

On the Three Excellences

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This moment we will talk on the three excellences teaching, ya, three excellences teaching is: 1) How to do pure motivation, and then 2) when we do the practice, that moment, how to do perfect way practice, and then 3) after the practice how to do perfect way dedication prayer. Ya, these three which we call three excellences teaching. This three excellences teaching is very important. Whatever we do virtuous deed, always we have to try with the three excellences, virtue we have to do with the three excellences practice, ya this very important. Like this kind, with the three excellences, whatever we do virtuous deed, this virtue always that merit it will be increase, never decrease. And even if we do strong negative thought or negative deed, by this cannot be destroyed that virtuous deed (or merit from it). With three excellences virtue is permanent virtue, stable virtue, and without three excellences, whatever we do virtuous deed, that virtue just temporary virtue. If we do any negative deed or negative thought, just negative thought also can destroy easily. For example, many thousands eons even we done virtuous deed without three excellences, that virtue if we do strong anger thought, by this it will be destroyed complete. And then how much different with the three excellences virtue and without three excellences virtue, much different. For this purpose, even we are reciting just one round mala, mantra, that time also we must have three excellences together (with the reciting), this very important. Without three excellences, whatever you do virtuous deed, maybe almost we can say, your time waste. First we have to know about the three excellences, and then after always have to remember three excellences, whatever we do virtuous deed, with three excellences together you have to try. Many people they know about the three excellences, they received the teaching but not always pay attention on this, happens like this, therefore we have to try to know first what is the three excellences and second times all the time we don't forget, whatever we do, even one penny, one, how to say? German pesha? Even we give one cent to the needed people, that moment also we must have three excellences together, this very important. [Ya, during you giving that cent to the poor people, that moment, how to think? Strong loving-kindness, strong compassion, through this we have to give them. Don't think something, 'I'm great generous person, people will say, for this purpose I will give something like this.' (laughing) Don't think like this.]

Pure Motivation

And then among these three excellences, first we will talk about the pure motivation. [Pure motivation we have to think like this, endless sky limitless living beings are there, all those living beings, everyone they want happiness, anyone they don't like any suffering, but most those living beings they don't know how they comes from suffering, what is the cause (of) suffering. Ya, cause of suffering, of course, negative deed, bad deed. Negative deed means we are making the harm for other beings. And then which we have negative thought, everybody, detailed negative thoughts eighty-four thousands negative thoughts (kleshas), all those included in the five negative thoughts, these five negative thoughts: desire, hatred, jealous, proud, ignorance, these five negative thoughts. And then among these five negative thoughts mainly desire, hatred, ignorance, these three. Among these three, (for) all the different kind negative thoughts, root is ignorance. Ignorance means which we can't see, something, ya, that name which we call ignorance. What we can't see? Of course every being we have ultimate level we have Buddhature, we have essence of the Buddha, but we can't see our Buddhature. By this which we say ignorance we have, which we can't see one's Buddhature, by this then all the illusions they started from there and then from the illusions all these negative thoughts they come like this. This is the cause of the suffering. If you don't like suffering then we have to give up cause of suffering those negative deeds, but most beings they don't know about this, always wanted happiness and always accumulated cause of the suffering, negative deeds. By this, all those beings they can't free from this samsara suffering ocean. And then cause of the happiness: good deed, virtuous deed. What is the good deed? Helping other beings and then (to) give up all those negative thoughts. Ya, those is which we call virtuous deed, good deed, we have to do, those who like happiness, but those beings they don't know about this. By this, all those sentient beings they turning into the samsara suffering oceans. All those beings who is? All those beings is our parents. All lives, not only this life, until this life we took limitless rebirths in this samsara six realms' place. Through this way, each sentient being, definite they did our parents. Ya, all those beings, when they did our parents, everyone they did great loving kindness with us, same like in this lifetime our parents how they great kind, they did same way every sentient being. All those our parents they suffering in this samsara oceans, all those beings we have to lead to the enlightenment state (to repay their kindness). Enlightenment state is the highest level happiness, perfect holy being. Ya, that is the enlightenment state. We have to lead all those beings (to the) enlightenment state, for this purpose, whatever we do virtuous deed we have to think: 'I will do for them.' We have to think like this. Ya, this is which we call pure motivation. Unpure motivation what is? Unpure motivation is just benefit for oneself or your closeby people, your family members, your relatives, your friends, for them something benefit successful in this lifetime, or, 'After this life, I like to have good life, happy life like the god realms.' For those kind reasons, if we do positive deed, ya, this the unpure motivation. Not only this of course, sometimes happens through the jealous we do good deed also, through the jealous and competitions, through the ignorance. Ya, looks like we are doing wonderful but through the ignorance is of course negative. Through this way, if we do virtuous deed, then all this motivation unpure motivation. Of course more than this unpure motivation, sometimes during the receiving the teaching or practice time, any kind negative thought in your mind, through this, if you do virtuous deed, and then all this motivation is unpure, they happens like this, therefore, when we listen the teaching or practice time always we have to be your mind free from the all kind negative thoughts, this very important.]

