

02 Gen-la Dekyong Teaching Dorje Shugden

05-10-2025 02 Gen-la Dekyong Dorje Shugdan Teachings Good afternoon

We are reading p.2 relyin upon the DP - intorduction to the DP

“ The practice of relying on the DP is explained in 5 parts...

five parts - perhaps you can gently read these pages for your self. I find it v intersetning that thi section is called the practice of relying upon the DP DS. not sibly relying but the parctice

often when we reading in our G presence he will bless us to ask ourslef questions it is called in the mirror of D we are looking for info in our m - we check what we look like if there's any faults and we fix before we go out. in the same way all these precious instructions are mirror of D telling us about our m what it is we need to do what it is we need to stop doing.

My practice of relying upon the DP DS - bec we want to keep improving - whatever our level of reliance and then wishing to improve we read. It is with this m wishing to improve that wethen learn from this precious explanaiton which are brief in five parts

The difinition of DP - emanation of B or BS who's main function are to avert obstacles(inner outer) and arrange all necessary conditions for practice. contemplate the meaning of this definition. Avert inner outer obstacles preventing practitioner from gaining realizations and arrange all coditions eliminate hindrances and fulfil spi wishes. We wish for spi realizations from the depths of our heart.

VG says - it is the inner D the experiences of GComp BC emtiness and so forth that needs to be proctected. this is what is of moste improtance and needs to be protected. Outer conditions are of secondary

Ask our self - is this how we rely on DS? it is the inner D growing our realizations that our protector proctects. Better outer conditions I am not sure what it will look like. Ask grow the path in my mind - make my life the spi path and DS will be able to help.

In recent years the late Vdhara Trijang Rin the root G from he encouraged all his disciples even in his old age so as to prevent the practice of DS symphony delighting ocean commentary to tagpo kelsang infinite aeons.

We can add - in our recent years the person most responsible is Vdhara KG rinpoche. This short explanation is everything we need to know and understand - it is VG's explanation of how to practice reliance on DS.

p.2 previous incarnation

We can read the previous incarnations and check some essential meaning because why is this included why does VG put these here? To guide us along the paths DS manifests many different aspects. sometimes in a peaceful aspect sometimes in a wrathful sometimes as ordained or lay or even as a non-human being since there are so many different emanations ... and who is not.

There is only one person we can tell is our self.

We know if we are a Lb or a B but we do not know others.

Each B So this will become our ability when we attain the union of Hrk

30min33sec thus if we refuse to believe.....

We do not know who anyone is - the guideline is to respect everyone as a servant would.

even though the section is called previous incarnation of DS we can see how the minds of the previous incarnations help us to develop the minds we need (reading twice from Dulzin Dragpa Gyaltsen)

Sonam Dragpa - wrote the two dedication verses - showing his activities are the same as those as DS activities.

Ngatrul Dragpa Gyaltsen -

Not so long ago - when VG was giving the commentary to the MOD with addition - VG was talking about showing good example. He was explaining about putting it into practice solving our daily problems through D because this is how to show good example

“ If we follow Ngatrul Dragpa's wish - his guidelines, then we can improve quickly. Now we are working for the fulfillment of Ngatrul Dragpa Gyaltsen's wish, who in reality himself is a holy being an emanation of Manjushri - his previous life is Manjushri Bhawawa Sakya Pandita Buhtan Rinchen Drub all holy beings until himself. His root guru is the first Panchen Lama Losang Chocki Gyaltsen - even in his young age he received Lamrim teachings and went on retreat he had hundreds of visions of Guru deities, Buddhas even at a young age. He showed such a very good example. Just before Trijang Dorjechang passed away he wrote a commentary to show us that Ngatrul Dragpa Gyaltsen is correct. I have

confidence through the kindness of Trijang Dorjechang - although he was very old and not very healthy he has written a book a commentary giving an explanation about DS all my knowledge about DS comes from them. So I have to do the job for the fulfilment of their wishes of course in reality it is the fulfilment of pure Buddhism. Giving the opportunity to people throughout the world the opportunity to practice pure Buddhism Kadam Dharma.

I am reading this because VG said this not so long ago and because to me it shows that when we're reading about the previous incarnation of DS JT its living these examples are not dry in a book to know about intellectually. VG says we are following we are working to fulfill the wish that pure BD of the GOL will flourish throughout the world without obstructions.

