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**Dharma teaching by the 19th incarnation H.E Lochen Tulku Rinpoche in Singapore
Discourse: How to Practice Gaden Lhagyama (Guru Yoga) (Edited Version)**

Lochen Rinpoche speaks:

Today, I am going to teach Guru Yoga. There are so many guru yogas but this is called Gaden Lhagyama which is related to Je Tsongkhapa, the Great. There are so many ways to do Guru Yoga to Je Tsongkhapa but this is called Gaden Lhagyama, which is very common in Gelugpa tradition and all practitioners are permitted to practice it.

Gaden Lhagyama is an easy and effective practice suitable for everyone.

Mostly, the Guru Yogas are practiced once you are initiated and have received empowerment. Gaden Lhagyama can be practiced by everybody but of course you have to be a Buddhist and you must have taken refuge in the Three Jewels and generate the bodhimind. Those basic things must be there and other than that you don't need to be initiated.

Gaden Lhagyama is common, easy to practice and very effective. Actually, the effectiveness depends on the practitioners. It doesn't depend on the Dharma, Guru or the Buddha but almost totally it depends on the practitioners. So, you should be prepared for that.

Today, I am not going to talk about the basic fundamental philosophy of Buddhism because I have already talked about it and we are supposed to have done the preparations to practice Dharma. So, now we are getting into the practice of Dharma. Therefore, I will just go into 'how to practice Guru Yoga.' I will also not talk about why we have to do Guru Yoga and go through all these practices. I will only talk about how to do it, meditate and visualize.

Generating the Bodhimind

As usual we must do the motivation part and must generate bodhicit, the aspiration for Buddhahood, the fully enlightenment. We must generate that kind of wish: "*All of them are suffering, I don't want to see them suffering. I want to help them so in order to help them to get out from Samsara, I need power to help them. So, the most powerful one, to help all the other sentient beings, is the Buddha. So, therefore I would like to attain Buddhahood*" and that is bodhicit.

We generate that kind of bodhicit even if we don't have that kind of wish within ourselves. But at this moment we must think forcefully, if we don't have the real bodhicit it would be difficult for us who are beginners so artificially we must produce it within ourselves. That kind of artificial bodhicit we should at least generate within ourselves and through that we start our teaching and listening to the teaching with this motivation.

Refuge and Bodhichitta

I go for refuge until I am enlightened.

To the Buddha, the Dharma, and the Sangha.

By the positive potential I create by practicing generosity and other far-reaching attitudes, May I attain buddhahood in order to benefit all sentient beings. (Repeat 3x)

The first two verses are taking refuge in the Three Jewels and the last two verses are generating bodhicitta and that is emphasized all the time and you must remind yourselves about these two things as many times as you can. While you are practicing at the beginning of course then during the practice, and at the end and even while you are doing other worldly things if you should remind yourself about these two things. That will be very useful and helpful for our lives and for all the lives to come and for all the sentient beings. So, with this kind of motivation we are going to listen to the teaching which is called Gaden Lhagyama and also called Guru Yoga.

What is Guru Yoga?

When we talk about yoga, so actually what is yoga? There are so many yogas. There are physical yoga and breathing yoga. Yoga is very fashionable these days but we are talking about Guru Yoga. Yoga, translated into Tibetan is two words put together. That is Nel Jo. Nel means *the perfection* or *the best*, Jo means *joining with the perfection*. So, we are going to join with the perfection that is yoga. We are going to do that through the help of the Guru. And that is Guru Yoga.

What is the practice of Guru Yoga?

The practice of Dharma means the practice of the Seven Limbs or seven branches. While you are doing Guru Yoga we are also practicing the Seven Limbs of practice through the Guru and Guru Je Tsongkhapa. So, we are going to talk about the Seven Limbs of practice.

How to begin the practice of Guru Yoga?

When you practice Guru Yoga, you sit somewhere - at the temple, home and if possible you should sit in lotus posture. If somehow it is not possible because you are sick so that is an exception then you can sit on a chair or sofa but otherwise you must keep your back straight (upright position).

At the beginning, what you have to do is to take refuge in the Three Jewels and to generate bodhicitta in order that you make your mind calm. First the atmosphere should be favorable for the practice. So, you create the atmosphere favorable for the practice and then you sit down if you can. If you have an altar, you might have a photo or a statue of Je Tsongkhapa and then you make the offerings on the altar and you sit down.

The Visualization of the Merit Field

You must visualize the field of merit. First, you visualize a field of merit in your front space. The front space could be a couple of meters from where you are sitting. When you

visualize the field of merit, there are two things you must know. First, we visualize the field of merit and you can visualize as vast and as wide as you can. You can visualize a huge kind of ocean – a milk ocean. From the ocean of milk, the wish-fulfilling tree comes out. Then, on top of that you can visualize the five branches and the different lineages of Gurus on the different branches, otherwise some branches with all the lineage gurus are there.

The Essence of Guru Yoga: Visualize the Buddha in the nature of your Guru

At the center, this time you must visualize the Buddha Shakyamuni and should be in the nature of your Guru. That is very important. Whenever you practice Guru Yoga or any tantric practice that is the essence, you cannot do without that. That is to be noted. If you keep the Buddha or the deity and your Guru separate, there is no way to get blessings, you will never be blessed and if you are not going to be blessed then you will never be able to achieve any attainments. Therefore, we must think of Buddha Shakyamuni in the nature of your Guru, in other words, your Guru is in the form of Buddha Shakyamuni. If you practice that, you will be able to think in this way.

And surrounded by direct and indirect lineages right from the Buddha Shakyamuni to Manjusri, Maiterya and other Indian pioneers and Tibetan lineage lamas. After that, all the four tantra deities, you just think that all of them are on the branches. After that, all the 35 Buddhas, 8 medicine Buddhas and all the bodhisattvas as Tara, Manjusri and other bodhisattvas and the space is filled with them.

In front of you, the space is empty, all the buildings and all other worldly things what we see here is not there, just visualize a different world. In the Theravada tradition, there are 16 Arhants or in Chinese tradition, there are 18 arhants - so you visualize them. Then Dakas and Dakinis, Damapalas, religion protectors mainly Mahakala, Kurupal, Yamaraja and the four great protector kings all of them are there, in front of you they come to help you to accumulate merit and through them you are going to accumulate merit so that is why it is called the field of merit. So, you visualize that.

What are the two causes for taking Refuge in the Three Jewels?

Then, you take refuge in the Three Jewels. You need two causes to take refuge in the Three Jewels - that is fear and faith or trust or belief. You need fear because you are scared as you are suffering and you are going meet more sufferings in the future. So, you must be scared. You have thought about the Samsara and you have realized the sufferings of Samsara so you are scared. *“I am suffering and I am going to suffer more. So, now what I can do, who is going to help me?”* That kind of fear you should create, you need that kind of fear then you will look for a shelter in the Three Jewels for help and then you take refuge in the Three Jewels. But then you need faith in them, *“if I take refuge in them they will definitely help me and they are able to help me.”* That kind of faith, trust, and understanding is absolutely necessary.

