# 05 Gen-la Dekyong Teaching Dorje Shugden

07-10-2025 Morning Teaching

So we und that through relying throug our practice of relying upon DS undg his n that one of his functions that we understood from VG direct speech his advice is that DS tries to pacify our obstacles and when VG gave this insturction he said

> “ Our main due to mistaken view mistaken intention and mistaken determination

These are the obstacles faithful practitioners request to be pacified. please pacify my mistake view intention and determination. THrough relying on DS we will find correct view B's ul view correct intention BC and correct practiece the stages of the path of lamrim of su and tt

So I'd like to spend a littel time thinking about thies bec as faithful practitienoers these are the obstacles we request him to pacify.

Through receiving the blessings of DS speech Bu's speech our G's speech these obstacles can be dispelled through blessings. We wish to attain - taught in portugal - that the view of HYT is Bu's ul view the intention explained in HYT is Bu's ul intention and the practice presented in HYT is Bu's ul practice. VG explained that the view of HYT is nagarjuna's view nagarjuna's intention is nagarjuna's intention and the practice also this is the our G's ul view - according to HYT. Our G's ul intention is the intention explained in HYT Our G's ul practice is the practice in HYT

We have the opportunity to attain any GD in this life but something is holding us back. Those familiar with the practice of GS may wonder what is it that holds me back. If this is the very purpose of meeting JT holy D - what holding me back? As VG says our mistaken view determination and intention - holding us back. We request DS blessings to pacify these inner obstacles. As we understood in the empowerment bec we asked in the empowerment to pacify our obstacles of body. Please bestow the blessing of your body upon the body of these deciples emanate bodies and swiftly attain the vajra body the holy illusory body of a Bu and we made this request with respect of our speech and we want to engage in Bu's deeds particularly emanating as anything everything lb needs and bestowing powerful blessings guiding them step by step on the lib path.

Our obstacels of b s and m - believing the body we normally see actally exists the mind we normally see acutaly exist and imputing our I on these contmaninated agg. We request DS - please bestow your blessing I want to lift the name I and impute it on pure name Hrk Vy. We request our G to pacify these obstacels of b s and m. bec we need - if our samsara is to cease, because samsara

is the cycle of impure life, life controlled by delu, if we want our samas to cease and be able to help other cause theirs to cease - we need to accomplish pure b s and m.

In our precious lamrim prayer - please encourage your RT to help you use this prayer - it came from our G's heart it is his lamrim prayer - so we have three - lamrim from JT and one in OSG this lamrim prayer is for us it is the most powerful most important Lamrim prayer the more you use it the more you'll discover how it guides us

In this prayer VG himself said he used it thourought his life. We can use this precious prayer it will bestowe through our pure intention and faith. through the power of this prayer alone our mind will begin to journy on the lib path.

VG says: In the cycel of impure life samasra there is no real protection from samasra wherever I am born I will have to experience only suffering

The flesh and bones of all the boides I have preivously taken If gather .... they will be equal to the .... as braham indra chackravating king gods ordinary humans There has been no meaning from any of these for still I continue to suffer

If having been born in the hells dirking molten copper as dogs pigs and so forth who ate enough and if as it ar vaster than an ocean I still do not feel any sorrow or fear do I have a mind made of iron.

This is what DS needs to pacify - the mind of iron the mind not moving from the repetition of what we have done since beginningless time grasping at contaminated bo and m as our self where there is no such self.

