

## Six Session Guru Yoga

### An Open Version

Based on a teaching by

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Taught by

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**Class 2, Part 2**

*(Mandala)*

### Prostrating to Your Lama

Ok, then comes this last verse on page three:

།གང་གི་དྲིན་གྱིས་བདེ་ཆེན་ཉིད།  
།སྐྱད་ཅིག་ཉིད་ལ་འཆར་བ་གང་།  
།སྲུ་མ་རིན་ཆེན་ལྷ་བྱ་ཡི།  
།དོན་ཅན་ཞབས་པད་ལ་འདུད།

*Gang-gi drin gyi de chen nyi  
Ke chik nyi la char wa gang  
La ma rin chen ta bu yi  
Dor je chen shab pe la dü*

So, let's read the English

*It is only by Your kindness  
That I can achieve my goals.  
Lama like a jewel,  
I bow at Your lotus feet.*

So this is the section where you prostrate to your lama. After you have visualized them in this beautiful omniscient perfect enlightened way, now you're just: "Oh my god, this is an enlightened being I have in front of me". And then you just fall on your face, you prostrate to them.

And this one says, "it is only by your kindness that I can achieve my goals, lama like a jewel, I bow at your lotus feet". So as we bow to them – it's all mental, you sit on your cushion as you do that, right?

So you're thinking about the qualities we just listed, of the buddha, my lama, these extraordinary qualities, and "it's through your kindness that I can achieve my goals, my goals of enlightenment". And we just listed the kindnesses of a lama.

It says, "lama like a jewel". Lama like a jewel in the sense that your lama that you are visualizing in front of you, is **like a wish fulfilling jewel**. It's not *any* jewel, it's a wish fulfilling jewel. It's a jewel that will grant all your wishes. And maybe more than you could ever wish in your dreams because you have no idea how enlightenment is. So that lama is going to grant you all your wishes, and way beyond that. So it's:

*Lama like a jewel,  
I bow at Your lotus feet.*

So you think: "this being has this ultimate mind, this ultimate wisdom, this ultimate compassion", and you bow in front of them.

The lotus feet – remember, they're sitting on a throne which has lotus, sun, and moon, so you're just bowing to the cushion bellow their feet. So it's an act of humility: "I'm not worthy to even touch your feet, I'm such a lowly being compared to your wisdom." So **it's an act of reverence and of humility**.

**So very important, as we bow, as we pay homage, as we honor our teachers, as we offer them things – just to think of them that way. Why is it important to think that way? Because then the karmic imprints we are placing in our mind are just so much more powerful. Because our thoughts that accompany our deeds, our intention creates 90% of the karma.**

So it's important to bring all this to mind as we do this prayer.

Any questions up to here?

**Question:** The part with the lama, we have to imagine the lama in front of us. Before that, we imagined the merit field. What happens, how do you go about it?

**Teacher:** What you can do, is like zoom in on your lama.

**Question:** [The merit field] is still there, and we zoom in on the lama?

**Teacher:** Yeah, and for now you just focus on the lama, just that image.

## **Making Offerings to My Lama**

So now we make offerings.

Let's read this part:

*I make an offering to You  
Of an ocean of many different gifts,  
A cloud of them that could cover the sky:  
They're made  
Both of things that belong to men,  
And things that no man owns;  
Of things that I can place here now  
And things I can only imagine I give.*

Ok, let's stop here. So, there are many different things. "**A cloud of them that could cover they sky**" – so, a cloud in the sense that, in your mind you can offer a lot.

And, as we go through this practice, I often think how stingy we are even in our thoughts, when it costs nothing, and we just give them a flower ☺ But in our thoughts we can give them a sky full of flowers. Why not? And it's very important, at least in our meditation, to be generous. It will create a mind of abundance; it will create wealth in our lives.