All my knowledge come from them I have to do good job for the fulfilment of their wishes all our lineage gurus. But in reality this is the fulfillment of pure Buddhism. Giving the opportunity to people throughout the world the opportunity to practice pure buddhism kadam dharma.

3rd part the nature and function of DS

Continue to read from HJ book

how the 32 deities within the body mandala of Lama Tubwang Dorjechang

in our precious kadampa shrines DS and vairochana ratna pama and karma are present. and we become closer to them and who they are and their function.

it appears here - the nature of the protector Guru Yidam Protector

reading - the appearance of DS -

“ DS appears as a fully ordained monk to show that the practice of pure mo disc is essential ...

so you know when we engage in hj practice we invite ds and he appears in the space before us and we go through the description and we strongly believe - visualization does not mean seeing clearly that comes - it means believing. he is in front of us - his form is teaching us the stages of the path. the more we gaze at his holy form believing he is living - looking with m of wisdom and f and with this he can bestow blessings.

now i share teachings i receive from VG:

You can tell everyone how DS is helping. DS is giving guidelines for our spi practice our spi life our daily life. principally ds is leading us to the correct path by showing us how to develop pure view, intention, and pure action or determination so that our spi practice will be successful. Our main obstacles are internal obstacles. Due to mistake view mistaken intention and mistaken determination. So that we do everything correctly because we do everything correctly the new kadampa tradition is growing. DS tries to gather every condition to maintain pure BD in general and Kadam d in particular. Only the new kadampa tradition has this capacity, has this ability has this energy bec he is guiding us on the correct path mainly through giving wisdom. We sholud recognize this and deeply rejoice in our good fortune mainly with respect to our internal development our good heart it is coming from correct view intentino correct detrimnation concentrating we are concentrating on dharm in general and kadam dharma in particular. our own internal development is very different to others bec we have this conditions. so the new kadampa tradition is growing bec we are doing orrectly reco this is bec we received guidelines from ds this gives us great encouragement. The improtant thing is to rely on DS sincerely by doing this we will correct view B's ul view correct intention supreme good heart bc and correct pracitce the stages of the path of su and tt

1h14min20sec from the line light rays from my heart instantly from the field of merit

now we invite actually DS and retinue into the commitment being. this is from the teaching in 1995 The principle place we invite DS from is the shpere of nature refers to dkaya. Light rays emanate from our heart and invite from th eplace of the dkaya - the emptiness of all ph inseperably mixed with b's m of the clear light of bliss the natuer of the emptiness of the dkaya is like empty space the emptness of the dkay is empt of inh exi obje therefore not empty in the way ordinnay space is empty it is mixed completely with b's blissful mind b's m of cl. this is b's real body the truth body. in the diamond cutter suttra buddha say ' my main body is the TB which no one can see' this su is very well known. the dkaya is b's tb this subject is inconceivable. from it we can und many things that give us great confi to attain E it is not easy to und however bec we have the good forut of being able to train in bringing the three boide into the path within the practice of hrk and vy together with studying their commentary we do have to under this subj from this training we and wwhta the real bu is so we are inviting DS from his own DKaya. This is the emptiness of all ph completely inseperably mixed with ds's m of gb ds two parts emptiness and gb - gb is the truth body and the emptness is nature tb. this union of gb and em is the basis from imputing ds's I. ds's i is imputed upon this tb. this is the real or definitive ds he's real body has no shape no color no limbs bec his real body is the TB dkaya. no one can see this no one can visualzie this it is experienced only by ds himself and other EB. if he reamin only wiht this i he would not be able to communicate with SB from the TB he emanates form body which is what we visualize but his real i and real body cannot be visualized. we can und about it by listening to teaching as well as by training in bringig death into the path to the tb - we can apply this explanation to every EB not just to DS.

One day we will think I upon the TB. our TB will prevade the whole of space. VG is giving us this opportunity.

Our faith remembers DS

When we invite him he does not come from far away he is ready to appear in front of us bec his dkaya is everywhere throughout the space. There is no place where there is an absence of DS TB. so in reality the real or definitive DS is already in front of us but to increase our conviction of this we visu inviting and dissolving him into the commitment being the visualized ds the wisdom being dissolves into the commitment being and they become inseperable.

This is very helpfl to think with respect to our precious Root Guru. he is always helping us appearing us in form emanation guiding us on the path to E

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