Pure motivation, they have different levels motivation also: 1) Motivation like the shepherd man, and 2) motivation like the boat man, and 3) motivation like the king. Ya, three different levels motivation. Motivation like the shepherd man: For example, shepherd man he will send all other animals he will send front and then he will follow to the animals, ya, shepherd men do like this way. For example, like this meaning, we never think for oneself happiness or achieving to the enlightenment or attend to the pure land, we never think for oneself, only we are thinking for other beings' benefit for them. Like this kind motivation is like the shepherd man. And then like the boat man: boat man means ferry man, ya, ferry man in his boat how many people they have, all those people and then including himself, altogether they like to reach to the beyond the river. Like this kind motivation, if we think, 'All other sentient beings and including myself, we are all together, we like to achieve to the enlightenment', if we think like this motivation, this is motivation like the boat man. And then motivation like the king: King first himself he needs highest position in that country and then after he will try to help in that country people. For example like this, ya, like this motivation, 'First myself I like to achieve to the enlightenment and then after I will try to help other beings.' If we think like this, this is the motivation like the king. Among these three motivations, which is best? Like the shepherd man is the best, ferry man is medium, and then like the king is third one. We are Vajrayana Buddhist followers, so we have to try motivation which is like the shepherd man, we have to try. Actually not that much problem, if we try motivation like the shepherd man. If we think carefully, those Buddhas how they are achieved to the enlightenment, of course those Buddhas they never think for the benefit for oneself, only benefit for other beings. They did motivation like this, everything, all the activity, everything they did benefit for other sentient beings. By this, even they never expecting for oneself, benefit for oneself, they never think but naturally, automatically those Buddhas achieved to the enlightenment. See, we like to achieve to the enlightenment, then what to do? Of course best way we have to do those Buddhas and Bodhisattvas how they did, right motivation, perfect motivation, we have to follow that way. Our sentient beings we are in this samsara place right now here, ya, we are not good enough, pure motivation may be we did more motivation for the benefit for oneself, our motivation is not good enough, by this we can't free from this samsara suffering ocean, we are now in this samsara place by this cause. Ya, we have to try like the shepherd man motivation, whatever we do positive deed, good deed always we have to try like this. If you can't do that much, then you have to try like the ferry man. And then like the king, that motivation may be not reasonable for us (laughing), because we are Vajrayana Buddhist followers. Other Yana may be is okay but not for the Vajrayana Buddhist followers.

See, if you don't check your motivation, sometimes you did many sacrifice for the practice, for the positive deed, and then if your motivation is wrong then all your energy is waste, no meaning at all. If we do pure motivation, pure motivation it will be very powerful, strong power. With pure motivation if we try to do helping other beings, by this motivation power it will be your activity very successful. For example, they have sometimes, those medicine doctors, some medicine doctors great qualified, they have all different kind disease medicine, everything, but not so helpful when they giving medicine, not that much helpful. And some doctors they are not that much qualified and they don't have all kind medicine also, just a few general medicines. Ya, that doctor is through pure motivation is giving these few general medicines he is giving for everyone, ya, this great helpful. Because his medicine not so qualified but by his motivation power then his medicine is great helpful for the people. Other doctor, even they have all kind medicine, great knowledge, but still if his motivation is unpure then they can't help. Ya, those doctors must have pure motivation, strong loving kindness and compassion, must have with the patients. And then same, not only the doctors, those masters, or teachers, or healers, or psycho therapists, and reiki, everything. Mainly we must have pure motivation, if we have pure motivation definite it will be helpful for other beings. By this pure motivation power, they comes like this. Ya, always we have to check, for example, you want to talk to someone, and before that you have to check yourself, 'Which motivation I have to talk with him?', you have to check. Many times happens with the wrong motivation but the talk looks like very nice, but motivation is wrong, then no meaning their nice talk. Ya, happens like this many, therefore, always we have to check motivation.

