

7 February 2010

Fundraising Dinner

Good evening to everybody, to all my brothers and sisters who have come here for the dinner offered by Potowa Centre. I'm very happy to meet everyone, so thank you very much.

I didn't know that I would have to talk. I didn't have any idea that I would have to say something. I didn't have any idea!

How Tibetan Buddha-Dharma Comes from Indonesia

I think that this might be the fifth time that I have come here to the country of Indonesia. The first time I came with my master Lama Yeshe, who is the founder of this organization preserving the Mahayana teachings, called the FPMT. Now it has about 160 centers, mostly meditation centers teaching the Dharma, where there are qualified Tibetan lamas and geshe from Kopan Monastery and also from the Sera, Ganden, and Drepung monasteries of Lama Tsongkhapa's tradition that also existed in Tibet. Sera Monastery has 7,700 monks, just to give you a rough idea. Gaden Monastery has a bit less, and Drepung Monastery perhaps has more than Sera Monastery. Sera, which is composed of two sub-monasteries, is a very big monastery and is considered a monastic university. In the monasteries of Sera, Ganden, and Drepung, which were originally located around Lhasa in Tibet, the main study is of sutra.

The root sutra teachings were taught by Guru Shakyamuni Buddha in India. In addition to these sutra teachings there were the Six Ornaments, six extremely learned and highly attained in the path to enlightenment including Nagarjuna, Asanga, Chandrakirti, and so forth, these Six Ornaments, as well as many other great scholars and highly attained beings. They were from Nalanda Monastic University which existed in ancient times in India, some 1800 years ago, where there were 300 great scholars who were highly attained in the path to enlightenment. They included Lama Atisha who came to Indonesia to receive teachings from Lama Serlingpa and was the topmost of those highly learned monks, who also included Shantideva.

As you probably know, Lama Atisha, although he was already a great scholar and highly attained being, wished to receive the entire teachings on bodhichitta from Lama Serlingpa who lived in Sumatra. For this reason Lama Atisha traveled from India by ship to Sumatra together with many of his disciples who themselves were great pandits. It is said that their voyage from India across the ocean to Sumatra took 12 months. When Lama Atisha arrived on land, I don't know the name of the exact place, he rested in a place called Jambi for seven days. While he was there, some of Lama Serlingpa's disciples came to town. Although it had taken twelve months to arrive by boat from India, still Lama Atisha checked Lama Serlingpa's qualities through talking to his disciples and asking them what practices Lama Serlingpa did. In other words, he examined Lama Atisha through his disciples.

After that, Lama Serlingpa came to welcome Lama Atisha with his many ordained disciples, and likewise Lama Atisha together with all his disciples went to see Lama Serlingpa in a very proper and respectful way. Lama Atisha then received complete teachings from Lama Serlingpa on bodhichitta, including teachings on the *Abhisamayalamkarakarika*, as if the contents of one container were poured into another container. In this way Lama Serlingpa offered the complete teachings on bodhichitta to Lama Atisha who then returned to India.

Some time after that Lama Atisha was invited to go to Tibet. At that time in Tibet there was a serious degeneration of the Buddhist teachings such that people practicing sutra did not practice

tantra, and those practicing tantra did not practice sutra. They regarded sutra as tantra as being opposite, like hot and cold. This was due to misconceptions about tantra that at that time were prevalent in Tibet. The Dharma king of Tibet, Yeshe Ö, was very sad and concerned about this situation. One of his ministers advised him to invite Lama Atisha to come from India to Tibet to make the Dharma pure. As soon as Yeshe Ö heard the name “Atisha”, he felt immediate strong devotion, whereby he rose to his feet, tears came to his eyes, and his body hairs stood on end.

He then sent a Tibetan translator to India with much offerings of gold to invite Lama Atisha to Tibet. However this translator did not actually manage to meet and invite Lama Atisha to Tibet. Because of this, the king went in search of even more gold to be used to invite Lama Atisha. While he was doing this, an irreligious king from a place near Nepal imprisoned Yeshe Ö, the Dharma king of Tibet. The king’s nephew, Jangchub Ö, brought gold to the irreligious king asking for the release of the king. The irreligious king had told the nephew to bring a quantity of gold equal to the entire body of the king, but an amount of gold equal to the size of the head was still missing. But the Dharma king told his nephew not to offer any gold at all to the irreligious king and instead use it to invite Lama Atisha to Tibet. After sending a message via his nephew to India with a prayer to meet Lama Atisha in his next life, the Dharma king died in prison.