If somebody has a problem of scarcity, not enough in your life, well – what's outside is a reflection of your thoughts. By working with your thoughts in meditation, you'll change your reality. Diamond Cutter seminars<sup>1</sup> are all about that, right? This is how you do it.

You take the highest object that you have, which is your lama, because they're saving you from all your suffering, and showing you the way to happiness, and you give them all you have. And all you don't have. In your thoughts you can give things that you don't own "Hey, I take this mountain, I give it to my lama". I can do that ☺ nobody will sue me.

So, "**that which I own, that which I don't own**". And, it says, clouds of them, offering clouds. And Rinpoche says – they should be pictured like *completely* filling the whole space. The whole space [is filled with] flowers, and foods, and ornaments, and precious jewels, and gold, and diamonds. The whole space is filled, and you just offer all of them.

The more you can use your imagination that way, the bigger the virtue for you, the bigger the antidote for your scarcity, for your suffering of poverty.

**Here is a quote from the scriptures, it says: "Give up all other offering practices, make offerings only to your guru".**

Give up all other offering practices, they are not nearly, not remotely as powerful as giving them to your guru. Why? Because Guru saves you and all beings from all sufferings.

So by reinforcing that image in your mind, this most powerful, most precious object in your mind, then the same thing that you give to your guru, versus giving it to another person, it has a totally different meaning. Provided you have the right image in your mind, provided you understand who you're offering to. Otherwise it doesn't matter, otherwise it's the same.

But if you see your lama purely, with these meanings as we have listed, then that's all you need, is just to offer to your lama.

**And Rinpoche says, "this ocean of offering clouds to your lama, is the most holy precious and powerful offerings that you can make".**

And here is what the commentary that Lama Art was teaching says about that:

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<sup>1</sup> Seminars for business people.

"You can't offer too much to your lama. You can't overdo it. The more you offer, the closer the relationship, the more powerful the blessing". This is a quote from a sutra.

## Offering the Mandala

And then, the next part, we continue – I'll read to you in Tibetan.

འབད་ཀ་གཞན་ལུས་ངག་ཡིན་གསུམ་ལོངས་སྐྱོད་དུས་གསུམ་དགོ་ཚོགས་བཅས།  
འིན་ཚེན་མཚེལ་བཟང་པོ་ཀུན་བཟང་མཚོད་པའི་ཚོགས་བཅས་པ།  
སློལ་ཡིས་སྒྲངས་ནས་སྒྲ་མ་ཡི་དམ་དགོན་མཚོག་གསུལ་ལ་འབུལ།  
ལྷགས་རྗེའི་དབང་གིས་བཞིས་ནས་བདག་ལ་བྱིན་གྱིས་བརྒྱབ་ཏུ་གསོལ།  
ཨི་དེ་གུ་རུ་རྩུ་མཚུ་ལ་ཀེ་ནི་རྩུ་ཏུ་ཡུ་མི།

*Idam guru ratna mandalakam nyriatayami*

*Dak shen lü ngak yi sum long chö dü sum ge tsok che  
Rin chen men del sang po kün sang chö pey tsok che pa  
Lo yi lang ne la ma yi dam kön chok sum la biil  
Tuk jey wang gi she ne dak la jin gyi lab tu söl*

*Idam guru ratna mandalakam nyriatayami*

So, next offering is a Mandala offering. Let's read the English for the Mandala offering.

*In my mind I see  
A wondrous jewelled mandala;  
Along with it I envision all the good deeds,  
All the good words, all good thoughts,  
That I and every other being  
Have ever done;*

*Everything we own,  
Every one of the virtues  
That we have had  
Or have or ever will,  
In all the time before,  
And now, and all time hence;*

*All this I take, and add to it  
The mighty Offering of Kunsang,  
And place it as a gift before  
My Lama,*

*The Three Jewels.*

*I beg you,  
Give in to Your compassion,  
Accept my offering,  
And grant Your blessing  
To my mind.*

*Idam Guru ratna mandalakam niryatayami.*

So you can see here the description of the mandala offering, where you envision all the good deeds, all the good words, all the good thoughts that every being has done, and all of this we offer on the Mandala to our lama.

