

Six Session Guru Yoga

An Open Version

Based on a teaching by

Khen Rinpoche Geshe Lobsang Tarchin

Taught by

Lama Dvora-hla

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Class 1, Part 2

(Mandala)

The Four Infinite Thoughts

Let's continue. The second part is **Four Infinite Thoughts**. Let's read it first.

*May all beings be freed
From attachment to those who are close
And dislike to those who are far.
May they escape the unbearable sea of pain
And never be without the highest happiness
The happiness of freedom.*

So, I believe that most of you heard a teaching about the four infinite thoughts, so I'll go faster. The four infinite thoughts here are listed as:

1. First, **Equanimity**, which in Tibetan is:

བཏང་སྣོན་ལ།

Tang nyom

It is described as freedom from two things, really:

- a. One, is **freedom from attachment to those who are close**,
 - b. And the second is **freedom from dislike to those who are far**.
- So: these are my people, my family, my friends, and I want them near me, and I'm going to be near them and take care of them, and care about them and not want to be separated from them.
 - And then there's the other part – people I don't like, my enemies, people that I'd rather not have around me. I don't like them; I'm not going to care about them. That's the other side.
 - Then there's a whole third field which is not mentioned here – is those that are neutral. That I know nothing about, I don't care either way.

There are no neutral people in this world; there are those people that are neutral for me because I just have ignorance, so I can't see them clearly. For the buddha there are no neutral beings.

So this talks about: may all beings be freed from attachment to those who are close, and dislike to those who are far. And really, in there is ignorance, right? So really, it talks about **freedom from the three poisons, of attachment, of dislike, and of ignorance.**

Four thoughts that accompany each one of the Infinite Thoughts

The Tibetans, when they come to the Four Infinite Thoughts, they practice each one of them with four points:

- a. The first time they go through the thought: May all beings be freed from attachment to those who are close, and dislike to those who are far. First time they say, it's like the thought: "How nice it would be if they all had equanimity." Like, "Oh, that would be nice". So that's the first step.
- b. And then the second step is: "I wish that actually happens. I wish this would be actually that way for them." So it's a stronger intention. Not just "hmm, how nice". Not just an appreciation for that, but really a strong wish that it happens.
- c. Then the third step would be: "You know what? I'm going to make it happen, I'm going to make it happen, I'll be the one to make this happen, to help them get rid of those poisons in their mind."
- d. And then you say, Ok, how are you going to do that? Oh, you need help, and then you pray for help, and then you go to your lama for help.

So four steps that accompany each one of the four infinite thoughts.

- a. So the first thought was the thought of equanimity, and you can do it from two perspectives:
 - i. One is: May I myself be freed from those poisons,
 - ii. And then the other one: May all beings also be freed from those poisons. I wish it equally on all beings, not only for those that I like.
- b. Then, the second one:

May they find exceptional happiness

Exceptional happiness relates to **immeasurable love**. Immeasurable love is wishing that all beings achieve all the happiness they wish for. May they stop fighting among themselves, may they have all the happiness they wish.

When you practice this infinite thought - remember four kinds of giving? The first one, equanimity, is the giving of protection. And the second is the giving of love, from the four types of giving.

- c. Then, the third line:

May they escape from the unbearable sea of pain,

This is **compassion**, this is wishing to take away all their suffering and all the causes for suffering. Especially the suffering of the three lower realms, may they escape that suffering.

In the Tibetan, even [in] the English you have it, "**May they escape from the unbearable sea of pain**" – so that pain of the samsara is like a huge ocean. The Tibetan uses actually the word *gyatso*, which is ocean. May they escape from that ocean of unbelievably heavy suffering.

d. And then, the last one –

**[And] never be without the highest happiness,
The happiness of freedom.**

This talks about supreme liberation, it refers to the buddha's truth of cessation, which is the highest of liberations. Where all sufferings cease and all obstacles to omniscience cease. So in this, the fourth one, we wish that kind of ultimate, amazing, unbelievable happiness on all beings.

