some people can see him. And other people, sometimes they are asleep and he wakes them up and they can see him then but they can't see him normally. Just when they are woken up. I never saw them at all.

Lama. Sometimes I have experience, one time also, I was sleeping some place, and in the middle of the night I opened the door and went into the kitchen and there was one blowing the fire with the bellows and exactly making tea. I could not believe it.

Student. Can they touch objects and move them even though they are in a different form? Can they hold solid objects?

Lama. They can hold, I'm sure. Very strange things happen. Well, maybe it's possible, I was thinking sometimes maybe it is possible, if I am a hungry ghost—I mean I am actually a human being but I am feeling hungry—so I am sleeping there, but I am dreaming that I went into the kitchen, opened the door...the perception consciousness one body went into there, doing all those things, making all things, eating, so somebody else can see what is happening, that there is somebody there—that even though I am sleeping, I am going into the kitchen and doings, it seems somebody is there. The

conception, the projection is there, I am there, if you are sensitive you can see me walking there. I think so. This is a mental projection, it is also reality. I want you understand—let me ask a question. When you have a fantasy of mental projection, let's say you have a dream, when you are meditating suddenly you dream that inside the Chenrezig Institute gompa there is a big elephant. So is that elephant, the mental projection elephant, existent or not? OK, you have to reply.

Student. No.

Lama. No? OK, you say no.

Student. Existent, but different to my experience.

Lama. You say existent. You say existent but different existence, isn't it. Then, somebody?

Student. It might exist to me but not to anybody else.

Lama. All right. This is reality, isn't it? In my terms, is it reality or not? Is it relatively true or not? Existence has two things—relative truth and absolute truth, all universal existence is two things—so is it relative truth or not?

Student. Relative but not absolute.

Lama. Yes, relative truth, you say relative truth. All right. Then?

Student. If the footprints are existent in the morning, the elephant is existent.

Lama. If the footprints are existent then that is existent, otherwise not existent? OK, so you are not existent! OK, then, somebody else.

Student. Is that like how a magician creates illusions? Through mental projection? Same thing?

Lama. So, existent or not? Let's say, one time I was pretending to meditate when I was in the refugee camp, and a piece of meat this big came from space, just coming. Somehow I went (Lama shows biting in space) like that. That is my experience, I could not believe. That time I was in retreat, I could not believe what happened (Lama looking around) nothing! I thought I must be crazy, sort of illusion. Half sleeping, half meditating, I don't know what happened. Anyway, now, our question is, is that existent or not? I am saying is that reality or not?

Student. To me it's not reality.

Lama. Yes, OK, for you not reality. I'm saying is it reality or not?

Student. I don't know whether to believe you or not—for myself it's not existent, it's not my experience.

Lama. Right, so for your point of view it is non-existent, OK

Student. If it's mental energy, Lama, then it is existent.



Lama. Yes, good. It is energy therefore it is existent, all right. So, somebody else? Then? You, is it existent or not? When I think about you in the Himalayan Mountains, I have projection of you, is that projection existent or not?

Student. Still relative.

Lama. Still relative, is it existent?

Student. Relatively.

Lama. OK, all right. Interesting. You changing your mind?

Student. Could a spirit pretend that it was like Vajrayogini, make itself look like a deity, and you were meditating thinking that it was deity and it really was not? Like, can they take a certain form and sort of like impersonate a holy being? And you have devotion but it is not really the being that you think it is?

Lama. Yes, it's possible, but if you have the understanding of the quality of Vajrayogini, then even if spirits act in such a way, manifestation, they cannot do anything. If you understand the quality, non-duality and the simultaneous great bliss, they cannot harm, they cannot harm.

Student. I saw on television where the U.S. government is making experiments. One man can project his body, his subtle body, thirty miles away, and the U.S. Government is making tests with machines—he would project his body and they would pick up his subtle body may be thirty miles away.

Lama. Wow! That's interesting. How do they do it?

Student. I don't know. They were using him for experiments. Somehow he had the ability to actually project his subtle body. He doesn't know why, but he has the ability, so he would project it to a certain place and tell them and they would have some kind of machine able to pick up the energy, the aura, and pick up the shape.

Lama. Sure, I believe that way. That's what I mean—it is not real, this elephant is not as an elephant, but this elephant is existent in another nature, another matter. It is not an elephant that needs to drink water and eat grass, but another energy, mental energy. It is existent. We do have, those who study Madhyamika texts, we have this discussion, what is the reality of that vision. So actually it is existent.

Student. I can understand why you are saying that Lama, but I wasn't meaning to discredit you when I said that I didn't believe...

Lama. No, no, no, no, no—absolutely no, no, no. I tell one thing, I am brought up in such a way in my life that we can say, “You're rubbish, Buddha is not existent, Dharma is not existent, Sangha is not existent,” our tradition when we debate. When I debate I can say anything. He has to beat me, “Because this, because this, because this,” making it impossible for me to hold that entity. So no problem dear, that kind of thing.

Student. What I would have liked to have meant was that that spirit's ability to make a hindrance to my practice is not existent. Like you told the hungry ghost when you were a small boy, when your

mother was wanting to make offerings to it, that no, you would not do that, you didn't put any credence to it, you didn't put any superstition on it. And in that way, to me it's not existent as a fearful object.

Lama. Right, right, yes, I understand, that's true, OK, very good.

So you see, when we put mental projection, you cannot say, "It is your projection." Normally we say it's not existent; that's wrong. If we say scientifically, really strict way, in the strict way you cannot say, "This is not existent because it's your mental projection." In the reverse way, this is existent because it is a mental projection. If we talk about it in a scientific way. But of course, in a loose way, every day language we say, "I was thinking that you are angry." "No! I'm not angry—you are projecting that on me. It is non-existent." We talk about it that way, loosely. However, our point is that the dream projection elephant is existent, it is a phenomenon, it is reality.

Student. Then why do we say the self-existence of objects does not exist? The self-existent appearance is also a projection—because the dream elephant is a projection we say it exists, then the self-existence of the pillar should also exist because it's my projection.

Lama. Your view of the self-existence exists, that projection, that view, is existent, but there is no self-existent quality in the object itself.

Student. So my view of the dream elephant is existent, but the elephant is non-existent.

Lama. What does he mean, elephant? Where did I say elephant? You don't need to say it that way.

Student. The one in the gompa.

Lama. In the gompa! Your view of the elephant is existent, but the elephant who needs to drink water, that elephant is not existent.

Student. When you were saying that all spirits are hungry ghosts...

Lama. All spirits, no! I said that some spirits can be higher beings. But most of them sort of have low opinion, are grasping, "You are my this, if you give me I am your friend, if you don't give me you are my enemy." I think those are hungry ghosts.

Student. This started because you said that the bardo being couldn't exist after seven days. I'm just asking you about the kind of ghosts that...something very bad happened at the time of death, like I know in Indonesia the Japanese tortured Indonesians and that they are still finding the ghosts there at the place where they died because they died so badly. What kind of spirits are those?

Lama. Those are bad spirits.

Student. It's hungry?

Lama. Actually they are, my sense of hungry means that they are disturbing in either a negative way or a grasping way. Most times this happened, example, this really happened, now it's good that you have brought this up, I am very happy. Example, if you come and maybe torture me, you kill me, and inside I am super angry. So I am super angry but I didn't do anything—inside there is incredible penetration concentration, I pray, "I will let her kill me but after I am killed, in this life I will kill her.

I will definitely kill.” So what happens is, because of this concentration, determination (Lama snaps his fingers), it comes out, so one day automatically I am going to kill you. This happens. The power of the angry prayer, the negative prayer—it is a negative prayer, isn’t it—the negative prayer is so powerful, incredibly powerful. That happens. And also, of course, in a positive way it is powerful. So really, in Tibet, we say you should not pray in a bad way, like if somebody gave you incredible trouble and you thought, “I hope that in this life I can eat his meat.” Completely we should not pray like this. I remember my mother telling me we should not pray in that bad way, angry way. Sort of saying, “I’m so angry with this man or women, I hope in this life I can eat his body.” It looks simple—my mother used to say we should not pray these kind of things. It is similar, with anger it comes out. The mental attitude is so powerful.

So today our whole conversation went into demons and spirits, didn’t it? So however, if you have strong concentration your aura is very powerful and then those spirits cannot harm you. But the minute that you are weak, they think they can harm you, so they can do something to you. That has always happened. So that’s why, inside, we should be psychically strong. Looking in one direction is very important, then nobody can harm. Anyway, I think somewhere we have lost our point.

So bardo, from the bardo. So of course, the BAM is not the Sambhogakaya, but when we contemplate on the BAM it should be unified with our consciousness, there should be no separation. It should not be that you are looking at the BAM—BAM is there, you are here (Lama shows looking down from above). No, that time you should be the BAM. And even if there is separation, if you think you are separate, then you sink into the BAM so that there is unified, totally unified feeling, rather than dualistic gap, like looking at an object, “I’m here, BAM is there.” Not like that. There is only us, the BAM in space of the entire universal reality of non-duality, so we contemplate. The significance of the BAM is that of the intermediate state body, speech and mind, and it also signifies the illusory body, the rainbow body.

So you are the BAM and generate divine pride of being the Sambhogakaya, “I am the totality of Sambhogakaya,” and at the same time there is the great bliss and non-duality experience. And then below the BAM, in space, a full moon disc comes—radiating white but at the same time with a little bit of a red impression. And so around you in space the sound OM OM OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE VAJRA VAIROCHANIYE HUM HUM HUM PAY PAY PAY SVAHA, the sound of the mantra is coming automatically. So your attitude is to manifest on grosser levels as Nirmanakaya in order to benefit all universal sentient beings—one part of your mind has that attitude, the rest you leave in the experience of simultaneous great bliss. And then you descend and land on the moon. So the symbolism is that when we have rebirth, there is the mother’s womb, the father’s semen and the mother’s seed energy, those energies come together, and then we take this body, so similarly, the white moon is the father’s energy, and the red impression is mother’s energy, and then there is the mantra.

And so from there, there is much radiating light. The moon is radiating much, and the mantra also is like a rainbow, and each seed syllable is like rainbow light, and then the BAM also is radiating much. And again the light embraces all universal space. Wherever there are living beings, all living beings and all their environments are transformed into red radiating light. So the radiant light that embraces the whole of universal space is blissful in nature, so that you offer to all universal supreme beings—Buddhas and Bodhisattvas—and it also purifies all the impure, neurotic energy, the impure environments, everything, and all is transformed into the character of simultaneous blissful wisdom. Or, if you prefer, all universal living beings can be transformed into the aspect of Vajrayogini, and all their environments are like the pyramid, the cho.jung. So we should contemplate.

And then all these environments which are the cho.jung, and all the Vajrayoginis, everything is sort of integrated and comes to absorb into the pores of you, Vajrayogini. Actually, at that time you are not Vajrayogini, that time you are the seed syllable BAM; so to sink into that. So then as it all

sinks into the central nuclear energy, from there again you manifest as the Vajrayogini form. It is like the gathering of the energy of billions and billions of suns—so the red radiating light body signifies the totally developed tum.mo realization or kundalini realization, and the totality the spontaneously blissful realization.

So when we contemplate we should recognize that this is the really existent reality rather than we are just imagining it. Remember, I am always saying that we have a physical body and a psychic body, both now existent within us. The psychic body and these things are existent. So the example is that you are sitting here, but you think you are going into your house and somebody has come and beaten you there. You think that there's no damage, but there is some damage. Say you are here, you are dreaming that you went into your house and somebody maybe cut off your hand, "Strange dream last night, it couldn't have happened because my hand is here." But one part of your body was there, the conscious projection of your body was there, that was cut. So somehow there is an effect, an effect exists. For example, when I eat in a dream, when I get up in the morning, I feel so satisfied, so comfortable. I had that kind of impression when I was in the refugee camp- if I drank good food or something like that, when I got up in the morning, I had much energy, felt much healthier. Has that happened to you people or not? No, not happened? Anyway, it is interesting why this has an effect. I would like to know why it has an effect. I think it is possible—if you feel hungry during the sleep there is an effect in the morning that you get up feeling hungry. If you are dreaming that somebody has cut your neck or your head it has an effect—there is some deterioration. However, my point is that we have a psychic body, the psychic body is existent now, besides the physical body.

And we have the deity, the Vajrayogini quality, inside our consciousness existent right now. The thing is that you visually bring it up, it is existent. So particularly we have to contemplate with divine pride, "I am the totally developed, greatest blissful character of the non-duality wisdom." Identifying in that way makes to vanish the neurotic, fanatic, wrong conception that, "I am this, this, this," which is nonsense, nonsense. "I am this, nose this way; oh, that's not so good, I like it this way, I like this way. I this, my nose this way." It has nothing to do with what you are, but the nonsense, neurotic mind says, "I'm this, I'm this, I'm this." So then what is there to do? Anyway, you are not your nose, you are not your lipstick, you are not your eye make-up, not your blood or skin or bone. You are nothing, you are not. But still the neurotic mind is so concerned, in such a way. It's illusion, not realistic. Why worry neurotically? In the West they are so worried about beauty? I think most ladies worry about beauty, I think. Excuse me, I am extreme now. Excuse me—it almost means I am saying that all Vajrayoginis are worrying about it. Anyway, it's important, I feel it's good that we keep clean to keep our spirits higher, of course. But who worries about it, who worries? What your are is what is beautiful. I believe all human beings are beautiful. Just being human gives nothing to worry about. So lucky, really.

So this is really the psychological, tantric method to demonstrate your view, your opinion, your ego. By having one purpose, the divine quality identification, the result is that all the ego wrong conception view and all the dissatisfaction energy vanish. So this is the main point of having the visualization of the divine quality of the deity and having the divine pride that "I am," in a convinced way, this has value.

After that, the main meditation we do, is that the BAM goes down to the moon and we contemplate, offering the radiation to all universal supreme beings, and transforming all sentient beings and their environments. Then we contemplate. So you can see the philosophy—the creator is that central nuclear energy that is the unity of the non-dual wisdom and the great bliss. Light radiates from there, transforms the energy and returns back to the center and then manifests as the deity. So contemplate—concentration is the most important thing, at the same time having understanding or comprehension of non-duality, great bliss. This is the main thing that we are practicing.

## Sixth discourse

So now we understand that, amongst the three kayas, the Dharmakaya is the most subtle, and more gross than that is the Sambhogakaya. And the uncertainty about the Nirmanakaya aspect is that, at worldly levels, we never know who is Nirmanakaya; ordinarily we cannot decide who is Nirmanakaya and who isn't. But at this time, I am not going to go into that point.

Here, we are taking the Sambhogakaya as the present path to enlightenment by taking as resource the similarity of the present experience of contemplating on the seed syllable BAM in space. And then, in space below that, there appears a full moon, radiant with light, and then the BAM descends and lands in the center of the full moon disc. This signifies that when the yogi or yogini has discovered the realization of the illusory body—remember, the illusory body can sometimes go out of the old body and then later come back into the old body, this is possible, so it is similar—this BAM yig in space landing on the moon the illusory body, the rainbow body again re-entering the old body. And it also has similarity with the ordinary rebirth.

However, during the meditation we contemplate on the BAM yig and the way it lands on the moon disc, and also the mantra is there, vibrating like a rainbow radiating different coolers. So these three radiant lights, the three super nuclear energies—the BAM, the moon and the mantra—combine together and radiate throughout all universal space. The nature of this light that radiates and embraces all space is blissful, the transformation of the simultaneously great blissful wisdom, transformation of wisdom, so that is its nature and it is offered to the Tathagatas and Bodhisattvas of the ten directions, and also, by just a touch of that radiant light, whose character is the simultaneously blissful wisdom, all the sentient beings are suddenly transformed into the exhaustless body of Vajrayogini, and their consciousness becomes the transcendental great blissful wisdom or non-superstition wisdom rather than superstition. And their speech becomes of the divine quality of the mantra. You can do that way.

And then all this comes back to the central nuclear station, sort of, and unifies—all the universal energy that was transformed into basically the red radiant light, sinks back into the central BAM and it also sinks into the mantra. Then all this mantra energy and the BAM transform into the aspect of Vajrayogini. Your consciousness, which is BAM, the central nuclear manifestation, creator, that suddenly transforms into Vajrayogini, the Nirmanakaya aspect, as we see, red radiating light, one face and two arms, as we see in the pictures—but not like some kind of drawing, it is organic, clean clear nature. So remember, we have been saying to contemplate on the clean clear energy of one's own consciousness—now this is actually the manifestation of the clean clear energy of one's own consciousness, so contemplate on that.

When you become Vajrayogini there are two things that are important: one is that you should try to have clear vision and the second is to generate the divine pride. These two are the most important things. Of course, first beginning, you cannot get a sort of clean clear vision and concentration; you should not expect to. You should be satisfied with a rough vision, that's enough. Don't be greedy and say, "Oh, I want it more clear"—that is also an interference. To have a rough idea is good enough. Anyway, what's the difference? We have a body, we have one face and two arms, we have those, don't we? The thing is, even with poor quality thinking our body can become red radiant light, that's all. So if you have an idea like that it's good enough, so contemplate. But what is important is that you are not substantial physical energy—you are of divine quality, sort of like a rainbow—it is there, it is not there—you are manifestation of the simultaneously great blissful wisdom.

I heard that in ancient times in Tibet, some people also found it difficult when they meditated on themselves as the deity, so they set up a mirror to reflect their image of the deity (statue or thangka) and they looked at it there. You put your image in such a way and you put your mirror somewhere over here and then you can look at the reflection in there. So first you look closely, it gets more and more clear, then at a certain point you close your eyes and visualize. Your

eye is not the meditator. Many followers of the Hindu religion do with open eye—they make a sort of obligation that they have to keep their eyes open for twenty-four hours. I am not criticizing, but from the Buddhist point of view the sense perception is not the meditator, the meditator is the consciousness, the sixth consciousness, more the sort of thinking process of consciousness—I don't know how to say it in Western words, but the sense perception is dull, just like a mirror, it doesn't have the ability to discriminate that-this, it's just like opened and then some poor quality reflection come and you say, "It's nice, nice."

Anyway, what I am saying is that from the point of view of the Buddhist experience, the sense perception is already the wrong conception, that's all. Poor quality. Like we say it's dull, sense perception has no discriminating wisdom. We don't trust the sense perception. The sense perception is not of so much value. Actually, most times, the only result we get is an optical illusion, so that becomes an obstacle. That's why science makes so many messy theories about the reality of the world. Some say, "The world is this way because I saw it." Others say, "No, no, no—it's this way because I saw it." Some say this way, others say that way, so who is right. Because they believe that sense perception is the principal judge of reality, they can never get any reality at all—it's hopeless. I'm joking, I think you understand. I'm just saying it like this for communication.

So now the point is, remember, I was making an example—nowadays I don't think that Tibetan lamas use this method, but in ancient times the meditators used it—they put the image there and a mirror here and then they try to look at the reflection of that image, then contemplate. First look a little bit, visually with the eye, then slowly it is coming, registering in the sixth consciousness. Slowly, slowly this reflection is coming closer, closer, closer, closer, closer—first here, then closer, closer, closer. Then sometimes you become, sink into, you become that reflection. So that is the method. Interesting. So, also you can do that if you are having difficulty.

But some people, many Westerners say, "I have no visualization." For me it is very hard to believe that, "I have no visualization." Maybe their interpretation of visualization is something else. How can you say you have no visualization when you have muesli for breakfast in the morning—you have visualization of the muesli, don't you? Of course. They must be using it in the sense of something like Avalokiteshvara, something unusual, some quality of form. It must be that. But how can you say, "I have no visualization at all"—I don't believe that. Visualization means that whatever appears to you, comes to your vision, that is visualization; that is part of your reality. So everybody has visual ability—please, I want you to understand. I am sure that the person who told me "I don't have any visualization" is not here anyway, but it's good, this time I am sort of making war with him. I am joking. Can you imagine—one doesn't have vision? How can one even say, "I don't have visual ability." Normally I don't say much to those people when they say that, I just tell them to go and look at the sun, I say the sunshine in the morning, so when you look at the sun you can see the sun, can't you? If somebody cannot see the sun, then what happens? Perhaps they see the dark—that's also vision, visualization. However, I do understand that for some people it is difficult, sort of subtle, to visualize deities and those things. I understand it is difficult but it is possible. Anyway whatever you see is your vision, that's something to do with you.

So now, the transformation. These things are very important. From the very beginning, the absorption of the Lama Dorje Cho, and then the light coming to the heart, becoming the BAM yig, that expanding and transforming the whole environment and all living beings into one BAM, contemplating, and then sort of shrinking, becoming smaller and smaller, and then totally disappearing. So when all the gross level objects have disappeared, superstition also disappears and the ego mind.

I want you to understand the philosophy. The psychology is that when the object does not exist then the subject does not come, the subject does not exist. Perhaps you are going to argue by saying, "Then what about memory? Last year I saw a kookaburra and this year, even though I haven't seen a kookaburra, I have the memory." This is still coming from the object, it also depends on the object. You saw the object, experienced it previously, then memory was stored, the imprint

put into the consciousness, and so the flashing comes again. That also depends on the object. Therefore, if there is no object there is no subject. There is no subject. As long as you have consciousness there is always some object existing, the question is how gross or subtle, but it is existent. On gross levels we can say, “Oh my mind is thinking about nothing, there is no object”—we can say the words on a gross level, but in scientific terms you cannot say that. If there is consciousness then there is object existing simultaneously.

So then this BAM, entire energy of your consciousness is transformed into Vajrayogini, you yourself become Vajrayogini. This is very important, to become one, without duality, without being sort of imitation, not like that—one really becomes such a divine quality deity with the red radiating light body. So when you have unified yourself as the divine quality Vajrayogini, there is no room for the ego to identify yourself with the fanatic illusion as you normally do. This is the most important thing—we have to know how we are deluded. This meditation process is the super power to cut the ego; the ego has no room.

Perhaps you can argue and say, “Well, this Tibetan monk says that we should identify ourselves as Vajrayogini, the manifestation of our simultaneously blissful consciousness, but how can we be that and eat muesli at the same time?” You can argue with me, “Maybe I can be that at another time, but how can I have that identification now?” Actually, that sort of question is a little bit stupid. Let’s say, for example, Yeshe Khadro—she is the director. Her ego thinks that, “I’m the director of Chenrezig Institute.” She gives herself that label. She was not the director before, but when we gave her that name she began to think, “I am.” She feels that way; she feels that is real. And also we feel it is real, because we put that label on her. So you can see, even our egos feel that she is really that, and also she thinks that she is really that. Actually, all this comes from projection, doesn’t it? Some kind of energy gathers and then we say this is. Maybe tonight Chenrezig Institute burns down and disappears—then her ego that, “I am director,” entire everything will disappear; our conception also. So you can see, one way is that way.

