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TEACHING ON MEDITATION of BODHICHITTA
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Last time, two months ago, I taught you on Shinay meditation, and Shinay meditation is also based on 5 elements. This time I will go a little bit deeper into this but deeper in the sense, deepening of the Shinay. Now first of all we have to say the refuge and the bodhichitta prayer. And the meaning of the bodhichitta and refuge prayers, I already told you last time, so I will not repeat it in order to save time.

(CHANT THE REFUGE PRAYER & BODHICHITTA PRAYER)

Now, first of all let us do 21 breathing and that is Shinay practice. I will not explain. I already explained to you last time. Here we start.

(Do 21 sets breathing)

All right, now we have completed 21 breathing, so your mind, your body is supposed to be in harmony and calm abiding state. So in this calm, abiding state, then if you go beyond the visual and also this dualistic habit, then what is the definition of you is not separate from what you define as everything else. So it is this vast space which has no end. And which has no limit. So that is what you are. And now in this what it really rests is the essence of the mind which is beyond any description. You can call it primordial wisdom. You can call it invincible forces/force perhaps. And also, you can call it absolute light, or absolute voidness. And in this and out of this everything manifests. So if you like you can close your eyes in order to comprehend this. If you don't have to close your eyes, and you still comprehend this then that's wonderful, that's better. But if you have difficulties with seeing things in front of you, then you can close your eyes. Now our/this practice is based on the first two most important parts of our practice, first being the refuge, and second being the bodhichitta. So now this is the bodhichitta. Bodhichitta always relates to the refuge of course. So by the blessing of the three jewels and also by the blessing and power of your ultimate essence, which is none other than the Buddha itself and the truth itself and the universe itself as you breathe in then the suffering and the pain and the defilement of all sentient beings, all mother sentient beings, you're breathing them in and as an enormous universal wind, enormous force where you take all sentient beings suffering and defilement and dissolve into this vastness, brightness and it is totally, totally transformed. And all sentient beings, mother sentient beings from heaven to hell become free of suffering, free of defilement and if you like you can also say free of karma. Otherwise, defilement and suffering and all of that somehow it includes karma in there. But if you'd like to say it separately, fine.

Then you breathe out, as you breathe out, all the goodness, all the positiveness, the happiness, the wisdom, the joy, impartiality, all these wonderful essence of you, manifestation of all the Buddhas, and the essence of the force of the nature, relative and ultimate. As you breathe out, it comes out in such an enormous power and it reaches all sentient beings and they all will receive this genuine, profound

blessing. Or if you like you can call it gift. And as they breathe in, which they always do, then it becomes part and parcel of them. So, we will repeat this for some time, you will not count any numbers, you will just do this and this is practice of the bodhichitta. And also we can call it giving and taking.

(Meditation)

All right, now we maintain just the calm abiding state and the positiveness of bodhichitta in its essence, not in details, and not the chattering aspect of it. And then let go of all other efforts such as trying to concentrate on this and that. Let's just breathe.

Now we make the dedication I will not explain the dedication because I have already done that last time. So you know what dedication is. Now here we begin.

(Dedication Chanting)

We sit quiet for a few seconds.

Now if you have some questions, we have a few minutes for that.

QUESTIONS

1) When I become abiding, 21 breathing meditation, it was very nice because it was very calm, feel very peaceful. Then when I got into the Bodhichitta, I imagine a picture that because recently had in Congo, in E. Congo those Congolese were killed or really sad things happened there. So I saw a couple pictures on the news. And it came up in my image. That was really disturbing. So the peaceful feelings just disappeared immediately. So between the breathing in and breathing out, is that we had the breathing in all sentient beings pain and suffering and then breathing out give them all the happiness and joy. But its very difficult to do because its so emotional.

It sounds like you haven't done the beginning part of the giving and taking in which you should recognize the vastness of your essence which is no different from the essence of the entire universe and space relatively as well as ultimately. So if you have done that, then all those things become so small and the enormousness of the space and the forces of the enormity such as like a billions suns or a trillion suns together. So in that, you know, any suffering, any defilement will have no chance. It will transform into light. So you haven't done that part, it sounds like. It sounds to me you did not do that part.

2) So it's a scope of really tiny small perspective compared to as you said, the universe, million suns. Then the suffering will dissipate, it will not be so big that it will disturb my emotion.

Suffering and the cause of suffering all of that because it is suffering, but I will not go too much into this because maybe for some people this is a bit too early to hear such things. But just to prepare you, I will say a few words. After all, all good things and all bad things are wonderful dreams and terrible nightmares, nothing more and nothing less.

(Chanting)

3) What if you have trouble breathing in and breathing out. Should you just visualize? Or maybe I am breathing too much in?

I think it sounds like you haven't done the breathing practice for a long time or you are a beginner, so if you have this problem then actually it's a matter of getting used to it because normally we have no discipline in breathing just like all the other things that we do, we have no discipline. So when we start to discipline ourselves in breathing properly, it takes some time. It takes a couple of weeks, or a couple of sessions to calm down and have even and complete breathe in and breathe out, and pause in and pause out, all these four steps, which I mentioned in the first session.