Question: The first one is protection, the second one was love, the third one is compassion, and the fourth one?

Teacher: Is wishing them joy, is wishing them ultimate liberation, not just any liberation – ultimate liberation. We'll get to this in a moment.

What we just covered, the four infinite thoughts, I want to read it to you in Tibetan just once, so you'll get the blessing.

། །སེམས་ཅིན་ཐམས་ཅད་ཉི་འོང་ཆགས་སྤང་དང་།
། །བྲལ་ནས་བྱད་པར་འཕགས་པའི་བདེ་བ་ཐོབ།
། །བཟོད་དཀའི་སྤྱད་བསྡུལ་རྒྱ་མཚོ་ལས་བསྐྱུལ་ཉི།
། །ཐར་པ་དམ་པའི་བདེ་དང་འབྲལ་མ་གྱུར།

*Sem chen tam che nye ring chak dang dang
Drel ne kye par pak pey de wa tob
Sö key du ngel gya tso le drel te
Tar pa dam pey de dang drel ma gyur*

Ok, so this was first page.

Commitment to The Wish for Enlightenment

Now comes this part which is also part of the shared teachings on the Mahayana path. Now, you can see immediately, this whole things is very very heavily mahayana – even if you just do this, the power is enormous.

Next part, I'll start by reading to you. Tibetan is very beautiful.

།འགོ་ཀུན་སྲིད་ཞིའི་འཇིགས་པ་ལས་སྐྱོལ་ཕྱིར།
 །རྗེས་པའི་བྱང་ལྷན་ཐོབ་པར་འདོད་པའི་སེམས།
 །དང་ནས་བཟུང་སྟེ་སངས་རྒྱས་མ་ཐོབ་བར།
 །སློག་གི་ཕྱིར་ཡང་མི་བཏང་བཟུང་བར་བཟྱ།

Dro Kün si shi jik pa le dröl chir
Dzok pey jang chub tob par dö pey sem
Deng ne sung te sang gye ma tob par
Sok ki chir yang mi tang sung war gyi

And let's read the English together:

From this moment
Until the day I reach Buddhahood
I will keep the Wish
To reach total Enlightenment
So I can free
Every single being
From the terrors of this suffering world
And of a lower peace.
I swear now that I would rather die
Than ever give up this Wish.

Si shi jik pa – that's the Tibetan.

Jikpa – means **fear, terror**.

Si – in Tibetan is short for **Sipa**, which is **life**, which means the wheel of life, which means **samsara**.

Shi - is short for *Shiwa*, which is **peace**. (Shiwa-hla [is] Master Shantideva)

So *si shi jikpa*- is **the terror of samsara and of nirvana**.

So what's he talking about here?

The Terror of Samsara and Nirvana

Terrors of samsara – we just talked briefly about them before. So, we know what their meanings [are]. But what is the terror of nirvana? Why is Nirvana a terror? It's a very important question. "I'm going to free everybody from the terrors of Samsara and Nirvana"

Well, it's talking about what we call **lower nirvana**. Lower Nirvana is a state that we can achieve by practicing only wisdom. If we only practice wisdom, not accompanied by bodhichitta, not accompanied by the wish to help all beings. You can achieve

freedom by developing wisdom; you will achieve a freedom if you develop wisdom. But it will be a Hinayana nirvana, it will be what we call a lower peace

Why is it lower? Because it's a very peaceful state that you can stay in for many many eons, and while you're staying in that state, you have not helped anyone, the beings are still suffering.

So for a bodhisattva, this is a terrifying thought. A bodhisattva who is devoting their life to help beings, for them to fall into a state that can last eons in which they are unable to help beings, is a terrifying thought, is an unacceptable state. So they are praying to not fall into that state, in this prayer. Very beautiful.

