

Good morning. This morning our program is to recite the Mani and at the same time Rinpoche is supposed to give short teaching. Rinpoche would like everyone to develop altruistic mind of Bodhicitta. To practice Dharma teaching is very important. Before practising Dharma, it is essential you know how to do the right Dharma practice. Before you know how to practice right mode of Dharma practice. You must develop the right frame of mind, for what purpose you are practising Dharma. Rinpoche will talk a little bit about it.

As each and every individual have different mental capacities and propensities and different understanding. Likewise, all sentient beings have different modes of thinking and motivation and mind sets. Although there are varieties of motivations, in brief, all these varieties of mind sets and mind frames can be essentially included into four sessions.

Of the four, the first type is the enlightened thought of Bodhicitta or the motivation that will let you protect from all fears and sufferings. The 1st one is you develop within the core of your heart that you will practice and do virtuous activities in order to overcome the individual or collective common illnesses, hindrances and negative forces that inflict suffering on oneself and others. At the same time, we do practice as we do not want to experience suffering in bardo (the intermediate state). Lastly, we do practice so we do not fall into three lower realms. If we listen to Dharma and practise with this aim or goal. If you do practice with this goal, you belong to the 1st category of generating Bodhicitta with the altruistic thought of protecting from fears and sufferings.

The second is the wishing or aspirational motivation in which you develop intense longing and yearning that I will sincerely practice or listen to Dharma teaching simply because after passing this lifetime, may I have the fortune or opportunity to gain the rare human existence so that I can once again practice Dharma so that I can eventually liberate from suffering of Samsara. After some time may I gain the god realm existence and then finally liberate from Samsara. If you develop Bodhicitta with this motivation, it is termed as the wishing or aspirational altruistic thought.

The third one is the Hinayana motivation or thought. if you practise or listen to Dharma teaching with motivation that wherever I am reborn in six realms is the nature of suffering. Therefore in order to free oneself from suffering of six realms and engage in practice of Dharma, this motivation is the Hinayana motivation or thought.

The fourth and last motivation or intention or mindset is the Mahayana enlightened thought. It is very precious as it is very accommodating and inclusive. We think all mother sentient beings have been one's parents in one's life time or another life time. Therefore from bottom of heart, we see that all sentient beings are suffering in samsara and cannot withstand the suffering they are suffering. In this way, develop strong faith and conviction that we practice and listen to Dharma to establish all sentient beings in enlightened state. If you listen to Dharma teaching and practice with this altruistic thought, it is the Mahayana enlightened thought or motivation.

With this regard, the great master Atisha has explained in his treatise, Lamp of Path to Enlightenment, in which he has taught about the three different types of practitioners with three different ways of thoughts of practising Dharma. Of the four motivations, the 1st and 4th belong to the inferior practitioners' way of thought. the 2nd belong to the Sravakas and Pratyeka buddhas' way of thought. They do practice in order to gain liberation for oneself. The 3rd is the Mahayana, the highest thought of Bodhicitta and enlightened mind to gain enlightenment for oneself and others. For instance whatever you do, listening to teaching

or practice, if you do with this last type of motivation, the merit you gain will be deep, boundless and limitless.

Normally the recitation of mantra or practice we engage in does not have these classifications. For instance, this is the recitation that belongs to Sravaka vehicle or the Pratyeka Buddha's vehicle or the Mahayana vehicle. There is no such difference. The difference is in the practitioners' way of thinking and altruistic mind. If you do practice with this last type of Mahayana thought, the fruition is definitely enlightenment.

Now having briefly explained the importance of generating right type of mindset or motivation, we have come to the second part, how to maintain right conduct. While listening to teaching or practice, although there are many, there are two main categories, that to be abandoned and that to be practiced. The right conduct while listening to Dharma is non-distraction. While you practice actual Dharma, also do it non-distractedly. This is the very root to key of success of practice. With regards to this, the great Gampopa has stated that non-distraction is the path to enlightenment.

The specific topic this morning is on the Chenrezig's Sadhana, how to briefly practice the Chenrezig's Sadhana. Rinpoche says there is a preliminary part in the text. This is composed by Tsogdrug Rangdrol. With respect to the Chenrezig practice, there is elaborate and shorter versions by Thangtong Gyalpo. He will touch on Tsogdrug Rangdrol's preliminary first. Tsogdrug Rangdrol is considered a manifestation of the activities of the great yogi Milarepa.

Refer to page 3. Lama Khyenno, Lama Khyenno. This is the preliminary part. May the lama know me. At the time of recitation. From the core of heart, think your root guru is in the form of the 4 armed Avalokiteshvara. When you chant, you think that from the bottom of your heart, recall your root guru's compassion. This is not just verbally chanting, you have to develop a great sense of longing and yearning from the depth of your heart. Like a child after a long separation from his/ her mother. He/she develops such longing and desire to reunite with his/her mother. We must develop such great longing and then it is possible to directly receive the blessing of Avalokiteshvara.

The following four verses are actually supplication prayer to this great master Tsogdrug Rangdrol. The first line although translated in English, in short Rinpoche said we must develop renunciation to this Samara we are living in. Although it seems to have happiness and so on and so forth, in actual fact the appearances are false. This way we must develop renunciation to be liberated from Samsara.