When you have these causes, you can take refuge in the Three Jewels since we are practicing according to Mahayana tradition we need a feeling of great compassion so we

must think of great compassion. Great Compassion means feeling compassionate towards all sentient beings without any impartiality, there shouldn't be any impartiality, "*this person should be free from suffering but those persons must suffer because they are my enemies so if they suffer that is good, they deserve it*"- that becomes partial compassion. We cannot have that kind of partially compassionate persons. We should have equally compassionate feeling towards all sentient beings. That is great compassion, so that kind of great compassion feeling we must create.

"All sentient beings, must liberate from Samsara and we all take refuge in you, the Three Jewels," and that is an uncommon taking refuge in the Three Jewels, that is not common with all the traditions, this is only with Mahayana tradition that is why it is called the uncommon tradition of taking refuge in the Three Jewels.

We take refuge in the Three Jewels three times. I don't know what kind of prayers you can recite but many people I believe know about, "Namo Gurubhya, Namo Buddhaya, Namo Dharmaya and Namo Sanghaya," if you are saying that, that is fine that is taking refuge in the Three Jewels. You recite three times contemplating on the thought, on what we have discussed. Then, you must do the Four Immeasurable thoughts and generate the bodhicit.

When you recite in Tibetan:

Sang gyä chhö dang tshog kyi chhog nam la

Jang chhub bar du dag ni kyab su chhi

Dag gi jin sog gyi pe di so nam gi

*Dro la phän chhir sang gyä drub par shog (3x)

English translation:

I go for refuge until I am enlightened

To the Buddha, Dharma, and the highest assembly,

From the virtuous merit I collected by practicing giving and other perfection *May

I attain the state of Buddha in order to benefit migratory beings.

*(The last sentence is generating the bodhi-mind.)

The Four Immeasurable

May all sentient beings have happiness and its causes

May all sentient beings be free from suffering and its causes

May all sentient beings never be separated from sorrow-less bliss

May all sentient beings abide in equanimity, free of bias, anger and attachment.

So, all sentient beings should have happiness and its causes. If they don't have the causes then they will not be able to get happiness. So, you make this wish called the, "Four Immeasurable," because you are projecting immeasurable sentient beings so sentient beings are countless, you cannot measure them. This you must recite three times with real feeling; your emotional feeling should be there in your heart.

If you just recite or read it out with no feeling or understanding in your mind or heart it is just like a tape recorder. You record it, it can play very clearly and nicely but there is no feeling and there is no result.

How you should think.

Recitation of prayers is just to help you to think on that subject. It is a kind of reminder of how you think. If you think properly and in order, even if you cannot recite the mantra or prayer it doesn't matter, then you are practicing; you are praying.

After that, the ocean, the tree, the lineage gurus and the deities all dissolve into the Buddha Shakyamuni in the centre. And Buddha Shakyamuni also turns into light -white or yellow light because Buddha Shakyamuni is golden colour, his colour is golden glittering colour. Anyway whatever you like, and then there is nothing left only the light is left and the light comes to you and gets in between your eye-brow and the light dissolves into you. Then, you must visualize that you are blessed, you are totally blessed and you received all the blessings.

Think that you are well-blessed

Actually all the bodhisattvas, the entire lineage lamas, all the deities, dakas, dakinis, all the practitioners; all of them got into the Buddha Shakyamuni so the Buddha Shakyamuni becomes the nature of all of these and of course Buddha Shakyamuni is there in the nature of your Guru, so that energy becomes light energy and gets into you. Therefore, you get all the energy and get all the blessings. So, you must think that you are wellblessed and received all the blessings of the Buddhas, Bodhisattvas, and lineage gurus and so you are well-blessed.

Feel Joy

Then, you must feel joy, you must visualize. At the beginning, what we can do is visualize but after the practice you will be able to feel but at the moment the reality is not there but you must keep on visualizing so when you receive the blessings, your body becomes very light and you will feel immense bliss within yourself, the mind becomes calm and blissful, the body is light and physically and mentally you become very blissful and you are well-blessed.

Gaden Lhagyama - this is the name of the book. Actually, the first word of the book is Gaden Lhagya, so this book doesn't have a special title; it used the first two words of the book so it is Gaden Lhagyama. Gaden Lhagyama comes from a Tantra lineage in Tibet which definitely comes from Je Tsongkhapa and that is called Shey Drukpa.

Why is Gaden Lhagyama a powerful text full of blessings?

Je Tsongkhapa said directly to his disciples which Sherab Senge I believe from him his two main disciples received the lineage and one of them was told to practice in a cave by his Guru. He was meditating in his cave for some time and one day he got a vision of Je Tsongkhapa, he saw Je Tsongkhapa as we see each other, and that time Je Tsongkhapa appeared to him with his two spiritual sons. That is why this is very famous.

Je Tsongkhapa's statue came without his hat or this hand gesture therefore it is not necessary that all the time he should be in this gesture, he can change his gesture but this is very famous because the two spiritual sons and Je Tsongkhapa himself and this particular lama had this vision and from there it become a tradition that we draw or make statues like these.

When he saw Je Tsongkhapa with his two spiritual sons, he did the Seven Limbs practice. And so how he did the Seven Limbs practice when he saw Je Tsongkhapa in reality- that is the text we are going to talk about. Therefore, it is considered to be a blessing because Je Tsongkhapa in reality came to this first practitioner and blessed this practitioner and the practitioner did the seven limbs practice during that period and then he wrote this (the text) down and so the text becomes very powerful.

The first verse in Tibetan:

GA-DEN LHA-GYE GON-KI THUG-KA NAY
RAP-KAR SHO-SAR PUNG-DEY CHU-ZIN TSER
CHO-KYI GYEL-PO KUN-KHEN LO-SANG-DRAG
SAY-DANG CHE-PA NAY-DHIR SHEG- SU- SOL

English translation

O omniscient Lord of Dharma, Losang Dragpa,
Please come here together with your spiritual children,
Floating on fluffy white clouds, piled up like fresh curds,
From the heart of the Lord of Tushita's hundred gods.

“*Tushita Hundred Gods*”, is Gaden. Gaden is Tushita and Tushita is a place where Maiterya Buddha lives and there is one pure land called Tushita.

Where is Tushita?

This is our world, above our world far from this world and in the sky - it goes vertically up; that is the Desire realm. The God realm has three different realms: the lowest one is the Desire realm and which has six different worlds and they go vertically up and up and on top in between there is space – like sun, moon is there and stars are there and it goes up and up. The first one is Gyalchen Rigshi, Sumchu Tsasum, Thabdrel then comes Gaden – the

fourth one is Gaden. In that realm, there are many gods and slightly far from that city of that realm - there is Tushita which is the place of Lord Maiterya.

Visualize the Pure Land of Maiterya - Tushita

You should visualize that Tushita the pure land of Lord Maiterya as beautiful as you can. There is no dirt, noise, everything is peaceful and all are very beautiful. The ponds are there maybe if you like, the hills are there, you just think as beautiful as you can.