Why are they praying to not fall into this state? Because, it says:

།འགྲོ་གུན་སྲིད་ཞིའི་འཇིགས་པ་ལས་སྒོལ་ཕྱིར།

Dro kün si shi jik pa le dröl chir

Chir means – **for the sake of**.

In logic – it means **because**, but it's the same word, it's "**for the sake of**".

For the sake of dro kun

Dro kun - is all beings, all transmigrators, all goers, all beings who go in samsara between the different realms.

Dro kun si shi jikpa le drol chir - In order to be able to save all beings, please let me not fall into this state of lower nirvana, nor stay in samsara' because I'm very helpless in samsara, I can't do much as a samsaric being to help them.

So in order to not stay there, I need to reach complete enlightenment – that's the next part

།རྫོགས་པའི་བྱང་ལྷན་ཐོབ་པར་འདོད་པའི་སེམས།

Dzokpey jangchub topar dupey sem

I need to develop the mind of complete enlightenment.

In Tibetan, **complete enlightenment** is *Dzokpey Jang Chub*.

Dzokpey – is **complete**.

JangChub – is **enlightenment**

Jang, by itself, means – **purify**.

And **Chub** means– **to perceive the real nature of phenomena**.

An enlightened being, had purified all their obscurations and had achieved the knowledge that perceives the real nature of phenomena.

| |
|---|
| <p>So that's what we're praying for here. In order that I can help all beings, may I achieve that mind that is free of obscuration and has the knowledge of all phenomena.</p> |
|---|

Then it says

དང་ནས་བཟུང་སྟེ་སངས་རྒྱས་མ་ཐོབ་བར།

Deng ne sung te sang gye ma top bar

Deng Ne – means **from now on**, until I reach enlightenment, may I never lose that wish to help all beings.

This is the prayer here. From this moment, until I reach actually enlightenment, please may I be able to always keep this thought in my mind.

So these lines express the prayer to have a steady bodhichitta in my mind. Because you know, you can come to a class, and hear such a teaching, and be very impressed by the teaching, but then you go out, and selfishness takes over, and self cherishing takes over. And you say: "Ok, alright, nice, beautiful teaching, but... "

So this is a prayer, "may I never lose that thought, may I never lose that thought" and it goes as far as, it says:

*I swear now that I would rather die
Than ever give up this Wish.*

it goes as far as that. It says: If I am ever in a situation where I have to choose between my life, and giving up bodhichitta – may I lose my life.

Now of course, you're never really in that situation, because bodhichitta is a state of mind and nobody can take *that* away from you. It's under your control. So why are they saying it that way? Just to express the huge importance of that, how important bodhichitta is.

However, until we actually reach genuine bodhichitta where our mind is totally suffused and immersed in bodhichitta, we constantly need reinforcement because our selfishness and self cherishing will take over all the time.

So that's why we need to do it six times a day, every day, until we reach enlightenment.

Ok? Six times every day - that's the purpose.

And it's also like a vow that you have when you have taken the bodhisattva vows, even. Not to speak of the tantric vows.

So this is the wish for enlightenment.

So we did the refuge, right? The four infinite thoughts, and the commitment to the wish for enlightenment. What visualization are we keeping? Same.

We're keeping the merit field in front of us as we're going for refuge, and we're praying for the lamas in the merit field to help us with creating our infinite love, and infinite compassion and all of that, and to not lose our bodhichitta, to keep maintaining and growing our bodhichitta all the time.

Commitment to Act like a Bodhisattva

So next step goes even further and says: Well, It's not enough to have the wish for enlightenment – even though it's amazingly beautiful, but it's not enough. Because just from wishing... there's still suffering, right? I may have the best wishes for the removal of their suffering, but they're still suffering.