And another way is this. Let’s say that every day today, I say, “I am Thubten Yeshe.” So as a matter of fact, what is there to point out, “I am Thubten Yeshe.” Do you understand what I mean? Yesterdays Thubten Yeshe has already disappeared, hasn’t he? Last years Thubten Yeshe has already disappeared. I am not exactly the same thing as the phenomenon of last year’s Thubten Yeshe, am I? From the western point of view is it? Hey, my goodness! A good example is the pot in my Chenrezig Institute kitchen. This year the lid of the pot is all rusty and I cannot use it, I said, “I cannot use this, this is unhealthy.” So last year’s pot has got nothing to do with this year’s pot. That’s exactly the same thing—is this clear? That is more clear, isn’t it, visually clear—last year the pot was a kind of new one, this year the lid is all rusty and not so good for the health. So same thing, each of us, each year we become rusty! There is trouble somewhere in the engine, some part of the engine doesn’t work, so how can you say, “This is me, I am.” It is really difficult to identify “This is me,” to point out, to pick up some reality, to identify some object “This is me.”

Anyway, I can say it to you in this way: First there is the existent phenomenon of yourself, and then from the beginning of the absorption of Dorje Cho to your Vajrayogini heart, and then through all the experience of taking the Dharmakaya as the path to enlightenment, taking the Sambhogakaya as the path to enlightenment, and transforming by landing on the moon and so on into Vajra yogini—I mean there is time during all this, isn’t there? There is time, there is space, so there is change already—I mean, if I explain scientifically. Between the manifestation who was taking the bowl and eating muesli, and the result of the transformation, there is a gap, there is space—maybe there isn’t space, maybe there is time. Does somebody have a theory that time and space are the same thing, or are time and space different? Is there a scientific answer?

Student. Physicists say it’s the same.

Lama. Time and space the same thing? You say?

Student. I think physicists think so.

Lama. Physicists think so? Ah.

Student. Time is dependent on space, cannot be independent from space.

Lama. So that it depends on space I understand. But space is not time.

Student. No, they are different concepts they are related, not independent.

Lama. I see. So you mean physicists have a different theory, some say that space is time?

Student. I could be wrong, but I thought according to Einstein's theory of relativity that space and time are actually the same thing, according to Einstein's theory.

Student. If you are going out in space, you are going out in time. They talk about the time-space continuum. Like east to west, somewhere in the middle...they are really the same sort of thing but sometimes they look that way and say it's east, and sometimes look that way and say it's west. Time space, but they are really part of the same....

Lama. Same time. For example, let's say, you and me, it is the same time now, the same moment. So it's the same, and time and space are the same thing, according to the example of you and me! I'm not sure. Interesting isn't it, very interesting those things. What did you say before, modern physics they say that way?

Student. I think Einstein, in his theory of relativity, said energy and mass were interchangeable—you can't differentiate. He had an equation that showed that they were interchangeable. And I think his other thing was that time and space are also included, also the same sort of thing (this question is unclear on the tape).

Lama. Same thing, really. Related to each other, that's understandable, but are they the same thing or not?

Student. Maybe it's wrong to say the same thing but...

Lama. Same thing too?

Student. (Inaudible)

Lama. They say no different, time and space is not different?

Student. When it's near to now we differentiate time and space, and when it's near to this space we can differentiate. But say when we go out into space and start measuring the distance in light years, in time (remainder inaudible).

Lama. Because what? Because no day, no night?

Student. Yes.



Lama. Yes or no? Yes—wow! You mean time is dependent on the day and the night? No, come on, doesn't matter day and night, time is tick, tick, tick, gong, gong, gong. Just keep going is time. I don't think that time is dependent on day and night—some places have no day or night but still there is time.

Student. But what is time?

Lama. Keep going is time.

Student. No time like the present!

Lama. Huh? (Saying explained to Lama). Yes; very interesting those things.

Student. People say time and space are dependent, but all phenomena are dependent, and you can distinguish...they are not identical but they are the same thing. Like you can tell the spoon from the hand, but they are the same, but not identical.

Lama. I think we should have relative differentiation to identify things. I think. Maybe absolutely they are the same thing, even your hand and the apple, but relatively they are different, have different identities.

What are we doing now! We are doing kind of space, aren't we? I'm joking! OK. So you see there is time, there is space, so the point is that when you have this sort of conception that the one who is eating muesli, who is having muesli, sort of linked with muesli, having muesli conditions, this, this and this, when it disappears, the conception level disappears, it physically disappears. From the time we were born up until now we have always been saying, "This is me, this is me, this is me"—maybe good identification or bad identification—but somehow it has completely transformed. Now we have entirely different conditions from the previous ones. Therefore, if one can identify with such quality, the awareness, the wisdom that simultaneously experiences great bliss, the energy of Vajrayogini, it has a tremendous effect to really directly cut through the low, ordinary, deluded way of identifying oneself. The fanatic narrow way of identifying oneself is cut through. Normally, "Because I'm an Australian person I should have good muesli, good cake." The reason is "I am dadadada, therefore I should have this."

Now this time we lose this basic ego identity. Therefore there is no room to manifest craving and grasping for muesli. One who identifies with divine pride has released the whole conception of "I am the fanatic hungry ghost grasping at the muesli"—that one has disappeared, that one disappears. Then, having clear visualization, seeing with clarity oneself as the red radiating light wisdom blissful quality, that releases the ordinary self pity looking, "Oh, I wish my nose were this way, people would love me, my nose is not so good, that's why I am embarrassed amongst people. I wish my heart like everybody else's, not big like this, then I could do a better job." If you want to think that way it's stupid. Worrying and not accepting—you nose is there already, certain conditions are there already.

Well, of course, you can have an operation to fix it; anyway, in the West you can do so many things to make yourself beautiful. Still, never perfect, I think never perfect. We do know, even you cut hair, put this way (Lama shows having face-lift), something is not right. It doesn't matter how beautiful the person is you look at. Let's say Westerners are so concerned with female beauty—whatever woman you think is a top-class beauty, still there is something wrong, isn't there? Is there something wrong or not? I'm not sure, maybe my kind of projection. Do you think there is something there to criticize? Always. Well, they might choose her as a top class beauty, but I can always say that I choose that one, can't I? We say in the West, "Oh, she is this way, she is that way,

dadadada.” We understand, from the Buddhist point of view we completely accept that there are differences; there is no absolute beauty. First of all, we are going to say that beauty is only a relative phenomenon, there is no absolute beauty. Who was that Greek man, what did he do? There was one Greek man who was always looking in the mirror, what did he do?

Student. Narcissus. He thought he was beautiful so he looked at himself all the time. But he didn’t know it was him, he thought it was somebody else, and he fell in love with his reflection in the water—he didn’t know it was him.

Lama. Yes, that’s right, you see, that’s good example. Could not believe. How we are deluded. This is a good example for this—I like to bring this understanding, BAM!

We do have, of course, some sort of debate on that point. However, you can understand, it is understandable. The main point is to visualize in such a way. First of all, one does have that quality, and secondly, by contemplating on that quality, the divine quality, the total conscious quality, it releases one’s emotionally living in an unreasonable world, that condition is released. I think that is clear—emotionally one is living in an unreasonable world? What do you think I am talking about—I’m not sure what I’m talking about either? Emotionally one living unreasonable world, one living unreasonable world—not sure, what do you think, my crazy language? I think, maybe, better to say it this way. We all have different opinions. Let’s say I come into the Chenrezig gumpa and say, “Oh, this should be this way, should be that way.” Each of us can arrange this room this way better, that way better, can’t we? I bet you. Excuse me, it’s true. You are going to put it this way. Each of us has an opinion, “Should be this way, should be this way.” So we all have different opinions. That is the logic to show that we are all living in our own world, the personality of our own egos’ world.

Why can’t we agree with each other, some people cannot agree with other, we cannot make mutual agreement. So terrible isn’t it, we cannot agree on one reality. This is my logic to show that we decide, sort of determine, “This is my world, this is my reality, it should be that way.” So if somebody says it another way we get so upset, so shocked; it is so difficult to change. Any time change comes we are shaking, aren’t we? That’s why, remember, one time I said that one of the worst sufferings in the West, for Western culture people, is the changing—changing is so great so that people suffer very much. Maybe this is my opinion, tell me if you people think that is not true. I am open, but I feel, I’m looking that way, that for Western culture human being this causes a great deal of suffering. Yeh, you tell me, I have to learn.

Student. I can’t agree that that is so for all people because there is a lot of people today who are educated enough to accept change and are able to go with the change. The old ways are changing. That’s my opinion.

Lama. No, I’m talking about society’s lifestyle—I’m not talking about people who live in the bush! Bush people have reached beyond space and time! They don’t even know anything about world news, or even what is happening in their own country. They say, “Oh, what’s happening?” I’m joking. Do some other people have an opinion?

Student. I agree—little things, when people are communicating with each other, very personal sort of things, there’s much disagreement because they don’t have any space. No security of confidence, they can’t agree with each other, just on communication on a very basic level. But when there is big change, society people can follow that and they just go wherever the energy’s going.

Lama. You mean society is running this way?

Student. Everybody just gets confused together.

Lama. Because society movement sort of hypnotizes you, everybody goes that way. Sort of nuclear force, sort of brainwash and we believe that way. Still we are making generalizations—I'm not saying all Australian sentient beings but the way society culture is run, the lifestyle makes much influence for the human mind. So that's all my point is. So somebody else want to comment on that one?

Student. I think, day to day, I think you have a point, but I don't understand because to me most places, like day to day people have the same thing for breakfast, go to work, or do this or that, they marry, have a wife, relate to this person every day, they do the same thing, in Tibet or Australia or wherever. Like you give someone in Tibet cornflakes for breakfast and they say, "What's that?" Here you give people tsampa for breakfast and they say "Yuk!" I mean people...

Lama. You mean life kind of similar all the time?

Student. Yes, you give them something different, they don't like to try it a lot of the time. They don't want to know. So that to me, people are the same about change, so I think I'm missing your point, there is some other change.

Lama. Would somebody else explain it to him, what I am thinking, my point? It's good you know, I understand what he is saying. Somebody comment?

Student. Lama is talking about the change of separation, that we always separate.

Lama. Changing makes separate? Yes, right, exactly yes. Changing makes separate.

Student. I think Lama said that things are changing all the time but there is more suffering in the West because people are attached to things being the same all the time, so most suffering for Western people in change.

Lama. Changing is great, you know.

Student. Things change quicker in the West.

Student. Yes, I think everywhere people suffer from change but because we have so much change here we suffer more. I think if a Tibetan man's wife dies or an Australian man's wife dies and he starts a new life without a woman, it's the same suffering. Maybe in Australia they have two or three wives...

Lama. All right, I think we are coming together.

Student. It's fear of losing what you know, fear of losing what you know and that is causing suffering. If feels good, it feels great to be here (falls down) ... what's happening is fear. Not all of us are as fearful as that, fortunately.

Lama. OK. I think we are pretty clear, aren't we?

Now, what I am saying is, my point is now, I repeat, then we go. I think that this is a very important point...what's happening is fear. Not all of us [unclear, need to check tape] our quality is that from the beginning we do have, to some extent, understanding of non-duality. And then to that

we have to sort of add a little bit of the blissful experience. Remember, I said, if you haven't had a real sort of blissful feeling, then try to recollect the blissful experience or sense pleasure of the orgasm. But the difference is that ordinarily, when we have an orgasm, it is of unconscious and split character. But this time we focus, contemplate, and its nature is sort of awareness nature, so when we bring the blissful experience to that it is not like the ignorant way of expressing bliss. So that unified, this energy is transformed into the Vajrayogini rainbow body. So when one identifies with that it is the antidote to the schizophrenic ego mind that gives the low, ordinary, fanatical self-identification the result of which is, of course, the dissatisfaction reaction.

So these two transformations—seeing clearly and having divine pride—are very important. The clear vision of oneself as the divine quality deity makes to vanish the ordinary vision that makes us confused. That is the vision transformation. Then, in order to release the conception levels holding or grasping onto the ego's concrete identification, one identifies with the divine quality with divine pride. So these two are very important -seeing the clear vision and having strong divine pride.

Another way you can do it is like this. Before, remember, we were describing the permanent consciousness, the permanent eternal consciousness, our subtle consciousness. The energy of that eternal consciousness is like the energy of space, and within the energy or space there is the reflection of Vajrayogini—that is part of you. It seems to me that this is easy for the Western mind. Your conscious energy is like the ocean, or space, and then the reflection of Vajrayogini is within that. Sort of, it's there 24 hours a day, whether you contemplate or not, it's there. I think some people will find that easy. If you don't have the experience of non-duality—this is the most important thing—we were saying, before, that you contemplate on non-duality so that there is no room for the ego's flashing, so it clears up. So that the transformation into Vajrayogini is done with conviction. But if it's so thick, our ego's way of identifying is so thick...

Here's good example. Many nuns, I tell you, when many nuns cut their beautiful hair they are scared, they go like this. I mean, maybe not some nun, but many nuns are scared. They could not believe—first of all they have beautiful hair, this is sort of beauty, isn't it, one identifies, "I'm so beautiful looking," going like this. Suddenly all bald! According to Western it is so ugly, isn't it? Really true, so ugly. I mean, they are not stupid, they know they are Westerners, so when they look, "My goodness! my goodness, what am I now?" I remember the first Western student, Zina. Her character is kind of shaky, and when she became a nun she could not believe how she looked. Lama Zopa and I talked about how when she cut off her hair she became completely ugly. When, I could not believe—I mean when some people cut it they become more beautiful, don't they? It's different, I think, sort of a relative phenomenon. But this first nun, when she cut her hair, she was so ugly, incredible, I could not believe how ugly she was, Interesting. So you understand this, sort of how one identifies oneself. Incredible, you could not believe such a way of thinking. So these two are very important.

And then contemplation is the most important one. Many people think, "I am taking initiation, oh, now I'm going to do mantra—mantra recitation is most important." No. The essential, important practice in tantric yoga is not counting the mantra, it is contemplation. Then the transformation really comes, completely free, then really comes complete freedom from the bondage of ego, and living in such a suffocated projection world as we described before. Release; sort of inside you feel that something has been liberated, sort of light, freedom, I don't know how I can describe it. It's there. So important. So we should contemplate, we should contemplate as much as possible; very good. If we practice then there's actually no personality clash between human beings. Personality clashes and fighting with each other come from the fanatic, the wrong entity thinking, "I am this, therefore you should act this way." How can you say, how can I say? We cannot do, "I am Tibetan monk, this is my trip, you should all sit this way." I cannot tell you that. Same thing, we cannot tell each other, "I'm doing this, I'm this, therefore you should do that." Wrong conception.

So we do need transformation, and the way of transforming is by reaching into the universal reality of non-duality and from there arising newborn, transformed into such divine quality. And

contemplate as much as you can. And we should not worry when we contemplate—if we contemplate for two minutes and then lose it, another object comes we should not worry; we should expect this to happen. Normally we have never contemplated, so we don't have strong samadhi meditation, so in the beginning you should be satisfied with even a couple minutes; you should be surprised that you can even have this much. And when your back hurts or your knees hurt again you just let go, relax. And when your mind is fresh, then again contemplate.

Normally I say that our meditators, when they retreat, should not meditate for more than an hour at a time. I say we should never allow people, I advise, not to do more than one hour. The reason is that when we meditate for one hour we do a good job, when we do, we do a good job. You know what I mean in the simple sense. When we are tired we should stop. And also, one great Sakyapa meditator said that if one is having such a clear meditation, meditation is going so perfectly, so clear, then one should stop. And also if one is getting sluggish one should stop. He says there are two reasons for stopping—one is that if it's going well, clear, he says you have to stop before exhaustion comes. you are having a good time meditating, you say, "Oh, I'm having a good time, I don't want to stop, I don't want to stop ummm mmmm mmmm mmmm ummm," sort of pushing yourself, pushing yourself until you become exhausted—that is no good, that is the fickle mind. So you stop. Even if you are having clear meditation he says you have to stop, and if you are not clear, of course you stop. How can we make a generalization that you must meditate for one hour without sluggishness or without disturbance—how can we say that? It's a completely personal, individual experience, so we should not push. So that's the reason I say this. And also, Lama Tsong Khapa said that when your meditation is going well, and you have much energy, will, desire to meditate more, he says then stop. If you are having a good time, that time you stop. If the good time you are having during meditation finishes before the end of the session, next time you won't want to meditate. Next time you will hate it when you even just see your meditation cushion. That happens to meditators. Actually, whenever you just see your meditation seat, you just sit there, that should make you blissful. If you have powerful meditation just when you see your meditation place you recollect your experience and feel blissful. It should be that way. And one meditator also said that it is better for beginners to have eighteen sessions a day. Can you imagine, eighteen sessions—my goodness, isn't it? One Tibetan meditator said that. And also the great yogi, Pabongka Rinpoche, one recent Tibetan Lama, he said that it was better for beginner to have short, short, short, short sessions. If they are too long you might freak out psychologically. So you understand, that's the reason.

But many Tibetans do sit for long periods also. For example, when I was at the refugee camp once one hundred people did a retreat together. We had to get up at 3 0' clock in the morning—even though I'm lazy I had to get up because everybody had arranged this, I had to go otherwise I would lose my session. So I'm sitting there and sleep is coming. For 3 0' clock in the morning until about 8.30, without stopping, no pee-pee break even. Can you imagine—this is Tibetan style .Well, this is Tibetan style, what to do? Well, some meditators they can do, can't they: I cannot judge that that is bad—for some people it is OK, for some people it is not OK; like for me it is not OK, the sleeping mind comes. We did that retreat. So you understand, we don't have to imitate those kind of things. We do whatever is suitable according to own energy, our own environment. So anyway, the advice is that is better to do short, short, short. OK, it is late—I think I'm going too extreme. Thank you all, good night, sleep well!

## Seventh discourse

At this time, when we are practicing the evolutionary yoga, the experience of the clarity of the divine vision and divine pride are the two main things. They are important for us be able to eliminate the ordinary dualistic view, not only the ordinary dualistic view, the relative, ordinary vision of the relative sense view. You see, when we human beings are in conflict with each other because of our negative minds, the anger and hatred produce projection of ugliness—even upon object that worldly people normally consider beautiful. When you are angry even those objects become ugly. So we need this way of transforming the objects that we perceive as ugly and hateful; we do need to transform those into the blissful divine quality energy.

This is a good example: before, in Kathmandu, Nepal, there were many young hippies who were angry with society. They thought that society was the most ugly, cruel and suffocating thing in the whole world, “We are nothing to do with them,” they thought. They were so angry and wanted to make a revolution: “I’m angry, those people are useless, they just take advantage of the poor people, they are terrible, my enemy. All society people are my enemies. I want to make a revolution.” I knew those people. Then, after some time, they made contact with Buddhism, meditation, and somehow their attitude changed completely. They realized that that was not the way to think; it was emotionally disturbing and no solution. They discovered. So afterwards, when they came back to their own country, they saw people as beautiful; they could not believe it. This is the hippies’ experience, anyway, young peoples’ experience. Ten years ago those hippies were everywhere in the world—in America, Europe or wherever—ten years ago they were hippies but now they have become perfect society people. They even show this on television. They show here is this man, and before he was this, this, this, this, and now he has profession and is working in this job. I even saw it on television. So you see, before those young people were joking, just joking. Anyway, you can see their transformation over such a short period, within ten years. First they did the revolutionary trip and now suddenly they have changed. Before they pointed at society, saying, “Look at those people, look at those people, look at those people,” and now within ten years they have become that one. So that shows, the tantric method is proved in that way. You understand clearly. So that is a small transformation, but we are involved in much more than that. However, you can see the possibility, the human quality, beauty and clarity within all existence. It is only a matter of time, with some sort of co-operative cause it comes out, that’s all.

So the very important thing is that the ordinary vision, which makes anger, hatred and symptoms of unbalance, needs transformation. So having the clear vision of the divine quality of Vajrayogini, you get blissful satisfaction from this object. Thus when you have developed this transformation there is no object that can energize you to become unbalanced, emotionally disturbed. So this is the method of transformation. Remember, some tourist shops sell old pieces of wood, just simple wood shaped like this (Lama holds up his hand and fore-arm) that they have picked up in the bush or on the beach. This wood is put into an antique shop or somewhere and when city people see it they say, “Beautiful, beautiful. How much is this, I want to buy it.” Actually, who would want to buy that? The bush is full of those. But still, city people think it is beautiful. They don’t often see things like that so they buy it. I couldn’t believe it, I said, “Who buy these, who sell?” But it is understandable. The thing is that the beauty is relative—when you put it inside, through contrast it becomes beautiful. Everything can become beautiful, whatever you have thought is ugly, the most ugly thing, when you change your way of looking at it, it can become beautiful.

This looks a simple example, but the way you can relate to it is that if we have inner transformation, maybe when we go to Africa—normally when we see African people with huge stomachs and so on we think they are ugly—we can see the African people as beautiful, too. If we have transformation it is possible that they appear beautiful. Anyway, it is very important. If you want to be totally satisfied and totally balanced, perfectly healthy, you need a way of transforming objects so they do not energize the tendency to react in an emotionally sick way. So that’s why we

say that you cannot walk to the paradisaical holy place of Vajrayogini—you cannot take your rucksack and say you are going to Vajrayogini’s paradise, you cannot go that way. But by practicing this transformation you are going to paradise, 24 hours a day you are working for that. We are all together in this room. I believe that some people look at the others and feel everything is harmonious and blissful. They can see, it is their personal, unique experience of inner transformation. But someone who is already irritated by the knife of duality, it doesn’t matter where he puts his body; whatever environment he is in, whatever he contacts, he is already beginning to react, “OK. I know he is this way, I know he is that way.” The preconceptions are already fixed; the subject is already concrete, the object becomes concrete, so problems come.

So you understand that the really happy and unhappy environment do not actually depend on the external things—wood or flowers or whatever. They depend on the inner quality, the inner transformation. I’m sure that some people who come here think that Chenrezig Institute is worse than one of Hitler’s concentration camps. Sure there are reasons. Can I tell you? There are many ways of reasoning. First of all they say, “Who is this red-robed monk? He has nothing to do with our muesli culture! He is outrageous! The way he lives, the way he acts with us is terrible! Even the Prime Minister never behaves in such a way—who could be bothered with him? This man is outrageous. Call the police immediately and send him back to where he came from, we don’t want him here. Totally, everything he talks about is nonsense, nothing to do with our life. And this bush place is also ridiculous—everybody is tagata, tagata, tagata!” Maybe everyone is Vajrayogini! No, I cannot say that! So I’m joking. But you know what I mean, I think you understand. You can say anything. “Instead of the system we have in our schools they have voroom. This makes me angry, irritates me instead of making me peaceful. I’m going to where you can’t hear all these things. Goodbye.” So you can see, first of all, let me make an example. This is a contact course, and all people working here should expect that some new people can accept the teaching and others cannot. So during the Lam-rim meditation course we expect some people to say, “You are ridiculous, what are you talking about? Goodbye.” To them I say, “Thank you.” I have had many experiences of people saying, “What are you talking about, it’s nonsense. Please don’t talk about these things again.” I have had this many times. I think these people are honest, beautiful. They tell me what they think. I say, “It is very kind of you to tell me this, I shall try my best.” Last year there was one person at Kopan, even last year. So we don’t expect that all international people can accept this teaching. Everybody has been raised, brought up, differently. That’s why all have different paradisaical holy places in which we live, each person. So in the Buddhist texts we have explanations of the two worlds—the common world and the individual world. So muesli is our common world, but within the muesli there is also the particular individual’s world. Some people like more raisins, some people prefer no raisins; some people like sesame seeds; some people like yogurt, some people do not like yogurt. So even though it is muesli there are differences. So you see, we do have common understanding and we do have some personal, unique reality.