It is a very striking example in which we compare cyclic existence and the cage of poisonous snakes. This example and the meaning is very consistent. In the cage, there is a huge and poisonous snake and above his forehead is a very precious jewel. If someone wants to grab the jewel, he has to make every effort to get the jewel without being harmed by the poisonous snake. How much he tries to snatch or take out the jewel from the snake, there is no way for him to get the jewel without proceeding and approaching the cage of poisonous snake in the first place. In the same way, human existence, appears to be joyful and pleasant, but in fact, this joy we have in cyclic existence is the very root cause of our unending wandering in this cyclic existence. What it implies here is that if we are taking the example of the poisonous snake, we should develop some sense of renunciation and minimize or lessen attachment to loved ones and detachment to outer environment and belongings. In the first place if you can gain the understanding of developing renunciation this is the very root of how to proceed in the path to enlightenment.

The third and fourth sentences, having realized that this life is devoid of any essence and having fully cut of ties and attachments to worldly existence, one develops renunciation from one's bottom of heart. The last sentence is we fervently pay devotion to the great master Tshogdrug Rangdrol, just as you have practiced Dharma with great diligence and attained enlightenment. I from today onwards will emulate your example with great resolution and engage in the practice of Dharma, so that I may eventually gain enlightenment for the sake of all sentient beings. So in today or future practices, Rinpoche reminds us to keep in mind Tshogdrug Rangdrol's preliminary verses, so that it may eventually enhance our practice in time to come by.

Normally in every teaching, there are three stages involved. The preliminary, the actual body of practice and that of conclusion. With respect to practice of foundation, there are the common and uncommon practices. Of which this part is the common part of practice. Within the common part, there are four thoughts that turn to Dharma practice and this will be explained here step by step.

The first part of this common preliminary practice is the difficulty of obtaining the precious human birth. Although we know that the precious human body is hard to come by, it does not come without causes and conditions. This precious human body is not only dependent on the essence of father and mother and essence of Bodhicitta, there are many other conditions that finally lead to this rare and precious human existence.

The excellent causes and conditions for one to actually achieve this precious human body is the past accumulation of merit or the practice of moral ethics. The main cause is the continual practice generosity and practice of other merits, such as helping poor people, all these accumulates to the obtaining of the precious human body.

As we have said time and again, this precious human body is indeed hard to come by. Because of good causes and conditions, we have obtained the precious human body. This precious human body is the perfect vehicle to accomplish all the wishes, both temporary and ultimate. If we are to make best use of this precious human body. It is in reliance upon this precious human body that we are able to obtain the precious human body in the next time and to be able to gain liberation for oneself and for all. It is also depending on this precious human body that we are able to accomplish the purpose of oneself and others and reach the enlightenment state.

Although we understand this is difficult to obtain like a star in broad daylight. Although we have it now, we might not have in future. Since we have it, we must make full use of the human body for Dharma practice. There are three proper stages of practice. Firstly is listening to Dharma teaching of master one-pointedly and attentively. Next is to contemplate and make sure we understand properly the actual meaning. Lastly we are to make use of this in practice accordingly. If we can engage in this stages, we can gain fruition of enlightenment without fail.

Now the second part of the four transformative thoughts is death and impermanence. Although we have obtained the precious human body, but in this time, if we cannot practice Dharma because of distraction or lack of time, death can come any time. During time of death, there is nothing we can take along. Although we have near ones and relatives and children and they are dear to us, at the time of death, we have to leave them behind. What we can take along is only the practice of Dharma in this lifetime. Before it is

too late, we must concentrate on Dharma practice and exclusively devote time on Dharma practice instead of spending time on worldly concerns.

The gaining understanding on the nature of impermanence is extremely crucial. Because of the lack of understanding of impermanence, we think that things are permanent. This will lead us to procrastination of practice and lastly we do not do it at all. Understanding of impermanence is important to our practice, so we should try to recollect in daily activities the importance of impermanence. Next is drawback of Samsara. Samsara is pervaded with suffering no matter where we are born. Knowing this, we must cut off the root to Samsara. We must think that this is the source of hardships and develop true renunciation. This is how to cut off the root of suffering and gain liberation.

The fourth one is the cause and effect (karma and its effect). The reason is, when we reflect back to causes of Samsara and why this cyclic existence is full of suffering. This is due to karma and our delusions, causing us to wander in Samsara and undergo immeasurable suffering. The cause of happiness and suffering are the virtuous and non-virtuous actions. These lead to positive and negative karma. If one practice wholesome action, the result is happiness, the practice of non-virtue will definitely lead to suffering. The cause and its effect is infallible. Having understood the good and bad karma, one should practice the 10 virtuous deeds and avoid the 10 non-virtuous deeds. If we are able to, we should try to attain state of enlightenment for all sentient beings, if not, we at least must make sure we are able to liberate ourselves from the suffering of the six realms.

And this last part, as you can see in page 6 is that we finally implore or entreat the great Bodhisattva Avalokiteshvara to bestow blessings so that we and all sentient beings are able to be liberated from the sufferings of Samsara.