There is a big palace of Lord Maiterya and surrounded by Bodhisattvas like Avalokiteshrava, Manjusri and other Bodhisattvas who are actually masters we have in our traditional lineages, after passing away they have gone to this place. Atisha is also there in Tushita in the form of a god. They are citizens of Tushita and they all are mostly Bodhisattvas, the ordinary people are also there but mostly are bodhisattvas.

We can also be born in Tushita Heaven.

We can also be born there; we will not be born as a bodhisattva if we can be born at this place we will be born as an ordinary person. Ordinary persons are there but most of the citizens are Bodhisattvas. They are very peaceful with no jealous, no hatred and no anger at all. In the pond, the ducks and birds are singing, when they are singing-come Dharma words, when the wind blows, the trees and leaves make sounds; they are all dharma words, the drums are beating but the sounds come out of the drums are dharma words. It is always like so everywhere the atmosphere is 'Dharma atmosphere' it is very peaceful there is no jealousy, no hatred and everybody is very happy and getting teachings from Lord Maitreya and other bodhisattvas. That is the visualization of Tushita Pure Land which is the place of Maitreya Buddha. Maiterya Buddha is the future Buddha and who will come to the world as Shakyamuni Buddha did but he will come here after Buddha Shakyamuni disappears from this world.

What causes one to be born in Tushita?

This is a very beautiful and wonderful place. You can visualize this every day, whenever you do the practice. You must produce a kind of willing desire to be born over there. That will be one of causes to be reborn in that place. You must have some kind of attachment; create some kind of attachment towards that Pure Land. Every day, you produce that and that will help to create the karma to be reborn over there. That is very important for us because we are quite unlikely to be enlightened in this lifetime. So, we need some shelter, we don't want to go to hell, do we? Nobody wants to go to hell. So, if we are born again in this world maybe that life would be okay but after that life, it is not guaranteed so the best way is maybe to be reborn in Tushita.

What you can do is that you must create the karma to take birth in Tushita and that is the way to create the karma. Whenever you visualize, you should make it very beautiful and feel very happy and you should increase your desire to go there. If you visualize a boring place then you cannot create the desire and you will not be able to create karma. So,

according to you it should be very beautiful. The real one you have not seen, I have not seen and nobody have seen but some descriptions are there. Those descriptions are also the visions of that particular lama or Guru; so that particular Guru had that vision according to his level.

The projection of the mind

Because actually everything is not over there (outside of you) – nothing is over there (outside of you) everything is here (within you) – your mind projection that we have talked about earlier – the beautiful, ugly, happiness, sorrows, miseries, pleasure; everything is your projection - you project them, you make them; there is nothing there (outside of you). So, similarly the Pure Land also is not an exception it is also a projection of your mind. So, we must project and we must create. If we are going to create our own world why don't we create a good one that is free from suffering. That is why we must create a Pure Land.

Everyday practice

Every day you do the practice as I suggested to you. We must do the visualization and we must practice every day on a daily basis, not once or twice in a month that is not enough for us. The time can be short: it doesn't matter it can be fifteen minutes, half an hour or ten minutes, it can be in the morning, afternoon or evening but you should practice once a day- that is very important and you'll get used to that. And slowly; day after day, month after month, year after year and not very long you'll get used to that and that practice becomes regular and you can train your mind through that way. Then, Tushita Pure Land and everything is not very far from you; it is very near and close to you.

Guru Yoga we must do every day, it will only take 10 minutes at most or you make it longer. If sometimes you are very busy, we are all involved in worldly activities so we can be very busy therefore, it can be shortened to half an hour or lengthened to one hour.

When you do this visualization, you must imagine that you are there; you are seeing the Pure Land you are enjoying watching that: the happiness, peacefulness and the thoughts of Dharma. You must totally enjoy the atmosphere.

After that when you say the verses: First verse:

From the heart of the Lord of Tushita hundred gods emerges a brilliant white cloud. Like a great mass of fresh yogurt. Atop sits Tsongkhapa all knowing, King of Dharma; we request your coming to this place along with your disciples.

Who is the Lord of Tushita hundred gods? Maiterya is the Lord of Tushita Hundred Gods. 'Hundred Gods' does not mean that there are only hundred gods, there might be thousands of gods. In Tibetan, when the prayer was composed to say thousand or hundred thousand it was not suitable with the word; this is just a plural word and not a singular. It means the Lord of Tushita - many gods.

Visualizing the form of Je Tsongkhapa in the nature of your Guru to accumulate vast blessings fast

From the heart you visualize a white cloud it is like very white – like fresh yogurt and or fresh snow. On that, you visualize the cloud at the heart of Lord Maitreya and then on that cloud or on top of that: you visualize Je Tsongkapa with his two spiritual sons and that is also in the nature of your Guru. When you think of Tsongkhapa in the nature of your Guru, it is very fast to get blessings, it is faster to receive and achieve all kinds of attainments and if you don't have your Guru there, you may not be able to take the blessings or achieve any kind of attainments. So, that is why in the nature of your guru but in the form of Tsongkhapa or in the form of any deity because the blessings are greater and greater so these are the two reasons, you must note down these two reasons.

Don't forget these two reasons – in the form of Je Tsongkhapa and in the nature of your Guru. And you invite them – *“please come to me, I want to accumulate merit and I want to purify. As objects for purification and accumulation of merit - please come to me. King of Dharma, we request you to come to this place along with your great disciples”*.

The second verse in Tibetan:

DUN-GYI NAM-KHAR SENG-TRI PAY-DAY- TENG
JE-TSUN LA-MA GYE-PAY ZUM-KAR- CHEN
DAG-LO DHE-PAY SO-NAM SHING-CHOG- TU
TEN-PA GYE-CHIR KAL-GYAR SHUG-SU- SOL

English translation

In the sky before me, on lion-thrones with lotus and moon seats,
Sit the holy gurus with beautiful smiling faces.
Supreme field of merit for my devotion,
Please stay hundred eons to spread the teachings.

Requesting to Stay

“In the sky before me my lord Guru ...” That is your front place – it means a couple of meters away from you – at the level of your forehead. It shouldn't be very high up; you don't visualize it up in the sky “front space” means at a level of your forehead. If it is too far up, it creates destructions – your mind looks up and you can be destroyed. Your meditation will be disturbed so you visualize at level of your forehead.

“On lion thrones, lotus and moon cushion...” You visualize the throne supported by eight lions and on top of that throne you can visualize the lotus cushion and a moon disc on top of the lotus cushion *“sits the holy guru with beautifully smiling faces,”* (that you do understand), *“supreme field of merit (that you also understand), from my devotion, “Please stay a hundred eons to spread the teachings,”* (that you understand).

When you requested them to come to you, then they come from the heart of Lord Maiterya on the cloud but the root of the cloud is still in the heart of Lord Maiterya, you should note it down. The root of the cloud is like a white thread at the heart of Maiterya in Tushita – I told you where is Tushita, you remember that – from there the cloud with Je Tsongkhapa and his spiritual sons they come from the heart but the root is always in the heart of Lord Maiterya and you should not cut that.