So now, the point is, we are trying to transform into having the divine quality vision of ourselves as Vajrayogini. This is a very important thing. We think this is the profound one. This transformation has the super power to transform one to become really free from reacting to objects with irritation. So then, when we have the clear vision, with penetration concentration we try to meditate like that.

And the way to do this is that at the beginning we should not expect the vision to be completely clean clear, to be totally clean clear light. We should not have that expectation. We are beginners so at first, where there is the totality of the radiating red light body of Vajrayogini, we should just try to see it roughly and contemplate on that. That is pretty good, you know. After that we begin to make it more clear, more clear; perhaps starting from the crown and going all the way down, analytically checking, just seeing everything that is there. So after checking, intellectually seeing, analytically seeing, then you choose one particular aspect as an object for vipashyana meditation. Many times they choose the third eye. So when first beginning the concentration you

have a rough vision of yourself as Vajrayogini, this is the main object of meditation, but then you choose as a specific focus to emphasize, the third eye. You know, Vajrayogini has a third eye: it symbolizes seeing past, present and future clean clear. Usually if male aspect deities have a third eye it is the right eye, and when the deities are in female aspect the third eye is the left. So Vajrayogini is a female deity and the third eye should be the left one. So you contemplate on that.

And when we contemplate there are two things we have to do: have the clear vision, and, strongly identifying ourselves with the deity, divine pride. So to strongly energize these we have different space and time. Perhaps first you try to develop clear vision. While doing that your consciousness is like the spy, normally a spy watches, trying to understand, what this man or woman is going to do. Similarly, the consciousness observes the concentration. So at first you leave your mind in concentration on the clear vision, and try to retain the memory of that focus. Remember, I said before, that meditation is maintaining the continuity of the focus, the object of meditation. So when you have developed a clean clear visualization, then bring the understanding of divine pride. You identify yourself as the divine quality of the deity, strongly! With conviction, and leave the mind on that, contemplate. Then, slowly bring the concentration again, strongly, on the clarity. Bring it more strongly. However you should be satisfied and not greedy, “Ah, it’s coming strong. I want more, more, more.” Just try to be balanced. If it is stronger than the previous concentration that is enough, you should be satisfied with that. Then again bring the strong divine pride. So as the energy of divine pride increases you eliminate the self-pity pride. So as the energy of the ego, you purify that. And whenever you are developing the clean clear divine vision of the deity, you are purifying the ordinary vision, which irritates you, which makes you vomit.

So we have to be really serious and approach vipashyana or deep samadhi. If we do not develop deep samadhi our real point is lost. Remember, all the meditation on the evolutionary yoga, taking the three kayas into the present path to enlightenment has the purpose of bringing all the energy of the nervous system into the shushuma or central nadi. The way to do this is through the meditation technique of concentration then, during the meditation, you can experience exactly the same vision or whatever that occur during the death process. So at that time also the absorptions come and then automatically the original, fundamental clear light vision arises. So when that happens, this experience is a tremendous help, it is sort of like a rocket—that experience of the ordinary clear light vision, this fundamentally existent one is like a rocket—so when you contact that, zoom! Your understanding is magnetically attracted to the spontaneous blissful non-duality wisdom. So the only way to reach that point is through the process of developing the deep samadhi concentration.

You can see in some of the Hindu religions that their method of raising the kundalini energy is by using breathing techniques. By breathing so much, in such a way, they try to bring the kundalini energy up by force. But the method of raising the kundalini energy in the Tibetan Buddhist tantra is not only by breathing techniques; it is more by using concentration as the key to focus penetratively on certain parts of the nervous system. That makes the kundalini energy explode. Therefore, concentration is extremely important, penetration is so important.

So when you contemplate on the third eye of Vajrayogini, there may be signals, signs, you may see visions. Sometimes you might feel that the third eye is really existent—you have to touch your forehead because you feel that. Or you feel some kind of itching at that place because you have focused here, contemplated with tremendous nuclear energy at this point. So sometimes you have to make sure by touching. Maybe it’s already there, and when you wake up through meditation you feel it. Perhaps you might have an exact experience of non-duality, or the experience that you are completely going through the visions of the death process, by developing concentration.

And now, about the lotus bed, lotuses always grow in junky places where there is a high temperature, like Thailand and India, and perhaps Queensland in summertime. Do lotuses grow here or not? Yes, they do grow. But underneath them, they grow out of muddy, unclear places. Still, the lotus flower itself does not have any dirty impression, even though it is born from mud and dirt.



It is the same thing with us, Vajrayogini. It seems she is born from the objects of desire, but she is not stained by the mud of desire and negativity. That is the symbolic significance of the lotus bed. And the sun bed symbolizes the energy of the sun that has the function of bringing everything forth—it brings forth flowers, it brings forth fruit. All organic things on this earth, even the human body, are dependent on the sun vibration. So that signifies that function of Vajrayogini is to make all universal living beings reach the highest fruit of enlightenment. In other words, the fruit is the simultaneously non-dual great bliss wisdom.

And the red radiating light of Vajrayogini's body symbolizes tum-mo wisdom, and also her emotional characteristics of total compassion and universal loving kindness. That is the significance of the red color. And the five skull coronet signifies that she has reached the same realization as the five Dhyani Buddhas—that is the complete totality of her character. And the five ornaments—the crown, the earrings, the necklace, the belt, and the anklets and bracelets on her arms and legs—symbolize the five paramitas. Vajrayogini's body itself signifies the sixth paramita, the wisdom. And also her breasts are sort of big, huge—they symbolize giving great bliss to others. They show she has the totally developed blissful female energy, rather than she is half, half—half lady and half man, not having the quality of female energy. And also her waist is tiny and her hips are big. Anyway, there are explanations of how the most beautiful lady in the world should look, we have explanations. Perhaps Western ladies don't know how to look beautiful. I'm joking. Anyway, she is extremely youthful looking and has no impure vibration, no self-pity vibration. She is completely, totally liberated.

And her hair hangs all the way down her back, untied, loose. That symbolizes that she has no bondage of ego superstition; that she has been completely released from the tightness. And she is holding the drigu, the knife that cuts completely through the superstition of ego and ceases ego problems; it shows she has gained the realization of the cessation of the ego game. And her left hand is holding the kapala, the outside of which is white and the inside red. It is full of nectar that symbolizes the simultaneous non-duality blissful wisdom, which she gives to all universal living beings. And she is looking up into space which signifies that she is taking all universal living beings into the divine vision of the tag.pa.kha.cho, the pure land. And her face has slightly wrathful aspect, which means that she is not too much an angry lady, the sort that withdraws, “Aagh” the minute you touch them. And it also shows she does not have too much emotional sticking. She is sort of medium, when you say “Hello”—you know, when we see each other, “Hello, how are you”- she's a little bit open, Vajrayogini looks that way. Not too much extreme lusting extroverted impression and not too much extreme introversion; she is sort of medium.

So we are learning, aren't we? We can learn these things, this is a learning process too. Actually, it's not outrageous, it's really possible. Relatively also possible. There is some relative existence like this, it is not that when we talk about the qualities of Vajrayogini we are discussing outrageous things. Even when you look at some of the ladies on this earth, Earthly ladies, even in this human body they look sort of pure. You cannot say all women are impure—some are pure and neat and beautiful; already they do have magnificent energy, even though they exist on this earth.

Sometimes I use as an example one of our Brisbane students. I see her and her mother each time that I come, they are my friends. The mother wears lipstick and all these things—mmm—fantastic, she is young and beautiful looking. The daughter is young but (Lama pulls a long sad face), “Yeah Mama, yeah...” I could not believe the way she looks. I mean, if she put on some sort of outgoing aspect she could be incredibly beautiful, but she is completely (Lama pulls the same face). Also when she looks her eyes show a lot of white (Lama looking up with his face down). Beauty is relative, I can see that she can be completely beautiful if she presents herself in such a way, I know so, but instead this is the way she presents herself. Tom, what do you think of her, really? I would like to know your interpretation. I could not believe that such a young girl could look awful, like a sixty-year-old lady, uninteresting. I beg your pardon? Now she is better? She's alright now? She's in a bit of a higher space?

Tom. She seems normal.

Oh well, you see, now we are in conflict. He thinks normal, I think abnormal. I'm joking. Is she coming here? Please don't tell her! But I could not believe such human presentation, incredible. You know, mother is like this, she has these things (Lama flounces around mimicking a society lady), such incredible energy, clean, clear, super society lady. But daughter is sort of over sixty-years-old looking like this (Lama pulls a dowdy face), I could not believe, I could not put this together.

So you can see, that it really possible to have those qualities of Vajrayogini that we have been describing. Of course, to have at first the qualities of great bliss united with the transcendental non-duality wisdom, this combination of manifested energy, may be difficult. But the other beautiful aspects as we have described, of higher divine quality, you can see that even as a human being it is possible to have these. Especially if some lady in the West has the symptom of thinking, "I'm really not beautiful, from the Western point of view I'm really ugly," it must be so painful, it must be painful. Let me ask somebody whether it is painful or not, I would like to know. Who can I ask? Is it somebody's experience? Just worrying that you are not beautiful? Has anybody had that experience at some previous time?

Student. When I was a little girl I thought I was really ugly.

Lama. Really? Incredible. It's not true, not true. Unbelievable. At what age?

Student. When I was about seven or eight or nine.

Lama. Really even at that age you were worried about your beauty? Really?

Student. Australian girls are conditioned even when they are young...

Lama. Really, at that time they start worrying about beauty? Now, we can see that she is still beautiful, we can see, in common terms we can see, I'm not exaggerating. But when she was a child she did have that kind of worry, "I'm not beautiful." That is wrong, a wrong attitude. So you see, even on relative conventional levels we don't realize the international standard of our beauty and we put ourselves down. Anyway, that is not the point now, I am going somewhere else.

So also, Vajrayogini seems to be without clothes, doesn't she? There are clothes, but not so much clothes. That signifies that she has reached the point of fundamental reality, there is nothing hidden. For example, on human levels, we just wear these clothes. Actually, I know all you women here have such and such a body—I know, I'm not that stupid! And then you know what kind of equipment I have, too! It's not something esoteric! Good, I'm joking. Remember, when Milarepa was leading an ascetic life, he didn't wear clothes to cover his things. And one time his sister came and when she saw him cried so much, "How, my brother, you are no longer a human being. You don't even cover all your things." She really cried and cried and cried and cried. And Milarepa asked her, "Why don't you cry? I was born with these things, you know that, everybody knows." And then he pointed at her baby, which she was carrying, and said, "But you were born without this baby, now you have this extra thing. So how did that happen? So you are the one who should be ashamed, not me." So he debated with his sister in this way. In fact, his sister accused him, so he reacted and accused her back. Anyway, Vajrayogini appearing like this symbolizes that she has no obstacle of ego, she has reached beyond ego.

So all the jewel ornaments and so on that we have described, everything should be recognized as the transformation of the simultaneously great wisdom of non-duality and bliss. They should not be visualized as physical substantial energy. Similarly also the Vajrayogini mandala, in

Tibetan mandala is *kyil.khor*. We call this the *cho.jung.du.sum*, the triangular mandala. (Lama demonstrates the mandala like taking two triangularly folded serviettes and making them into three-sided pyramids and showing how they are related to each other, with both points facing downwards). So one is this way and the other is that way—I think you have also seen the drawing. So in a text it says *EH.lay.cho.jung*, the seed syllable *EH* suddenly transforms—but actually you don't need to think that the *EH* transforms into the *cho.jung*; that is only if you do the visualization in a detailed way. So one of the triangles has one point in front and two at the back and the other has one at the back and two in front (Lama showing how together they make a Star of David shape). So from one *EH* one triangle appears and from a second *EH* another triangle appears, so, as it says in the text, *EH.lay.cho.jung.du.sum.nyi.tseg*. So I think it is clear.

Perhaps you think this is too small, “How can Vajrayogini fit inside here, it's too small?” It is not small—this double, pyramid mandala should be bigger than this solar system. When we think we are in trouble, we are squeezed, we have a suffocating feeling, don't we? So when we think about the *cho.jung* we think, “Perhaps I could be suffocated in that situation.” No—the *cho.jung* should be huge; billions and billions of solar systems transform into one *cho.jung*. It has symbolic meaning, there is a psychological explanation. Anyway, instead of visualizing it small, it should be huge, from the bottom it should reach endlessly beyond the top of the samsaric world, kind of limitlessly. So one of the beauties of this meditation is that we don't have too many deities in the mandala—only one deity, Vajrayogini, that's all. So we Tibetans always say that this is a very easy way to contemplate and integrate the practice. Other mandalas have so many deities and therefore it is difficult to focus the concentration because we have limited minds. So you, Vajrayogini are inside that pyramid .... pyramid? Egyptians had pyramids, didn't they? Those were like the *cho.jung*. I saw them on television, sort of like the *cho.jung*. That was very interesting for me. Have you see them? Incredibly interesting. and nowadays on television they have so many explanations about how pyramids focus the energy. What else do they say on television?

Student. Pyramid energy can help with meditation—when you sit inside one it helps your concentration, also it preserves food for a long, long time.

Lama. That's right, I remember, that's interesting. Those are scientific realities, and this comes together for tantric yoga.

So inside this there is the lotus bed and then a sun bed. The outside of the *cho.jung* pyramid is white and the inside is red. Anyway, this pyramid signifies the absolute truth, the great bliss wisdom. It emphasizes wisdom—even the way it is structured emphasizes the gaining of wisdom. And outside that is the vajra tent; again, outside you have to make a tent. We have explanations about how the vajras fit together to make this tent. Two vajras are like this (Lama shows two crossed vajras), and then two upward in this way, and then again this way, and then again like this...sort of like bricks (Lama shows how the vajras fit closely together). We have this explanation, but however, you don't worry. We have the Tibetan way of constructing this sort of vajra building. For us vajras are familiar so maybe building it this way is difficult for you, you shouldn't worry. You should just build a sort of indestructible diamond house, that's good enough for you. But it should be indestructible, even nuclear energy cannot pass through it. Can you build that sort of thing? Even laser beams cannot pass through. The purpose is that no energy can go through. In or out. Even putting American laser beams onto that pyramid cannot destroy it. Do you have solution? You don't have solution! Wow! Thousands and thousands of years ago Tibetans discovered this and still you haven't discovered it. Such a hassle you know. Solution? Can laser beams destroy diamonds? Yes or no, can they melt diamonds?

Student. Probably they wouldn't because the laser beam is light and diamonds would just scatter the light.

Lama. That's right, that's right. So that's why we have solution. Come on!

It helps psychologically. Don't think, "How does this work, why do we need this protection?" You see, many times our energy—we have nuclear energy—but it just goes whoosh, whoosh, whoosh (Lama making swishing noises and shows energy going in all different directions). But psychologically we cannot control or focus our energy. So now, you check it out—you have the pyramid, and then outside that you have the diamond tent completely enclosing it, totally sealed, no energy can get out. Don't worry about oxygen, Vajrayogini doesn't need oxygen; she doesn't have this gross muesli eating body and these things, she doesn't have so don't worry. So this has perfect, indestructible nature, so your concentration is much better. Normally, every minute we are thinking, "Oh, now the wind is blowing; oh, now the goat is bleating..."—we think so many things during meditation, we waste our energy. So I think it is clear.

Also, when you become Vajrayogini, you should not think Vajrayogini is small. You should think she is much bigger than Mount Everest. Almost in this entire solar system, only you, Vajrayogini, can exist—there is no room for the other garbage energy. So it is really good. Actually, I am not a good meditator, but still, with this I feel really comfortable, completely comfortable. First of all, when you are trying to meditate and somebody watching you, you feel very uncomfortable, You feel sort of uncomfortable, you feel a bit irritated. But when you are the only one existing, all other worldly phenomena have vanished, you have no expectation. When you expand yourself in such a way there is no room for garbage, there is no room for neurotic energy. Does it make sense or not? For some reason, I think it helps a great deal psychologically, incredible.

So we say, when you go to sleep, you should sleep that way, we should go to sleep that way. This is because at sleep time, many interferences can come. Sometimes people have the experience of spirits squeezing them, pushing them down, or energizing their [...] desires. There are many things that can happen. During the day you have control, but at night you are unconscious so they can take advantage of you; anyway, because we are like that they can do anything. Also many spirits they have, perhaps you can say, physical attraction. They are attracted because of their grasping desire. So for different reasons they may try to disturb us in a harmful way or out of desire, in a sensual way. So remember, we said there were two ways to practice meditation when we sleep. The way of sleeping in shunyata was the perfect way—they cannot harm you if you are sleeping in the shunyata meditation. That is the most perfect way to protect yourself. And the other way was that you slept inside the pyramid and diamond tent.

And more than that. Outside the vajra tent is the fire circle, the vajra fire. Have you seen this in the mandala? In the drawing of the mandala it is there—there are many different colored fires. And also within that fire there are sort of nuclear energy weapons going through. There are some sentient beings called, in Tibetan, me.lha—sentient beings who have bodies of fire. They can go through fire, into fire. So in order to protect ourselves from those kind of beings, inside the fire there is all kinds of nuclear energy, nuclear weapons whizzing. So that kind of meditation is very useful. Many meditators have said that this is the way to meditate when you go into a jungle where there is the danger of attack by tigers and elephants. If you have to stop at night you meditate that you are inside the pyramid, with the diamond vajra tent outside that and the fire all around. There is no way they can come through that. Even when you make an ordinary fire they can't come, can they? Do you do that in the west? We did in Tibet—when there was danger of wild animals we would make fires all around and sleep inside that. That is possible. So if we can do those kind of things, it is good.

So you make a television scene: the pyramid, then outside that is the diamond tent, and then outside that is the fire, all kinds of different rainbow colored fires burning. So even if you didn't

understand the sense of what I was telling you before, when you contemplate inside that your concentration is different—much more stable and penetrating. And usually you think, “My wife is making so much noise, my children make so much noise, for sure they’re all going to come bump bump bump, and they are going to say blah blah blah...for sure I am not going to have a good meditation, but I’ll try.” Already your mind is thinking that she is going to distract you, she is always hanging around my neck. So you have already decided, therefore you will not have a good meditation. But if you make the vajra tent then there’s no trouble with your wife or husband, no trouble with anybody. Psychologically, it is good—this is the psychological security. Many times we don’t have security, we are always shaking because we are afraid of change—even though you people don’t accept when I say that change is a great suffering for the western mind. Some of you say, “Oh, maybe not.”

So I think we have to stop now. What I told you today, the gross levels of visualization of the mandala of Vajrayogini, they signify the divine qualities. And also the two main things to develop are the divine clear vision and divine pride. These two are important to develop, but we develop them alternately to become strong; we develop them in a skillful way. So normally, I said that first you have to have a rough idea of the visualization, contemplate on that and be satisfied. When that is pretty good you can choose a specific point to contemplate on—normally they choose the third eye. And even if it is so clear, when the session has gone for a certain length of time you have to stop, we say sel.na.sel.wa.tokye, it means if it is clear you have to stop. And Mi.sel.na.mi.sel.wa.to.kye, means that if it is not clear, of course you have to stop. So there are two reasons for stopping the session. Don’t be extreme, “Today I am having such a good meditation I want to go all day.” At the beginning of every retreat you might be able to do that way but you have to stop. Then you do it again, repeatedly, and it gets better, better, better. So then slowly, slowly you extend your sessions, make them longer, longer, longer.

And there are many meditation techniques, many methods. Normally our breathing becomes an obstacle (Lama shows breathing heavily). If you check your breathing out sensitively, the breathing itself is an obstacle. Let’s say you are contemplating on this flower—check what effect your breathing has, you’ll see your breathing does affect the concentration. So we have the technique of contemplating, then bring the first breath in and hold it. When you begin to have trouble let it out. You check how long you can hold your breath. So we have to develop from one minute, two minutes, three minutes—we have to build up that way. So it’s good also, if you can do, you contemplate on the third eye and breathe in; hold your breath, and when holding it becomes troublesome you let it out. The movement of the breath is also the key to good meditation. So if you cannot hold your concentration on the focus for even one minute, you can do this technique of breathing in and holding it. The meditation gets better. When you begin to have trouble, you exhale. So now I think that’s good enough, now we have to stop. (Lama says the dedication prayers)

In my mind, I believe that if I contemplate completely covering myself by the pyramid I visualize, even if people come around looking in the direction of where I’m sitting, I think this projection can cover me so that they cannot see me. I think that way—do you think it’s possible or not? I think so. Incredible, unbelievable. They come and look but they can’t see.

Student. Would you please give us a demonstration, Lama.

Lama. Now I can’t do it! Now the meditation has finished! Actually, we have it written in Tibetan that there is some kind of energy, some substance, when you carry it nobody can see you. Do you have that kind of story in the west?

Student. Yes, many, many fairy stories.

Lama. Many fairy stories, yes. I think it is also written in Tibetan. That is also possible, but it is also possible that you can hide by making a projection in this way so that other people cannot see you. Even they look towards you they can't see. I think that is definitely possible. Maybe in some previous life I did that kind of thing, I think, I don't know. I didn't do it in this life, but perhaps in some other life I did this kind of trick and perhaps I was successful at that time, maybe. I don't know.

## Eighth discourse

In our meditation we try to actualize the clear vision of the deity and divine pride. These are important in bringing successful transformation. This means that the strong energy of transformation with conviction releases the concrete emotional concepts and the objective view of ordinary phenomena, and also self-pity way of identifying oneself, the narrow way of identifying oneself. Those concepts are the bondage of samsara, so we understand that at this time we are trying to cease those things.

In order to have good experience of these things during the meditation, earlier we tried to have the absorption and shunyata experience while taking the dharmakaya into the present path to enlightenment. So if at that time we had a convincing experience, then this time there will be no interruption to having the clear vision of the deity, this will come automatically. It depends a lot on the absorption shunyata experience. An if we are realistic we will see that between the meditation, the absorption shunyata experience and our becoming Vajrayogini, there is time and space. So even philosophically you cannot say that you are the same person as before; scientifically we see that a different transformation has come.