4) Well its just now, maybe I had too much tea and its like a lung problem? I can't breath in.

Well, I think if you are doing the breathing practice regularly, these things wouldn't affect very much, but of course if you have like high blood pressure, or that sort of thing, then of course your breathing will be a little bit affected by it because of the physical condition and also you have like asthma, or anything like that then it will affect your breathing. But breathing practice will normally, usually not affect it. But it will affect your breathing. So first of all, mentally and physically calm down is very important. And when you say tea I think it makes some sense because tea and coffee and those things, if you are not a tea drinker every day, then you might have some strong effects.

5) Sometimes I feel like I didn't practice very diligently. Sometimes I feel I'm lazy and I regret that. Should I pray for the blessing or should I meditate on the impermanence so that I motivate myself?

I think either one will help. But you should not feel guilty about all these things. Regret has many meanings, sometimes positive regret, sometimes negative regret. Regret should not become something like you don't like yourself. Not that sort of regret, then it is negative, then it becomes hopeless. Same as like being diligent and being desperate. There is a big difference. You should be diligent but not desperate. You should regret, but you should not feel guilty.

6) You explain about the tong lin, about transformation of what we breath in, I think I need a little bit more detailed instruction on that.

It is because our mind, our essence is so enormous, so deep and so vast, our little body is just a kind of reference point. But our essence is no different from the entire space, entire universe. And no different from countless buddhas, not just one Buddha. So that way, anything is insignificant. For example, if you have a terrible nightmare, as soon as you wake up and you know it is a dream, then it becomes nothing. So to the same way, technically as well as of course visualization or whatever you call it, but technically everything is like that. So that way, it is being transformed. Transformed in a sense that it is dissolved. It is not like you recycle the bad water and then give it back to people and then again recycle the bad water and then give it to the people, not like that. Its not you are giving back what you have received. What you take away is dissolved and transformed. It's not recycled. Is that a small misunderstanding? It just dissolves. I just give you a very stupid example. You have a spoon full of poison. A spoon full of poison might kill 10, 20 people, very bad isn't it. But if you throw that poison into the middle of the Pacific Ocean, then it means nothing. It is totally, totally dissolved, it can not even give one small fish 5 seconds of headache. It might become even very good for their digestion. So this is a stupid example, but I think it describes.

7) So when we are breathing in, it just dissolves?

Breathing in is not like our small little lung breathing in. It is this enormously great space breathing in. This is not exactly what I'm saying, what it is. I'm just giving you a kind of description. It is like what they call a black hole. The black hole is so enormous and so powerful and so big so everything can

disappear into it. That is in nature that is not imagination that is in nature. So something like that is like our essence. Not a black hole but let us call it bright, bright, bright field.

8) And then the breathing out part is...?

It is the same. Just like when the sun shines, the sun is breathing out the light. And it reaches pretty far. Our sun reaches pretty far. But our essence sun is billions and billions of times much more than our one sun which is just a small dot in the enormity of the physical relative space. The breathing in and breathing out is just our connection to the universe. If we don't breathe we die. So we have no effort. It happens automatically - even when we sleep. Actually when we sleep we breathe pretty hard and make lots of noise.

9) I would like to ask you when you talk about breathing and then you say imagine all the suffering. And then my purest thoughts are coming out and then I start breathing very fast, is it because I don't practice enough? So that's why I start breathing very fast...

May I disrupt you? Because when you say you have to imagine suffering, you don't have to imagine suffering. I did not tell you that you should imagine suffering. Suffering is there guaranteed. In every sentient being, in each and every one of us there's plenty of them. We don't have to imagine any suffering. So all the suffering and all the causes of suffering, all the defilement, you don't have to imagine. We are not visualizing all sentient beings suffering like broken legs and coughing and headaches and of course when our sister earlier was talking about the war in Africa. All these things we don't have to imagine. They are there. We don't have to visualize. And they are very significant for us but they are not ultimate suffering compared to what could it be in other universes or even on this earth. If you just look into your garden with the microscope there will be hundreds of living creatures eating other living creatures alive. And that is happening right in your backyard all the time. All of these things are happening. So that way, the suffering is in general not specific suffering you have to imagine.

10) So just think in general of all the suffering and just let it pass by?

All the suffering and all the causes of suffering. Some suffering could look very nice. And some suffering could look very comfortable. But actually they are suffering.

11) Is this the only teaching for today?

No more for today. The next teaching can be organized so I think all of you and Lama Tenam should organize another time. Good things, if we do too many things too often, then it becomes like a cup of tea.

12) Sometimes when I recite Mantra for long times like 4 or 5 hours, I almost fall asleep...

First of all I admire you that you can recite Mantra for 4 and 5 hours. But then falling asleep is good news. That is quite natural because if we do something for 4 and 5 hours straight, then we need a nap.

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Then we will conclude here as we have done the dedication already.

All the best for all of you. See you and I pray for your progress in the Dharma practice and also I pray for your well being may everything go well for all of you.

Buddha bless you.