The main cloud is coming to you and then at the front space and you sat there. The middle throne is slightly higher and bigger than the side thrones and the side thrones are slightly lower and smaller and the height of the slightly smaller that is to be visualized. (The others mentioned in the book you have understood - I hope)

You request them to sit before you all the time and not for a short time but for a long time, for eons and to sit there to bless you. But not only to bless you but for the sake of the teachings of the Buddha; to flourish the teachings of the Buddha in the world; *“please sit here and bless all of us, all sentient beings and all human beings in this world please bless us; for that purpose I am requesting you to sit here forever”*.

One of the seven practices is requesting your Guru to stay forever. Normally, when we practice the Seven-Limb practice the request comes at the end as the fifth one. Maybe this particular practitioner who saw Je Tsongkhapa; he asked them to remain forever so the request came first. But there will be another request afterwards so you can do two times requesting but in some prayers we don't do the later part of requesting because we have already done it, either way is right and not wrong. So that is requesting that is the fifth practice but here it comes first.

The third verse in Tibetan:

SHAY-JAY KHYON-KUN JAL-WAY LO-DRO-THUG
KAL-SANG NA-WAY GYEN-GYUR LEG-SHAY- SUNG
DRAG-PAY PEL-GYI LHAM-MER ZAY-PAY- KU
THONG-THO DREN PAY DHON-DEN LA-CHAG TSEL

English translation

Your mind of pure genius that spans the whole range of knowledge.
Your speech of eloquence, jewel ornament for the fortunate ear,
Your body of beauty, resplendent with the glory of fame,
I bow to you so beneficial to see, hear and remember.

Prostration and Praise

The first sentence is prostration to the mind. The mind of Buddhas, the mind of Je Tsongkhapa and the best of the mind is wisdom, the wisdom of the Buddhas. So, all the wisdom of the Buddhas put together is called Manjusri and Je Tsongkhapa is the emanation of Manjusri. Normally, in traditional prayers and all other prayers, we prostrate to the

body, then to the speech and then to the mind but this time it is the other way round because he is the emanation of Manjusri so the first is prostrations to the mind of Je Tsongkhapa.

What is the description of his mind? His mind realizes all phenomenon; the Buddha mind is an omniscient mind. He can measure all phenomena; so there is no phenomenon that he cannot measure. *“That is your mind so I prostrate to your mind which has all these qualities”*. And then prostration to the speech, *“...your speech of eloquence jewel ornament for the fortunate ear...”*

The Buddha’s speech has certainly a lot of qualities but the most well-known one is that whosoever hears his voice has no chance to be disturbed, feel miserable or sad. Whosoever hears his voice feels bliss and enjoys the rhythm, the words and the voice whether if one is a Buddhist or non-Buddhist, even the animals would enjoy the voice.

Whenever the Buddha gives talks or teachings no matter what kind of language you speak, he speaks in one language and the listeners will hear in their own languages. If there are ten different language speakers listening to his talks, each of them will hear in their own language but the Buddha will talk in one language – that is another quality of the Buddha’s speech. The Buddha’s speech is immeasurable.

Once Buddha was teaching in India and one of his main disciples Shariputra – he is considered the most powerful disciple in performing miracle so in performing miracles he cannot be competed. So, Shariputra went up to the God realm, he flew to listen how far the Buddha’s teaching can reach, to measure how far Buddha’s voice can reach and he went up thousands of miles still he’s hearing as if he is standing in front of him. So, Buddha’s voice cannot be measured at all. So, you think of those qualities and then you admire them and you pay respect and that is prostrations to the speech of the Buddha and prostrations to the speech of Je Tsongkhapa. And prostration to the body, *“...Your body of beauty is resplendent, with the glory of fame I bow to you so beneficial to see...”*

The Buddha’s body is outstanding and out-shining. *“...glory of fame”*, actually this verse contains his name – one of his names is ‘fame’ – he became so famous in Tibet because of his qualities, as it is said in the prayer to Je Tsongkhapa that he is the crown ornament of all the scholars in Tibet. His main two disciples are scholars of Sakaypa tradition but they admired his knowledge so they became the disciples of Je Tsongkhapa

Je Tsongkhapa’s two main disciples

Both of them went to see Je Tsongkhapa with the intention to debate because Je Tsongkhapa was becoming more and more famous in Tibet and they were also great scholars but from different sect and different tradition. They went to see Je Tsongkhapa to debate and with the intention and confidence that they can defeat Je Tsongkhapa. It is said that it may be possible that if they debated, they may defeat Je Tsongkhapa because they are great scholars but they never debated.

The elder one, Gyeltsap Je, went to see Je Tsongkhapa with that intention for the first time and Je Tsongkhapa the Great was giving a teaching in a big gathering. So, Gyeltsap Je went over there with his hat on because he wanted to show his arrogance but Je Tsongkhapa just ignored him, he did not look at him and did nothing. Je Tsongkhapa was continuing his teaching and Gyeltsap Je came up to his throne, he also wanted to sit on the throne because he did not deserve to sit on the ground and so Je Tsongkhapa moved a little bit and gave space for him to sit and Je Tsongkhapa just continued his teaching.

Gyeltsap Je sat there listening to Je Tsongkhapa's teaching which was so deep, profound, so great were the words that he was using and the style and knowledge that he had were amazing. Slowly, he admired his teaching and slowly he stepped down and at the end he was among the listeners. Then, he became one of his main disciples. Similarly, the other younger disciple had that kind of story. He was a great debater but he also had the same intention to debate with Je Tsongkhapa – but there was no need to do that.

How do you prostrate?

It is meaningful to see his body or hear about the qualities of his body, speech and mind. *“That kind of qualifying body, speech and mind I prostrate to,”* and that is the prostration. If you want to do you can do physical prostrations. You can do 3, 21, 51,100,1000 or whatever but if you cannot do or do not have time to do then you can put your hands together in a lotus form and pay respect from your mind by remembering the qualities of his body, speech and mind that is also prostration.

The fourth verse in Tibetan:

YI-ONG CHO-YON NA-TSOG ME-TOG DANG
DRI-SHIM DUG-PO NANG-SEL DRI-CHAB-SOG
NGO-SHAM YI- TRUL CHO-TRIN GYA-TSO DI
SO-NAM SHING-CHOG KHYO-LA CHO-PA BUL

English translation

Various delightful offerings of flowers, perfume,
Incense, lights and water, those actually presented,
And this ocean of offering clouds created by my imagination,
I offer to you, O supreme field of merit

Offering

“Those actually presented and the ocean of offering cloud created by my imagination, I offer to you all Oh supreme field of merit”. In the supreme field of merit with Tsongkhapa and his spiritual sons you should always make the perfect offering which is called Samantabhadra Offering. This ever-good offering cannot be wrong or bad, so it is the ever-best offering. You make the offering maybe you have water-bowls offering, flowers, cakes, incense or whatever you have actually presented.