They have many history previous time, those who did pure motivation, those who did unpure motivation, how the result comes up, they have many history. One time mother and son they did cross the river and then mother she thinks, 'Myself it doesn't matter even if I'm dead in the river, doesn't matter. But how can I keep the life of my son?' Mother she thought like this. And son also thinks same way, each other they think like this, and then cross river both they died in the river. Just during crossing the river each other what they did pure motivation, by this merit both they reborn to the higher god realms, they had like this kind, how the pure motivation powerful we can see like this.

And then in South Tibet place name they call Kungbo, from that place one man they call Kungbo Ben is not so smart, I don't say may be stupid, but not so smart (laughing), and then, ya, in Tibet, our tibetan people in Lhasa they have one precious Buddha statue. That Buddha statue how they precious? When the Buddha Shakyamuni his lifetime one Dharma King is requesting: 'I like to make your statue, please give me permission!' And then that moment Buddha he gives the permission. Ya, they say, from Buddha Shakyamuni his emanation the name they call Bishu Karma, he made statue. When the Dharma King is try to make Buddha statue, and then that moment from the god realms, from the human beings' realm, many different kind deities, worldly deities, they collected many different kind precious things and then that moment Bishu Karma he made three Buddha statues. Among these three Buddha statues one is for the god realm, one is for the human beings' realm, and one statue is for the naga realms. They made three Buddha statues. Ya, this Buddha himself he did blessing, so we are thinking same like the Buddha that statue. In Tibet, in Lhasa main temple Jokhang in there Jowo, that statue name they call Jowo, that is the most precious statue. In Tibet people they think, 'In this lifetime if I can see one time that statue, I can take the blessing, then my life is meaningful.' People think like this. For this that Kungbo Ben he went to the Lhasa previous in history, this not present, and then he reached to the Jokhang temple, he entered, that moment nobody there, usually they have many monks they look after the temple but that moment nobody there, and then he looked at the Jowo face and looked around and frontside Jowo statue on the shrine they have tormas and butterlamps. He saw all this and then he thought: 'This torma must be Jowo his food and then in the butter they

putting this fire, this may be Jowo his that torma have to put (dip) in the butter liquid and then he have to eat. If they don't put the fire, then may be that butter solid, for this purpose it looks like they putting the fire. Whatever Jowo he does, I must do! And then he took torma and putting in the butter liquid and then he ate it. And then he looked Jowo face, Jowo laughing (smiling). And then after he said, 'Okey, now I will do your temple circumambulate inbetween please keep my shoes!' His rotten shoes he is putting on the shrine and he is asking, 'Please keep my shoes during the circumambulate.' Ya, Jowo says, 'Yes, I will keep.' And then Kungbo Ben he went out he is doing the circumambulate, inbetween those who look after the temple those monk came in the temple and then those monk saw rotten shoes on the shrine, they big surprising, and try to take away. And then Jowo talked to them: 'Don't take away, Kungbo Ben he asked me to keep!' (laughing) Then of course they can't take away those shoes. And then after Kungbo Ben he did the circumambulate he came back in the temple and then he requested to Jowo: 'Please, you must visit my birth place in Kungbo, I want to invite you, please, you must come!' And then Jowo says, 'Okey.' And then Kungbo Ben he went back to his birth place and talked to his wife: 'Lhasa Jowo I already invited, he did promise he will visit to our home but he didn't say when. When you're going outside always you must remember Lhasa Jowo, may be he's coming some time, you have to keep in your mind.' And then one day his wife she went to the river, she had to bring drinking water from the river and then she looked in the river, she saw Jowo reflection in the water but she don't know this Jowo or what is. She thought, 'My husband he told me he already invited Jowo, must be may be this one.' And then she ran back to the home and talked to him: 'Down there in the river someone there, may be Jowo which you invited.' And then he ran to the river, he looked in the river, he could see exact Jowo reflection in the water, and he thought: 'Oh my Jowo, he's fallen in the river, I must take out!' He jumped in the river and he could touch Jowo body, and then he took from the river, he said: 'Okey, please come now my home', and then Jowo says, 'Okey.' And then Jowo came with Kungbo Ben and then on the way there big rocks they reached that place and then Jowo says: 'I will stay in this place.' and then Jowo dissolved to the on that big rock. Ya, they can see Jowo body print, they can see in the stone. And then in the water they can see, not everybody, I don't think so, but pure karma being they can see, looking in that river, sometimes they can see Jowo reflection in the water. Ya, people they do that river and that Jowo body dissolved on the rock, they do circumambulate those place. We can see, this not lying. See, Kungbo Ben his deed, he did big negative deed, Buddha's offering he ate and then his rotten shoes put on the shrine, he did very badly but his motivation perfect pure and he's full confidence to the Jowo. Ya, of course he thinks Jowo is real Buddha, he never thinks statue, something like the life, and then exact he had replying everything Jowo talked with him, everything, he had like this. See, he did looks like wrong but his motivation is perfect pure, by this they came all this, he can touch with the Jowo, he can talk with the Jowo (laughing) everything. His motivation perfect pure, by this it came like this.