A translator named Ra Lotsawa was sent from Tibet to India with the offering of gold to invite Lama Atisha to Tibet. At that time in Tibet there were no airplanes, trains, or cars, so the journey was necessarily by foot. Every time the translator came to a junction of two roads and didn’t know which one to take, the Buddha of Compassion, Kuan Yin, would always appear to guide him. Because the Buddha of Compassion is the special deity of Tibet, whenever the translator needed help this buddha appeared to him. One time when he did not know what road to take, the Compassionate Buddha manifested as a child and told him which way to go. Another time the Compassionate Buddha manifested as an old lady who told Ra Lotsawa not to talk too much about the fact that he was going to India to invite Lama Atisha to Tibet.

Ra Lotsawa arrived safely in India and invited Lama Atisha to Tibet telling him about the situation in Tibet. He told Lama Atisha that those who practiced sutra did not practice tantra and that those who practiced tantra did not practice sutra, that they were considered to be like hot and cold. He also told him that the Dharma king of Tibet had been put in prison and had died for the sake of spreading the Dharma in Tibet, for the sake of the sentient beings of Tibet. He explained the whole story to Lama Atisha, who listened carefully.

Normally whatever Lama Atisha did, he would first consult with Tara, a female aspect of the buddhas who embodies all their holy actions. In other words, the holy actions of all the buddhas manifest in this female aspect Tara. The particular function or activity of Tara is to grant all sentient beings’ wishes for happiness. For this reason Lama Atisha always asked Tara what to do and in this case he asked her whether he would be beneficial to Tibet. Tara told him that while he would be beneficial, his life would be shortened by seven years. Lama Atisha decided that since it would be beneficial it did not matter that his life would be seven years shorter and that in spite of this he would go to Tibet.

Because Lama Atisha was needed in Nalanda he decided against announcing publicly that he was going to Tibet, and instead told the monastery that he was going to Nepal on pilgrimage. Then from Nepal he went on to Tibet. When Lama Atisha arrived in Tibet, the king’s nephew Jangchub Ö together with all the members of the government welcomed him and asked him for teachings. However, they did not ask Lama Atisha for initiations or high teachings on emptiness, rather the king’s nephew explained that the Tibetans were very ignorant and asked Lama Atisha to teach them refuge and karma, the law of cause and effect – that our daily actions bring the results of happiness

and suffering. This request made Lama Atisha soooooo happy, so extremely happy. Because of this, Lama Atisha wrote *A Lamp on the Path to Enlightenment*.

It is said that the Buddha gave 84,000 teachings but, of course, that doesn't mean that every single teaching that the Buddha gave to sentient beings amounted to only 84,000, in reality his teachings are numberless. 84,000 is just a rough kind of measure of the teachings. All these teachings are included in three levels. The two main divisions are the Hinayana or Lesser Vehicle teachings and Mahayana or the Great Vehicle teachings, and then the Mahayana is further divided into two – the Paramitayana and the Vajrayana. That the Buddha gave three levels of teachings is because, generally speaking, sentient beings have three different levels of mind. Since there are those who have lower intelligence and lesser merit, middling beings who have more intelligence and more merit, and the those who have even greater intelligence and greater merit, there are three levels of teachings – the Hinayana, the Mahayana Paramitayana, and the Mahayana Vajrayana. Because in Tibet at that time sutra and tantra were regarded as contradictory for the same individual to practice, in his text Lama Atisha combined all three levels of teachings to show that they are not contradictory but instead are practices for one individual person to achieve enlightenment. He clarified that it not that if someone practices sutra he or she cannot practice tantra and that if someone practices tantra he or she cannot practice sutra. Lama Atisha set out all three levels of teachings in a simple way, which is called “lam-rim” in Tibetan, that is, the graduated path to enlightenment. This particular kind of teaching originated from Lama Atisha and did not exist before *A Lamp for the Path to Enlightenment*. Although there were hundreds of volumes of teachings, very vast in extent, there was no teaching in which all of Buddha Shakyamuni's teachings were set out simply, that is, in which they were made simple and easy for one person to understand and to practice in a gradual way in order to achieve enlightenment.