You must also imagine the whole universe is filled with colorful flowers all over the space and everywhere are your favorite flowers, maybe roses. It is a wonderful place and you offer it. You must think he accepted it and you can also think he enjoyed your offering – that is important, this you must visualize it – imagine it.

It is similar with the rest of the offering like incense, perfume. The best of the best incense with good aroma and the space is filled with that, so when you are visualizing sometimes you might feel, that the space is filled with flowers than there is no place to put incense, perfume, other offerings like cakes, rice, pork or chicken. This is called the ever-good offering.

The perfect offering does not take up each other's space, the flowers are there, and incense is still there. It is actually beyond your conception and it is inconceivable. It doesn't take each other's space and everything could be there together. Maybe it is not very comfortable but you think in that way and slowly it becomes that way filled with incense, cakes, music whatever you would like you can offer. Then you must think that what you offered has been accepted and enjoyed. *"I offered to you, oh the supreme field of merit"*.

The fifth verse in Tibetan:

NGAG-SHIG THOG-MAY DO-NAY SAG-PA YI
LU-NGAG YI-KI MI-GAY CHI-GYI-DANG
KHEY-PER DOM-PA SUM-GYI MI-THUN CHO
NING-NAY GYO-PA DRAG-PO SO-SOR SHAG

English translation

All the negativities I have committed with body, speech and mind,
Accumulated from beginning-less time,
And especially all transgressions of the three sets of vows (Vinaya, Bodhisattva,
Vajrayana)

I confess each one with strong regret from the depth of my heart.

Confession and Purification

This is the third practice out of the seven practices and it is one of the most important ones. You must do confession and purification and for that you got to know the four counter forces/powers or antidote powers, without them you cannot purify yourself. With them you can purify any kinds of bad karma. You can eliminate any kinds of bad karma with these four forces. Without these four forces you cannot do it, but with these four forces you can purify any kind of negativities; no matter how big it might be, no matter how powerful it might be, it can be eradicated through these powers. So, it is very important you must know.

You want to practice or don't want to practice is up to you. We have done the preparation because we have talked about karma, so now we all have faith in karma system then there

is no way not to do it. If you have firm faith in the karma system established in yourself then there is no way not to do the confession and purification. You must do, you want to do, you are in hurry to do -that is the sign of establishment of karmic system within yourself. When you cannot wait to do purification then that is the sign.

The Four Antidote Forces or Powers of Purification

First Antidote: The Force of Relying upon

Relying upon by taking refuge on the Three Jewels and generating Bodhimind, we need and we have done it at the beginning. (Page 4)

Second Antidote: The Force of Feeling Regret

You must feel regret about whatever you have done wrong before out of ignorance. We want happiness but we have been destroying our causes for happiness, we do not want suffering but we have been collecting our causes for suffering. That is what we have been doing; we live in that way because of ignorance which is within ourselves.

“Out of ignorance I have done wrong things, now what can I do? If I keep them as it is with me, they are going to give me results and that result will be misery, suffering and it will be unbearable. Now, what am I going to do? I feel regret...” so that kind of feeling of regret should be created within you, for that you again need to enhance your faith in karmic system, only then you can have this kind of feeling otherwise you cannot.

So, that kind of feeling you should create within yourself as strong as possible, the stronger the better and when you have this kind of strong regret, and then the purification becomes very powerful.

Third Antidote: The Force of Commitment

You make a commitment that, *“I will never do anything which is bad karma or bad action. In the future, I will never get engaged into doing any kind of bad karma,”* because any kind of bad action gives us suffering and unpleasant results. *“I don't want any suffering, I don't want any unpleasant results therefore I am not going to do anything which is bad collections”*, so you make this kind of commitment. That must include small actions like not killing tiny insects, not telling even little lies and so forth you must make commitment.

At the beginning it can be a lie because after you make a commitment and when you are out of this session and you go to the society then again you might do the same thing. Because we are used to doing that but making a commitment will help you to reduce it slowly day by day. So, therefore you must make a commitment.

Fourth Antidote: The Force of Antidote

Any kind of practice of Dharma is an antidote power. That includes recitation of mantras, prayers, any kind of meditation but the recommended one for purification is, *“The 100 syllable mantra of Vajrasattva”*. That is considered very powerful. So, it is recommended

but not necessary you should do that; if you cannot do that, you haven't learnt it or it is very difficult to learn it, you can also do "Om Mani Padme Hum" - That is also an antidote power.

The most important and powerful antidote powers are meditating on emptiness and bodhicit (bodhimind). These two are the most powerful forces to destroy our bad actions. As much as possible, you try to understand the meaning of emptiness and bodhicit (bodhimind) and according to your understanding, you meditate on it. Through that, you must purify yourself.

"All the negativities that I have committed with my body, speech and mind accumulated since beginningless time especially the transgression of the three sets of vows; I confess each one with strong regret from the depths of my heart..."

These relate to any kind of bad actions, any kind of sins that we have committed particularly those that we have made commitment to and broken afterwards; particularly related to vows: lay vows, novice monk's vow, monk's vows, Bodhicit vows and Tantra vows. Any kinds of commitment that you have broken, you must confess.

The sixth verse in Tibetan:

NYIG-MAY DO-DIR MANG-THO DRUP-LA- TSON
CHO-GYE PANG-PAY DHAL-JOR DON-YO -JAY
GON-PO KHYO-KYI LAP-CHEN ZE-PA- LA
DAG-CHAG SAM-PA THAG-PAY YI- RANG NGO

English translation

In this degenerate time, you worked for broad learning and accomplishment,
Abandoning the eight worldly concerns,
To realize the great value of leisure and opportunity.
Sincerely, O protectors, I rejoice in your great deeds.

Rejoice

First, you must learn. Second, you must contemplate on the subjects that you have learnt. Third, you must mediate on them in terms of religion and Dharma. These three things he has advised us. Je Tsongkhapa, himself did it in this way. First he learnt, studied then he analyzed on them, he thought about the subjects and then he meditated on them and he realized them. These are the activities that he did while he was alive.

All these activities are great activities that he has done, so you rejoice after his activities by remembering about how he studied, how he learnt from his gurus, how he contemplated and analyzed them; particular the profound subjects like emptiness, perfection wisdom and so forth and how he meditated. He has written many books including Lam-rim, actually he has written eighteen volumes (18 texts), and all of them are extraordinarily great as they

cannot be compared and are very clear. So, those are all the great activities that he had done. You must read his biography then you will know and then you can rejoice.

At the same time, you can think about your Gurus or other Buddhas and Bodhisattvas. The rejoicing practice as we discussed earlier. What you can do is, every day you can rejoice on what you have done. For example, you do this Guru Yoga and after that, “*Oh, today, I practiced Guru Yoga*”, and you feel very happy and rejoice after that. If you do so, again you will be accumulating merit, even if it is less than a minute but you accumulate a merit which is equal to the practice that you have been doing for a period of fifteen minutes.