So the next step goes further. The next step says: I'm going to do something so that they stop suffering. I'll take it upon myself to do something to remove their suffering. I'm going to train myself so I can *actually* remove their suffering. And **this is the commitment to the bodhisattva vows.**

The bodhisattva vows, as a person takes them on, is a statement of my commitment to act like a bodhisattva, to act in ways that will actually help all the beings. So this is called **active bodhichitta.**

Same refuge field, with the lama in the center, appearing in the form of Buddha Shakyamuni, and again, as we say the next lines, we are imagining that we are repeating them after the lama. The lama in our visualization is saying them to us, and we are repeating them. And all the beings, our mothers, our fathers, everybody behind us – they're saying it with us.

Question: So actually the commitment to act like a bodhisattva, you actually kind of take the bodhisattva vows every day?

Teacher: You are retaking them every day, six times a day, yeah. And the second part, which we'll do Monday, we actually go through them.

Question: So we'll have to memorize everything.

Teacher: Oh, if you practice it you'll memorize it very quickly. We do it every day six times. And there was a time that I was doing it in Tibetan, and I was doing the tantric part. So once you memorize it, the Tantric version, which is longer than this, it takes me between 15 and 20 minutes just to say it, if I don't sit down and go into the meditation. Over time it came to 15. Just this [the open version] – 7 minutes, if you just say it. But just saying it isn't that powerful. You have to actually do the visualizations.

It's much better to just say it than to not say it at all, much better. But if you can do it as a practice it's much more powerful.

So now, active bodhichitta.

So who are we praying to? Who are we making the commitment to? It says, “Lamas, Victors and their children.”

You do this like this. You hold your hands¹, they're in front² of you, right?

སྐྱེ་མ་རྒྱལ་བ་སྐྱེ་བཅས་རྣམས། །བདག་ལ་དགོངས་པར་མཛད་དུ་གསོལ།
ཇི་ལྟར་སྲོན་གྱི་བདེ་གཤེགས་གྱིས། །བྱང་རྒྱལ་ཐུགས་ནི་བསྐྱེད་པ་དང་།

¹ Hands are held in the vows-requesting posture.

² The beings of the Merit Field.

།བྱང་ལྷུ་མེ་མེས་དཔའི་བསྐྱབ་པ་ལ། །དེ་དག་རིམ་བཞིན་གནས་པ་ལྟར།
 །བདག་གྱུང་འགྲོ་ལ་ཕན་དོན་དུ། །བྱང་ལྷུ་མེ་མེས་མི་བསྐྱེད་བགྱི་ཞིང་།
 །བྱང་ལྷུ་མེ་མེས་དཔའི་བསྐྱབ་པ་ལ། །རིམ་པ་བཞིན་དུ་བསྐྱབ་པར་བགྱི།

*La ma gyel wa se che nam
 Dak la gong par dze du söl
 Ji tar ngön-gyi de shek kyi
 Jang chub sem pey lab pa la
 De dak rim shin ne pa tar*

*Dak kyang dro la pen dön du
 Jang chub sem ni kye gyi shing
 Jang chub sem pey lab pa la
 Rim pa shin du lab par gyi*

Now let's do the English

*Lamas, Victors and their children,
 I ask you to hear me.*

*Those in the past
 Who have Gone to Bliss
 First gained the Wish for Buddhahood
 And then They traveled
 And gradually reached
 One by one, the things
 That a Bodhisattva must learn.*

*To help all living beings,
 I swear
 I will do the same.
 I will gain the Wish for Buddhahood
 And I will learn
 One by one, the things
 That a bodhisattva must learn.*

And this part your repeat three times, on the first round. Then, you just go through it, Ok? So we're calling **lama, gyel wa, se che nam**

Lama,

Gyel wa – Gyel wa means **the victors, the victorious.**

Lamas, victors and their children.

Who are their children? The bodhisattvas.

So here's an interesting comment I just read yesterday (not here, in a different lama's commentary). Really the texts say: "Lamas, victors and their *sons*". We are making it children - to include women.

But it's better to say sons and daughters, than children. Because children, you have the connotation of little buddhas, or maybe little ones. But the meaning here, the son is supposed to takeover the kingdom. They are victors, they are the kings, right? The son will takeover, so they are really not little helpless beings, they are beings who are getting ready to be kings. So you think in that way, children in that sense, heires of a kingdom. So better [translate] sons and daughters.