After Lama Atisha wrote *A Lamp for the Path to Enlightenment*, he sent it to Nalanda for the Indian pandits to check. It is said that at that time if someone wrote a Dharma text that contained mistakes, the Nalanda pandits would tie the text to a dog's tail and take the dog around the city. However, when the Nalanda pandits checked Lama Atisha text *A Lamp on the Path to Enlightenment*, it made them very happy. Due to this text, all the wrong concepts – that if one practices sutra one cannot practice tantra, and that if one practices tantra one cannot practice sutra – were completely cut and the practice of Dharma was made pure in Tibet.

Then some 700 or 800 years ago Lama Tsongkhapa wrote an elaborate commentary on Lama Atisha's *A Lamp on the Path to Enlightenment*. He first wrote his most extensive commentary on it called *The Great Path to Enlightenment*, then he wrote a middling version, and then a brief version called *Hymns on the Path to Enlightenment*, which is short but very deep and has a very vast meaning. Lama Tsongkhapa's teachings are always like that, very deep. Even though you may have read many other lamas' commentaries on the graduated path to enlightenment, when you read Lama Tsongkhapa's teachings there is a different taste or flavor – they are very profound and vast.

Because of Lama Atisha's text, in Tibet there were so many bodhisattvas and so many meditators. So many people actualized the Mahayana path, so many became bodhisattvas and so many achieved enlightenment. In Tibet there are many mountains that are filled with hermitages, so many that they are like an ant nest under a big stone. I didn't have the karma to see all of Tibet, but even from the main road I saw mountains filled with hermitages where there were people who had left the householder life to meditate. So many of them became bodhisattvas and then became enlightened. In general Buddhism and in particular lam-rim teachings have spread all over the world. Lama Atisha's teachings spread to so many places including the West. Even the West, which had been dark due to lacking the light of Dharma for thousands of years, has now been illuminated by the Dharma. All this is due to Lama Atisha's kindness.

Lama Atisha came to Indonesia to receive complete teachings on bodhichitta. Without bodhichitta one can't achieve enlightenment, one can't even enter the Mahayana path. Bodhichitta is the door to the Mahayana path – the five Mahayana paths and the ten bhumis explained in the sutra teachings. Lama Atisha received complete teachings on bodhichitta from Lama Serlingpa and then spread them in Tibet. This means that the Buddhism that Tibetan lamas practice is originally from Indonesia, it came from Lama Atisha. That so many people in Tibet became bodhisattvas and then achieved enlightenment and became buddhas, and that the Dharma and the lam-rim teachings have spread all over the world, all this is due to Lama Serlingpa of Indonesia. In short, what the Tibetan lamas teach came from Indonesia, from Lama Serlingpa.

The fact that every year in the West tens of thousands of people become Buddhists and learn Buddhism, that they turn their lives toward enlightenment and follow the path to enlightenment, that they have the opportunity to hear the lam-rim and teachings on bodhichitta, all of this came from Lama Serlingpa. It is very good, very important, for us to rejoice in this.

Teddy came to Nepal to do a one-month meditation course in the year 2000. After that, he asked me whether it would be possible to start a center in Indonesia and I said yes and gave it the name Potowa. Potowa was one of the Kadampa geshe. The Kadampa teachings came from Lama Atisha and his translator Dromtonpa, the very first incarnation of His Holiness the Dalai Lama. Geshe Potowa composed the *Eight Verses Mind Training*, which is a very practical text. It shows how when we encounter problems to use them for the Dharma. How, when someone criticizes you, harms you, abuses you, or blames you, to use that in the path to achieve enlightenment. How to use the experience of sickness, whether cancer or whatever, being harmed by others, and any other unfavorable thing that happens in the path to enlightenment and make it into a cause of happiness for all sentient beings. How you can cause happiness to all sentient beings. How you can use the problem to practice bodhichitta. So thought transformation is to transform problems into happiness. This is the best psychology and the best meditation. It is the most healthy mind. When you have a healthy mind then you have a healthy body.