And other people who are practicing Dharma, who are making offerings, who are doing good things such as helping others, doing charity work - you must rejoice: “*Oh these people are wonderful, they are doing good activities; they are practicing Dharma that is very good*”. You feel happy, joy and that is rejoicing and after that you gain merit. If you do so you will be accumulating merit by doing nothing. You didn't make offering nor did any charity and still you will gain merit. So, that is considered a very good deed. You don't feel jealous about other people's good deeds, you should rejoice after them then you will gain merit. That is the easiest and very effective way to accumulate merits.

So, you think about the activities of Tsongkhapa and you rejoice after them, he abandoned the eight worldly concerns, he was never concerned about the eight worldly concerns, he made his human life very meaningful and useful – that means he was liberated; enlightened. He practiced Dharma and now he is fully enlightened so he utilized his human life for the best result. Similarly, we can do so, but we are unable to do that that is why you admire at his activities, and you rejoice from the depth of your heart. There are many ways of rejoicing you should learn that and try to do that.

You can rejoice at this time while practicing and after the session of your practice wherever you go and you see any activities going on which is according to the Dharma you can rejoice after that and any time you will be collecting merit.

Now, this is another request to turn the wheel of Dharma in other words, request to teach – to teach us.

The seventh verse in Tibetan:

JE-TSUN LA-MA DAM-PA KHEY-NAM-KYI
CHO-KU KHA-LA KHYEN-TSE TRIN-TRIG-NAY
JI-TAR TSAM-PAY DUL-JAY ZIN-MA LA
ZAB-GYE CHO-KYI CHAR-PA AB-TO- SOL

English translation

Venerable holy gurus, in the space of your truth body
From billowing clouds of your wisdom and love
Let fall the rain the profound and extensive Dharma
In whatever form suitable for subduing sentient beings.

Request to Turn the Dharma Wheel: Prayer and Supplication

The field of the mind of the sentient beings is like the earth so in order to grow crops from the earth, you need rain and in order for rain to come from the sky, you need clouds in the sky. Similarly, in order to get blessings to the minds of all sentient beings, you need clouds; so the clouds are like the wisdom and the loving-kindness and the sky is like the Dharmadhatu.

What is Dharmadhatu?

All phenomena are Dharma: the sky, stars, the world, we are Dharma...so in the nature of Dharma and dhatu, in the nature of the all the phenomena, is emptiness; the ultimate nature of all phenomena is emptiness.

In that nature or in the emptiness space, the cloud of wisdom and loving-kindness come and it gives rain; and rain means Dharma talks and teachings. So, Dharma teachings get into all sentient beings which is like earth then the crops will grow so then realizations will grow within sentient beings. Therefore, *“please let the dharma rain come, please release the Dharma rain from you.”* – That is the request what you are reading.

The next is requesting to live long that request we have made already, as I have told you at the beginning in some texts they do not have this four sentences – with or without this verse is fine:

The eighth verse in Tibetan:

NAM-DAG WO-SEL YING-LAY SHENG-PA-YI
SUNG-JUG KU-LA CHAR-NUB MI-NGA-YANG THA-
MEL NANG-NGOR SUG-KU RAG-PA-NYI
SI--THAI BAR-DU MI-NOOB TEN-PER- SHUG

English translation

May the Vajra Body created from the purity of clear light, free of the Rising and setting of cyclic existence, but visible to the ordinary viewer only in its unsubtle, physical form, stay on unchanging, without waning, until Samsara ends.

The ninth verse in Tibetan:

DAG-GI JI-NYE SAG-PAY GAY-WA- DI
TEN-DANG DRO-WA KUN-LA GANG-PHEN DANG
YKHE-PER JE-TSUN LO-SANG DRAG-PA YI
TEN-PAY NYING-PO RING-DU SEL-JAY- SHOG

English translation

Whatever virtue I may have gathered here
May it bring benefit to the migratory beings and to the Buddha's teachings. May the essence of Buddha's doctrine, and especially the teachings of Venerable Lobsang Drakpa shine for a long time.

Dedication

There are many ways to do a dedication. Here, he dedicated in this way, he wants to dedicate his merits, whatever he has just gathered here, for the benefit of the teaching of Dharma particularly the teachings of Je Tsongkhapa. He has dedicated for that. You can dedicate in that way or you can dedicate it in other ways like for the sake of all sentient beings, the peace in this world and for the enlightenment of all sentient beings – any kinds of dedications you can make.

When we are talking about dedication – the seventh verse - there are two things to note: one is dedication and the other is prayer or supplication. Prayer means making wishes, you must make wishes: all sentient beings be free, all human beings be peaceful, or you might have problems and you want to get rid of those problem and to be reborn in Tushita Pureland in the next life. You can make any kind of wishes, there is no limit and good wishes you must make and the dedication is also like that. When you make wishes, you don't need anything, you just make the wishes: I want it in this way or that way but when

you do dedication then you need something to dedicate. Without having anything, you cannot do dedication. When you collect some merit then you have that merit to dedicate.

It is like making a budget - ‘this is for this and that’, when you don’t have money, you cannot make the budget but still you can dream – millions of dollars. Actually, you don’t have the money but when you have the money then you put aside money for vehicle expenses, this money is for the children and this money is for this year’s travel. So, when you have some merit you can dedicate this is for all sentient beings, this is for world peace, and so forth.

Doing Mandala Offering

If you want to do mandala offering, you can do it at this time. You can do the detailed one with the mandala instrument or the hand gesture of Mandala Offering. You offer the mountain Meru in the middle, and the four continents. You can offer with a rosary or you put some rice or flowers but don’t do it with empty hands.

So, you do the offering of the mandala and from the mind you lift up the whole mountain Meru, physically you can’t, you cannot even see it but from the mind you just lift up the whole mountain Meru, the whole world and the four other worlds which is in the four other directions of mountain Meru. It is lifted and offered. All the resources: gold and diamonds and all precious things are offered and at that time you must think: you have offered, it is accepted and enjoyed. These three things you visualize, then “IDAM GURU RATNA-MANDALAKAM NIRYATAYAMI” at the end. After that is the Migtsema Prayer.

Migtsema Prayer by Je Tsongkhapa in Tibetan

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

English translation

Avalokiteshvara, great treasure of objectless compassion, Manjushri, master of flawless wisdom, Vajrapani, destroyer of all demonic forces. Tsong Khapa, crown jewel of Snowy Lands’ sages, Losang Drapa, I make request at your holy feet.

This prayer is considered a blessing and it is very powerful. If you think carefully then only this mantra is enough for everything: any kind of problems, disease and it can stop any kind of evil and spirit forces. This is enough for all of them but all the mantras are equal and they all are powerful as it depends on the practitioners.

So, this is also very powerful it is considered very special as it was written by Je Tsongkhapa himself but he composed this prayer to praise his guru. His guru belongs to Sakaypa tradition because before him – Gelupa doesn't exist so he had to get the lineage teaching from a Sakaypa lama who was famous in the knowledge of Madyamika – the middle path.