So this is a huge merit collector. It collects for you a lot of virtue when you do that. And you include your own wealth, everything you own, everything everybody else owns, you can do that – it won't constitute stealing ☺. In your mind you can offer it to the Guru.

Why? Because it's all your projection anyway. If I see her having this beautiful skirt – I made this, right? In my mind I made this, so I can offer that. Everything I see, I made. So I can offer everything. She can keep it, and I can offer it ☺. How's that?

So that's what we do her. In our mind. There is this beautiful process where we collect everything, all the wealth and all the beautiful things, and all the good deeds, and we present them. We don't just collect them, put them all in a basket, and say: "Hey, take it!" We make a beautiful mental arrangement, a mandala.

And so then we see all these good deeds as jewels ornamenting that mandala. It should be a beautiful arrangement, and that's how we offer that. So, it's a mental image that you're arranging nicely and then offering

So you collect ordinary things, you collect beautiful things you see, you collect deeds that normal people do, normal deeds, and you make them into something exquisite, into something holy, beautiful - and that thing you offer.

There's this whole description of the different parts of the traditional Mandala and how it's being offered. You offer Mount Meru, the four continents around Mount Meru, each continent has sub continents, they each have their names. Each continent has a special wondrous thing, like a cow that gives milk as much as you want, trees that give golden fruit as much as you want.

Each continent has its own miraculous phenomenon which you offer, and there's more and more. So in our offering, as we envision, we can do it this traditional way, we do that with the rice, it's very beautiful.

And Rinpoche had us do that when we did this Six Session Guru Yoga, after you learned it by heart, which shouldn't take too long if you do it six times a day, right? You learn it by heart, and then you recite it without the book, and you have this mandala, and as you say the words, you envision, and you also place the rice. You place a heap of rice – this is Mount Meru, this is Dzambuling, this is the other continents, this is a sub continent [and so forth].

And as you do that, you transform them in your mind into beautiful things that you offer. So we go like that, and there's different versions with how many heaps you put there – there's 23 heaps, 37 heaps. I'm going to skip that.

## Offering it the Samantabhadra Way

And then it says here:

*All this I take, and add to it  
The mighty Offering of Kunsang,*

Who is **Kunsang**? **Kunsang** is the Tibetan name of Samantabhadra – and Samantabhadra was this genius bodhisattva who had perfected giving. And it's from the sutras, he's described in one of the sutras. So, the way you do it – you have all those continents and sub continents, and all the jewels, all the precious things on each continent. And so you come up with 25 heaps, I won't list them all to you, but you can imagine an arrangement of 25 things.

Then you see a beam of light shining from each heap. On that beam of light, sits Samantabhadra – 25 times, he can emanate, no problem. So he sits at the end of each beam, then in his hands he holds a mandala, which has 25 heaps. There is a beam of light from each... ☺ and on top of each of those beams, sits a Samantabhadra, [and so forth].

And that's how you fill the sky with offerings. Ok? That's how you do that. And you just go on, and it's like fireworks that fill the sky. So this is what this means.

And so all of this you take and you offer to your lama, to the three jewels, and then you say, "Hey! I gave you all of this, now, please give me back something ☺"

## Asking for a Blessing

What are you begging for? You're using this to beg them for blessing. Now, what is blessing? Now, the English word blessing is translation from the Tibetan word

འཇིག་གྱིས་བརྒྱུ་བ

*Jin Gyi Lab*

**Jin** - is to give.

**Lab** – means to transform.

So give me transformation, that's a blessing. A blessing is a transformation. So "please, transform my mind. Please, please, my lama, with this humongous offering and prayer, please help me transform my mind which doesn't know how to be happy, to a mind that knows how to be happy".