We don't feel anything - so many bodies - and we are going to do it again - if we are not going to ask please move my mind and pacify my mistaken view intention and determination - help me lift my I which is mere name

if we ask DS please pacify this obstacle - help me feel - help me develop such a special feeling - I am not ever going to do this again, take contaminated rebirth again - samsara bye bye. Ask yourself - do I have a mind made of iron? in the sense that it would not move to thinking I do not want another samsaric rebrith I want conrol death birth, I am noever taking uncortrolled death birth again - this is the purpose of the unmistaken d

All these lines - we think no more - I have met wisdom B so that I can help others in their samsara

in the next verse VG gives us the mind we are longing for: Understanding this I will make continuous effort to cease samsaric rebirth by striving to ply abandon its root s-g igno independence upon this R I will open the door to the path to lib and stirve to practice the three higher traiingg m dis conc and wisdom the synthesis of all paths

R have many levels - we want the R of HYT so these things will reveal themselves bec VG guiding us he is taking us there and we need DS blessings to discpel the obstacles holding us back. In HtUtM - the analogy of bird trying to fly with its leg tied to a stone - we need release from our

mental habits of s-ch and s-g particularly the mind mistakingly identifying our self. THese are the obstecals we want the

Understanding this - what is it that we need to do? Realize emptiness. To really know our G's ul view intention and practice - his entire collected works are in our heart bec he gives us the meaning in different ways in different texts

at the beginning on the chapter on emptiness VG says in HtTYL:

> If we do not wish to experinenc the selflessness of persons and ph. Milarepa's guru Marpa Lotsawa said : in east inida near he river ganges i met thus all my experiences of problems and suffu has ceased.

When VG gave this insturction directil - in east india I met my spi guid v maitripa through his great kindness i realized the selflesness of presons and ph thus I am free free from lower rebirth free from samsaric rebirth free form rebirth possessing s-ch and free from rebirnth possesing OA and OC this means I have attained the union of Hrk I am free

Then

> We should know that since beginningless time our way of identifying our self has been mistaken. we believ our sefl we normally see is our self this belief is igno bec the self that we normally see does not exist. As you know VG encourages us to engage in wisdom search.

VG refers to DS in the text The New Guid to Dakini Land with the following words -

> I have DS as my special DP for me DS is the great protector of the G's words

So we are going to follow our Root G and we can repeat these words as our kadampa view of the NKT we can think - I have DS as my special DP for me DS is the great protector of the G's words. I will say more about this - we should think what does this mean? and as with all of B's speech it has many meaning and we can investigate and check, request our g to reveal the meaning of the deepest level

> When I deeply contemplate JT kindness tears fall from my eyes without choice I am strongly thinking again and again how to repy his kindness I made strong determination and I am working v hard for this aim this is my own expe tha ti am

> sharing with I am thinking how he is benefiting practically I am deeply thinking about his kindness and I cry.

So when VG shares a special exp with us asd with everything he does he is guiding us to correct view and activities - he is guiding us by explaining how he is thiknig his view inteniton deeds. We want to follow him - we say may I become just like you - Iwanst your view intention deeds activities make me just like you - an emanation. and he will. This teaches us so much.

With this m deeply appreciating his Gu's kindness strongly thiking again and again how can I repy and I maed and I am worknig v hard for this aim

So so deeply does our G cherishes Kadam D Protcetor Manjushri GOL he undrestood out of respect for the people of the world - that a new design. Requesting from his guide to change presentation - he explaind this in Brazil.

> “I told TR about my difficulties in teaching D in the modern world according to the tibetan tradition I said tibetan way of presenting d mainly TT but also some Su was v difficult ... it was not easy for them to accept bec of language and society it looke as if there where many contratdiction our tradition is so deep and profound .... I told him about these difficulties. He had only one answer - you do not need to worry, my students are tibetan i need to teach d according to ... your students ... you do not need to teach the tibetan tradition. You cannot change the meaning of D but .... according to what is acceptable to modern tradition nad society. I receive premission from his to I change the way of presenting d for the benifit of modern people it is working very well. I dedicated my hole life .... I decided to fulfil the wish of my precious lama TR to spread

What are the heart committments? sincere practitioners of kadampa Buddhism of JT undertake as their heart committment to cherish the Kadam D to practice Kadama D without mixing teach it to other without mixing and take some responsibilty to make BD flourish throughouth the world. Keeping the heart committment is the basic foundation to receive DS blessing and protection continually.

To cherish k d to practice purely without mixing To teach without mixing To take some responsibility to flourish BD throughout the world

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