Ya, we have to try pure motivation but lay people and especially business people quite difficult perfect pure motivation (laughing). But still you can try, even if you have to do wrong motivation, but still you have to try to mix some pure motivation in there, ya, really, in the teaching they mentioned. (laughing) For example, if you try to make money and for this may be you have to do something lying or something negative deed, but still you can think, 'If my activity success, if comes successful and then among this money, part of, I will help needed people, for example, if you think like this, this makes, mainly of course for your purpose but you're thinking like this, this mixed small pure motivation. By this pure motivation, even small, by this power your activity it will be successful, they coming success. Ya, for example, like this, if you can do perfect everything pure that is the best but difficult, then part of that you can do some pure motivation. Ya, you have to try like this way. Like this, for example, your children, if you do some advice, that time also if you do through the pure motivation, if you do advice, it will be great helpful for those children, by this pure motivation power. Unpure motivation, even you talk very nicely they can't help. Ya, motivation that much they have power, therefore, all the time we have to try pure motivation Dharma practice time or receive the teaching, any kind activity in this life, always you have to try pure motivation. If you always try, then slowly it will be better and better, it will be success. If you never try, never think about this, then nothing happens. For this purpose, whatever you think, whatever you do, you have to check yourself your motivation how. This very important. And then pure motivation which I already may be mentioned other teaching time, pure motivation is root of the Bodhicitta practice. Wishing Bodhicitta means pure motivation. For this, pure motivation is very important, we have to try.

For example, one time we did Phowa-course in Japan, one Japanese master he came may be three times Phowa-course and then after he asked me to come his monastery area, he invited me, and we went there and he called all of his followers for the listen the teaching, and before my teaching always he do introduce about the Tibetan Buddhism and he mentioned: 'This Tibetan Buddhists great substance and all the teachings, everything, detail clear.' And then mainly, great helpful for him about the motivation. His age may be round looks like seventy, ya, he mentioned, 'This much year I did practice Buddhadharma but now all these tibeten masters they talking about the motivation, and then I'm looking back what I did motivation looks like I never think about the motivation but I did many virtuous deeds, then now I can see that without pure motivation which I done large virtues but no meaning at all.' Happens like this. Therefore, this master he always talks, 'You have to try pure motivation, this great helpful.' Ya, he talked to his followers like this way. People they know about the motivation but most people don't do pure motivation, they don't think about this. For this purpose we have to try all the times. If you try all the times you will be great Bodhisattvas, future. Okey, we have to try all the time, and then

Pure Practice

Second excellence during we are practice time we have to do perfect way, we have to try. In the Vajrayana path all the different practices included in the development stage practice and completion stage practice. And first we have to try from the development stage practice. Ya, development stage practice means, which we do different kind visualization meditations, all this kind is development stage practice. [We have to visualize different Buddhas and Bodhisattvas, and then your body also you have to visualize different Buddha or Bodhisattva, and then in the heart center we have to visualize mantra-circle, and from the mantra-circle rays of light radiating to the pure lands, and all those Buddhas and Bodhisattvas offering to them through the rays of light, and then all those Buddhas and Bodhisattvas' blessing power we have to take (back) through the rays of light, and then we have to send all the blessing power, compassion, we have to send through the rays of light (to) all the sentient beings. By this, all those sentient beings' negative karma is purified. Ya, we have to do, for example, like this kind meditation, this which we call development stage practice. And then when we do through the rays of light radiating to all the sentient beings, of course we have to think about those sentient beings among the six realms different sufferings, we have to try to remember those sufferings, and if we can remember those beings' suffering this makes then naturally coming up your compassion strongly. Through the strong compassion through this way all those sentient beings' negative karma purified, we have to think like this.]