"Give me all those attainments, help me overcome all those obstacles that I have in my ignorant thought".

So, as we are requesting those blessings, you'll see through this process, we are cultivating faith in our lama, as a being that can actually help us, because of their knowledge and their ability and their kindness. We bring to mind, we recall lama's

kindness. We do that to develop reverence for the lama, to develop awe for the lama. "Oh my god, they gave us all these kindnesses. Through their teaching they are helping us reach all this happiness and overcome all these sufferings".

**You resolve to please them**

So you develop great faith, you develop big reverence, and **you resolve in your heart: now I'm going to please them.**

This lama, this amazing being, who is indescribably kind to me – I'm going to do all I can to please them. Pleasing means: I'm going to serve them

**I'm not going to do anything that will disturb their mind.**

I'm never going to be insincere with them,

I'm never going to hide from them,

I'm never going to do anything that displeases them. Nothing.

Suppose they had asked me to do something, and I can't do that - then I'll come and I'll apologize. I won't just let them be there, and...

I will not do anything to displease my lama, because then I will lose all this power.

Because, where did this being come from? They're my projection. So if I *have* met this being, it's an expression of my ultimate purity, of my kindness.

If I now displease this being, I am negating, I'm cutting this root of virtue in me, which brought them into being. So I will never displease that lama, never. You make that resolution.

And then we finish with the "Idam Guru Ratna Mandalakam Niryatayami". Which the meaning is:

**Idam** = means **this offering**

**Guru ratna mandalkam** –

**Guru Ratna** –

**Guru** - is **Lama**,

**Ratna** is **jewel**,

So it really means **the Three Jewels**.

So to my lama, and the three jewels, and here really the lama and three jewels are one, right? The lama encompasses the Three Jewels – I'm going to offer this mandala.

**Niryatayami** - means **I present it to you**.

So we said that blessing means that my mind is transforming. This is what I'm asking my lama for. I'm offering the mandala and I am asking for blessing.

How do you know that you have received the blessing?

Well, If you do this practice, gradually gradually your mind will change. You'll look back, and you'll see: "I'm not the same person". This means you have received the lama's blessing, this *is* the Lama's blessing. and day by day, week by week, you do six

times a day, and you will be a better person, a different person, a happy person. That's what it means.

You have a question?

**Question:** About the offerings. Is it true that we can also offer our mental afflictions?

**Teacher:** Razia is asking, can I also offer my mental affliction to my lama?

I'd say yes, provided you understand how to do that correctly. Because a mental affliction to you is a negative thing, it's an unpleasant thing, it's an undesirable thing. You don't give your lama an undesirable thing. However, if your lama is a buddha, there is no undesirable thing in their life. Because your mental affliction is not a mental affliction from its own side, it appears to you that way.

To your lama, everything brings chills of joy. So, in your mind, you present it as a holy Mandala, you put it there, so you don't have it, you transform it into a holy thing for your lama, and you offer it to them, yes.

**Question:** And the second part of this question, when we learned the Diamond Cutter Sutra, there's a line that says, if you give all the beautiful things in the universe, it does not equal to one line of teaching the Dharma, or something like that. So...

**Teacher:** You can give that too. If you are teaching, which is very holy and very precious, it's a very precious jewel, you can offer that to them.

**Question:** And I give it as I give everything [else]?

**Teacher:** [repeating]: Just like everything else?

Sure, you can include all those jewels on the mandala. That's a beautiful jewel, it's a very high offering.

We talk about different kinds of offering, this is one kind of offering. The offering of practice is a very high offering, it's actually the highest offering. So you can put this as a jewel on your mandala.

I know of one nun, she flies a lot, she teaches all over the world. She put on top of her rice mandala an airplane, like a toy. ☺

Ok, let's continue.