So they are in the merit field - a part of the merit field are the bodhisattvas, That's why we put them there. We have the buddhas, and you have the bodhisattvas, and you beseech them to listen to you. "Please listen to me. I'm coming to you, please listen to me now. You have gone before me, you have practiced the path, you went step by step, wherever I am now, little me – you've been there. Then you practiced, and then you reached all those attainments. I'm going to do the same thing. I promise, I'll do the same thing. Whatever it takes".

So, what did they do? What did those buddhas and bodhisattvas do? First, they generated deeply in their heart the wish that they will do whatever is needed to help the beings, and then they practiced, they did the bodhisattva vows, they practiced the six paramitas, the six perfections. They practiced. And step by step, with practice, they developed them, and they perfected them.

And so this is a step by step thing here, and I'm going to do the same thing. So **the step by step is very important**. Because sometimes people think: Oh, how do I compare to those holy beings? Well, step by step you'll get there. Step by step you'll get there They also got there step by step. They didn't just fall into that. Nobody falls into that.

So here's what Rinpoche says, this is so beautiful. When he finishes this chapter, he says: When you generate bodhichitta and take the bodhisattva vows, you receive such a precious jewel, he says:

Merely by doing this practice, everyday as you do this six session practice, he says, you are receiving – everyday - such a precious jewel. And what is that jewel? It's your own mind; you're polishing up your mind; your mind is becoming a shining jewel, a pure jewel.

But he says, you have to keep at it, not letting it degenerate from that state. So you have to keep doing that, and keep developing your bodhichitta and grow your bodhichitta three times in the morning, three times in the evening. Keep strengthening your bodhichitta.

There's this beautiful beautiful very short prayer for growing boddhicitta. Let's sing it, repeat after me:

།བྱང་ལྷུབ་སེམས་མཚོག་རིན་པོ་ཆེ།
།མ་བསྐྱེད་པ་རྣམས་བསྐྱེད་གྱུར་ཅིག།
།སྐྱེས་པ་ཉམས་པ་མིད་པར་ཡང་།

།གོང་ནས་གོང་དུ་འཕེལ་བར་ཤོག།

Jangchub sem chok rinpoche
Ma kye pa nam kye gyur chik
Kye pa nyam pa me par yang
Gong ne gong du pel war shok

Jangchub sem chok rinpoche – the precious wish for enlightenment.

Jang chub sem – is the wish for enlightenment.

Chok – is supreme.

"The supreme wish for enlightenment"

Rinpoche – precious.

So the supreme and precious wish for enlightenment, **Jangchub sem chok rinpoche.**

Ma kye pa nam – the one that hadn't arisen yet

- may it arise. So in people who did not develop that wish yet, may it arise in their heart.

Kye pa nyam par me pa yang – the one that has arisen already, may it not lessen, may it not degenerate.

Gong ne gong du pel war shok – may it always grow, may it forever grow and grow.

Audience: We have it in Hebrew.

Teacher: Yeah. Maybe you can have a translation that fits this tune because this is so beautiful.

This is for bodhichitta, with the same tune they also sing for correct view, they also sing it for renunciation, same tune.

It's very beautiful to do it every day, the three paths. So, let's finish this one.

Audience: In the English translation they say: "And then they **traveled**" – why do they say that they travel?

Teacher: The word "travel" comes from: you travel on a path, so they stayed on the path and they practiced it. But it's not in the Tibetan, it's just how Geshe-hla chose to translate. In the Hebrew I did not include that, right? I translated directly from the Tibetan.

Rejoicing

Ok, one more, and we'll be done for today. I'm going to read it to you in the Tibetan.