When we do different visualizations, that time one-pointed we have to do concentration on that visualize, this very important. And then visualize time we have to make everything perfect pure, we don't think unpure. Pure means, for example, which we do, of course visualization practice time, where we are staying in this place in which we do pure land, pure Buddha Land which we have to think that is the outer place, try to make pure. And then all the living beings gradually, which we have to do, they transform to the Buddhas and Bodhisattvas, this makes inner beings be pure, and then of course yourself your body already transformed to the Buddha or Bodhisattva, this perfect pure. Ya, we have to try like this pure means. And just few is not enough, when we do visualization meditation time your body visualized different Buddha or Bodhisattva, that moment you must have full confidence yourself. Full confidence yourself means: 'I'm real Buddha!' (laughing) not imagination! you have to think. Ya, this which we call in the Vajrayana teachings they mentioned this Wisdom Pride. When we do visualization, your body different Buddha and Bodhisattva that time you must have Wisdom Pride. For example, if you visualize your body Avalokiteshvara same time you don't think, 'Ya, I have to try Avalokiteshvara my body but I'm negative karma person...' (laughing)...actually I'm not Chenrezig but still I'm wearing like clothes like this way Chenrezig I will put on my body.' You don't think like this, if you think like this, this can't work. Ya! You have to yourself full confidence means: 'I am real Avalokiteshvara!' Ya, you have to think really. This is the Wisdom Pride. Ya, this very important, must have. Like this way everywhere perfect pure means we have to try like this way. Ah ya, actually, not only we try to make pure, naturally, if we think about the ultimate level, naturally everything is perfect pure, all our being, everyone we have Buddha nature, only temporary obscurations little bit covered, that much. But we are, ultimate level, we are Buddha. See, like this way, and then with our body which we have this four elements' essence. Four elements is naturally, of course, different Buddhas and Bodhisattvas' essence. Like this, outer this place also naturally is Buddhas and Bodhisattvas. Like this way, if we think ultimate level everything perfect pure, but we can't see that, for this purpose we have to try all these visualizations, outer pure Buddha Land, all the beings Buddha and Bodhisattvas, your body also visualize Buddha or Bodhisattva. Ya, we have to try first, and then slowly it will be when we do visualization practice, when accomplished and then exact we can see everything pure state, you can't see any negative being, even there some negative being but you can't see that one negative being. Ya, through this way we have to try to make our mind we have to make pure, for this purpose we have to visualize everything pure state. What I mentioned, outer this place, four elements is naturally pure which I mentioned, for example, in the tantric teachings they mentioned, in English they don't have name but Sanskrit I don't know (laughing), ya, Earth is Sangye Chenma (Buddhalocana), and Wind is Damtshig Dröлма (Samayatarā), and Fire Gökarmo (Pandaravāsini), and Water Mamaki. Ya, this actually, four female Bodhisattvas, actually five Buddha Families' consorts (the fifth being the self-nature of space, Yingki Wangchugma or Dhatvishvari) ya, like this way, naturally these outer four elements, nature of the Buddhas and Bodhisattvas means for example like this. Then perfect naturally is pure, just we are thinking our mind is something dirty, pure, or clean, not clean, we think like this but ultimate level everything is pure. Ya, which is not pure, if we try to make pure, this very difficult, but naturally ultimate level is perfect pure, this we can make become pure, it will be accomplished, become pure.

Which I mentioned, we are ultimate level is Buddha, means, this not just talk, in the Vajrayana teachings they mentioned, for example, our Buddha nature is like the sun and our obscurations like the clouds. The sun covered by the clouds, that moment, sun itself, heat and light, nothing less, nothing difference. We are looking from here, that moment we can't see sun light, only that much different but sun itself, light and heat nothing less when the clouds they covered sun. For example like this, we are now in this samsara place, sentient beings, how is the sentient beings means (what does 'ordinary being' mean), of course, our Buddha nature covered by the temporary obscurations. Ya, by this we say our sentient beings (ordinary beings), but Buddha nature like the sun, our obscurations like the clouds, like this way, even we are now our Buddha nature covered by the temporary obscurations but still ultimate level our Buddha nature is nothing less, all the quality, everything same after we are free from the obscurations and this moment our Buddha nature covered by the obscurations, this nothing different of Buddha nature itself. (Buddha nature is unchangeable, it is the same in ordinary beings and Buddhas, therefore, ultimately there is no difference between ordinary beings and Buddhas.) Like this way we can say we are Buddha. Only we have to take away these temporary obscurations, but Buddha nature itself, ultimate level is Buddha, same which I gave you for example like the sun and clouds, like this. See, like this way, we are ultimate level we are Buddha. Why we can't do Wisdom Pride? See? (laughing)