As is mentioned in the teachings, first of all it is very important to do these practices of thought transformation especially that of using problems. In our past lives, in the past in this life or in a life before this, we created so many negative karmas, due to which we, of course, experience the result of one suffering after another. Because in the past we created the cause, we now experience problems. These teachings came from Lama Serlingpa, from Lama Atisha, and from the Kadampa geshe who followed Lama Atisha. Of course, basically they came from the Buddha, Nagarjuna, Asanga and so forth. For example, in his teachings Nagarjuna mentions: “Whatever suffering sentient beings have, may it ripen upon me. Whatever happiness I have, may it ripen upon all sentient beings.” There are numberless sentient beings in the world, numberless human beings, numberless hell beings, numberless hungry ghosts, numberless animals, numberless asuras and suras, and numberless intermediate state beings. In each realm they are numberless. Nagarjuna, who is like a second buddha who propagated the teachings on emptiness, the Prajnaparamita teachings, by composing Six Collections of teachings, the first of which is the *Root of Wisdom*, on which Lama Tsongkhapa wrote an amazing commentary, said: “Whatever suffering sentient beings have, may it ripen upon me.” In each realm there are numberless beings, due to which there are numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras, and numberless asuras. There are these six plus the numberless intermediate state beings. When you recite Nagarjuna's prayer, it includes ALL sentient beings, and you ask “May their suffering ripen upon me, this one being.”

xxNo matter how much you suffer, even if you are reborn in hell, you are still just one. Also if you achieve liberation, nirvana, there is not much to get excited about – you are just one. So now you pray that all your past, present, and future merits, all your temporary happiness and ultimate

happiness, liberation from the oceans of samsaric sufferings and full enlightenment – the total cessation of not only the gross mistakes of mind, the gross defilements, but also the subtle defilements of the mind, and the completion of the qualities of realization... So all your numberless past merit from past lives, from beginningless rebirths, then all your future merits from which all temporary happiness, pleasure of samsara, and ultimate happiness, liberation from oceans of samsaric sufferings and then great liberation, full enlightenment, everything comes from your merits which you now dedicate all your past, present, and future merits and their result up to enlightenment to numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras, numberless asuras, and numberless intermediate state beings. In each realm to all these numberless beings you give everything – all your merits, the cause of happiness. All this you offer to them as taught by Nagarjuna. That is the very root of the thought transformation teachings. When you do this practice, in that second, in that minute, you collect limitless skies of merit, limitless skies of good luck, of merits. When you take their suffering with compassion, take the suffering of the numberless sentient beings from each realm, their suffering and the causes of their suffering, take it with compassion, there are numberless sentient beings in each of the six realms and numberless intermediate state beings, so you collect numberless merits multiplied by seven, numberless good luck multiplied by seven. Then you give all your merits collected from beginningless rebirths to the numberless sentient beings in each realm. So each merit that you have collected from beginningless rebirths to each of the numberless beings in each realm so how many merits do you collect? When you collect one merit then immediately you give it to each sentient being. When you give it to numberless hell beings you create numberless merit. Then you give it to numberless hungry ghosts so you collect numberless merits. Then you give it to numberless animals and so collect numberless merits. Then you give it to numberless human beings, numberless suras, and numberless asuras and each time you collect numberless merits. So just think that even one merit that you collect, for example, when somebody scolds you, gets angry at you, you practice patience instead of getting angry and harming in return. You practice kindness in return rather than getting angry, this one merit. Or you give food to a beggar, this one merit. Then you dedicate it to the numberless sentient beings in each of the realms whereby you collect seven times numberless merits. So can you imagine this? It is most amazing. What you can do with your mind, with this human body, what it is able to do in that second, that minute – you collect seven times numberless merits. Now here I am talking about every single merit you have collected from beginningless rebirths which you give to numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras, and numberless intermediate state beings, you understand? So can you imagine giving each merit collected from beginningless rebirths whereby you collect seven times numberless merits. Then all the present merits and all the future merits you give to sentient beings. Not only that, can you imagine how much merits, good luck you collect? I gave the example that you collect seven times the numberless merit, now here we are talking about all the past, present, and future merits. Then there is all the results – wealth, samsaric pleasures, temporary pleasures, the samsaric perfections and wealth, everything, all those – you make charity to all the numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras. For example, your car, make charity to numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras. Use your house to make charity to numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras. With each object when you give it to all you collect seven times numberless merits, seven times good luck, with each material thing that belongs to you when you make charity to sentient beings. For example, 1000 dollars you make charity to numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras, for example, one dollar, you create seven times numberless merits, seven times numberless good luck. Can you imagine if you have one dollar and make charity to all the numberless sentient beings? The result is all temporary happiness and wealth. There are numberless