And also, we have to understand or recognize that non-duality is the universal reality. All existent relative phenomena are born with non-duality. So when we have the attitude of seeking non-duality, we don't need to think some special object. It is contained within all universal existence. The nature of all existence is non-duality. And also, it doesn't matter even if the subject is Buddhist Madhyamika philosophy, no matter who in the world talks—professor or Lama or yogi—anyone who opens his mouth and begins to talk saying, “There are relative phenomena, there are absolute phenomena”—as soon as they begin to talk, already, dualistic mind is saying, “Ah, there are two things: this must be relative, this must be absolute.” It is divided already, it doesn't matter what kind of person you are. Whether you are an eastern person or a westerner, black, white or brown, it doesn't matter, it's divided already. It is not bad, I'm not saying it is bad, but the character of the dualistic mind and words, and the personality of the superstitious attitude produce a dualistic, composite phenomena. Do not think that shunyata is a special thing and muesli is worthless, relative things are worthless. That's the wrong attitude. Non-duality is born together with all relative phenomena, whatever you think is bad and good. The worst karma that you can make, the worst action, the worst thoughts, everything is the source of non-duality. Their nature is non-duality. It is difficult to understand that, isn't it? They are non-duality. Like this cup, it comes from earth, it is earth. You cannot say this comes from earth but this is not earth. You cannot say that can you? Similarly, all existent phenomena, all colors, all good and bad, negative or bad feelings, and good thoughts, relatively all come from non-duality, because whatever their source, it is non-duality, and in absolute terms all come from non-duality too. Because non-duality, movement is allowed. Also, scientifically we can say that whatever we see, whatever sense objects, human beings, the environment, if all comes from the four elements, the energy of the four elements. Scientifically they say it comes from the atom, don't they? Atoms come together and produce the composite, gathered energy. We are like bubbles—the ocean is running smoothly and when it shakes a bubble comes. Similarly, the whole universal energy is like an ocean. Suddenly some energy comes, a combination comes and so we are sort of separate. But then this energy is shaking, shaking—already, each day is going back into the universal energy, sinking into it each day. We are gaining some energy but also losing some energy from here. Energy is going out from your pores, from your nose, and sinking into the ten directions. Anyway, it's going. So this is similar, even if you think scientifically, all this movement that we call good or bad, negative karma or good karma, all these things come from the mind; from the Buddhist point of view they come from the mind. But then physically, there is some energy acting as a co-operative cause and when this all comes together and manifests we say “This”; then that changes this way and we say “This”; then that changes position this way, then “This.”

If you try, by scientific evidence, to prove that the reality is that existent phenomena come from themselves, you will not be able to. Buddhism says that if you penetratedly check into things you cannot find that this is so. That is the real universal reality, that is the truth. When you check into things in a scientific way and cannot find the proof, then you cry, don't you? You are disappointed and say, "I have been experimenting, I can't find, I must be wrong." But from Nagarjuna's and Shakyamuni's philosophical point of view, we know exactly that you can't find. You find nothing and perceive nothingness; that is the reality. Believing that there is something concrete existing is wrong.

You see, from the Buddhist point of view, to find the truth there is no difference between bananas or muesli, Shakyamuni Buddha or Hitler; no difference. You can find the universal truth in muesli, in bananas and in apples. The non-duality of the banana, the absolute quality of the banana, is essentially no different from the non-duality of Shakyamuni Buddha. There is no difference.

So if you can have a convincing experience of non-duality, then your transformation comes so strongly. Then you can see the nature of the rainbow body of Vajrayogini, the transcendental blissful body of radiant light; it is so obvious. That illusory body itself demonstrates reality. Normally, whenever we look at relative phenomena, the relative phenomena themselves become an obstacle to our seeing reality. When you look at a potato, the potato becomes an obstacle to see its non-duality because it is flashing strongly so that there is no room to see non-duality. But when you look at the body of Vajrayogini, the reflection of transcendental wisdom, instead of its becoming an obstacle to see reality, it becomes the cause of a strong reaction to develop non-duality wisdom.

Let's say that someone becomes an object to energize hatred within you. Seeing his behavior, his concrete face, his concrete faults, his actions make you sick, "Eew, yuk." It is possible that the power of consciousness can, when you contemplate, make you vomit. Anyway, when that happens, my point is that when that happens, if you just realize that the energy movement of the person's face, whatever movement is making you angry, has got the vibration of aura and the characteristics of the four elements, if you just look broadly, at the level of energy, the flashing appearance that was making you angry disappears.

I'm not sure that my expression is enough. For my mind this example is clear but perhaps my words are not. I'm talking about relative shunyata. The face of that person making you angry is showing a kind of angry aspect, and his face appears as a concrete ugly face, an ugly face that really makes you sick and vomit. But if you look at the atmosphere energy of that face, only at energy levels, it becomes another matter, another thing. Let's say a red face is coming—instead of seeing the angry aspect you consider how the blood cells are coming together. You check up as if you are looking through a microscope, instead of taking the red angry vibration check up as if you are in a scientific laboratory—check how all the blood is coming, its turbulence, how the tornado is coming there, the nervous system is shaking—like that. Then what happens actually? If you see that reality, instead of intellectually saying, "Look at his face, it's making me gr" ... I'm not sure what I'm saying, do you understand or not? Oh, you do! So I'm successful. You see, it depends at what perspective you look, the way in which you look at the reality. One way you think, "Hmm, energy, matter, reaction—fantastic." The other way you look at it and think, "Ugh," vomiting and angry. The first way is education.

Once when I was in America an organization had photos of people when they were angry. I think I brought those here a couple of years ago. Anyway, they were measuring electrically the kind of energy reaction of organic and non-organic things. For example, if they cut a leaf in half, when they took a photograph of half the leaf the whole thing would come out. What is the reason for that? The whole thing would come out. And when they photographed an angry person, much red color came out. Then what happened, was there some more?

Peter—They made some experiments. Two people pointed their index fingers at each other, and when they felt attraction for each other a certain pattern came, and when the same people felt aversion to each other there was totally different pattern.



So this was the experience of Russian Communist scientists, non-religious people. So those are interesting. The reason I am saying this is that it is logic to prove that there is an internal body. So even this external organic body has two things, two bodies: the gross level body and the subtle level body. This is proof.

When we say meditation, not intellectualizing, not twisting, not squeezing, concepts not flashing—concepts are the problem—but the nature of consciousness is non-duality, the nature of consciousness is clarity.

If we understand this fundamental reality, transformation comes so strongly. When we become Vajrayogini, our divine pride attitude is, “I am the completely developed simultaneously blissful transcendental wisdom. The completely developed enlightened one is me.” So you cannot still think, “I am low.” The low opinion, thinking, “I am low,” is what we have been doing for so many years, so many civilizations. For years, years, years we have developed this attitude. So tantric psychology understands that. It is so thick, so thick, so thick; it is a habit repeated billions of times, so we need a strong solution. Instead of thinking that God or Buddha is up there, we think, “I am good, I am Buddha, I am the totally developed Vajrayogini.” So at that time you identify with such divine qualities. Develop the strong divine pride as much as possible and the result is to powerfully release or abandon the energy of self-pity, the ego’s opinion; the ego identification energy is purified, that’s all. I want you to understand the difference between divine pride and self-pity pride; the reason for self-pity pride has no value, that pride is only delusion—the basis has no solidity and the result is more negative symptoms. Whenever you have this pride the result reaction is more insecurity, more greed, more hated; this is what the negative aspect pride produces.

And the rainbow body of Vajrayogini is not like a model—sort of existent outside but empty within. It is not like that. Inside the body is also full of radian light energy, but you can also see through it, like crystal; there is no obstacle. And as we mentioned yesterday, as beautiful as you can possibly visualize. We each have our own idea about what is beautiful, but as much as you can think Vajrayogini is beautiful, on that you contemplate. Just by looking at Vajrayogini’s body the inner ability for all the energy to come into the shushuma and activate the kundalini explosion is magnetically energized. Just by looking.

In the Buddha’s Abhidharma teachings it explains that the beings in some realms, when they have desire for contact, by just looking at each other they release the desire energy. You see, we human beings, in order to totally express our desire energy, to have an orgasm, it is necessary for the male and the female to come together, for their sense organs to join together. Then they can express the sense pleasure. But some other beings, the male and female just have to look at each other to completely express their desire communication. And in some other realms they just have to hold hands, or yet others just have to smile at each other to experience total satisfaction. There are those kind of explanations in the Abhidharma.

If someone were to have that experience in the human realm we would interpret it as terribly bad, wouldn’t we? If somebody just had to look at another person to totally express his sense pleasure then people in our society would think he was terrible, wouldn’t they? Australian society would think that was terrible. First of all, those other beings that have the energy loose, the energy coming out—we human beings have the physical energy coming out. They don’t have that. The mental energy explosion comes—there are the four types, Go.pa, ta.wa, lag.chang, and unified. There are those kind of different beings.

Actually, pleasure desire comes from the mind. When the desire is too strong the sense organ energy also becomes strong. And remember, I said that concentration was having memory. Sometimes our concentration is developed in a negative way and the memory we keep repeatedly is a nonsense, garbage memory. It is not only garbage but also illusion—it does not touch on the reality with penetration concentration. The object is just a dream of fantasy, and we repeatedly contemplate and contemplate on that; so as it is wrong energy it goes in the wrong way. All this desire is psychological, psychological, so we should not believe that it is concrete energy and that if

one does not do something to express it in a sort of physical way that one will become crazy. In the scientific way they do say that. So our point here is that when we, Vajrayogini, see each other—and whatever you think are the most youthful and beautiful qualities you contemplate on those as much as possible—the more the bliss is energized, the more the understanding of non-duality is developed.

The symbolic significance of the pyramid, or cho.jung, is that all the inner mandala energy comes from non-duality. The pyramid even has three angles—nam.tar.go.sum. Nam.tar.go.sum is shunyata. Sum means three; you see, any action that we do involves the one who creates the action, the function of the action itself, and the effect or result. These three things are involved. Remember, for example, when we dedicate merits we have the person who is doing the dedication, the merits that are being dedicated, and the point at which the dedication is aimed—these three things are involved. So these things should be recognized as non-duality, remember? Similarly, it doesn't matter what action you do, the action has the co-operative cause, and then that comes to active level, and then there is the result, isn't there? Or, like flower seeds—there are the seeds, and then there is the manifestation of action coming, and then the flowers and fruit come too. So as all actions have three component parts so we have three angles to the pyramid. So all our activity as Vajrayogini is within these three, the divine quality actions come from non-duality, are born with non-duality, are non duality.

This pyramid symbolizes penetrative wisdom. The point of the pyramid is down and the open side is up—this signifies that when transcendental blissful experience comes it starts off very small and subtle, but then develops, bigger, bigger, bigger, bigger, bigger, bigger. So we should not have expectation, “I want great bliss.” It comes slowly and starts off small. Then that is best, we say, best.

For example, with tum.mo meditation, when some people start incredible sweating comes in a flashing way, so much water comes, you could not believe this result of tum.mo meditation. But other people, there is no sweating, there is just some heat coming from very deep in here. That is the most successful one. It is very bad when the wrong energy comes because it can kill. Tremendous energy comes out from here and heat energy explodes. So the tum.mo meditation can kill you, that's all. True, if not developed in the right way. It should start off very deep and then come into the right channel. But the tum.mo explosion can go in the wrong direction and produce neurotic sexual disease, completely out of control. Because such tremendous energy was out of control and went into the wrong direction it became a neurotic sexual trip. That's possible.

So the important thing that we should recognize is that even this cho.jung signifies non-duality. All things are built from non-duality. This is not just philosophy, it is the way things exist. Because Vajrayogini emphasizes activation of wisdom, the pyramid itself signifies that all actions involve three things. Let's say that I'm going to Brisbane. So I am the cause, going by train or car; the action is the traveling; and the result is to reach there. So you can see clearly these three things are involved. So because the nature of all these things is non-duality the action is allowed to flow. If it were concrete and self-existent, unmovable—from our ego's perception viewpoint it is unmovable, unchangeable—there would be no transformation character, it would be sort of solid.

And also, scientifically, they're discovering that pyramids have the ability to sharpen knives. I asked my English teacher if she had experimented and she told me she had. She bought a pyramid in Brisbane and put a razor inside it, after one week it became so sharp. So this is a modern, present experience. And also when she sat inside it she was easily and immediately refreshed. So these kind of things happen inside a pyramid. So after the course you have to buy one—we are going to make a pyramid company and I'm going to get a commission for advertising! So, interesting, isn't it? You see, western scientists are so proud—I mean they are wonderful, they are doing things physically—but in fact 2,500 years ago these things were established already. You can see. Not only in the Vajrayogini mandala, but in other mandalas like Heruka and Vajrabhairava, and Guhyasamaja. They all have this pyramid. So you can see this pyramid has energy.

First of all, western people are going to say, “Strange, Vajrayogini is a lady. She should be soft instead of carrying a knife this way.” From the western point of view they can’t put it together. So men can’t relate because they think she might cut their necks. Anyway, when you have this one somehow you are liberated and not afraid of neurotic men who try to control you. I’m joking.

Anyway, you understand? Maybe. Well, many books are written about symbolism. But they say symbolism is just symbolism—“This means that,” but they don’t have any scientific evidence to show some kind of energy. But there is energy. Well, I haven’t read so many English books but it sounds as though they describe symbols. For example, Aboriginal people might say, “This place is a holy place. This mountain has my parents, parents, parents’ time, she loved it there, she is there, she is always there.” Western people freak out, they think it’s nonsense. It may be nonsense, but symbols do have energy, they are different. So if you keep symbols in your room there is some kind of energy. So my point is that symbolism is not just some kind of story, it also has scientific reality and affect on the life. The thing is that one has to discover. For example, this pyramid—can you imagine, the solid iron energy, the razor—this is iron energy, how can it be sharpened. So in the same way, Vajrayogini pyramid has the energy to sharpen your wisdom, to make it more penetrative, to make it strong and sensitive. It has the energy or function of integrating one-pointedness.

And the fifty skull rosary also symbolizes the inner quality; we have some explanation about the completion of the inner quality of male and female energy. For example, in Sanskrit, how many vowels and consonants (Lama recites the Sanskrit alphabet). Sanskrit has more vowels than English or Tibetan. So the Sanskrit vowels and consonants look like external things but they also symbolize inner qualities—the inner consonants and inner vowels. Similarly, remember, when we say mantra we are not just saying some words. There are many books in the world in which mantras are written, but mantras are not just words that you take or copy from other people. You already have mantras within, you already have (Lama again recites the Sanskrit alphabet) these sounds within, fundamentally they exist within you. The thing is that you have to transform all these sounds that you have within you into divine speech, profound speech.

Then the khatvanga. Khatvanga is not a Tibetan word; it is Sanskrit. On the top is the five-pointed vajra, below that are three human heads, then a vase, a damaru, a vajra bell and prayer flags sort of. So at the tip is the vajra, the five prongs symbolize the wisdom of the five Dhyani Buddhas. The three heads symbolize the divine body, speech and mind, the pure body, speech and mind or totality body, speech and mind. And then there is the double dorje—I forgot to mention it before. The double dorje has four points, remember, there are two crossed vajras so four points. This symbolizes the divine action that embraces all directions beyond limitation, that can help all universal sentient beings. That is the significance, you can act beyond limitation. We are limited in what we can do. We do try to help each other, everybody on this earth wants to help, even though they are sometimes selfish, but they do want to help. People have good thoughts also, don’t think that some people are totally selfish. That’s not true, it’s an exaggeration. Everybody wants to help but people don’t know how to help. They are limited. We have to have many different ways to help other people, we cannot say there is only way of helping.

At our world centers we usually do try to oblige people who come there to live within the five precepts. We do make this law. The point is that people come to these centers in search of inner peace, inner quiet. So we have to make the environment conducive to the development of inner peace and quiet. So we make that regulation. But at the same time I say that if somebody comes for the first time with disturbing habits, he drinks and smokes and so on, you cannot say, suddenly, “Look, you drink, you smoke, therefore you cannot stay at our place.” I say that is a wrong attitude. You are putting limits on the human being: “You drink and smoke therefore you can come to our center, don’t set foot on our place.” I say you cannot tell them that. You should say, “Hi,” and help as much as possible. Transformation comes. In order to transform oneself you need time and space; you cannot come zoom, “If you do it this way you can stay, otherwise you have to go.” That is unkind. So we have to be sympathetic, by understanding the human quality. Anyway, people who

stop smoking do it slowly, slowly. People who are coming to meditation now were not meditators before. So when they first came they were not told, “You are not a meditator, therefore you cannot stay.” So you make limitation. Anyway, I don’t know where I’m going. But you understand, respect human beings and accept them as they are, and we also accept that transformation can come.

So we were talking about the double dorje and digressed from there. So there are four main points and also each of these has five prongs. This means that you need many different means to switch others on. Many different keys to open their minds. It symbolizes that you need many different actions to help transform others. It means that Vajrayogini has many different ways of helping all universal living beings. Her divine quality actions are beyond limit. So the first thing on the khatvanga was the vajra, then three heads, and next is the double dorje. After that is the vase.

The vase is filled by bodhicitta, the bodhicitta energy nectar, amrita. Bodhicitta nectar. This symbolizes that although outwardly Vajrayogini looks a little bit wrathful and is holding things as the knife, actually, she is completely filled by bodhicitta, the loving kindness enlightenment attitude bodhicitta. And then there is the damaru, which symbolizes the total unity of bliss and wisdom. And also, one thing is that there are sixty-two features of the khatvanga, and these symbolize the sixty-two deities of the Heruka mandala. So the khatvanga symbolizes Heruka. What is Heruka? Heruka is the joyful nectar of blood. It means that Heruka is the non-duality wisdom that pervades all universal energy, the bliss energy of totally unified character. So in fact, essentially, Vajrayogini has the same quality as Heruka. So check the sadhana.

I have to make an excuse for the sadhana that we have published, translated into English. Back in Nepal it was retreat time and I was giving teachings, so I told them to translate the short Vajrayogini sadhana. But in Tibetan we have the extremely short one, the medium one and the long one. So actually, I did not mean the extremely short one, which one, which is what was translated. This one is not enough. I wanted to do the medium one. So that is more or less what we have been doing, so you can add the new things to this short sadhana, you can make your own sadhana. As I explain things you can put it into the sadhana, it’s simple.

So now I have to check the place that we have reached. *ye.she.kyi.me.bar.way.u.nashu.pa.o*—standing in the wisdom fire. When we say wisdom fire we do not necessarily mean you are in a burning fire. It’s like the super power of wisdom, the super wisdom nuclear energy body. Our body. all these things, are super nuclear transcendental wisdom energy. So light is radiating from this nuclear energy body—her body is like the combined energy of billions and billions of suns. Incredible. Embracing the whole universal environment or space. You should think that way. Because it is super nuclear energy wisdom, the energy rays are so strong, the aura energy is so strong that it looks like flames of fire, but it’s not fire.

I forgot to mention her legs. The right leg symbolizes method and the left leg non-duality; the right is like bliss character, and the left like non-duality wisdom character. And her right leg is pressing on the breast of a deity, pressing down. The symbolic significance of that Vajrayogini has conquered all the lusting, grasping energy. It means that she has reached beyond uncontrolled desire and does not have the symptoms of obsession with the desire objects of worldly females. The reason that her foot is pressing on the breast is that normally, the worldly significance of the breast is that it magnetically energizes desire. Symbolically it is like that. Anyway, women who don’t have big breasts don’t have the power to give men blissful energy! Well, I shouldn’t say that, excuse me. I’m joking. So, that’s the way it is symbolic. It’s possible, we can all reach that. Anyway, Vajrayogini’s breasts should be so big, as it mentions in the text. Just by looking at Vajrayogini your entire nervous system is shaking; shaking and energizing bliss. That’s the way you should look at it—there’s no problem. If simultaneously you have non-duality wisdom, it doesn’t matter what kind of pleasure situation you are put, for sure, with divine pride, you will transform this energy into the path to enlightenment. On the left side she is stepping on *ji.shin.na.wa*. We don’t need to go into these relative historical things. I could go into the details for a long time but this is not important. The main essence is what is important.

So really, this is so powerful when you retreat and contemplate in this way. There is no room for worldly, impure thoughts. Actually, there are other significations in the aspect of Vajrayogini, but I'm not emphasizing these at the moment. But I feel it is so logical that when you contemplate in retreat that your mind is purified in this way. Normally we are heavily involved in everyday mundane things. From the time we were born up to now we have had almost no time, not even a glimpse, not even one minute to breathe without being suffocated by mundane thoughts. So when you retreat and contemplate on the mandala, there's no way for confused thoughts to arise in your mind, because in the Vajrayogini mandala there's no object to energize confusion. That helps a great deal to make your mind clean clear. First of all, in the whole of universal space, only you are existing. So even other energy comes, the essence of all other energy is Vajrayogini. And also you can see that anybody who touches the radiation of the nuclear, transcendental wisdom energy aura receives the blissful experience and becomes one with light of the aura. So you are the owner of the universe—you are the only person existent. And also the fire of five different colors is sort of rolling this way, the flames are pointing this way. So also the fire is sort of embracing the whole universe. It's symbolic significance is Bodhicitta, so when we contemplate we should understand the quality of these things. That is the main important point.

## Ninth discourse

When you contemplate on Vajrayogini, there are two main hindrances that you have to be aware of. One is sluggishness. It is a sort of sleepy mind—it is not actually sleepy; there are degrees of sluggishness, and it is only the gross levels that we call the sleeping mind. But, for example, when we are in a room and the sun is shining outside, there is brightness in the room. Then, when the sun becomes covered by light cloud a sort of dark impression comes within the room. It's not actual darkness but an impression of darkness. In the same way, the mind is at first clear, and when sluggishness begins a sort of impression of darkness comes into the mind. In other words our mind, which was in the clear space at first, starts to become unclear; that means there is sluggishness. My point is that it is not necessary to be completely asleep to be sluggish. Then, on the other hand, there is distraction; distracted thoughts come, other objects of thought come. So these two hindrances are the enemy of reaching the point of perfect concentration, penetration.

How do distracted thoughts come? Sometimes meditators try to make the object so clear, so clear; when you emphasis clean clear too much, then it is flashing too much and the reaction is distraction. So we have to be careful how much inner energy petrol we put in to make the object clear. Once you reach a certain point that is enough, when you have reached the middle path, that time you let go. Don't make excessive efforts to achieve clarity—that itself is the cause that brings the reaction of distracted thoughts. And once you reach a certain point, the intellect can also be an obstacle. Just leave it, let go, and just keep the mind on that memory.

And it is better not to have many different objects of concentration. If you keep changing the object that again becomes an obstacle. If you really want to work towards the attainment of deep samadhi, deep concentration, you should not push, you should not change the object of meditation—one day you meditate on Guru Shakyamuni, one day you meditate on Vajrayogini, one day you meditate on something else. That becomes a little bit of a obstacle. So remember, first we say to just have a rough vision of the object upon which you are contemplating. If you try to make it so clear, so clear, then that is a distraction. Whatever is reasonable you hold; as much as you can, leave it there. So when you do this repeatedly, repeatedly, the mind goes in the one direction, progressing slowly, slowly, and it's possible that within six months, if you meditate continuously you will be able to contemplate one-pointedly without sluggishness or distracted thoughts for 24 hours a day. That is possible.

In the Tibetan tradition, when they want to develop that kind of samadhi, we call it *shine* in Tibetan, we arrange some kind of professional place: isolated, quiet, peaceful, and having good water, a good atmosphere and good air so that the situation is healthy. And we also have somebody to serve and watch over us. We do that kind of thing. We cannot develop samadhi in a train station or international airport. If we put ourselves in that situation it is not possible. If we do we cannot blame ourselves saying, "I have been meditating at the international airport for one year, two years, but still I have not yet attained samadhi meditation"—you cannot blame yourself because the environment is sort of overwhelming and makes it impossible.

However, not everybody can put themselves into these ideal situations. Of course we can do, but we need time and space. But we can do a minimum of practice—a couple of minutes, a couple of hours, an hour or half an hour—we can do, and even if we develop that much it is so beneficial, so beneficial. So as you can see, to approach the point of deep samadhi we need to know how to skillfully direct our energy.