And then which I mentioned, visualization practice time we have to do one-pointed concentration on that visualize, but of course we have many problems, many negative thoughts disturbing in the visualization meditation time, ya, those distraction thoughts in the Mahamudra way they say: 'Better don't try stop the distraction thought. If you try, it will be make more distraction thoughts.' Then how to do? Best way, best method: When the distraction thought comes, that moment when you recognize, 'This is distraction thought.' and then that moment your mind naturally put on that distraction thought, and then just keep on that state naturally, and don't try anything, don't check anything, just keep naturally on that thought your mind. Definite, same time it will be vanish that distraction thought. And then, of course, just one time method we are using by this can't be complete free. Again those distraction thought again they coming up, all the time we have to try like this way, we have to use this method. And then slowly that distraction thought not so strong, slowly weaker, and then slowly coming less and less. Through this way it will be we are free from the distraction thoughts. This way is the best way. We have to try like this way. This is Mahamudra View, they mentioned: 'If you try to stop, then this makes more thoughts.' Means, for example, if you much worry for the, 'I have to try perfect practice, I can't mix these negative thoughts, worldly thoughts, practice must be pure, I must do...' Ya, if you think strongly (laughing) all

this which I mentioned, everything is thought, (laughing) what I talked, everything is thought. And then if you try too strongly, and then when the thought comes up disturbs your meditation, and then that moment, sometimes people happens anger, angry with the distraction thought. (laughing) 'Now before I have good meditation, now they disturbed that distraction thought, worldly thought, too bad!' Ya, you will do strong anger. All this first one thought comes up and then which you think, 'Oh, my meditation now disturbed.' that is thought. And then may be you will think: 'Of course I've negative karma, I have big negative karma, by this my meditation I can't see clear...' All this thought, see, from one thought bring more thoughts. For this purpose, Mahamudra View they mentioned, 'Don't try to stop the thought, this makes more thoughts.' Just, which I mentioned, that method which I talked just now, this of course very close intro-duce true nature of mind. Ya, we have to try like this, after we using this method and then distraction thought already vanished and then continue, you can join with your meditation. In the Mahamudra they mentioned, for example, if you try to stop the thought this makes more thought means, for example, dog chasing to me and then that moment if I throw one stone and then dog follows to that stone, and then between dog body will be hit few stones, for example like this, if you try to make thought stop, it will be dog attacking or whatever chasing, whatever, it will be like this. And then, which I mentioned, that method how to do, if you use this method, this is for example, snow lion attacking to you, that moment if you throw stone then snow lion never do like the dog, they never chasing the stones, snow lion of course will be jumping on you, then we can't beat any more stones on the snow lion. First stone may be we hit but again we can't hit on the snow lion stone, for example like this. Ya, this method, I'm thinking, is the best, ya, this actually not only the vanish for the distraction thoughts, not only that. This method any kind your mental state problem and then that moment always you can use that method. Whatever you have uncomfortable feeling in your mind, that moment on that uncomfortable feeling your mind naturally put on that, and then just keep on that state, don't move, your eyes also that moment better open, without blinking, your body also don't move, and then your mind naturally just put on that distraction thought or uncomfortable feeling. If you keep just moment, same time definite that uncomfortable feeling it will be vanish, no doubt, definite you can see. Like this way see, all the different kind problem, all the suffering, through this method, we can transform to the happiness. Of course, after that uncomfortable feeling is vanish, after that it will be wonderful comfortable feeling in the mind they coming naturally, but not everybody, ya, depends your karma. Of course, if you try, definite it will be coming like this. Coming like this means, what I mentioned, that uncomfortable feeling it will be transformed to the happiness, your mind wonderful, comfortable, open, they coming like this. Ya, through this way all the suffering transformed to the happiness means like this. If you try all the time this method, and then future when you will receive introducing your true nature of mind teaching, then like the switch on, very easy you will be recognized your true nature of mind. Ya, this method very close introduce true nature of mind. Like this way, during the visualization time, you have to be free from the distraction thought and then how to be free from the distraction thought you can use this method, this the best way to do. May be few times you try but may be not succeed, you don't think, 'I can't.' You don't think like this, you have to try. Ya, that moment you actually you have to keep beyond the concept, if you have the concept then can't work. What I say, uncomfortable feeling means, of course we have many mental state problems: lonely problem, this uncomfortable feeling, worry, sadness, and depressed. And then which we have all these negative thoughts: desire, hatred, jealous, proud, ignorance, all this. All those, when they come up, that moment also you can use this method. Better than this nothing, any other method, this is the best. Through this method all these negative thoughts how we do transform to the wisdom, actually like this kind method, they coming like this. But anyway, now this much is enough about this, if you will recognize your true nature of mind then you will know this value, but you have to try this method. Any kind uncomfortable your mental state, ya, this the best.