## Verses of Entreaty

So now comes what's translated in English as **Verses of Entreaty**. This is on top of page 5. I'm going to read it to you first in the Tibetan. There's two verses here

། ཇུས་གསུམ་ཕྱོགས་བརྩའི་བདེ་གཤེགས་མ་ལུས་པ།

། གང་འདུལ་ཇི་བཞིན་རུར་སྤྲིག་རྣམ་རོལ་གྱིས།

། བྲངས་མེད་ཞིང་དུ་རྒྱལ་བའི་མཛད་པ་ཅན།

། ལྷ་མ་རིན་པོ་ཆེ་ལ་གསོལ་བ་འདེབས།

། རྗེ་འཆང་གིས་སློབ་མན་བསམ་པའི་རོལ།

།རབ་འབྲུམས་རྒྱལ་བའི་འཁོར་ལོ་མཐའ་དག་ལས།  
 །ལྷག་པའི་ཞིང་གི་དམ་པར་ལེགས་བསྐྱབས་པའི།  
 །ལྷ་མ་རིན་པོ་ཆེ་ལ་གསོལ་བ་འདེབས།

*Dü sum chok chü de shek ma lü pa  
 Gang dul ji shin ngur nik nam röl gyi  
 Drang me shing du gyel wey dze pa chen  
 La ma rin po che la söl wan deb*

*Dor je chang gi lo men sam pey ngor  
 Rab jam gyel wey kor lo ta dak le  
 Hlak pey shing-gi dam par lek ngak pey  
 La ma rin po che la söl wan deb*

Let's read the English.

*I beseech You, my precious Lama,  
 You are nothing but a play put on  
 By all those Gone to Bliss—  
 Those of the past, present, and future,  
 Those of all the ten directions—*

*A pretender in a golden robe,  
 Since this is what it takes to tame me;  
 And You are doing these deeds of Victors  
 In other realms no one could count.*

*I beseech You, my precious Lama,  
 They say You are  
 An object holier for me than  
 All the great assemblies,  
 All the many trillions,  
 Of Buddhas that there are.*

So let's stop here. So this is a beseechment, a prayer to my lama

Hebrew - תחינה

In your proper dedication to a lama, you first have to dedicate yourself in your thought, and then in action. There's dedication in thought, and there's dedication in action.

## **Developing Faith and Reverence to my Lama**

Dedication in thought has two parts:

- By developing big faith in the lama,
- And by developing reverence to the lama

And those happen by recalling their great kindness, and the more you think about what you have received from your lama, the more reverence will grow in your heart.

Reverence – יראת כבוד.

And the scriptures all say that your lama's kindness towards you exceeds the kindness of many buddhas, of countless buddhas.

**You take all the buddhas in the world- they are so kind, they have perfected their kindness. You take all that kindness, and put your lama there – your lama's kindness exceeds all of that. Why? Because they teach *you*. Because they're the being that you have met to help *you* out of suffering.**

So when people don't have yet a clear understanding of what the lama is, they just see an ordinary being, right? They just see a human being teaching them. So this verse helps us develop that appreciation for who the lama is.

He says: "You are not an ordinary being. You are a play. See,

**I cannot see the buddhas in their paradise. I don't have enough virtue to see them in their paradise body. The only way I can meet a buddha is when they appear to me through a human.**

So

*You are nothing but a play put on  
By all those Gone to Bliss—*

All those buddhas that have already reached their paradises. Because they can emanate, they're sending out this emanation - you my lama. So all the buddhas in all the times in all the ten directions- you are the emanation of all those buddhas.

*A pretender in a golden robe,*

Golden robe is like a monk, right? The lama doesn't have to be a monk, but could be a monk.

So here is somebody who pretends to just be human, or pretends to just be a monk or a nun. Why do they pretend to be that way? Because that's the only way I can communicate with the buddhas. I don't have a direct way to communicate with them. **Actually, this is the direct way to communicate with them, through the lama.**

And not only are you helping me. The buddha can emanate, and does emanate, to all beings at the same time, so they're doing the same play, the same emanations to all being in infinite worlds.