When Je Tsongkhapa composed this praising prayer and he offered to his guru, instead of Lobsang Drakpa the name of Je Tsongkhapa, originally it was Shulu Lodru – the name of his guru. And instead of Tsongkhapa (his name), was also the name of the village where Je Tsongkhapa was born. Je Tsongkhapa is also called Tsongkhapa, personal name is Lobsang Drakpa, so instead of Lobsang Drakpa, originally it was Shulu Lodru and instead of Tsongkhapa it was Rendawa - the surname of that guru. In Tibet the surname comes first and in English the surname comes at the end.

His guru received this prayer; he was impressed and very happy but he said, *“This prayer is not suitable for me, this is very suitable for you, because I am not the compositional of all these three deities – the deity of compassion, the deity of wisdom and the deity of power”*. So, the guru gave this prayer back to Je Tsongkhapa and he changed the name – instead of Rendawa, he put Tsongkhapa and instead of Shulu Lodru he put Lobsang Drakpa. And he gave the prayer back to Je Tsongkhapa. So, this prayer is considered a blessing as it is blessed by two great masters.

*I request and pay homage to the feet of Lobsang Drakpa,
Who is Avalokiteshvara the great treasure vase of objectless loving-kindness,
Manjusri, the excellence of the stainless wisdom, the crown ornament of all
the scholars of Snowland.*

Avalokiteshvara is the form of all loving-kindness of all the Buddhas and he becomes the great vase of loving-kindness. There are many kinds of loving-kindness but this is objectless loving-kindness. It doesn't mean this loving-kindness does not have an object. Objectless means there is no object which exists by its own nature. There is no object which is inherent existence - so his conceptuality or his mind knows this is the loving – kindness which understands the objectless - lack of inherent existence in the object.

What are the objects? All sentient beings are the objects for this loving-kindness. Objectless doesn't mean all sentient beings are not there. Objectless means all sentient beings are there but they do not exist by their own nature. The lack of inherent existence of all sentient beings that is called objectless so, with the power of understanding of emptiness and loving-kindness put together, the union of loving-kindness and the understanding of emptiness that is called objectless loving-kindness.

“Manjusri, the excellence of the stainless wisdom,” – Manjusri is in the form of all the wisdom of Buddhas and Bodhisattvas. *“The crown ornament of all the scholars of Snowland,”* that is Lobsang Drakpa, Je Tsongkhapa. That is the meaning of the four

sentences. Sometimes, it has five sentences, the original is four sentences and the most famous one among the Tibetan community. There is also a lineage for the nine sentences. You can choose – if you like the five sentence prayer, you can recite the five sentences. If you like the four sentences, you can recite the four sentences.

Now, the important thing is you must recite this mantra, (Lochen Rinpoche recites):

MIG-MEY TZE-WEY TER-CHEN CHENREZIG
DRI-MEY KHYEN-PI WANG-PO JAMPAL YANG
GANG-CHEN KE-PEY TSUG-GYEN TSONGKAPA
LO-SANG TRAG-PEY SHAB-LA SOL-WA DEB

Make request, “*You are Manjusri, Avalokiteshvara, Vajrapani – all three in one and you are my root Guru and you are Tsongkhapa,*” Through this, you must do the purification again. Earlier, you have done the purification with four powers and now this time, you do purification with the help of Je Tsongkhapa.

Visualization: Purification

You must visualize the letter “HUNG” at the heart of Je Tsongkhapa which is the nature of the mind. You can visualize white radiant light and the spiritual sons are also in white radiant light and nectar which is some kind of milky liquid. **What does nectar mean?** Nectar has three features: it has the power to cure any kind of diseases so it is diseasesless and medicinal nectar which can destroy any kind of diseases. And this is the nectar of life which means it has the power to destroy death, so it is deathless and there is no death. If you get the nectar, there is no death, death cannot come, and it is not possible that death exists - death does not exist. It is called the deathless - life nectar, diseases-less medicinal nectar and delusion-less wisdom nectar. It has the power to destroy all the delusion like the affliction and emotions. So, it is called delusion-less wisdom. These are the three features of nectar.

How to receive blessings from your Guru?

This is a very important part of your practice to get blessings from your Guru; Je Tsongkhapa. Radiant nectar comes from (Je Tsongkhapa and his spiritual sons) the three hearts, a little over the front of their bodies and merges into one and that nectar comes, like water coming from a pipe, enters into you from your crown. And all the dirt, diseases, sins, negative energies and emotions are being wiped out from your body from all the holes particularly the bottom hole and the soles of your feet in the form of blackish water or in the form of scorpions, crabs, crocodiles and get away from your body and go underground either it disappears or gets into the mouth of evil forces such as spirits that are waiting to harm you. All those animals get into the mouths of the evil forces and spirits - they eat animals, the evil forces are satisfied and they go away. In this way, you wipe out your sins and diseases and at the same time you have paid your debts. So you can do this.

Finally, your body becomes so clean and so clear like crystal. No dirt is there, no negative energies are left and all diseases are cured. Now, you take the blessings again in the form

of light sometimes, orange light. If you want to improve your intelligence but with wisdom - if you just improve your intelligence that is not enough because without wisdom - intelligence can be dangerous. Like some of our inventors who invented nuclear bombs, they also used their intelligence, but without wisdom. Some people invented electricity in the airplane – it is with wisdom.

You can increase your wisdom such as profound wisdom, clear wisdom, fast wisdom, great wisdom, teaching wisdom, writing (compositional) and debating wisdom. There is much wisdom. You can increase all this wisdom within yourself or you can choose one of them. We are not going into great details about all these things and there are other practices you can do which are related to Highest Yoga Tantra but since you are not initiated so you don't have to do that but you can later.

How can you increase your wisdom?

This wisdom part also you can do in general or you want to do a particular wisdom like the profound wisdom or fast wisdom you want to increase, then you can practice on that only.

Generally, if you want to increase your wisdom then you visualize there is one Manjusri at the heart of Guru Je Tsongkhapa. And at the heart of that Manjusri - so that is like jars; a big jar, another small clean clear crystal jar and another small one you put inside. And from the outside, you can see all of them at the heart of Je Tsongkhapa is a Manjusri and at the heart of Manjusri is a letter HUNG and that letter HUNG is adorned by a letter MAM. This is a very uncommon, specialty of this particular Guru Yoga.

And from there you must visualize the nectar and light in orange colour during this time. For example, you are studying Lam-Rim and you want to know more deeper about lamrim you are trying very hard and you cannot understand properly it is taking so much time and so much effort you have made so you want to increase the wisdom to understand Lam-Rim and you can visualize in the form of books and texts but in the nature of Lam-Rim also in the nature of light but not in the nature of paper or you cannot dissolve or absorb that.