So when you meditate, each time the object may be a little bit clear at first, but then there suddenly comes a sort of blackness, a little bit black impression comes—that means you are having the experience of sluggishness. So at that time you look analytically from the fire circle of the mandala, all the way in to the indestructible vajra tent, then the pyramid, and then inside that the lotus and sun beds, and you also think about the Vajrayogini body. We call that analytical meditation. So as you do that the sluggishness is purified and disappears. So when the dark

impression of sluggishness has disappeared, again you go back to the original contemplation—the third eye or whatever it was you chose; there is no restriction, you can choose whatever is comfortable for you. All the same, it is no good if you keep changing the focal emphasis of contemplation that you have chosen: today you decide that you want to contemplate on the third eye, tomorrow you change to Vajrayogini’s nose or face, and the next day somewhere else. What we should do is choose one point and try to develop the contemplation on that.

This vision is the transformation of your own consciousness, so there is no need to worry, “How can this be done? How can I contemplate on the third eye for one year—the third eye is impermanent, yesterday’s third eye cannot be existing today, it must have changed.” Don’t think that way. Of course, you can think that way but it is the wrong way of thinking! Because the vision of the third eye or whatever it is that you contemplate on is the view of your consciousness. Whatever you visualize is always there, always there. It’s not like the external flower sitting there and you are always trying to hold that. Even if you were to try to contemplate on this flower, first you see this flower and contemplate on it but the next day the flower has disappeared. But your visualization of the flower is there all the time, unless you forget it. Does that make sense to you? So don’t debate intellectually, “Oh, it can’t be...” So the same feature, the third eye or whatever you want, at first you experience just keeping, recollecting the memory, keeping it for six months or one year; it is possible.

So if you try to make the object too clear, if you make it sort of flashing, then that is a cause of distraction so be careful. Actually, it is an individual experience—I cannot prescribe that you should do this much, you should do this much. It is sort of your experience, how much emphasis you have to put into making it clear, and at which point you can let go. But until you have reached the point where you can let go, you should not let go. Do you understand what I mean? I’m not sure what I’m saying either. So when to let go is important. For example, if a child is sort of berserk and unable to take care of himself we need to say, “You need words, to tell him intellectually what to do. But when a child is going in the right direction you just let him go. Similarly, with the mind it is also necessary to follow the middle path. When it is comfortable to retain the memory in the mind and you can keep going continuously into that time and space, you just let go. Don’t make any sort of shaking impression.

Most distracted thoughts come from the desire aspect of the mind. When we sit here in one place, say at Chenrezig Institute, our mind easily thinks. “There must be things happening in Nambour. There must be something happening at the beach.” But when you take yourself down to the beach you think, “Oh, something must be happening back there on the mountain.” So the distracted wandering mind is always making comparisons, “Maybe this, may be this.” People who are traveling the whole world all the time always think, “There must be pleasure at this place, there must be pleasure here”—anyway, there’s no pleasure, is there? I know many couples who have gone to beach for a holiday but the result has been that their hearts have crashed, they have fought each other and experienced disappointment: “I had a terrible time this holiday. I thought I was going to have really good time but the result was *pam!*” I’m sure you have experienced that. They thought the holiday would be something special, they expected to have a good time but the result was to put each other in prison and end up miserable. Anyway, that’s not the point. The point is that there is a psychological tendency to want the object flashing; even when you meditate you want it flashing clean clear. Actually, that means you are grasping. So it is the grasping aspect of the mind from which all distraction come.

When sluggishness comes, the technique to employ is to make the aura of Vajrayogini, the wisdom fire, so bright, so bright. The light nature goes against the darkness energy. When you want to sleep during the day it is helpful to close your curtains—anyway, I find it helpful! Then it is easier to sleep, the dark impression makes it easier for you to sleep. If there is too much light, too much sound or too much superstition running, spinning in your mind, “He’s no good, he said that, she said that,” you cannot sleep, can you? This is our experience, our old experience. So you make it

bright. When you feel the brightness is starting to become too much, then you make it a little bit less. Also there are many other techniques such as the seed syllable meditation. The seed syllable meditation technique is very sensitive and can easily make sluggishness vanish. First of all it has the part of clarity, and secondly it has the function of producing or energizing bliss.

Tantric yoga has the special characteristic of the comprehension of great bliss united with non-duality. This characteristic itself sort of cuts distraction. That is because the distracting thought comes from dissatisfaction. Somehow, you are dissatisfied, as you are now, so therefore you are looking, wandering, seeking. So when you are satisfied, having a blissful experience you are not looking further, you are not interested in going to the beach. Neither the beach nor other pleasures such as nightclubs can tantalize you and attract your will. So the more the blissful experience is energized when we contemplate, the deeper the contemplation becomes.

You see, we are beginners so we don't have the experience of real satisfaction. The result of the penetration-concentration-meditation. Therefore we feel that maybe meditation is good, but maybe it is not good. Well, who knows? I think that we all do think that meditation is something better, but because we have not experienced the great result we are too lazy to meditate. But we are not lazy in getting chocolate and ice cream. But people who have experienced the result of meditation, satisfaction, for them going to meditation is like going home, not like going to prison. For some meditators going to a session is like going to prison. Because they don't understand and also they are incapable. They are incapable because they have already decided that meditation is so strict, meditation is so difficult; if you have already decided that meditation is difficult you have already made it a complicated situation, haven't you? I'm not saying that all people do this, but some people decide, "Oh, this is complicated, this is unusual, this is..." They believe that they are putting themselves in some kind of bondage.

But when one meditates, one should not squeeze, one should not sit like this, very tense; just put yourself in a sort of relaxed situation, relaxed as much as possible. Actually, you should relax. If you squeeze too much your blood pressure rises—that is natural, isn't it? Scientifically, high blood pressure is natural when your nervous system is too squeezed. If I put myself like this (Lama shows sitting squeezed and tense) but blood comes, you can see. It's the same thing, if you do not put yourself in a relaxed situation, blood pressure comes, the air is suffocated because all the pressure is somehow coming out in the upper part of the body, and then you also get headaches. This all comes from not leaving yourself sort of easy.

When you are contemplating one-pointedly, even there is some sort of flashing, Guru Shakyamuni is coming, a moon is coming, the sun is coming into your vision, you should not pay attention. Even if Guru Shakyamuni comes you should not pay attention, you should just contemplate on your object of concentration. Even if you feel that you are going from here beyond this solar system, you think that you are going into another realm, do not pay attention. Or if you feel that you are going way beneath the earth, do not pay attention. Don't lose your object of contemplation. And if you feel super blissful, super power blissful, don't react emotionally; just be aware and contemplate on the original object. If you hear some abnormal sound do not pay attention to the sound. If you smell some unbelievable perfume, you can't believe, do not pay attention, do not pay attention.

So these are the conditions for someone who wants to develop deep samadhi. I think that if somebody has developed deep samadhi and somebody else makes a huge noise just next to him, even if somebody flies a jet by his ear, if he has reached the point of deep meditation he cannot be distracted at that time. Now we are easily distracted, but we have the experience; I'm not talking about outrageous things, we do have experience. Sometimes you are meditating but when the lunch bell rings, even loudly, you don't hear it, it doesn't disturb your concentration. It is easy for that to happen, it is not some kind of fantastic, good realization. It happens easily. I'm sure you have all had that experience when you are concentrating. So you can see through this small experience, having such concentration and not paying attention to, not being distracted by your surroundings, that it is



logical that you can enter concentration for 24 hours without being disturbed by the vibration of any sense object. This is scientific evidence to prove that.

It's a strange thing, the man who makes a hole in space, sort of energy passes through the space (student suggests Dr. Who). He makes this one; that is similar. When you have super concentration, the impression is that sometimes you feel you went like this, sort of billion and billions of miles through space. Or you feel you shot like a rocket sort of beyond the top of the world. You feel that experience. At that time you should not be afraid, that is not your business. Your business is to be aware but to not lose contemplation on the original object, do not lose your concentration penetration.

Even in Guru Shakyamuni's time they found it difficult to concentrate. In the Vinaya texts there are many explanations. There is something like this, you have to put something here (Lama hangs his rosary over his ear)—whenever he starts to fall asleep water is thrown over his face. It is explained that way in the Vinaya. You put something here and whenever this comes (Lama shows head dropping asleep), water is thrown so you wake up. For example, say I am meditating; somebody should watch me to see what I'm doing, and if I start to fall asleep they throw something that is tied to a long string to wake me up.

And also, there should be a walking space, a balcony, for the meditators. It is not so good if the meditators sit too long, sometimes they should walk, otherwise there is danger that the physical nervous system will become completely numb. So Shakyamuni Buddha explained the dimensions of the walking space that should be made. Also there should be a string along here (Lama explaining how a guide-wire should be strung along the edge of the balcony so that the meditator can keep meditating while he is walking without having to watch where he is going). You put wire sort of along here, and he is going like this, then he turns and walks back the other way without having to pay attention. So there is lots of information in the Vinaya. And also the house should have temperature control. Even in Shakyamuni's time they were professional, house heating, everything was there. And also there is explanation about taking baths and putting special perfume oils on the body for health.

Is it possible that we can do this here? Is this kind of thing possible in Australia? Of course it's possible, why not possible? The thing is that you need complete, 100% help, somebody to give you food and so on. It is necessary. If one is really into samadhi he needs somebody to cook, give food, check medically, check sleeping and generally take care; take care of the health, take care of the mind. It is explained that way in the sutras, I'm not sure whether we can do it or not. We can do it, but we need some kind of positive friend to really completely direct our energy and take care of us, otherwise it is dangerous. We are beginners so we should not do it alone. The way it is explained in the sutras is not the way that Milarepa went. Milarepa was outrageous. I think he is very exceptional, we are not like that. If we do it in the Australian way it is better to follow the Vinaya method, somebody intensively taking care so that there is no physical or other danger. You can still eat muesli instead of the nettles that Milarepa ate that is not so good.

Anyway, some lamas say that the nettles at the time of Milarepa were so powerful, so strong. Even our rich modern muesli doesn't have that kind of energy, it is sort of degenerated. We say that the quality and energy of food has degenerated on this earth. Perhaps Australia is an exception because not many people have used the Australian earth. However, we have that kind of explanation. So you see, to develop real samadhi concentration is a serious thing; it is not something for a one or two month retreat. Of course, it is also up to the individual, but I think the majority of us 20th century people need quite a lot of effort and the right condition. Then, for sure, zoom!

So now what I am saying when I say "let go" means when you have reached a reasonable middle path, that time let go. So at first analytical meditation is necessary to put you into the middle direction. Once you reach a certain point you no longer need the push of analytical meditation; that time you drop the analytical meditation. Analysis leads you to the point at which you can let go. When you first begin to train a horse you need reins to pull him this way and that way. We do it like

this, I'm sure the whole world does it like that. So when the horse is well trained that time you can loosen the reins, and when the horse is running his neck is going like this in a sort of loose way, you can see, can't you? That is the time to let go. That is a good example, isn't it? When the horse is unsubdued, when he is like this, like that (Lama shows the horse straining and pulling uncontrollably), then you need reins to control him, you have to hold the reins tight. At a certain point in his training you can let go, even these reins should be loose. So then he is sort of flying. This is a good example. Before the mind has reached one-pointedness focus or penetration, we need to watch, check out analytically. Of course concentration penetration is also involved, but when you reach the middle path of focus, that time you can let the energy go, without intellect. At that time, without the thought of this and that, as much as possible you put the energy in the right direction and keep it on the memory of the object. I want you to understand that meditation means keeping the memory continuously on the one object.

Also one should understand the fruit or result that is gained through the development of one-pointed meditation. That gives you energy to eliminate the lazy mind. Many mountain climbers come to scale Mount Everest. They have so much effort, so much effort, you could not believe. If you ask them you could not believe how much energy they expend. It is because they feel there will be some success and some result, "I'm the person who climbed Mount Everest." Sort of ego pride, Actually, this is such a small thing; it doesn't have value compared to the profundity of this life. But by seeing even such a limited result they still have so much effort. The result is a very limited fruit, isn't it? But still they push, push.... Psychologically, it's the same thing, if we understand that the result of meditation is eternal bliss and the totally developed realization of non-duality. But of course, when I say the realization of non-duality, at first the Western mind might think, "Who is interested in that? Non-duality makes me cold. No friends. No friends, no friends. Whenever I hear non-duality I feel lonely." So the reason we need the perfect result of meditation or samadhi is that then no-one can make any interruption, non-one can tantalize you and bring your mind into samsara.

So now I think it is better that we continue going through this sadhana. So we were up to ye.she.kyi me.bar.way u.na.zhu.pa.o so next is de.nay nam.su da.way kyil.kor. gyi teng.du te.war OM.BAM mar.po dor.je pag.mo So this means, we call khor.chag.kor.wa(?). It's kind of protection, protection. The sense of this protection is that, remember, we are trying to contemplate on the divine quality object. If we lose that contemplation, whatever distracts us is our enemy. Distraction is the enemy of concentration, so for that reason we need protection. The purpose is to protect your Vajrayogini consciousness that is having the great bliss experience and contemplating one-pointedly with penetration on non-duality. So this needs protection and this protection is, firstly, te.war, which means navel. At the navel chakra, nervous system, da.way kyil.kor means the moon disc, moon disc. Te.war OM.BAM mar.po: the seed syllables OM and BAM at the navel chakra of Vajrayogini. These should not be inside the shushuma; the moon with the syllables is outside, between the skin and the flesh. Of course, Vajrayogini does not have flesh and skin but the example is for us to understand. She is completely red radiating light. However, at the level of the navel chakra the moon disc is standing this way, parallel to the body, and on that are the syllables OM and BAM.

Here it says te.war OM.BAM mar.po dor.je pag.mo. This time I don't want you to consider the dor.je pag.mo is here, as it mentions in the sadhana. We have two ways of doing the khor.chag.kor.wa(?) protection. One way is by putting the seed syllables there and the other is by putting the deity. What we are going to do this time is to put the seed syllables, which are the essence of the deity; we are not going to put the aspect of the deity. So there are two things, two syllables, OM and BAM. For some reason, in the tantra there is always the unity male and female energy; sort of balance and unity. To be psychologically totally healthy and totally satisfied we need balance. So the OM is the male aspect of energy and the BAM is the female aspect. So always having the unity of these two is the most healthy way to develop unity. So on the moon disc at the navel. OM.BAM.

Then nying.kar, at the heart, HAM.YOM. This is also similar. I should mention the color. The OM.BAM at the navel is red in color. At the heart the HAM.YOM is blue in color. That also has male aspect and the female aspect. Then kar, at the mouth, on the center of the tongue, KRIM.MOM, white in color. And then at the forehead, HREM.HREM, yellow. And at the crown HUM.HUM. And then on all the joints of the nervous system, for example, at the two elbows, two shoulders, two knees and the two hips, at eight places, PAY.PAY, so du.ka tsen.di.kay ngo.wo. However, with all these things, the male aspect is in the aspect of the five Dhyani Buddhas, and the female aspect also have names, but anyway, all these male and female aspects are the unity of method and wisdom. So we need to balance. And then, from all these letters, these protect the seed syllables, light radiates all the way around, encircling your body. I think you understand. This is sort of khor. Chag.kor.wa, the protection.

So the next subject is the transformation. So at our, Vajrayogini, heart there is a cho.jung and inside that the seed syllable BAM sitting on a moon disc. From there much light radiates embracing the whole environment of the universe and all the living beings. Ba.pu bu.ga nay.par.song: ba.pu bu.ga means pores, par.song means from, so it means the light passes from all the pores of you, Vajrayogini, and embraces all the six realms. As it touches all the sentient beings of the six realms it purifies all their negative energy and imprints and they are all transformed into Vajrayogini. This is a very important point to practice.

We have the limited thought that, “I can’t help mother sentient beings.” Even we do have some sort of ability, to some extent we can help other people, but we decide, “I can’t, I’m not ready for it. Until I become Buddha I’m not going to try and help other people.” This is also ego, this too is an ego game. You are limiting yourself. One of my Tibetan friends, a meditator—he is doing a sort of Milarepa trip—told me that until he reaches the first Bodhisattva bhumi he is not going to give teachings to any other people. I said, “Hahahahah....” You know what I mean. I am watching him, I know he is joking.

Atisha’s guru, Dharmarakshita, he’s not Buddha, he has not discovered the real Madhyamika point of view of non-duality. Yet, from amongst the more than one hundred teachers that he had, whenever Atisha heard Lama Dharmarakshita’s name, he would come out in goose-bumps and his tears would start to flow. He considered Lama Dharmarakshita, who gave him the Bodhicitta meditation and the Bodhisattva vowels, as his favorite Lama, the one who put the foundation of liberation into his heart. So the point I am making is that we should not say with ego, “Until I discover enlightenment I am not going to help anybody.” This is a stupid statement. That’s why I gave the example of Atisha. Even though Lama Dharmarakshita has the wrong view. He still has the universal thought of Bodhicitta and so he helps so many sentient beings. Even now, we are still receiving Atisha’s energy, aren’t we? Atisha passed away a long time ago but we are very grateful that he came and gave Bodhicitta meditations of transformation. And then through the Kadampas and up to now the meditation techniques have not been lost and we can practice them. It is because of Atisha and his teacher Lama Dharmarakshita. So we should not make the presumption, “I have no ability.” That is not true.

And also, many young girls nowadays say, “I have to have an abortion because I’m only 25 years old, I’m too young to be a good mother.” They rationalize. How do they know that they cannot be good mothers? Intellectually they have already decided that they cannot be good mothers but it’s not true, no good mother had to think intellectually, “I am going to be a good mother.” They just intuitively take the best care of their babies that they can. Because we are human beings, we are better, our intuition is much stronger, so we can take care. One girl, one of our American students, used to say, “I don’t have any compassion for other people.” She said that if she were to have a baby she would never be able to love it. I told her that when the baby came love would be natural and that she would have so much ego grasping at the baby. When I saw her one year later she had had a baby and told me that she could not believe how attached she was to it. Intellectually she used to think that she could not love children; perhaps she had rationalized that because she didn’t love

other people's children and just wanted to go "Aaargh" like that instead of touching them, that she would not be able to love her own child. So you see, you cannot make intellectual limitation.

So now the point is that at this time, from the BAM and mantra at our Vajrayogini heart much light radiates and touches all universal space and all living beings. They are purified and transformed into Vajrayogini. Now you are going to argue with me and say, "We don't have any sentient beings, what are you doing now?" You are going to debate by saying that there are no sentient beings: "First of all we are shunyata and these things, and also we are the only one existent. What are you talking about, are you crazy? This monk is crazy, he's always contradicting himself. Goodbye! We are going to the beach." So then this monk is going to say that because the neurotic mind has repeatedly been generating the impure or low opinion of the world, the environment, and beings, we need much practice at transformation, and also at helping mother sentient beings. So this time we are doing a sort of exercise.

Sometimes we think we have no communication with people. "I want to help my sister, my father, my mother, my brother, but there is no way I can communicate. There is no way I can connect when I'm thinking." We all know this. To help mother sentient beings you need magnetic energy. Maybe you can call it karma, it doesn't matter. You have to have a way of sticking, *pam!* So then mother sentient beings come together to connect with you. For example, Shakyamuni Buddha came to this earth and gave the three turnings of the wheel of Dharma. First was the Four Noble Truths, the second was the Prajnaparamita, and the third was something else—anyway, I think you people know this history already. So at that time, many of his disciples were like zoom (Lama claps his hands), just at the touch of his teachings. When he talked the Four Noble Truths, suddenly, in a short time and space, his disciples became liberated zoom (clap). But we talk, talk, talk, talk, talk, talk, talk—instead of producing more liberated energy we produce more samsara, more dualistic mind; instead of leading to liberation we lead to samsara. Because there is limitation from my side, and also limitation...I cannot say! (Lama says he cannot say that there is limitation from our side).

Anyway, the really important thing that I want you to know is that if you want to help other sentient beings, somehow you need, if I say it in a religious way, strong prayer and strong determination—repeatedly, repeatedly, repeatedly. Normally, Chenrezig, or Avalokiteshvara, when he prayed he did not say, "I want to discover Buddhahood." Normally he would never pray, "I want to discover Buddhahood, I want to go to the holy place." When he was Bodhisattva he would pray, "The worst, the darkest place in which I can be beneficial, the most horrible place in which sentient beings exist, whichever place has the worst conditions, I will be there, I will be beneficial." That's all Chenrezig prayed. Mind-blowing. Other Bodhisattvas could not take that position. So through building up such energy, that energy automatically catches sentient beings in a magnetic way so that they can benefit. Without thought, without thought.

Many of my students, after they have listened to the Lam-rim for a while, are so sensitive, they want to do something, "I want to help other sentient beings, I want to help my mother sentient beings now! After this course I'm going straight to Africa." At the time Bangladesh was having much trouble with Pakistan, many of my students went from Nepal to the poor place of West Bengal, to try to help the refugees. They said, "I'm going." I said, "OK, you go, but be careful, and if you think it's difficult come back." After a month or two they came back, their ego completely crashed. They saw that anyway, they could not do anything. They said, "I cannot help." You see, to help mother sentient beings it is not enough to dedicate just the amount of energy collected over one month. We need to build up energy, so we collect energy and build it up more and more.

So now, it seems that we are only visualizing; we are, but this is tremendously effective. If you make this meditation bigger and bigger, as big as you can—it's an individual experience, I say universal but maybe in your terms it is just the Chenrezig Institute property. Just saying words doesn't mean anything, maybe from the viewpoint of Australian sentient beings, Australia is the universe, there's no other solar system existent. Anyway, the point is that we need to make karma in a profound way to contact all those sentient beings who are suffering, confused and dissatisfied. We

need to do in our meditation now. We need to send much compassionate radiant light and transform the sentient beings into Vajrayogini and then make the absorption. Those things we need to do, it is very important. So you do it now, and when you reach a certain point, wherever you go it is like whoever you touch goes zoom! Wherever you touch sentient beings, there or there, everything, for some reason, touches their heart and somehow wakes them up.

I heard that some Bodhisattvas even have thousands and thousands of manifestations helping sentient beings in different solar systems, and that they don't even remember them all. Once the Panchen Lama was doing something, and suddenly he laughed. The disciples who were around him asked him why he was laughing, and he said, "Oh, some place one of my manifestations is doing silly things." So he predicted in this way. I think this must be possible. Anyway, helping other sentient beings does not depend only on ambition. It needs the karma to be built up in a particular way, and then helping mother sentient beings comes naturally. So now we need to pray and also to practice. We need to not only just pray with words, but to send much radiating light, the energy of transcendental blissful non-duality wisdom, and when it merely touches sentient beings it transforms them into Vajrayogini. So it is good, that when you are contemplating on that if suddenly the vision of your home town comes, instead of being upset and pushing, like this, you send energy and transform your samsaric nest environment into the mandala of Vajrayogini, and the beings into Vajrayogini herself.