So this is just to help us gain an appreciation of what an enormous thing a lama is. What an unbelievable miracle has happened to me once I met a lama. Which come from where? Where does the lama come from? All from my goodness. It's my goodness that appeared to me – my goodness, my good thoughts. All of those good thoughts from countless lives have appeared to me in that form of the lama.

People of a lesser mind don't quite get that – that's what it says here. So, just by the mere fact that we have met a lama, means our mind is extraordinary, able to identify a

lama. Another person will walk by, and they don't see a lama, they just see a normal person.

If you see a lama you're just so fortunate, it's because of your amazing kindness. Because there is no self-existent lama. So it's your virtue.

And then it says:

*You are  
An object holier for me than  
All the great assemblies,  
All the many trillions,  
Of Buddhas that there are.*

We spoke about that already, right?

### **The Essence: Commitment to Serve My Lama**

So then comes the next verse, which is a verse of commitment to serve my lama.

I have prayed to create in my mind the right attitude, to help reinforce my faith and reinforce my reverence – so this is serving my lama in my mind, in my thought, right?

Now comes a commitment to serve them in my body, which here in the Tibetan:

།མཚོག་དང་ཐུན་མོང་དངོས་གྲུབ་མ་ལུས་ཀུན།  
།མགོན་ཁྱོད་ཚུལ་བཞིན་བསྟེན་པའི་རྗེས་འགོ་བར།  
།མཐོང་ནས་ལུས་དང་སྲོག་གྲང་ཡིངས་བཏང་སྟེ།  
།ཁྱོད་མཉེས་ཁོ་ན་སྐྱབ་པར་བྱིན་གྱིས་རྫོབས།

*chok dang tün mong ngö drub ma lü kün  
Gön kyö tsul shin ten pey jen dro war  
Tong ne lü dang sok kyang yong tang te  
Kyö nye ko na drub par jin gyi lob*

*Bless me to see, my Savior,  
That everything I could ever  
Wish to attain,  
The highest goals and those of the world,  
All of them come  
From taking myself to You  
In the proper way.  
Bless me that I be able  
Only to please You,  
Giving away for it even  
My body and my life.*

I'll just say a few words here because it's really self explanatory, in a way.

So it shows you a proper way how to dedicate yourself. Once you realize what this being is for you, then you're just committing to serve them. You're asking that they give you all the attainments, which are the siddhi, the temporary goals, the ultimate goals.

Temporary goals are all the clairvoyance and stuff like that, that we gain on our path. But really, we aim at the highest goals. Achieving those goals totally depends on my dedication to my lama. Completely, totally, and only, depend[s] on how I'm serving my lama.

So this is what Rinpoche says: Achieving all the common and the supreme attainments, depends on our ability to serve the lama properly. And it says: "Even if I had to give up my life, I will never give up pleasing you."

**Once I get, what it means to please my lama, what it gains for me,  
and what it would mean to displease my lama – it will cut off my  
root of virtue – I will never do anything to displease you, I will  
even give up my life, and only please you.**

Why go to such extremes? Why even give up my life to please you? Because what's this life? It's one life in an infinite chain of suffering existences. If I could please my lama by giving away my life, which they don't want – but if I *could* do that, of course I would do that, if I understand my impermanence, of course I should do that.

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So this finishes the first part of this practice. This is a six time a day practice, and up to here, up to end of page 5, is part one.

And the way you practice, is:

You start from the beginning, you do 3 times the refuge, then continue, then you do three times the commitment to act like a bodhisattva, then continue all the way up to end of page 5. You stop here, you do this the second time, this time with no repetitions. Then third time. Only then, you continue to page 6, Ok? Then again three times, but I'll explain to you next time how.

So I think we're going to stop here.

*(Mandala)*

*(Dedication)*

Thank you so much.