sentient beings in each realm and with each thing offered to them you create seven times numberless merits.

Then there is ultimate happiness, liberation from samsara, which is the result of your merits, you make charity of this even though you have not achieved it yet because it is the result of your merit that you will achieve in the future, so you offer to numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras, and numberless intermediate state beings, whereby you collect seven times numberless merits.

Then there is enlightenment, the five paths and ten bhumis, which are the result of your merit, you give it all including enlightenment to the numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras, and numberless intermediate state beings, these seven groups of sentient beings so you collect seven times numberless merits. So can you imagine when you practice charity with loving kindness? When you do that, each time you do that meditation you become closer to enlightenment. Each time you become closer to enlightenment. That means each time you become closer to liberating the numberless sentient beings of each realm from the oceans of samsaric sufferings. That means each time you become closer to enlightening the numberless sentient beings of each realm. So the benefits are most amazing.

So this practice, living your life in this practice is what makes you to achieve enlightenment, what makes you to be quickly liberated from the oceans of samsaric sufferings, to finish suffering and the cycle of death and rebirth, to be reborn and experience the sufferings of that realm, then die, again to be reborn and experience the sufferings of that realm, and again die. We have been doing this since beginningless rebirths. So living life in this practice is the quick way to become liberated from the oceans of samsaric sufferings, the cycle of death and rebirth, and then to achieve enlightenment. That is the main thing, but recently one student from Switzerland, who was director of our projects and centers in Mongolia had very high blood pressure. He was very worried as the doctors had told him was very dangerous. I gave him this practice of bodhichitta of taking sufferings of others and giving them his happiness. He did that for half an hour or 40 minutes and his blood pressure immediately came down. Not only that, also a student from Australia who was in the teachings here whose name is Peter, many times he spent his life in a cave in Australia or in the Himalayas, also in recent time he was told by the doctor that he had high blood pressure and it was very dangerous. I told him to recite Buddha Amitayus's mantra, which in my experience if you do for thirty minutes or thirty mantras immediately your blood pressure goes down. I told him to do that but he didn't get the mantra so he did tong-len, taking the suffering of other sentient beings and giving them his happiness. Due to this, every day his blood pressure went down. In Singapore there was a student who passed away many years ago who had AIDS. He had come from Dharamsala and it was discovered that he had AIDS. He told his guru, Rato Rinpoche, a very high lama, who himself had the sickness that makes the body shake, and Rinpoche gave him this meditation called in Tibetan tong-len, taking others suffering and giving them your happiness, it was translated by a student who works in the Tibetan Library and he practiced this. He told me that he practiced it for four days and then went to check in a hospital but they could no longer find the AIDS. I thought that he must have practiced for many hours but he told me that he had only done it for four minutes. So I was very shocked. But during that time, when he was doing that meditation, there was no worry, no thought of his own AIDS at all. He had unbelievable compassion for the AIDS of other sentient beings, unbelievable compassion, so many tears fell during those four minutes, with no thought of his own sickness. Only unbearable compassion for the AIDS, the suffering, of other sentient beings. so although he only did meditation for four minutes, why the AIDS could no longer be found was due to the remedy, like taking medicine, his mind of compassion was like medicine for his AIDS, so that strong compassion purified his negative karma the cause of the sickness. There are many people who when doing this practice recovered from sickness. How it works is due to generating

compassion which purifies negative karma, this causes the sickness to change and stop, it finishes the person's karma. I think also the sickness has outside conditions such as spirit harm, so when you generate compassion to others and give them your happiness, take their suffering, it makes the spirits happy and they cannot harm you due to your compassion and loving kindness. So also due to that the problem, the sickness, stops.