So now in the sadhana comes the bar.way.chag.gya. This is not in your sadhana; it is here in the explanatory notes (in the Tibetan text that Lama is reading). So the bar.wy.chag.gay is like this (Lama demonstrates the burning mudra, which is what bar.way.chag.gya means). This is the wisdom fire, sort of a signal to yogis and yoginis. In the notes it explains, te.way, from the navel, you rotate it three times to the left and then like this. This is a signal to invoke all the universal ten directions Buddhas, Bodhisattva, Vajrayoginis, to bring them here. You invoke them all in front of you, like this (clap), and the minute you think about it they are there. And you also make the tantric signal sound, PHEM! this word. And then, from the seed syllable BAM at your Vajrayogini heart, much light radiates and touches all the Buddha realms and all the Vajrayogini paradise realms. we call Vajrayogini's place the.pa.kha.cho. The pa means pure, kha.cho means using the profound wisdom method of tantra. So remember, that through this unique method we can go to that place, even with this body. So what is the purpose of going to Vajrayogini's paradise, what happens then? It is like zoom! to completely discover Vajrayoginihood. That holy place has no negative vibration; first of all, environmentally, 24 hours a day, everything around you energizes the tantric yoga quick path to enlightenment. So it is much quicker and it doesn't have also the suffering vibration. So the point is to quickly discover enlightenment.

Even if a 100-year-old man goes to that place, he is suddenly transformed into a youthful appearance. So that means there is time and space, he has gone back to younger state that time, I'm not sure of my communication. We say that that is possible, but I don't know what Western physicists say. In order to reach the Vajrayogini paradise you don't have to become Buddha. The advantage is that if you have a strong enough karmic connection you can go zoom there. Once you reach it you can never come back down into bad karma. Other holy places, like the pure land of Amitabha, are so high, so high that they are not easy to reach.

Anyway, now our point is that we invoke all the Vajrayoginis, and the yogis and yoginis, who have high realizations, from all the ten directions. And then there is the mantra DZA HUM BAM HO. When you say DZA they come; HUM, they sink; BAM, without duality; HO, total unity in the joyful state. DZA HUM BAM HO. Perhaps that is enough for today. Thank you.

## Tenth discourse

Yesterday we were talking about the invocation. We are in the aspect of Vajrayogini. From the seed syllable BAM at the heart much light radiates throughout all the ten directions in universal space. We are invoking all those who have already discovered enlightenment, the real Vajrayoginihood. In the *Lama Chöpa* we say shing.kye.ngag.kye.lhen.pho.nya.tsog. Somehow, even on this earth, there are many dakinis, all those things. The ngag.kye are like us, maybe like us; maybe we are ngag.kye. The sense of that—ngag means mantra and kye means existent—is mantra existent dakini. So when we become Vajrayogini through the process of meditation we can be called mantra Vajrayoginis. So, all these are invoked to sink into and unify with oneself.

Actually, yogis and yoginis who are practicing the evolutionary yoga process and can transform oneself and maintain concentration penetration on the deity for two, three or four hours without distraction or sluggishness are quit high—those who are the mantra deity, Vajrayoginis. So when you practice this exercise and those sink into you, you are creating the magnetic energy that brings those realizations. And also, normally our nervous system has negative energy, negative vibration. Unconducive energy, so when through the invocation those high beings sink into us, that energy makes our nervous systems conducive or suitable for the discovery of the great bliss unity non-duality wisdom. So it's very useful, very useful. Our nervous system is also space, isn't it? It is. It is also space. So if the dakas and dakinis are located in such a way there is energy. We believe that way too. The nervous system becomes strong and healthy and suitable; rather than the energy always going in the wrong direction and the wrong channels, it goes to the center of the shushuma and so we become balanced, physically balanced, and therefore this is effective for the mind.

Once an ancient Tibetan Lama wanted to go to India, a long time ago; he wanted to see his Guru in India. One of his disciples told him, "For what reason are you going to India? There is no reason to go, the inner Guru is within your nervous system and if you want to see him, go there. If you go into your shushuma you can see your Guru. And if you want to see the deities and create good karma, make offerings to the body mandala within your nervous system, to the dakas and dakinis in your nervous system. Take care of your body." So he told many things like that in such a way, and his Guru could not answer.

Also we can make a similar statement, that our western minds are often bored in one place and we have to go to another, "Oh, I heard some place is so nice. Some kind of beach place like Greece, Bali or Hawaii." People sort of consider those are good places to go. But actually, the good place of Hawaii is inside, the good place of Greece is inside our nervous system. That means we can interpret it in this way. And the same thing, to see physically beautiful sense objects we always look outside, but actually there is beauty also within. The Vajrayogini quality is within us, the Heruka quality is within us. Where outside is that quality? Show me where outside that quality is. In Greece? Not possible. It's not possible that you can find the Vajrayogini quality on Greek beaches. So anyway, it has meaning. We always think about Bodhgaya, where Shakyamuni became enlightened, so we go there, we look around there and we feel something too. Enlightenment. We feel something, but we never feel that we have the potential of enlightenment, or perhaps, the enlightenment reality exists within us right now. That we ignore, but we go on pilgrimages, hassling with airplanes, hotel and all these heavy burden things. So really, actually, sometimes I feel—well, perhaps it is good for some people, but I feel—instead of going on pilgrimage, my lazy mind is completely convinced that it is better for me to do one hour of OM MANI PADME HUM mantras. If I do this for just one hour, no, not even an hour, perhaps for about ten minutes, by comparison with this energy, going from here all the way to the east, going round stupas and seeing these things, I think is rubbish. Comparatively. So this is my lazy mind. I'm not saying this is for everybody. But for me it is very little, sort of.

For example, we stay in Kathmandu. In Nepal there are incredible historical places where Lord Buddha gave his body to the tigers, and where there are stupas such as Swayambhunath where

relics from the bodies of Nagarjuna and Vasubandhu have been put. I'm lucky if my lazy mind sees those things once a year. Inside I have no encouragement—maybe I'm sick but I am somehow convinced. I don't feel guilty. Also I don't do the mantras, but I do feel that if I did ten minutes of mantra with contemplation it would be much more powerful than going around just looking, "Oh yeah, hmm, arhh." Of course, that can have some good karma, I believe that too, but not shaking inside, not stirred enough.

So actually, Bodhgaya is inside. In these terms, if you understand well, the real essential place where Lord Buddha gave the paramita or whatever, is inside. Remember, in the tantra we have the twenty-four holy places on earth, where many dakas and dakinis live. So also within we have twenty-four holy places. Outer and inner too. So actually, whatever place in the external world we think is holy, it means that the real one is within this precious human body.

So in this particular practice, Vajrayogini, the practitioner has a very sensitive way of making the nervous system suitable. It is a unique characteristic that the nervous system can be blessed easily and the energy brought into the shushuma. Normally we take care of our body with the self-pity attitude, negative attitude, don't we? We take care and it becomes a hassle. But in tantric yoga we should also take super good care of the body, super good care. We should never neglect the body. We should never say, "My heavy rag body, problems here, problems here." We should not say that. We should not think about the body in a negative way. We are not allowed to think like this—one of the tantric vows is not to criticize your own body in a negative way; if you do the vow is broken. This is a psychological thing. So take care of your body; if you interpret it in a negative way that is not so good. Take care of your body—if you are weak you can have a massage or get help from some other people. If it helps you can take hot baths, sunbathe and apply ointments; if it helps your system relax and makes your thinking better you can do it, there is nothing wrong. With the right attitude of the purity and divine quality of your body, if you identify with that quality, you should take care of that vehicle, you should take care. That's why we say that some of those beings the heavens, in paradisaical holy places where there is always pleasure, those higher bodhisattvas pray to be born on this earth with this precious human body rather than any other body. This body has many advantages and is a perfect resource of nuclear energy for transformation on the path to enlightenment.

So you can visualize all the Vajrayoginis you invoke in the philosophical way I mentioned above (mantra existent Vajrayoginis and so on). But you don't need to do it in that philosophical way; that may be limited. You can think about it in another way: The Vajrayoginis, the higher beings who are totally enlightened, and then all those who are on the ten bodhisattva bhumis, the 10th, the 9th and so on, and all those who are on the paths of preparation and the right seeing path and so on, all those who have not even entered the path to enlightenment but have the quality of beginning to walk and experience the penetration concentration and having the unified divine quality. Those are, in a way, Vajrayoginis. So all those come into your Vajrayogini nervous system, and you imagine that within your nervous system are billions and billions and billions of Vajrayoginis. Superficially it looks just like radiant light, but when you look at all this energy microscopically you see each particle is a small Vajrayogini. So also, whenever you drink, you bless and offer all these things, whatever you Vajrayogini do, you think that way. And thus you greatly develop the understanding consciousness of the transcendental experience of great bliss, in that way. So I think we have finished that one.

Then the next thing we did yesterday was the khor.chag.kor.wa—the protection. We put the mantra, the seed syllables, on the moon and so on so that our transcendental experience, the transformation penetration, is protected from the interference of distracted thoughts so that our simultaneously non-dual wisdom of great bliss cannot be disturbed.

And also in the medium length sadhana we visualize here, on the crown of the head, in the space between the brain and the skin, Heruka. It doesn't have it in this small sadhana. But it is good that you Vajrayogini visualize it here in the space between the bone and the brain—actually there is no bone or brain or skin but I am just talking about the location of the Heruka. He is white radiating

light and embracing the consort in the aspect of Vajrayogini. He is holding a wheel in his right hand and a bell in his left. So you visualize small at that place. The real significance, the real meaning of the male deity embracing the female is the inner totality, inner unity and inner integration; the inner simultaneously non-duality wisdom and great bliss experience. Or we can also think that the male symbolizes the method, great bliss, and the bliss experiences wisdom, is embracing the totality of non-duality; so this unity. We never embrace, it is difficult to embrace exactly—we should be embracing such blissful energy for 24 hours a day, unified with non-duality. If you can do it in that way it is so worthwhile. So you see, that is the meaning of the Tibetan art where you see male and female deities embracing—it is the totality, the unity of wisdom and method.

Then we understand the protection, don't we? And also DZA HUM BAM HO we understand, we don't need to repeat again. DZA is the signal to come; HUM is to sink, like pouring milk into milk; BAM is the total unity, non-discrimination, unity without duality; and HO is the total bliss character.

Then there is the OM YOGA SHUDDAH SARVA DHARMA YOGA SHUDDO HAM. OM you know, YOGA means method, in Tibetan nel.jor. Nel means perfect one, jor means to close, so the perfect to close. It is mentioned in the name of this sadhana, jetsun dorje nel.jor...and so on, anyway, something like that. Every yoga method has the nel.jor, for example Guru Yoga is La.ma'i.nel.jor. The connotation is similar. Nel means the perfection, jor means making closed, making unified or closed into that situation, reality. So the real La.ma'i.nel.jor or Guru yoga is being practiced only by one who is developing himself to become closer to the absolute quality of the Guru realization. If one is doing that he is practicing Guru Yoga, but one who says incredible numbers of the Guru mantra, says the words, but every day acts in an opposite direction, with negative, neurotic minds, then he is not practicing Guru Yoga. The real practice of Guru Yoga is not to be physically too close to your physical Guru. The practice of Guru Yoga comes when every day you live you are getting closer to the realizations, that is all. The same thing at this time, with this yoga, the most perfect one is the transcendental unity wisdom, simultaneous wisdom, which is the essence of Vajrayogini. And when you make yourself closer to that, that is the yoga. That is why when we translate we always say, for example, the yoga method of Chenrezig, the yoga method of Vajrayogini; we use this word. Anyway yoga is method. SHUDDAH I think we had before, purity, pure. SARVA means all, DHARMA here means existent phenomena—so all existence. And then YOGA, and again SHUDDO. And HAM means I, I am. The meaning is that when you do the absorption, all the energy of the Vajrayoginis sinks into you, at that time you should identify with that totality, the totality of the reality of all existence; the unity of method wisdom is “I am”; the divine quality of body, divine quality of speech, divine quality of wisdom, all those I am. Strong divine pride.

So next is the recitation of the mantra. In the sadhana it says Rang.gi.nying.gor. We are Vajrayogini; at our heart is again double pyramid. Inside the pyramid is a moon disc and on the center of that is the BAM yig, the seed syllable BAM. Around that is the mantra. During recitation of the mantra, much light radiates from the seed syllable and the heart mantra and you purify sentient beings. I'm sure this is difficult for you people, “Why is this one coming again? There are no sentient beings they have all been purified, everything is pure.” If you can stay in that pure concentration you are right. But every minute muesli is coming again, chocolate is coming; every minute neurotic objects are coming, hatred objects are coming, all kinds of lower opinion objects are coming into your mind. So you are ready, you are waiting, like this—when that comes you are ready PAM! (you purify these). That's good. So I don't want you confused, “Why, all is perfect now.” So again during the mantra recitation we have to do the transformation: from the moon disc, mantra and BAM within the heart pyramid much light radiates through all universal space and purifies the dissatisfied energy, the neurotic energy, the hatred energy, the jealous energy of all mother sentient beings. Whatever makes them suffer is purified, and they are transformed into Vajrayogini, and then they all sink into you.



You see, many people have a problem; they can't be together—their mind is not together, their body is not together; there's no way they are together. We know some people are like that, don't we? Well, we do know, we say, "This man should be very happy. He has everything. He has this, he has that; I don't have these. He has this, he should be happy. If I had the things he had I would be happy. He has this, this, this, this—he should be happy." We always think like this; but the matter is he's not together. Why is he not happy? Why is he not happy? He's not together. But we think that if we had his things we would be happy. If we are not together inside, even if we got those things... anyway, we are not together, so we are not happy. I don't know what I'm saying. But looking externally, we judge, "Oh, this lady, this man should be so happy. Incredible, they have everything; they should be blissful." Actually, we don't say blissful, normally with our worldly phenomena we say they should be happy. We say there is no reason for them to be unhappy. But there is something not together—that you have to check out. We believe, I believe anyway, together is here, together is here (Lama indicates the mind). If you are together here, then it comes from here, here, here, here, here, here (Lama indicates all over). Not sure? If you are not together here, for some reason, no matter how hard you try to be happy, you are never happy. People in Australia have a sort of higher standard of living. Some people work 24 hours a day, they work for their lifetime, but the result is that every week they are short of money. Do you believe that? I could not believe it. Why? Stupid, isn't it? They have so much money, but for some reason they are like that. We do not call that generosity, it is stupid. He doesn't have richness energy. For some reason his mind is split and then materially he is also split, no integration, no successful way to show reality. Even physically, materially.

So we need to send out magnetizing nuclear energy. We are not concerned for materials, but in order that our nuclear energy becomes strong, we send it out, we hook things and bring them back. This is so powerful. So the light rays go out, and bring things back to absorb into our heart. The purpose of this is also to bring all the energy into the shushuma. And also we do many exercises transforming everything, yourself and all the environment, into light. The purpose of this exercise is very important—it is to reach the point or realization of the clear light or rainbow body, light body. Even we can see in our own community living situation that some people are so sensitive. Sometimes you can see some people, you don't know if they are living within their body or not. They are so light. I feel that sometimes, some people are so light, so sensitive, almost as if their body is conscious, psychic. Some other people are like pigs—everything is rough, so vague. You can feel that sometimes, can't you? The thing is, perhaps at different periods. Anyway, this exercise, the method involving transformation is very important. So then, with concentration, you recite the mantra. Whether you count it or not is up to your wish. It is not necessary to count. But it is important to have some concentration.

And also sometimes from your heart you radiate light, and in the beam of radiant light are billions and billions of Vajrayoginis who go to the heads of all universal living sentient beings and send blissful energy through their shushumas. And so they are purified and transformed into Vajrayogini. Or, from you Vajrayogini you send light to the Buddhas and Bodhisattvas of the ten directions, to sink into their bodies and energize the total blissful kundalini experience. So you are making this offering to the supreme beings of the ten directions—offering and energizing such simultaneous great bliss wisdom. So that is the real true offering. And also purifying the mother sentient beings environment to sink into you.

The mantra recitation has two things: the ngag. de, speech recitation of mantra, and yi.de, the conscious recitation. In my whole life I have never seen the mantra such as this—so beneficial, so powerful, so praise. I have never seen any other mantra like this in my life—I don't know why, perhaps it's my limitation. This mantra is one of the most, most perfect mantras—you can never get mantra better than this anywhere in the world. I can bet you. Yeah, it's true, I'm not making an ego trip, it's not my mantra, it's Vajrayogini's mantra, that's all. And this mantra also represents the mantras of all the supreme beings, of all the dakinis. Each other mantra has its own unique

character, but this mantra is representative of the mantras of all the universal divine quality supreme beings.

In the 48th chapter of the Heruka tantra it says that just by reciting this mantra you can discover Vajrayogini. In no other text did Shakyamuni ever say about any other mantra that just by reciting it you can discover enlightenment. He didn't say. But just by reciting this Vajrayogini mantra you can discover enlightenment. This is a mantra to conquer all illness, all harmful force energy on this earth, disease like epilepsy and cancer, and any kind of harmful spirits. To overcome those things this is the mantra that we should use. In that sutra it says that anyone who recites this mantra is like the representative of all the Buddhas. Wherever the sound of this mantra is made, the place itself becomes blessed. It has energy, positive energy. So this is such incredible praise.

I myself like to do this mantra as much as possible, so I hope that you people also do it. You know we have busy western lives so I understand it is difficult to have samadhi for 24 hours without distraction and sluggishness. That is difficult, but as least you can do this mantra. You don't need any other mantras, I don't think you need to collect other mantras. I think if you are smart enough you need just do this mantra. You just do penetratedly one mantra, the nuclear energy is there. If you have commitment to say other mantras you should do them according to that, but there should be one mantra that you should do nuclear, nuclear. This mantra is the representative of all mantras so you can do this. In that way you direct your energy rather than doing a little bit of this, a little bit of that, maybe this, maybe this, maybe this. You are not sure yourself. I think we should be one hundred percent sure of this mantra and do it as much as possible.

But you should never, never show other people that you are doing this mantra. Never. This mantra. Actually, this mantra is very esoteric. This is a very secret mantra. Normally, they don't even show their mala when they do this mantra. Normally they keep two malas, one for outside use and one for doing the sadhana, contemplating. At that time you bring your hidden mala and you keep it somewhere. You never show it to others. One thing is that this yoga method should be done secretly; you should keep it to yourself and not show too much outside.

Each time we repeat this mantra the power increases like nuclear energy. The nuclear energy is collected, like an electricity power station collects energy. Similarly, the more we count this mantra in a proper way, the more the mantra energy becomes powerful, more powerful, more powerful. The more we generate this mantra energy, the more powerful it becomes. So it really becomes a healer. Nowadays there are many Christian healers developing. That is very interesting. I believe that this is a healer, we can heal by the power of mantra. Anyway, we do in Tibet. The mantra is medicine—we can cure with it.

I remember my experience when I was about 14 years old, at Sera College in Tibet. I had a toothache and my jaw was very swollen. There was infection. So my uncle sent me to the place of an old monk. I couldn't understand that old monk, so dirty looking, an old monk with sort of a little bit of stuff running out of here (from his nose). So then he did some mantra and I had to show him the swelling and then he blew on that (Lama shows heavy blowing). Sort of, I didn't like it, I felt it was very dirty—well, young boy you know. However, every day he blew a little bit, a little bit for about 15 minutes. Then after a few days, when he blew like this on the swelling (Lama shows three big breaths) it opened and stuff shot out, like blood (Lama shows stuff shooting across the room) I could not believe that, it was fantastic, real. This is not black magic. But from then it was cured, by the mantra. So still you can see the scar. This is not my power, this is the power of this ugly monk. So he was very famous for his mantra; many people came to his place. He was a super successful monk with mantra. So that was my experience. So you can see here it's different (Lama showing the scar on his jaw) this side is OK, but this side was eaten by pus inside at that time, so you can see this mark. So I have to show my beauty today. Anyway, this is ugly, isn't it? It doesn't matter.

So mantra is really so powerful and also Je Pabongka interpreted what it says in the 48th chapter of the Heruka sutra, where it says that whoever just recites the mantra can obtain realizations. His connotation of that was that if you can recite this mantra, even without having

concentration, in this life you can go to the paradisaical place of Vajrayogini. And if not, at the time the death process comes, Vajrayogini will take care of you and sensitively show the signal. So death time for the dakas and dakinis who practice the mantra is like going on a holiday: no confusion, no hindrances, no suffering at all. So it's worthwhile. So we should do mantra recitation.

Normally, traditionally when we do retreat so do it very strictly. At this time we are going to do a group retreat; group retreat is very good. For beginners group retreat is much better. When you become self-sufficient then you can do an individual retreat, a long retreat. It's good, that's up to you. So normally when we do retreat it's very strict; individual retreat is very strict and you have to stay for three, four or five months. In Tibet it was easy—you put enough food together for that period and you didn't see anybody. Actually that is very useful. The minute you see other people you listen to them and they energize your nonsensical wandering thoughts. It's true. You could not believe that. Their talking energizes you and brings you down. In sessions you are having incredible experiences and then you meet some people and talk and the next session becomes very difficult—it's sort of like you have gone a thousand miles somewhere downhill—and then you have to climb back up again. The time and space is very different. So during that retreat period it is very important, much better to be isolated. Normally in retreat we do about 500,000 mantras, and then we have to do the burning puja.

The burning puja is very important. You see, in tantric yoga we don't believe that only spirit has value and that the body has no value, that physical energy has no value. That's wrong; we think that the physical also has value—it has potential nuclear energy. So similarly, when we are offering—we saw how we did in the previous fire puja, all the different energies—in text it explains clean clear about all these different energies. Each one has its unique personality, unique vibration, unique function. So you offer it to Vajrayogini. Each of these outer actions has an inner reaction or corresponding inner meaning that is reproduced, so you gain. This is very useful—if you finish a proper retreat you should do this.

And then, even if you have broken some kind of vows or something, or you feel very heavy, with an impure vibration, or if it happens that you go to some place where you feel very heavy and you feel you need purification, you can do the self-initiation. If you've done this retreat you can do the self-initiation, you don't need to receive the initiation from a Lama. Heavy karma is like this. Once I heard about a Tibetan Lama who always used to have some kind of light in front of him around him; for 24 hours a day he always used to have this light. One day some Tibetan people invited him to do a puja or something. Each Tibetan family used to have a shrine room where they would keep Prajnaparamita books and Buddha statues; each family had a separate shrine room or kind of temple. So this particular Tibetan family sold their Prajnaparamita—they meant well—to get the money to invite this Lama and make offerings and so on to him. So when he came he ate the food they offered, and the moment he ate the food that was bought with the proceeds of selling the Prajnaparamita his light disappeared. He could not believe what had happened. So when he came back home his valuable thing had disappeared, even though he had gained a few things—his stomach was full and maybe they had offered him a few things that he was carrying. But still his valuable things had disappeared. So, my connotation is that this is sort of a scientific explanation of heavy karma. You never know which way karma is going to be heavy.

A recent example is what is happening now in Queensland. We are producing uranium for nuclear energy. So we are linked with that, aren't we? We are here, in Australia, and we are involved in Queensland. So we sell this uranium, we get money for that and eat food that we buy with this money. So the uranium is being used for killing or destroying the earth and we get heavy karma; heavy karma, we are involved. Even though we say, "I don't want to be involved," we are involved. You cannot reject karma intellectually—it's there, it's there. For example, I am here, so my garbage affects you. Whatever garbage thoughts I have, whatever garbage things I do, automatically we are making karma, aren't we? Even though maybe you never feel this, still we are making karma with

each other. So in making heavy karma we can be consciously involved, unconsciously involved, directly involved or indirectly involved. You are never sure, never sure. That's interesting, isn't it?