།དེང་དུས་བདག་ཚེ་འབྲས་བུ་ཡོད། །མི་ཡི་སྲིད་པ་ལེགས་པར་ཐོབ།

།དེ་རིང་སངས་རྒྱལ་ལྷན་སྐྱེས། །སངས་རྒྱལ་སྐྱེས་སུ་ད་གྱུར་ཏེ།
 །ད་ནི་བདག་གིས་ཅི་ནས་ཀྱང་། །རིགས་དང་མཐུན་པའི་ལས་བཅུ་མས་ཏེ།
 །སློན་མེད་བཅུན་པའི་རིགས་འདི་ལ། །སློག་པར་མི་འགྱུར་དེ་ལྟར་བྱ།

*Deng dü dak tse dre bu yö
 Mi yi si pa lek par tob
 De ring sang gye rik su kye
 Sang gye se su da gyur top*

*Da ni dak gi chi ne kyang
 Rik dang tün pey le tsam te
 Kyön me tsün pey rik di la
 Nyok par min gyur de tar ja*

So the previous verse and this one – they come directly from **Master Shantideva**. The first Panchen Lama just took it from Master Shantideva.

Let's read it:

*Now finally
 My life has some meaning;
 Born as a human,
 Today I have joined
 The family of Buddhas:
 I am a child of the Buddhas.*

*And now, no matter what,
 I will undertake those things
 That fit the family I've found.
 I will never disgrace
 My pure and noble family.*

So it says, after you have generated bodhichitta in your mind, there are several instructions you need to keep to prevent it from degenerating. And I want to say,

It's so important to not allow bodhichitta to degenerate, because it is a treasure of all goodness. Bodhichitta is the ultimate cure, it cures everything.

Master Shantideva in Praise of Bodhichitta

Here, I had asked Liran to print that reading from ACI course 10, where you have Geshe-hla's translation of Chapter One from *Boddhisattva Way of Life*, where Master Shantideva begins by praising bodhichitta. So I'm going to read to you a few verses from there, which are in the readings of Course 10.

It says:

*What kind of goodness could there ever be
Other than the wish for total enlightenment
That could overwhelm those negative deeds
Of dreadful and awesome strength*

So Master Shantideva says: nothing can overwhelm those mental afflictions and our bad deeds, like the bodhichitta` bodhichitta will purify them, overwhelm them. There's nothing as good.

He says,

*The Lords among Victors contemplated the question
For many millions of years [and saw]*

Like, they were sitting [and thinking]: "Hmmm, how can we help those beings who are constantly doing those bad deeds".

*...and saw,
That this alone could be of benefit*

Like, this is their only rescue – is developing boddhicitta.

*It is this wish which allows a limitless
Mass of sentient kind to attain
The highest form of happiness, with ease*

Easily, nicely, sweetly.

*Those who hope to smash the thousand pains
Of the cycle of life, or to solve
The unhappiness of every living being,
Or bring them to the many thousand forms
Of happiness, must never give up
This very wish for enlightenment*

So, it's like a jewel. There's more, our time is short, go ahead and read it yourself – it's just so beautiful. I'm in love with those verses. I spent a long time translating them and teaching them, so I just really love them.

*Once they've succeeded in developing
The wish for enlightenment, then even
Those miserable beings chained in the prison
Of cyclic life are in an instant referred to
By Those Gone to Bliss as their very own
Daughters or sons, and are worthy to be bowed to
By the entire world, of men and gods*

You become such a high and holy being if you have developed that wish in your heart.

*Keep this thing called the "wish for enlightenment"
As firmly as you can, for like*

*The highest form of alchemical elixir
It transforms this filthy body you've taken
To the holy form of a Victorious One,
Of immeasurable value beyond all value.*

It's just so amazing, it's such an amazing thing, and it's so difficult to develop it, because we are so selfish, and it's so easy to lose whatever little you have already gained. So this is why in this Six Session practice, it's included. It's such an important part of the practice, it's so important to do this.

And so we need to learn how to strengthen it, and one way is to rejoice.