From the heart of Je Tsongkhapa the orange colour light and all the atoms of the light has small Lam-Rim books – in the shape of tiny Lam-Rim texts and bigger ones according to your imagination how little or big you can imagine. Little ones are like seeds and even tinier than that and so you visualize that. All the atoms are full of Lam-Rims, the whole light is Lam-Rim in orange light getting into your heart and dissolves into your heart and you can become a scholar in Lam-rim and at the end, you think you become as scholarly as Je Tsongkhapa himself so you think in that way. Again you take the light into you and your body, speech and mind is blessed.

Sometimes, you, yourself are not generated into a deity or Je Tsongkhapa so sometimes, you can imagine that from Je Tsongkhapa's heart a white light goes into ten directions and touches all sentient beings; particular beings from lower realms and the hell beings, hungry ghost realm and animals realm, when the light goes and touches everyone one of them, including tiny insects. When they got touched by the light, instantly they realize Dharma

and they are liberated and they all become enlightened. You can visualize this. It is a very important and good way of accumulating merit because we must be dedicated towards all sentient beings but at the moment we cannot be like that, the only thing is that you can request your Guru, Je Tsongkhapa and he can do that. So, through that light you visualize all beings are enlightened through that you are also helping all sentient beings.

There are two purposes in the practice: One is your own purpose that is our own liberation and the other one is the purpose of others which is the liberation of others. There are two purposes that are to be practiced in your practice. It can be done at this time in this way. And you are getting blessed and purified and all sentient beings are getting blessed and purified and enlightened. You can practice this again and again. You can do this three or five times in different ways while you are reciting, ‘Migtsema.’

The Method:

Recite:

MIG-MEY TZE-WEY TER-CHEN CHENREZIG
DRI-MEY KHYEN-PI WANG-PO JAMPAL YANG
GANG-CHEN KE-PEY TSUG-GYEN TSONGKAPA
LO-SANG TRAG-PEY SHAB-LA SOL-WA DEB (You do the purification)

Recite:

MIG-MEY TZE-WEY TER-CHEN CHENREZIG
DRI-MEY KHYEN-PI WANG-PO JAMPAL YANG
GANG-CHEN KE-PEY TSUG-GYEN TSONGKAPA
LO-SANG TRAG-PEY SHAB-LA SOL-WA DEB (Practice increasing wisdom)

Recite:

MIG-MEY TZE-WEY TER-CHEN CHENREZIG
DRI-MEY KHYEN-PI WANG-PO JAMPAL YANG
GANG-CHEN KE-PEY TSUG-GYEN TSONGKAPA
LO-SANG TRAG-PEY SHAB-LA SOL-WA DEB (All sentient beings are getting blessed and you are getting blessed)

Recite:

MIG-MEY TZE-WEY TER-CHEN CHENREZIG
DRI-MEY KHYEN-PI WANG-PO JAMPAL YANG
GANG-CHEN KE-PEY TSUG-GYEN TSONGKAPA LO-SANG TRAG-PEY SHAB-
LA SOL-WA DEB (All sentient beings are enlightened)

Recite:

MIG-MEY TZE-WEY TER-CHEN CHENREZIG
DRI-MEY KHYEN-PI WANG-PO JAMPAL YANG
GANG-CHEN KE-PEY TSUG-GYEN TSONGKAPA
LO-SANG TRAG-PEY SHAB-LA SOL-WA DEB (Now, you must make a request)

How to make a request?

When you make a request, it is important to know that at this moment our mind doesn't go towards Dharma, it doesn't go, it easily can be distracted. If you put your mind towards bad actions it easily and happily goes towards that.

Therefore, you make the first request, "*Please bless me that my mind goes towards Dharma easily*". Another wish is, "*When I start to train my mind to put into Dharma, please bless me not to meet any obstacle*" - that is the second wish. The third wish you make is, "*Please bless me that all kinds of negative thoughts should not come into me*". And the fourth wish is, "*Please bless me that all positive thoughts should arise in me*".

Then, you make a request:

The glorious, precious Root Guru,
Please be seated on the lotus ocean at my heart,
Hold me through the door of your great kindness,
Please bestow the attainments of my body, speech and mind.

And you visualize the thrones of two spiritual sons dissolve into the throne of the father (Je Tsongkhapa) and the sons dissolve into the two instruments: the right son into the sword and the left son into the book and now only Je Tsongkhapa is there. Again you can make the request to bless you and sit in your heart.

You also visualize one channel: the tip is at the crown, the center channel on the crown like an opening (like a pipe) it is not very big or thick; it is slightly bigger than a straw. You must visualize the tip is at the crown opening; it is not a closed channel and slightly behind your body and in the middle of your body. It is in your body and it rests up to your heart or 2 inches from your navel and the lower part of the channel or pipe is closed. It is some kind of nerve or wave.

The Guru Je Tsongkhapa becomes smaller and smaller and comes on your crown and sits on the crown, facing the same as you and then it becomes very small; like a tiny little one so that it can fit in the channel (pipe) and get into you through the channel and at the heart it stops and stays at your heart.

And there are other things: you can visualize a lotus becoming bigger and bigger and his body is covered by the lotus and it is closed at your heart - it is a small one- a tiny little one, everything is small. Then, he is sitting in the lotus; you can dissolve the throne into

the lotus you don't have to visualize the throne at your heart. Just the lotus and the lotus is also closed and that is permanent, he has accepted your invitation and your request and is permanently there with you, to protect you, to bless you, to witness what you are doing; whether you are doing good or bad actions. So, the next day you do the same visualization again.

Do you remember the thread from Tushita? That is still there. You are connected. Your network is connected. The internet is there, it is on all the time till your death, you should not take it out. When you are going to die, then you must let the Guru go to Tushita, you don't keep it at your heart. That is very important or otherwise you are going to kill the Guru. Till your death the Guru is there permanently. And at the end I have translated this dedication:

I dedicate the tiny virtuous actions that I have just accumulated
By prostration, offering, purification, rejoicing, invocation and requesting
I dedicate this for attaining the complete enlightenment.

Inserted by Lochen Rinpoche:

To practice increasing wisdom, either you visualize as **I mentioned with the letter HUNG with MAM at the heart of Manjusri** or you can visualize a standing vajra handled sword in blue colour and blazing flame tip, adorned with letter DHI in orange colour at the middle. This should be placed at the middle of a wheel at the heart which has six spokes and you should place letters on each spoke starting from the front and going round clock-wise. The letters are OM-AA-RA-PA-TSA-NA. The roots of the spokes are poked in a round disk at the middle. Tips are hanging out and there is a sort of ring at the half way of the spokes which binds them together firmly. You then visualize that radiant light from them goes into ten directions, brings all the wisdoms of the Buddhas and Bodhisattvas in the form of orange colour and dissolved into the letter etc. Then radiant light nectar in orange color come from them, get into you and dissolve into your heart.

You also can visualize a similar wheel at your heart. In this case you can dissolve them into letters at your heart. Then you must believe that you have become as wise and intelligent as Je Tsongkhapa the great. There are more profound ways for this practice but I don't think you need them now so get prepared with this much of practice. That too is not the common one. It is a special one, so all the best.

----- **END OF TEACHING** -----