I think that is so reasonable, I think we all have that experience that the monk who had the light had. I'm sure that at certain periods when we are clean clear we have a sort of light, there must be something. And at certain other periods when inside our nervous system has become a toilet and is not functioning organically, then we lose our vibration. Then at a certain time when we come together and feel so light, I think that's possible, that's really possible. I think that makes good sense. Even if you observe your own life you will find that at certain periods, in certain situations of your mind and the world, you have a sort of darkness period; and at other times you feel a sort of wakening period, a period of high spirit. It is changing. At certain periods you feel completely worthless and totally impure, and other periods you feel so pure, so clean clear and together. So you feel that, we do have experience, if we check up our previous experiences we will find this kind of thing.

The point is that we should do the mantra as much as possible. So now I have to finish this one. Then we have the great retreat, in Tibetan, nyen.chen. Chen.po means great. So in the great retreat we have to do 100,000 by 100 times, how many is that? Ten million, yes, I think that's right. So to do ten million it takes time.

Student. How long does it take Tibetans to do ten million?

Lama. I think it takes one year, full-time. I haven't done it but I think Tibetans can do it in one year. But then you have not finished. Perhaps you can finish the recitation in one year but then also you have to do the burning puja—there are many things to do in this. And also you need a million dollars for the fire puja! Actually, it's quite a lot, I am exaggerating but you do need to offer quite a lot of energy. However, it can also be small. It is not easy to make good karma!

So by doing those kinds of retreats and these things, many lamas really had the experience of seeing various ladies in the aspect of the real Vajrayogini. Quite a number of people have had this experience—you have seen in the Vajrayogini mandala the round things, the bliss swirls, we call them ga.kyal in Tibetan. I didn't want to explain too much about these but now it seems unavoidable so I have to tell you. So in the Vajrayogini mandala, the double pyramid, there are six points (the six points of the Star of David shape of the top of the mandala). So Vajrayogini is standing here and at the four points on the side there are four bliss swirls, the energy spinning anti-clockwise, sort of nuclear energy spinning. But the point at the front and the point at the back do not have these, which symbolizes non-duality. Having them at the side symbolizes the great bliss, kundalini bliss. So they are there, actually you can see them visually. So by having these meditation retreats with mantra recitation many meditators, monks have the experience that the swirl here (Lama points to his forehead), first it was here, and then it passed and appeared on the forehead of another lady. So if that happens it says that you should have no hesitation, you should grab that lady. Without any hesitation, true. That is the real signal (the mark passing from the forehead of the meditator to the forehead of a woman), the real signal that that lady, the female aspect is the right thing, Vajrayogini. So it doesn't matter even if you are a monk, with no hesitation you should grab, which means catch hold of, that lady. So for sure there is the blessing.

Also in the tantric yoga they have explanations of how to check ladies, their aspect, what kind of character lady, they have explanation which is best lady. Anyway, I want you to understand that it's possible, physically it's possible, that when you have developed such nuclear energy within you that somehow this BAM yig passes through these ladies. The BAM yig is showing from here, some kind of signal showing to you. Once a great meditator was going round a temple or somewhere and he saw an ugly old lady. He thought it must have been some kind of harmful spirit so he meditated, trying to chase her away with meditation. So he chased her away but then when he came back later he saw her again, half showing and half not showing, watching him. So he asked his

guru—he had lost his chance, he had done a stupid action. He thought it was some mischievous or harmful spirit but in fact it was a manifestation of Vajrayogini. So Vajrayogini does not necessarily come as some sort of beautiful, youthful looking aspect. Because for some reason, perhaps we are not looking beautiful and youthful within, so she appears as different aspect of ladies. And also the same thing happened once with Naropa's guru Tilopa. I think, I'm not quite clear, but I think I'm sure ... Tilopa was considered at that time a top yogi, he had the reputation of being a great yogi. So one time he was having a puja and one lady who was present put him down. Maybe he was sitting in such a way, and one lady sort of insulted him. So instead of divine pride coming he felt sort of unpleasant. His ego felt, "I'm a great yogi and in front of all these people this lady has insulted me." So instead of making offering to her, sort of giving in, her rejected and he lost his chance. So you see, in many different ways they lose their chance. We cannot predict, we cannot easily make presumption—many like that have lost their chance. Remember, we talked about one before? One lady had leprosy disease and was sitting by the river when two meditators went past. The younger one, who had compassion, picked her up and was carrying her across the river. When he had got half way through the lady transformed into Vajrayogini and, taking this monk, flew into space and disappeared. The other one just stood and watched with his mouth open. So for some reason that happened. There are many human experiences. So you really cannot judge.

I feel that each of us is so secret, the reality of each of us is so secret. I feel, this is my opinion. The reality of each of us is so vast, so profound; I feel it is very secret. A man can never really reach the point of knowing the reality of his woman, sort of. Do you understand? Difficult. Why, maybe Tom is a good example. Tom, have you discovered the reality of Kathy, or not? Do you feel that Kathy's reality is so secret—you cannot judge she is this way, she is that way. You can or not? I would like to know your experience. You cannot judge, can you? I mean, here he is—he has spent so much time with his lady, they are devoted to each other, they love each other, and yet still her nature is so vast, so vast. So he really cannot say, "She is this." Maybe at certain times when things come out he says, "You are this," but at straight times, if he looks, he cannot say that she is this or that. So for some reason, I don't know, I really feel this, that the human being is sort of ..... one human being is sort of universal reality. So one trying to handle is quite a big responsibility. I believe it when people say, "We are having difficulty communicating with each other." I understand—how can the limited mind handle such a vast universal reality?

Modern scientist always research what kind of energy can be found on earth, what kind of energy comes from the sun or from the moon. They are constantly seeking, seeking, seeking, aren't they? Similarly, yogis and yoginis should research the universal reality within. Every day of our life we should research what kind of resources we have inside. I mean, that is a sort of example. The scientists are over-extreme looking outside, researching, finding all these things, energy. Similarly, we should research inside ourselves to see what kind of energy each of us contain within our nervous system—the universal reality.

So now I think it time to stop. Today we have done a little bit about the verbal recitation of mantra, and tomorrow we will go through these notes, the instruction in the Tibetan text. And maybe also talk about mental recitation of mantra. All right, thank you. So from now on it is good that whenever you have the chance you should recite the mantra. If you can do it with concentration that is good, you are lucky.

But even if your concentration is no good, don't worry, don't worry. Just think—I think it is good for us to keep it simple—that the whole solar system becomes the pyramid, and you Vajrayogini inside, and recite the mantra. As much as possible you do. Do not be disappointed if you do not have perfect concentration. Try to concentrate as much as you can, and when you begin to get distracted just recite the mantra. Then when the mind says it wants more concentration, then again you can concentrate one-pointedly. Again when distraction comes you do the mantra.

So you do it individually. We are all meditating together, but you don't worry. Even though somebody is leading and the other people are meditating on concentration, if you want to do the

mantra recitation then you can do it on your own, you can do your own mantra. You should not think, “I should be following what he says.” You don’t need to follow what the leader says. Tell him, “I don’t want to follow”! Anyway, in group meditation, whatever you feel is comfortable, you do. Let’s say your mother takes you to church—you go to church but there you meditate. Whatever they do, prayers and so on, you meditate. You do not waste your time. You are using your time and space into your direction, and not wasting it. So the same thing here during meditation, “All these people are doing something but I don’t want to do this.” So instead of rejecting that and making a noise and sort of reacting, you can do the mantra. In that way you do not waste your time. When I go to listen to teachings there comes a point where I’m not listening, I tell you. I am a bad student too. What I do at those times is I just meditate; I go like this. I mean, among Tibetans, we don’t sit like this (Lama sitting up straight)—we should do, but we don’t. we sort of go like this (Lama slumps down). So you don’t waste your time, you don’t waste your time, do you? You just sort of go like this. Maybe sometime your neighbor beats you, sort of wakes you up. So you just say OK, it is a good exercise. The thing is that I’m responsible to not waste my time. I don’t care what I’m doing, I pray, I recite mantra, I concentrate or I look—whatever I feel from time to time, I use my energy for developing myself, that’s all. I feel that is the whole thing. At the same time you do not reject what the other people are doing—you are grateful to them. We are all doing the same thing. Some people are listening; some people are meditating. Anyway, so when we do meditation, perhaps there is one meditation but if you want to do your particular favorite concentration, develop that in such a way, you can do that. Don’t worry because it is not part of the schedule, that’s not the point. I cannot put a limit on you, he cannot put a limit on you. You have to judge your own sort of things.

## Eleventh discourse

We have read up to the mantra already. So now I have to read from here up to the end. (Lama reads the rest of the sadhana in Tibetan).

Yesterday we taught the recitation of mantra. In the recitation of mantra there is verbal recitation and the mental recitation—yesterday we taught the verbal recitation. I hope you remember that, at our Vajrayogini heart is the pyramid, and inside the pyramid is the moon disc with the mantra standing around the edge and the seed syllable BAM at the center. From those much light radiates in all directions. Actually, there are two ways of doing this: one is to sort of benefit yourself and the other one emphasizes more benefiting other sentient beings. When you do the first one, light radiates throughout the ten directions of the whole universe and invokes all the Buddha qualities of Vajrayogini, the realizations of the Vajrayoginis of the ten directions. So these transform into khatvangas and kapalas and curved knives, like the weapon she holds in her right hand, and all kinds of things, red radiant light or whatever, to bring all these realizations. Whatever realizations you think you need transform into red radiant light or those different implements and sink into our heart, our Vajrayogini heart.

So that can be many things. If you are a sick person it can bring all the magnificent universal energy, any energy such as herbal medicine, bring it to you and that can help. Or if you wish for something, whenever you want to be successful, you can bring. At certain periods you feel sort of lost, you can't put yourself together, you feel that some part of you has disappeared—sometimes that happens, doesn't it? Sometimes you feel, "I'm not here any more; I can't bring myself here; half of me seems to have gone somewhere." When we find ourselves in that kind of situation we also need very much this kind of practice. Sometimes spirits kind of rob you of some of your energy and you feel sort of spaced out, not together. So you can do this meditation, and the radiation that absorbs into you brings back all the energy that you have lost, the perfection of physical, verbal and mental energy, all that you bring, it helps, it helps. Like sometime you feel your house has a very empty feeling; that sometimes happens, your home feels very empty, does not have a warm feeling. At certain periods you have everything coming together in your home, you feel there is a very good vibration, then suddenly that sort of disappears, all the warm feeling and satisfaction energy disappears. So instead of crying at that time, you meditate and bring all the magnificent universal energy into your house and absorb it. It helps.

Or, let's say you have a tremendous ego superstition explosion. You are still as Vajrayogini, but if at a certain period you feel very heavy, you radiate much light and all the supreme energy of the ten directions transform into Vajrayogini's curved knife. Then these come and dissolve into you, cutting your ego into tiny pieces. Sometimes it is good to do that meditation. Also, in the longer sadhana there is a meditation related to this. You, Vajrayogini, visualize your old ego body lying there, and a small Vajrayogini comes out of your heart and cuts your ego body into small pieces with the curved knife, puts them all into the kapala, blesses it and offers it to you, Vajrayogini. That is good, isn't it? Sometimes we need to cut the ego into pieces. This is a way of sacrificing the ego; instead of sacrificing birds and chickens, this is the best way to sacrifice, this way is the inner sacrifice.

So you can use this meditation from time to time to help you with whatever you need in order to be successful; you can use this meditation technique. For instance, if you have lost your boyfriend or your girlfriend, you send this nuclear radiant light out, hook that person and bring him or her back to sink into you. Immediately, for some reason, they have to come back to you—they don't know why, but they have to come! So, now I'm talking extreme magic, black magic! However, it is very powerful, actually, it is effective, it is effective.

The other way of meditating is to help other people. We mentioned this yesterday. From your Vajrayogini heart much light radiates throughout the universe—all the environments are purified to become pyramids, and all sentient beings become Vajrayogini. Then, while you are

saying the mantra, all those universal living beings who have become Vajrayogini also recite the mantra. So then maybe you can finish your retreat in one hour! Or perhaps you can visualize much radiant light at your heart, which is composed of billions and billions of manifestation of Vajrayogini. Then, if they all recite the mantra together you can finish your retreat in one minute! Actually, you do get the benefit of billions of mantras by visualizing in that way; you do benefit rather than thinking only me, me; heavy burden, heavy burden, “I don’t know about all these things.” I think you people know already that when we do prostrations, instead of you just doing your own prostrations, you visualize all universal living beings around you, or else you visualize all your beginningless previous lives manifesting around you, all those previous lives in which you made bad karma, and then all these beings you visualize prostrate together with you. So say the benefit of one good prostration has a value of one million, then the benefit received from prostrating with this kind of visualization is like that of one million good prostrations. So you see the way it benefits, it is much more worthwhile.

So there are two aspects to the mantra—there is the relative mantra and the absolute mantra. Yesterday we talked about the powerful benefit of the relative mantra; this is still relative. But at the time you are reciting the relative mantra, if you remember the absolute mantra, which is the great bliss wisdom of non-duality, if you remember that, this is the absolute mantra. Good. So you understand. You see, once one Lama was reciting the Prajnaparamita, we call giving the lung, and a student asked him what the Prajnaparamita means. He said that he didn’t know what it meant. It is not enough just to read. Actually, to explain the details of the mantra takes much time and also you don’t need to know all those. We can explain the literal meaning, the a, b, c, d meaning, but if you understand the essence of the nuclear energy of this mantra, it is enough. Sometimes this is better than the ABCD way of understanding—many people understand the ABCD but they lose the point; if they lose the meaning of the essence of the mantra it is useless. So I don’t want you to worry in an icky picky way about the ABCD meaning of the mantra. We do have these explanations, but as we said yesterday, when Shakyamuni gave the Heruka sutra, he said that just by reciting Vajrayogini’s mantra you can attain Vajrayogini. However, to some extent we should also have deep, deep devotion and faith in this Vajrayogini. Understanding what Vajrayogini is. So I don’t need to repeat that.

So recitation of this mantra is very effective. Many Tibetan retreaters have quickly received some kind of signal. Sometimes people see that their whole meditation room is totally filled with red radiant light, red radiant light is permanently there. Or some people feel when they are sleeping red energy is coming, or the whole universal space is full of red energy coming like rainfall. So all these kinds of things. Very sensitive signals come. So by recognizing that this is the best mantra, the top quality sort of mantra, you need have no ambition looking for others. If you do this one, this mantra represents all mantras.

So now, traditionally, before we do the mental recitation we do what is called shar.jung.dzog.rim. It means sort of partial completion yoga, shar.jung means sort of partial. (Sometimes shar.jung.dzog.rim is translated practicing the completing stage by the way; shar.jung can be used in the sense of “by the way”). Remember, we have the evolutionary yoga (kye.rim) and the completion yoga (dzog.rim). So shar.jung.dzog.rim is partial completion yoga, I think you understand. It is not the principal completion yoga; it is sort of a small part of that.

So now the first thing we do is the nine-round breathing meditation. To make it easier you can block the nostril you are not using with your index finger. So first you breathe in through the left nostril, slowly you bring the energy in, and then you exhale through the right nostril. So you do it three times this way, and then three times by breathing in through the right and out through the left. So that makes six. So after that you put your hand down and breathe in through both, totally, and then out through both together. So you do this three times and that makes nine breaths altogether. Then after that, you tighten the lower, inner pelvic muscles. The lower muscles are tightened. Then you breathe in all the air through both nostrils and after the air has gone down, you



swallow the saliva down. Somehow you bring all the energy to the navel chakra. So during this time you are as Vajrayogini. Remember yesterday, we talked about these four energies spinning, the bliss swirls. So contemplate on those—you don't need to watch them, you are just aware that they are there. So because they are spinning, these objects energize you to have the bliss experience while you are holding your breath at the navel.

And now we do the mental recitation. Again, the process is the same. You do the nine-round breathing meditation. Then you tighten the lower muscles a little bit—we call this the vase breathing meditation. You saw Tibetan vases, we call bum.pa. The base is sort of constricted and then above that the stomach is big and then it becomes narrow again, you saw three things there. That is just the name, it is not important. So here, you see, the lower muscles—we have two lower muscles, don't we—so this you make a little bit tight, you feel the energy. After the nine-point breathing you make it a little bit tight. Then you slowly bring the breath in, completely, and then you swallow. When all the energy has reached the navel chakra, again you make the lower muscles a little bit tight, more strongly than the first time. So you see, from here all the breath energy is coming down, and then by tightening the lower muscles you bring that energy up, and you feel that those energies meet together like this at the navel, at the navel chakra. So at the heart, remember, we have the pyramid and the moon disc and the mantra and the BAM—so when you bring the energy down, you bring all this down from the heart to the navel chakra. So at that time, as you are holding your breath, you compress this one between those two energies, and concentrate on the BAM So as much as possible you hold there, at the same time contemplating on the BAM. So while you are doing that, the mantra is sort of automatically making the sound, OM OM OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE VAJRA VAIROCHANIYE HUM HUM HUM PAY PAY PAY SVAHA—running, but you never say the words. That is yi.de, the mental recitation.

Before that, because we are not ready, we are not trained, we cannot hold our breath for a long time. So you have to learn to extend the period you can hold your breath longer and longer. So what we do is, we practice the nine-round breathing meditation and then hold the breath at the navel and count like this (Lama shows holding the mala in one hand counting the number of times you can touch one knee, the other knee, your forehead and then snap your fingers, which is the method of timing how long you can hold your breath). So you are holding your breath here and you count how many times you can go round like this. so gradually you can do more and more, you can hold the breath longer, longer, longer, longer, longer, longer. After a while you reach the point where you can count a whole mala. It is possible, but do not force. It has to come naturally, Slowly. When you feel pain you exhale. So because you can hold your breath in this way, your concentration get much better. So you understand now, your concentration is at the navel chakra. Remember, before we did it at the heart, but now when we do the mental recitation we do it at the navel chakra. At the same time we hold the air at the navel chakra so you can make it longer and longer without forcing yourself.

So now according to the notes in this sadhana, I'm sure these notes must be translated—nying.ka'i.cho.jung.da.wa.BAM,yig.di.che.pade.wa'i.kye par.do.nam.(...?) De.wa'i.kye.par means if you want to energize more the bliss experience, have more obvious bliss experience in a more sensitive way, you can bring the pyramid and mantra and seed syllable from the heart to the navel chakra. It explains this in the notes. And it also says that if you wish to have the non-superstition, mi.tog.pa... you see, we always have the wandering thought, we are dissatisfied and therefore our mind is always wandering, distracted thoughts come to us and we are always speculating that-this. So if you want to stop that superstition, (here the tape cuts out for a few moments)...You know, this energy is spinning—like in Chinese they say yin yang—so this automatically energizes bliss. (Lama is explaining awareness of the bliss swirls spinning). And also in the notes it explains that if you can do the vase breathing, hold your breath as much as you could, you should do. But do not force yourself.

So now we come to the second shar.jung.dzog.rim, the partial completion yoga. You are as Vajrayogini, and the shushuma, central nadi, is running from here, at the lower chakra, up to here,

the crown of your head, and then curving forwards to here, level with the third eye. I think you understand. From the lower chakra it is running up the center of our Vajrayogini red radiant light body, up to the crown and curving over towards the forehead. So first you visualize a red bliss swirl spinning anti-clockwise at the lower chakra, the female energy. Contemplate on that, feeling the great bliss energized and recognizing simultaneously the non-duality wisdom. So from there you bring it up the shushuma to the navel chakra and from there up to the heart. As it is rising, you experience increasing bliss. And then at the top end of the shushuma, at the level of the third eye, contemplate on the white, male kundalini energy bliss swirl, which is also spinning to the left, anti-clockwise. So contemplate strongly on that, then it sort of goes up toward the crown of the head inside the shushuma and then comes all the way down to the heart. As it does so, each time it spins you experience great bliss. So the red and the white bliss swirls come together and meet at the heart. So there they spin together and all the energy integrates at the heart chakra within the shushuma. So you contemplate on that, then they get more and more integrated, smaller, smaller, smaller, and they dissolve and disappear. Like certain Western medicines dissolve instantly when you put them in water, so this is similar; when they are spinning they sort of quickly disappear. So if you have good concentration and penetration while you concentrate on that, you will have all the experiences and vision exactly as they occur during the death process. So you contemplate on the non-duality as much as you can. This is simple, but we have to try to actualize.

So at the end of the session, you bring the pyramid, the moon disc, the BAM and the mantra back from your navel to the heart. You are as Vajrayogini and you bring all this back to your heart. Then, from the BAM yig and mantra at your heart, much light radiates and embraces all the three realms: the desire realm, the form realm and the formless realm. I think you all know about these, all sentient beings are in either the desire realm or the formless realm; samsaric sentient beings are all in those three realms. To explain all the details of these takes a lot of time but I think you know these already so I don't have to explain them. So when the red radiant light goes and embraces all these three realms, the formless realm is transformed into blue radiant light and sinks into the upper part of the body of you, Vajrayogini. The form realm is transformed into red radiant light and sinks into the middle part of your body. And the desire realm is transformed into white light energy and sinks into the lower part of your body. So then the multi-colored fire circle sinks into the vajra tent, that sinks into the cho.jung pyramid, that sinks into the lotus and sun disc, that sinks into your Vajrayogini. Then from top and bottom you Vajrayogini dissolve into the cho.jung at your heart, that sinks into the moon, that sinks into the mantra, and the mantra sinks into the seed syllable BAM. Then the seed syllable BAM dissolves exactly as it did before—the body into the head line, into the crescent moon, into the tig-le, into the nada, and then that dissolves from below upwards and completely disappears. So these things are extremely important for our being able to discover the clear light body, the rainbow body, the conscious body. In order to reach beyond the limitations of the physical body we need this kind of meditation. Each time you do it you can feel that your body gets physically lighter, lighter, lighter. Your body can almost talk, you can almost talk, communicate with your body, instead of your body being like a rock. So you contemplate having simultaneously the great bliss and transcendental wisdom experience.

Suddenly, out of that, you become Vajrayogini again, you appear in the form of Vajrayogini. And you have the same protection thing again, the moon mandala with the different syllables and the bands of light; there is no need to repeat these things again. And you can do the mantra, OM SUMBHA NI SUMBHA HUM HUM PAY etc—it is the sort of indestructible nature blessing. Then after that is Ge.wa di, the dedication, because of all these merits may all the sentient beings receive the realization of Vajrayogini. And then there is the final prayer, if in this life I do not discover the Vajrayogini enlightenment, if I have to die without having such enlightenment realization, chi.tse.gon.dang ... chi.tse means at the time of death; at the time of death may Vajrayogini become my liberator and all the dakas and dakinis appear and make a welcome invitation

for my coming home, sort of like that. me.tog dug.dang, flowers and whatever else you think is beautiful, welcome, welcome, To take me to tag.pa.kha.cho, the paradise of Vajrayogini.