One lady in America, in the city, I forgot, Seattle, I think she was a Buddhist was found to have blood cancer and the doctors said they could not operate, it was too dangerous. So she practiced tong-len taking the suffering of others and giving happiness and her merits to others. By generating compassion taking suffering and its causes, due to practicing this after some weeks when the doctors checked they couldn't find cancer anymore. There are many people who have recovered from cancer by compassion. I know six or seven people to which this happened. So this is the best, dealing with problems, transforming them, then the problem for you becomes the most happiest thing for you because you can use it to attain enlightenment quickly. This problem becomes the cause for you to give happiness to all sentient beings. so it is the most powerful means to purify all your past negative karma and collect most extensive merit, so it becomes the best thing fulfilling all your wishes to help others, your needs. This is what happened in the Eight Verses of Thought Transformation, so it is a special practice of bodhichitta. So I am just coming back to this.

Last time when I was here to give teachings, here in Potowa Centre I was telling you before, that Teddy came to Kopan Monastery in 2000 and asked me to start a center. You saw the photo of His Holiness the Dalai Lama with Salim Lee who is my student, he was born in Indonesia and lived in Indonesia so he speaks the Indonesian language extremely well and has been studying Dharma for many years, when he flies from Australia to Indonesia and back he reads philosophical texts, Lama Tsongkhapa's very important text Definitive Meanings and Interpretive Meanings, the Good Explanation, he reads those high philosophical teachings when traveling and enjoys them very much. He is a business man, he was a property salesman and now he build a first class old folks home in Sydney and in Perth has built two and now he is building another. He is a business man and a very good sincere Dharma practitioner. He showed me the new old folks home that he built, I think people like very much. The way of running the home, he showed me a book, is based on the six paramitas of charity, morality, patience, perseverance, concentration, and wisdom. He put all the running of the old folks home based on the six paramitas, the whole book was about this. I asked him whether due to running the business in accordance with the six paramitas had he lost money and he told me that he hadn't. otherwise the people who were not in Dharma would have lost faith in him if he lost money. So he told me had never lost money. I asked Salim to teach the Dharma here in Indonesia and he has been doing that for many years. He did this very well. He came maybe seven years ago, there were thirty or forty young sincere devoted intelligent students. There could be intelligent people but no cause of success, devotion, without fortune, for example, some monks in the monastery are intelligent but lack fortune. Here the students are intelligent and have a good heart, so I was very happy. He taught so many different texts, every year they do two three day retreat, do social service giving food to the beggars on the road on the Buddha special days, so this is excellent. They not only learn the words of Buddha-Dharma but also put it into practice. this is what Salim Lee's main emphasis is, not just to know the text whereby the mind becomes very stubborn like a stone under the ocean for thousands of years yet water does not enter inside, or like a hot desert in which nothing grows, the mind without loving kindness, without compassion, without devotion, like a hot desert. So he emphasizes to put this into practice. so I am very happy. We have 160 centers studying Buddhist philosophy, the lam-rim, the sutras, Mahayana Paramitayana, which are all included in the lam-rim are studied and meditated. This is the means to attain enlightenment, this was taught very clearly by Lama Atisha after receiving teachings from Lama Serlingpa in Indonesia. So it is important to study and receive commentaries on the tantric path. Then there is the seven year program, the Masters Program, where they learn Abhisamaya, Madhyamaka, Lama Tsongkhapa's commentary on the tantric stages of the path. Then there is also

the Basic Program which also sets out the tantric path. There are many Dharma centers where these are taught. Then there are social services like hospices for people to die in peace and with devotion to Buddha, Dharma, and Sangha. Then there is Essential Education, Loving Kindness Peaceful Youth, and other groups. Last time I was here I thought to go to Jambi but I didn't have time. What I want to do once it becomes clear that Lama Serlingpa lived there to announce it to the world so everyone can have the opportunity to come there, meditate there and receive blessings. So I think it is important to bring back the Buddhism that Lama Atisha learned here from Lama Serlingpa.