And for what purpose I talked about this, visualization meditation time we have to try to be free from the distraction thought. If in the visualization meditation mixed worldly thought that is the biggest obstacle. In the teachings they mentioned, which we call 'mara', english 'devil', ya, they say real devil in the meditation we mixed worldly thought this is the real devil, yaksha, (laughing) mara, sanskrit. See, our practice this devil they enter to your practice, by this even we do long time retreat, we are reciting many prayers, mantras, but we can't see any result, then sometimes people think, 'All those Buddhas and Bodhisattvas they don't have any blessing power, looks like lying.' Some people will think like this, but what happened? In our practice meditation they mixed all this worldly thoughts, this is the real devil. Ya, for this purpose we have to be free from the distraction thoughts during the visualization meditation time. For this purpose I'm talking about all this method. Ya, when we do practice, even you do short time, that moment that practice purely, you have to try pure practice. Pure practice means: don't mixed any worldly thoughts. Ya, we have to try like this. Even you practice long times, many hours, but still mixed all this worldly thoughts in your meditation, then no meaning. Therefore, even you do short practice you have to try pure, practice pure, free from all the distraction thoughts that moment, you have to try, this the best. Ya, which is perfect visualization practice: those who already recognized your Buddhanature, your true nature of mind, those practitioners you have to keep true nature of mind state, through this way same time you have to visualize. This kind practice which we call development stage practice and completion stage practice, how to say, together? or union of. Ya, they call like this. Those who already recognized your true nature of mind, those people you can try, but without recognition your true nature of mind you can't do. May be this much is enough about how to do perfect way practice, this much is enough, we have not so much time. And then I will start next one:

Perfect Dedication

Third of the three excellences which is after we done virtuous deed, positive deed, good deed, after that we have to do dedication prayer, this very important. And when we do dedication prayer, not only your virtues, you have to do all other virtues and your virtues mixed together (laughing) and then we have to do dedication prayer. Why we have to do like this? For example, if you do dedication prayer only your virtues, your virtues is like the drop of water, that drop of water is, if we throwing on the ground, same time it will be dry. That drop of water if we are throwing in the ocean that drop of water also until the end of ocean it will be still remain there. For example like this, our virtues even they small we have to mix other virtues which is like the big ocean, we have to mix together, this makes your virtue large, bigger. Other virtue which is nirvana-virtue, samsara-virtue, and primordial virtue, and then three-times-virtue. All this together we have to do dedication prayer. Nirvana-virtue means, of course, those Buddhas and Bodhisattvas they until they reach to the Bodhisattvas' levels or Buddha, enlightenment, what they done great merit, all this, and then of course, already achieved to the enlightenment, just instant, limitless beings they can help in many different ways, [many different emanations, different beings' lives, through this way, emanations we can help just instant limitless beings.] All those are nirvana-virtue. [When we achieve to the enlightenment state, that moment, for example, without try, naturally we can help limitless beings, which I already mentioned just now, for example, how it will be, in the night-time moon shining and then, if we put thousands, billions (laughing) pots, if we put water, each pot in the water we can see each one moon reflection. That moment moon itself nothing done anything, just naturally moon reflection they came limitless wherever water. For example like this way we achieve to the enlightenment state, from that time we are helping other beings, for example like this way, they coming like this. How they come like this without try, naturally? Because until we achieve to the enlightenment, which we done good deed, virtuous deed, and which we done strong dedication prayers benefit for other beings, 'Myself achieve to the enlightenment, this is benefit for other beings.' Ya, like this way, what they done strongly dedication prayer, by this power comes like this. Without try, naturally great helpful for other beings after we achieved to the enlightenment state.]

And then samsara-virtue, many different ways samsara-virtue, mainly samsara-virtue is: all these samsara beings sooner or later it will be achieve to the enlightenment. Until achieve to the enlightenment whatever they do positive deed, ya, this is the samsara-virtue. [Small virtue, for example, just single positive thought for other beings, like this kind virtues, or just we are giving just full of mouth food giving to the needed being, like this kind small virtues. And then highest virtue, of course, all those beings, everyone, they have Buddhanature, gradually, definite all those beings they have cause of the enlightenment state. By this, all those beings gradually, definite it will be achieve to the enlightenment state. until achieve to the enlightenment state how much they done virtuous deed, how much they will do virtuous deed, and then already achieved to the enlightenment state, how it will be helpful for other beings, which I already mentioned. All this virtue is samsara virtue.]