"Oh, I've taken the vows, now I committed myself to act like a bodhisattva. Wow! How fortunate am I". If we don't, that's what the lamas say, it will disappear. If we don't do that, it will disappear. This is why this is a daily practice, it's included here.

A Meaningful Life

Now my life has been given meaning

What made my life so meaningful?

Without bodhichitta it's meaningless, it doesn't matter what you do with your life. It doesn't matter how many people you heal, how many people you feed – it doesn't matter. Because they're all going to die, and you too.

It's meaningless, it will last for a moment in this infinite continuum of lives, it's just a little drop there. We just are so myopic, because we're in it, so we think that's all there is, but it's just a tiny little drop.

So that's why bodhichitta is just so meaningful for your life, and something unbelievably good will happen if you develop this bodhichitta. You will be able to benefit not just one being, or two beings, or twenty beings - infinite numbers of beings, you'll be able to help.

I once heard a beautiful teaching: Take, a lower arhat, from the Hinayana – an arahat means they have conquered all their mental afflictions, right? So it's a very very holy and high being? So they are Sangha Jewel, so they are able to guide me to that place, right? They are there.

How many people are they able to guide? They can have a few students, maybe they'll bring them to nirvana. If they're very good, maybe ten, twenty, a hundred? But there's an infinite number of suffering beings, an infinite number of suffering beings. They're all my mothers, right? So even becoming an arahat is low compared to bodhichitta. It's not low absolutely, but it's low compared to bodhichitta.

Now, rejoice. Now that I've taken this commitment, my life is worthwhile. I've created meaning in my life, because now I'm practicing for this amazing goal to make myself able to help infinite numbers of beings. So:

Today I was born into/[have joined] the family of buddhas

If you gain bodhichitta – it makes you a bodhisattva. You're not really a bodhisattva until you gain bodhichitta. So you practice to become a bodhisattva, and that makes you, as we said before, a spiritual son or daughter of the buddhas, and you rejoice! You realize – "oh, with these thoughts, with these commitments, I've become the son or daughter of the buddhas, I'm now a part of a very very high and noble family"

Rejoice, be happy! That's what he says.

Be happy because what you're doing now is also according to the instructions of the buddha, you're following now the teachings of the buddhas.

And Rinpoche says: think to yourself, "Before I took the vows – I completely wasted this time of my excellent human life. I got this excellent human form, and I completely wasted it".

"But now that I've taken this commitment and I'm in this noble family, hey, I'm this very noble being now, not only am I so happy about it, but also - I **make a resolution**, I will act in every possible way just like them, just like the bodhisattvas, just like the buddhas. I will act according to these high teachings".

And this is one way of preventing the deterioration of your vows, and of your resolution, is by thinking – "oh, I'll practice just like those holy beings"/ It will make you happy to be in that lineage, right?

Dissolving the Merit Field

Ok, So now that you have reached this point in the practice, you visualize this whole field melting into the central figure, which is your lama in the form of the buddha. Then he himself melts into a small light, and that light comes to your forehead, and dissolves into you.

And then you imagine that the holy qualities of the whole refuge field are now a part of you. It's very beautiful.

Remember Your Own Emptiness

So you have received all these blessings of all this lineage - now you yourself begin to dissolve, and you dissolve – they say into emptiness. Now, you need to be careful – because the visualization is you dissolve into light, and finally empty. **But this is not emptiness, this is physical emptiness.** We're not talking about physical emptiness. So what does it mean, you dissolve into emptiness?

Well, if you remember that we are merely projections, it means that you are gradually withdrawing the way you are projecting the world, and yourself, into emptiness. From there now, you have an opportunity to arise as one of those holy beings, because now you're a holy bodhisattva that is acting in these holy ways.

I think it's a good place to stop, you're a holy being now ☺, acting in these ways.

I thank you very very much, and we will continue to go through this part.

(Mandala)

(Dedication)

Thank you so much. For me it's such a privilege to teach my Holy Lama's precious words.