Then next is the offering of the torma (this is not included in the small booklet provided at the course). If you want to make the offering then first you do the blessing, as the nang.cho, shunyata, and transform it into nectar, and all the offering becomes of the characteristic of simultaneous bliss and wisdom. So you offer that. Actually, making offerings is not easy. The normal connotation we have of offerings is of very poor quality. When we practice offerings in Tibetan tantric yoga, it is really of perfect significance. The limited mind cannot make this kind of offering. It is not an empty ritual, not a custom, although it is a kind of ritual—all the magnificent universal energy is sort of gathered, the wisdom amrita, like an ocean, and then you bless it. After that you say PHEM! You invite Vajrayogini again, and all the Vajrayoginis come and then you make the offering—ahrgam, padam, pukpe and so forth, you offer. Then you do not only offer the cake, but as in a Western nightclub you have food and dancing and sound and wine to drink for the tongue to be blissful, and beautiful men or ladies dancing, giving magnificent sense pleasure, and making various sounds—so all these things, they mean well, they mean well. Similarly, when we offer to Vajrayogini, as much as you can think about the most beautiful things, the most magnificent objects of the five senses, you offer. There is no limit, you offer as much as you can think of. So then ahrgam, padam, pukpe and so on, you know already, so we don't need to mention. Then there is also the inner offering.

Then the prayer, palden dorje khadroma ... in Tibetan, the connotation palden is having sort of perfect realization, pal is sort of perfect indestructible realization. And khadroma, kha is space—so we are suffocated with all these things. This time, the real space is non-duality. And dro means to go, so here the dro means the great bliss unified with the non-duality experience. That is the real khadro. So not easy, khadroma, is it? It means the most perfect liberated one. Anyway, this is the prostration and praise to Vajrayogini. Then again is the dedication of merits. Then Vajrayogini sinks into you, and then there is the tashi, auspicious prayer. That's all, I think good enough. That one is not so important. Anyway, all these are so easy, I think they are already translated.

The most important thing, that which is really beneficial, is to bring all this into everyday life, right now. Actually, there is still much more information to give—we cannot do completion yoga, dzog.rim, at this time, and also there is the transference of consciousness. In the dzog.rim it explains the transference of consciousness at death, and also there is emphasis in the completion yoga of tum.mo meditation. So whenever you have finished your retreat and everything, whenever you are ready, *pam!* All these teachings will come, for sure. You have nothing to worry about not receiving this information. The most important thing is for you just to live, keep yourself together, and be totally satisfied—no ambition, nothing missing; just you be together, that is the most important thing. And also, when you are eating and drinking, these things, you are supposed to be very conscious. Even in the break between sessions you are still Vajrayogini. This is very important. If you always identify with the old garbage thought things, if you always think you are the old garbage person, then you just go into darkness. I think you understand, I feel it is very logical.

So the important thing is, during the breaks between sessions, you should be aware of yourself as Vajrayogini as much as possible. And even the trees and whatever else is around you try to see all that as Vajrayogini. And also, when you are eating, you are Vajrayogini, red radiating light, and the food is also in the nature of red radiating light, so you are sort of adding red radiating light into light. We can do it that way, and so each time we eat blissful energy petrol is entering and increasing the radiance of the BAM yig, each time you put that sort of petrol energy you energize brighter radiation of the seed syllable. And when you hear sounds, you interpret them as mantra. Even when somebody says, “You are garbage,” you interpret that sound as the mantra. It is very helpful. Even when garbage thoughts come, you recognize those as the transcendental blissful non-superstitions simultaneous wisdom. When you look at them that way, that is how they appear. Even when distracting thoughts come, bad thoughts come, instead of saying, “Urrgh, bad thoughts come”

and crying, recognize that it is Vajrayogini's wisdom that is coming now, the non-duality wisdom. So this is an excellent technique to transform things in such a way. When the superstitious, negative mind comes if you identify it as Vajrayogini's wisdom, the negative mind just collapses, it can function no longer, it has no support. Normally, when thoughts come, we think "Urrgh, this is garbage, good is good, bad is bad"—but once you reach a certain point, instead of thinking that way, you remember the clean clear mental experience. That is possible. So it becomes greatly beneficial. Thus, any form you see becomes Vajrayogini, any sound you hear becomes mantra, and any thought that comes is the non-superstitious simultaneously blissful wisdom. So there is no room for the fanatical neurotic mind, there is no room.

I want you to understand that practicing tantra does not mean that you should be suffering and squeezing yourself. As much as possible enjoy the blissful experience and simultaneously the non-duality wisdom, unify the bliss with the non-duality wisdom. In that way the depressed, wandering mind automatically disappears. And remember also, when we are offering the different kinds of meat and these other energies, whatever you think is the most super, super potent energy, yogis and yoginis have to use it in order to increase the kundalini energy. Instead of saying, "Urrgh my body, it is eating too much food, I am getting too many feeling of lust," if you have such methods there is no way energize lust. For example, in the vinaya rules it says that monks and nuns should not eat in the evening because, according to the vinaya way of thinking, if you don't have powerful wisdom this energizes the explosion of uncontrolled mind, especially when you go to sleep you become unconscious, and so this uncontrolled energy is magnified. The essence of the tantric yoga method is for you to have the wisdom to unify the blissful energy with non-duality; whenever you have the blissful experience it become non-duality wisdom. So therefore we should practice this yoga method of Vajrayogini as much as possible.

Basically, I am satisfied that the necessary things have been taught at this time; I don't think that the unimportant things are necessary. Thank you so much. I'm happy. If I feel that there are some other important things that need to be mentioned I will come again, if I don't feel those necessary I will not come. I think that's all, thank you so much.

*Dedication prayer.*

My opinion is that these gold looking statues (Lama points to the Vajrayogini statues on the altar) should be painted red. Who wants them gold, who cares about gold? I think it is better to put the color that Lord Buddha suggested. So you can keep those statues on your altar, but it is better not to show them to everybody. You can keep them covered in your meditation room as something personal. There is no need to be guilty that you are not sharing your Vajrayogini with other people. When you meditate you can take off the cover, otherwise you don't show them to the public. And also don't worry about the torma things—whatever you have to offer you can put there: chocolate, fruit or candy. Anyway, most of the time we have so much food. After you have been shopping you can offer all the food on your altar, do your meditation, and then put it in the kitchen and eat it, that's all. You don't have to worry, Vajrayogini will not eat all your food.

## Twelfth discourse

I think it seems like last night we were successful. (It is pouring rain. The previous night there was a *Lama Chöpa* puja, consecration of statues, and all night prostrations with Lama Zopa Rinpoche). We Tibetans believe that if we do things properly, purification and meditation and so on, nature responds in this way. We don't think that rain and sunshine and those things are some kind of accident. They depend on human karma, the human mind. So in some places it does not rain for a long time, sometimes there are famines, in other places there is war. These are not things that happen accidentally—there is a connection with the mind. So this is also effective for the weather, and I think this is obviously good effect, a blessing for what we did. I'm very happy. I have to say thank you so much. Thank you. But still today as I look at your people's faces, you are not showing any tired impression, you still look sort of waking. Very good.

We believe that if you do much inner purification and much meditation, some kind of good transformation, there is a response. In space and in the environment there are many sentient beings of which some are positive, positive spirits, and others are negative spirits. And we also know there are the Buddhas and Bodhisattvas of the ten directions. And also there are nagas who possess such places, they are also positive and negative. So if we increase our positive energy, those positive beings help us, they show so much affection. If we are disturbed inside, too negative, then the positive spirits freak out and negative become so strong; then the negative vibration comes. So it's possible.

The point of my coming here today is to have a little bit of conversation about the retreat, the Vajrayogini retreat. Now, in general terms the Vajrayogini sadhana that we published is OK, but in some places we have added some extra things to it, and those you can put together. Actually, you can make your own sadhana, you know how to practice: first this, second this, you make your own sadhana. This sadhana is too short. There is nothing wrong with it, but it is better that we do strong meditation rather than simply doing a few prayers.

So now about the retreat, if you are in group retreat, the first thing of the day is to make the shrine room or meditation hall or whatever super clean. Normally we put saffron perfume and natural sandalwood. You can put different kind of perfumes so that just coming into the room is a completely blissful experience. So make it super clean, and put perfume to purify the impure smells and everything. Then you put the Vajrayogini image on the altar, and then whatever offerings you have you put there. There is no limitation. In the Tibetan rituals we do have explanations of the order that the things on the altar should be arranged in, and how to make tormas and those things. For in the Tibetan environment it is good to do these, but here we are in Australia so we do what we can. Whatever we have, cake or candy or chocolate, we put. Whatever you eat, fruit, it doesn't matter, you put there. What I think is that after you have been shopping bring the things you have bought each day and put them on the altar; at the end of the day you can take them into the kitchen—it is like a circle: first they go as offerings to Vajrayogini, then they come into the kitchen and then they come into you. So that way is very good. Simple.

And then each session we light candles and incense, and make the environment as much like Vajrayogini's mandala as you can. If you want to build a pyramid on the Chenrezig land you are most welcome. Well, this is 20th century life, we can do anything. There is no limit to what we can make, the advantage of the 20th century is things are made easy. In Tibet, if we wanted to make a pyramid it was not easy—all we had to work with was stone or bricks, I think we did have bricks. So here bricks. So here you have almost anything, and in one day dang dang dang—it is built already. Anyway, I am not pushing you that way. However, it is good as much as possible to energize the environment with the three principal aspects of renunciation, bodhicitta and shunyata wisdom. Putting the environment together in that way is important.

Then you should have a very comfortable cushion, a little higher at the back, a little lower at the front. Put as luxurious a cushion as you want. We should not try to have uncomfortable,

irritating conditions; that doesn't signify renunciation. So your seat should be comfortable and when you sit on it you should feel blissful. That's good. And if your knees hurt don't worry, it is not important to sit in this fixed cross-legged position; you can put your legs down as Tara sits. Crossed legs are not important, what is important is for your back to be straight.

Then there is the attitude. Sometimes we think, "Oh, now I have to retreat. Now I'm going to prison. I can't see my friends, I can't go to the market to buy things, I'm going to prison." If you think that way, if you feel that way before going to retreat, and it's difficult, that is not so good.

(It is pouring rain). Many lamas have written in their biographies that after they had blessed certain stupas or treasures, there was flower rain. It can't be that real flowers were raining. I think flower rain must be like this one. And also it is written that when they died and their bodies were taken from the house, outside for cremation, again there was flower rain. I think this kind of rain must be what it meant by flower rain.

Student. Westerners call it raining cats and dogs.

(Some discussion as this saying is explained to Lama. Also at this point the tape cuts out for a couple of minutes).

I think it is good during the retreat not to talk any gossip, to avoid useless conversation. You can talk Dharma, and if you need to say hello to somebody or to make relaxation, you can talk for that purpose. But not the usual way of blah, blah, blah; you waste your energy. And especially, it is better not to meet people who are not retreaters—they bring garbage information, they bring a vibration that makes it difficult for you to energize, then your concentration becomes damaged. Actually, they bring their garbage information and they kill your concentration. So it's good to see outside people as little as possible. And also to avoid receiving and sending letters. Keep the retreat time clean and clear.

So the best time to begin the retreat is in the evening, about 7 or 8 o'clock. Remember, we said that Vajrayogini emphasizes more the female energy wisdom, and that the evening is good for the success of female energy. And in the morning you can begin your first session around 5 o'clock. This is the middle way, not too early, like 4 o'clock not too late, like 6 o'clock. I am just making suggestions, I am not making the final decision, that is up to you people. Everybody should meet together and decide what is suitable for everybody, and what makes everybody happy.

Then the daily schedule can be something like you meditate from 5 to 6, and then break for coffee at 6 o'clock. Then from 6.30 to 7.30 you have another session and after that go to breakfast. The next session can be from 9 to 10, then you break for 15 minutes, and then do another session. So that's four sessions already, that's quite good. Anyway, about 12 o'clock you have lunch, and after lunch you can do other meditations, or sleep, or study the Lam-rim or lectures on the Vajrayogini meditations, or you can do your daily commitments; you can do these kind of things. Then your next session can be from 3 to 4, then you can break for 15 minutes and then do another one hour session. Session breaks should be at least 15 minutes long so that people can walk and stretch and relax outside. Then you have tea, and after that you can do a session from 6 until 7. It is also good if you can do the Mahakala protector puja in the evening. We have a translation of one of those already, it is simple. This is good for protection. Then after that you have dinner, and after dinner you can have one more session, from 9 until 10. So that is eight sessions for the day, not so much. Remember, one Lama said that you could do eighteen sessions per day.

I want you to understand that I am not making a decision for you. The reason I am saying this is that if we do short, short sessions so do them well; in each session we become strong. Strong sessions are more important than sleeping ones. We have been sleeping for countless lives. That's why we do short, short, short. We say the length of sessions during a retreat should follow the shape of a grain of barley or a grain of wheat. You see, the grain is shaped like this: pointed at the end,

then it gets bigger, bigger, bigger to the middle and then gets smaller, smaller to the other end. So at the beginning of the retreat you do short, short, short, short, short, short sessions, by the time you reach the middle of the retreat they are getting longer, longer, longer, because you are gaining stronger concentration, and then as you begin to end the retreat they become short, short, short, short, short, short again. They get shorter at the end because you are preparing to face the world. If you don't prepare, after retreat you might space out because the outside world is too heavy and you can't take it. Let's say you have been retreating by yourself for a year, and then you immediately go to Nambour and meet the vibration of those other people. Even if you don't talk to them, just that vibration can make you sick, their energy sort of hits you and you can't take it. So I told you before during the commentary on Vajrayogini that short session gives you much energy. You should have the attitude of wishing you could stay longer in the session; inside you should have that kind of feeling. Then, whenever you come inside the meditation room you feel blissful. But, even if you are having such a good meditation, if you stay until you are totally exhausted, then when you come into the meditation room you freak out; psychologically, as soon as you see your cushion you hate it. That is not so good, you should follow the middle path.

Also, during the session you should be completely silent, no conversation at all. You don't need conversation. And my advice is that especially in the morning, until breakfast time everybody should be silent. The morning energy is strong and you should not waste it. Then at breakfast you can talk. But as soon as the next session begins, until the end, you should be silent. and during the session there should be no comings and goings. Make sure you make pee pee before the session starts. Otherwise, you have trouble and you irritate other people. You should be sympathetic. When I was in the refugee camp in Western Bengal, about one hundred monks did retreat together. One of the monks could not finish his mantra, somewhere he was stuck (Lama indicates that the monk had trouble articulating). All the rest had to wait about four or five days only for him—he was so ashamed that he had to sit like this all the time (Lama shows the monk sitting with his head covered by his zen.) He was incredible, he could not show his face, my goodness. So I think one should not be that way, even if one cannot finish the mantra. That's not the point. One can do other meditation concentrations. It is just as important to take the opportunity to do whatever is suitable according to the individual need.

But if, in this retreat. One can do 500,000 mantras it is very good, very useful. It is super useful, super nuclear energy to transform oneself. But you cannot count mantras that you do during the session break times. And if you are doing the retreat strictly there are penalties, for example, if you blow your nose, you have to go back to the beginning of the mala and you can't count the mantras that you have done so far. That is the strict way, but if we do it the middle way if you blow your nose you have to come back six or seven beads and do that many extra mantras. Difficult, isn't it? And if you cannot control the lower energy coming down and you have to pass wind, that time you also have to come back about seven or eight. And if you speak you also lose. and sleeping is the worst. If you go to sleep, even if you have almost finished one round of the rosary, you have to go back all the way to the beginning and not count those you have done. So, with all these things it's quite difficult. Sleeping is the worst thing though, that's why there is more punishment.

Concentration is very important. You can concentrate on the devotion to Vajrayogini, that is also good enough. You can concentrate on the mantra, concentrate on the pyramid, concentrate on the BAM, or concentrate on the Vajrayogini body. But concentration is important. Anyway, there is already a lot of information about retreat in the Vajrasattva commentary, so you can understand from that.

And a most important thing is that you should keep the same pattern or the same level between the session as you do during the session. In the session break times you should not come down into samsara. You should always recognize yourself as Vajrayogini and in that way develop much awareness, have strong transformation and the growth of totality.

And if there are many hindrances during the retreat then you can do the Mahakala puja as protection, and you can also much emphasize meditation on shunyata. If there are bad signs or bad dreams, you should not pay attention to those, recognizing them as illusory, not real. So you should not take those things seriously. Shunyata is the most perfect protection. And it is also important that, even if you have very high signs that Vajrayogini is showing to you, you should not have too much emotional grasping or showing up and down. You should be steady and well controlled, not emotionally excited.

In the morning you start by taking refuge and actualizing Bodhicitta, and you can also do the blessing of the mala. The mala is transformed into shunyata and then transformed into Vajrayogini. Then you do six or seven Vajrayogini mantras, and then Vajrayogini transforms into the mala. After you have said six or seven mantras of Vajrayogini it is good to blow the mala. Thus you bless your mala and then go all the way, taking the three kayas into the present path to enlightenment, and form there onwards through the meditation. Then at the next session it is not necessary to start from taking refuge and actualizing Bodhicitta. Perhaps you can start from the Guru Yoga, then the meditation taking the three kayas, and then up to the mantra. And the session after that you can do the Guru yoga, and then quickly the Guru absorption, transforming the BAM, then the shunyata experience and suddenly transforming into Vajrayogini and again start the mantra. In this way you have a lot of time to do the mantra. But if people want to do some other meditation during the time it is up to the individual, free. But still it is good to spend a lot of time reciting the mantra; in that way we can maybe finish 500,000 during the retreat.

So then if you can do each session that way it is good. After the mantra recitation, again there is the absorption, transforming yourself into Vajrayogini, and then the dedication. But just before the dedication, if you can do sort of flashing a little bit of Lam-rim outline it is useful. You can make a program for the retreat, and then maybe for just two or three minutes the retreat leader goes through the Lam-rim outline. So there is you Vajrayogini, and the short Lam-rim meditation, and then the dedication of merits. That way is very good, because as well as doing a Vajrayogini retreat you are doing a Lam-rim retreat—during the retreat you circle completely through the Lam-rim.

In the evenings you can invoke Vajrayogini and offer the tormas. As well as the offerings you have on the altar, you should also visualize all the things in shops and supermarkets, whatever you think, everything you can offer. You bless all the offerings with blissful energy and then you offer, at just the 9 o'clock session. And also you can do the Mahakala puja for protection. You don't need to receive the mantra and so on, for public purposes you can do this puja. Very good.

And on the altar you can put your Vajrayogini image and also the Mahakala, but you do not need to put other things there. During this retreat Vajrayogini is the most important thing—she is the universal reality figure. So that time you don't need to bring other deities, that is very important. As I mentioned in the commentary, the Vajrayogini retreat is very sensitive and is possible that signals can obviously come. So you should record, write down all your experiences during the retreat. Later it is good to look through the experiences you had.

After the retreat you should do a burning puja. I think somebody can help you with the burning puja, but you don't need to worry, because if you do the retreat this year perhaps next year we will be coming and we can organize the Vajrayogini burning puja for you. We can organize it here without any problem. We need quite a lot of those different substances, energy, but everything is available here so no problem. So I think basically that is all, has something not been covered, are there any questions?

Student. Should there be a discussion period?



Lama. Yes, it is a good idea to have some discussion. Perhaps you can do it before lunch. But the final session of the day should be meditation, not discussion. It is not so good to energize thinking at that time.

Student. During the retreat is it only one session each day that we do the full sadhana with all the visualizations?

Lama. Yes, in the first session of the morning we go through the whole sadhana from beginning to end. So that takes more time for the complete meditation and therefore there are less mantras. At first it takes time to go through the sadhana but as your mind becomes used to it, it becomes quicker.

Student. Are there any foods that you should avoid?

Lama. No, you can eat anything.

Student. What about garlic?

Lama. Yes, you can eat garlic, but it is good to avoid food that produces gas. And also, sometimes garlic is very strong and other people can't take that smell and get a headache, so that is not so good. For some people garlic is medicine, so you can use it. There is a certain way to use it where you also control the smell. The main thing is that the food should be really healthy. When your precious human life is doing well you sort of say, "Thank you, you are doing well." You give good food, good clothes, and during the retreat you treat yourself with respect. You should really recognize yourself as Vajrayogini, and give good healthy food and not neglect yourself. That is very important.

Student. Is it OK to do a little bit of work during the retreat?

Lama. Sure, you can water the garden, the flowers and fruit trees, look after the flowers, touch the earth, those sorts of things. But at the beginning of the retreat somebody should organize a program for the whole time so there is not much discussion about who should do what during the retreat. Somebody should be chosen to keep the altar together and so on. Or you can work editing things for publication—editing is thinking about wisdom, isn't it? Or you can work on editing the Vajrayogini commentary. It is good for retreat people to edit that. Anyway, you have learnt about it already so you can prepare it clean clear for the next generation. And also students can put their individual experiences into the Vajrayogini sadhana. So when it is published we can put people meditated dadada this; commentary dadada this; and after the retreat their experience was dadadada this. So then other people can see the evolution of the progression.

Student. It seems that it might be difficult to finish 500,000 mantras in a two month retreat.

Lama. I think it can be easily done, I can't see any problem.

Student. If people don't finish 500,000 can they still do the burning puja?

Lama. Better not do. I tell you, this mantra is such an important one, I think one should do it. It is extremely important to do this mantra as much as you possibly can. But I think within two months 500,000 is nothing.

Student. If you don't finish the 500,000 during the two months can you stay on afterwards to finish it?

Lama. Yes, sure, that's fine. This mantra is very good, it is important that we do this one. You are gaining, definitely you are gaining. Then the transformation comes strongly. This mantra is special. Even just doing this mantra, even if you do not have good concentration, it makes a great deal of sense. you should not worry, just do the mantra with devotion to Vajrayogini. And even if the vision doesn't come, you should recognize that your consciousness is like an ocean, and that the reflection of Vajrayogini is like the reflection of sun and moon, it is there. To me this is the most simple thing that you can do. You. Reflection. Your consciousness is like an ocean. In the ocean there is the reflection of the sun and moon—it is natural. You don't need to think about it, it is always there. The same thing, your consciousness is like an ocean and the reflection of Vajrayogini is always there. I want to emphasize this to you clean clear—recognize that the nature of consciousness is clean clear. This is very important. Sometimes people misunderstand and always think, "I'm totally deluded, I'm totally dadada." We have a tendency to put ourselves down. This is very, very deluded, making great limitations on oneself. I don't believe it that way. The nature of the human being is clean clear, but then if somebody thinks, "I'm this, I'm this, I'm this", it is not good, it is not true. So during the meditation, within the clean clear consciousness the reflection of Vajrayogini is always there. Contemplate on that, it is so beautiful.

OK, so now there are no further questions, so thank you very much. I'm very happy that all of you attended the course, and I myself feel very happy that I have met all you wonderful people, wonderful Vajrayoginis. Really. The reason that I am happy is that I believe each of us really does have the Vajrayogini quality, and we have recognized this quality and the worthwhileness of life, a completely happy and healthy life. We see we need to grow our permanent side, the main quality, to develop ourselves than living in the darkness shadow. So I feel that if we can practice Vajrayogini we can develop a lot, and this is most beneficial. Even if we do not reach enlightenment in this life, at the time of death we can be liberated or can have the blissful experience. At that time Vajrayogini will come obviously and take us in such a way, so we become worthwhile. I think that's all. We can do the dedication. And anyway we will see you soon, some place, some space.

Student. Lama, will we see you next year?

Lama. Maybe, if natural law allows. Alright, we try. Anyway, this world is too small now, so it is alright. Thank you, thank you so much, thank you everything, OK, we'll see you soon.