And then primordial virtue means, which we have all the living beings, I already mentioned many times, every living being we have Buddhanature. Ya, Buddhanature itself is perfect virtue. How Buddhanature is perfect virtue? We can see very clear, in this world many people they don't accept, don't agree different religions and karma and reincarnation, they don't agree but still among these people they very great kind mind people, they have those people (laughing) in those people. [May be sometimes those people better than Buddhist followers, they have like this kind many people among those which we call Communists or those who don't accept any religion.] Then, how they comes from this great kind mind? They don't agree with the religions and karma and reincarnation, then how they comes like this great kind mind? Of course they comes from their Buddhanature. Ya, like this way we can see Buddhanature is naturally perfect virtue means like this. And then other way also we can see Buddhanature itself naturally is virtue means, for example, those different kind animals, even those wild (carnivorous) animals those who tiger and lion like this kind they killing other animals, eating those animals but still those wild animals also they have loving-kindness and compassion. Which is their loving-kindness and compassion? Those kind animals also their own kids they feeding and protect how we do our human beings exact they are doing same way. This shows very clear those wild animals, those mind also they have compassion and loving-kindness. Where they come from? Of course they have Buddhanature, comes from their Buddhanature. If they don't have Buddhanature, those animals, then of course they don't do on kids their feeding and protection and this kind, they don't do. [If they don't have loving-kindness and compassion they can't do this, even their own child just they (would) throw away.] We can see small insects also their own kids they protect, all these birds, every being. Ya, this we can see Buddhanature is itself virtue means, of course loving-kindness and compassion is the virtue.

And then, what I mentioned, three-times-virtue, your three-times-virtue also we have to dedication prayer. Ya, three times, past virtue, present virtue, future virtue, these three. Of course past and present virtue no problem everybody can understand. And, 'Future virtue we never done, then how can do dedication prayer?' Ya, you will think like this, but for the future virtue we have to think: 'In my rest of life, particular I will do particular virtues, large virtues, I will do this, this, definite!' We have to think and strong we have to take the determination promise yourself. And then what you done for the future rest of my life I will do these particular virtues which you already did determination, that virtue you also have to do dedication prayer from now. And then for the future virtue we do dedication prayer, then what is the benefit we are doing like this? Ya, this dedication prayer very powerful, by this power what you done determination promise rest of your life particular you want to do virtuous deeds which you promised it will be by the dedication prayer powers it will be exact you will do, you will be success. Even if you can't do in your life which you already promised, then still which you did first promise yourself and second time they already did dedication prayer, ya, by this also we are getting accumulate merit. For this purpose we have to do future virtue also dedication prayer. We already talked other virtues, your virtues, ya, all this together you have to do dedication prayer. For which purpose we have to do dedication prayer? Of course, from beginning your virtues, before you doing virtues, you did pure motivation, pure motivation which I already mentioned many times, whatever you do virtuous deed, you have to think: 'All these samsara beings free from samsara suffering ocean achieve to the enlightenment, for this purpose I will do this virtuous deed, positive deed, good deed.' We have to think like this. And then end of the virtues, when we do dedication prayer, ya, that time for which purpose we have to do dedication prayer? Of course we have to think: 'By this dedication prayers, how to say, by this virtuous deed, by this merit, (may) all the living sentient beings (be) free from the samsara suffering ocean and achieve to the enlightenment. For this purpose I will do dedication for them.' We have to think like this.

And then end of that, if you can, but not so easy, first you have to do dedication prayer perfect everything and end of that, if you can, you have to keep emptiness state, empty state. Emptiness means, yourself and your virtues, other virtues, for what purpose you are doing dedication prayers (for) other beings, everyone nothing existing naturally from primordial state is emptiness. On this we have to keep some moment, if you can, but this quite difficult, those who not yet recognized your true nature of mind, ya, those

people quite difficult, but still you can try like this. What we do this similar, we are doing practice time end of the dissolution meditation, final we have to keep which I mentioned natural state rest of mind, we have to keep means like this. Ya, for this also you can do, if you can understand the natural state rest of mind, end of the dedication prayer then you have to keep your mind natural state rest of mind some moment. Those who already recognized your true nature of mind, those people of course you have to keep on that state, this the best way to do dedication prayer. Ya, may be this much now about the three excellences and how to do three excellences you know already but you have to keep all the times in your mind, this very important. Specially always you can check your motivation, even you do worldly activities, still you have to check with your mind, 'What kind my motivation?' If something wrong motivation you do reciting some Vajrasattva mantra. (laughing) //