

Key Points from Lama Khedup Meditation Class

(Transcripts – From Voice to Note)

Date : 31/5/2025

Venue : Gompa (1st Floor) TCCL Melaka



“In Buddhism, true and lasting happiness does not come from external sources but from taming the mind or transforming it through practices such as meditation. This enables us to change our perspective, reduce disturbing emotions, and ultimately realize the true nature of reality” Lama Khedup

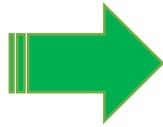
Lamala begins by asking why one meditates, stating that its importance lies in awakening insight and stabilizing the mind. He further explains the pursuit of happiness through external means—such as material possessions, relationships, achievements, and experiences—which are described as impermanent and incapable of bringing lasting satisfaction. From the Buddhist perspective, true and enduring happiness arises from taming or transforming one’s own mind through meditation.

The nature of the mind is described as a non-physical, ever-changing stream of awareness responsible for knowing and experiencing phenomena, including thoughts, feelings, perceptions, and dreams. Although formless, the mind is closely connected to the body.



There are said to be many different types of minds or mental factors. Using the analogy of the mind as an ocean and thoughts and emotions as waves, meditation is presented as means of calming the surface turbulence to access the mind’s natural clarity.

Meditation is defined as a mental practice intended to transform the mind by familiarizing it with positive qualities such as compassion, patience, and wisdom. This process reduces negative emotions—such as anger and jealousy—and cultivates insight into the nature of reality.



Notes:-

Meditation to transform the mind with positive qualities such as compassion, patience and wisdom.

Lamala mentioned two types of meditation:

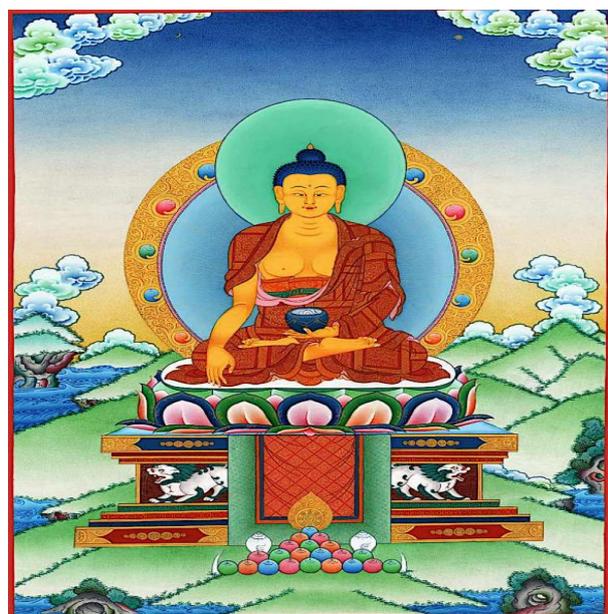
- Analytical meditation
- Stabilization meditation

(Details are to be discussed in subsequent teachings.)

Lamala guided us through a basic breathing meditation. Instructions were provided for seated posture and a specific breathing technique that involves inhaling through one nostril and exhaling through the other, alternating nostrils, and finally breathing through both. This cycle is repeated for nine rounds. Practitioners are instructed to focus on the sensation of the breath in order to develop single-pointed concentration and settle the mind, which tends to wander. Visualizing negative actions and thoughts being expelled with the breath is also encouraged.

Lamala emphasized the importance of cultivating altruistic motivation, meditating not only for one's own benefit but for the welfare of all sentient beings. This involves visualizing oneself surrounded by friends, family, enemies, and all other sentient beings—potentially in human form—and recognizing that all of them suffer and seek happiness.

VISUALIZING



The core meditation practice involves visualizing Shakyamuni Buddha in front of oneself, composed of radiant light.

The visualization includes symbolic elements: the throne (representing renunciation, the wisdom of emptiness, and bodhicitta), the Buddha's golden body, specific hand postures (symbolizing control over delusions and healing), and a peaceful, compassionate expression. The practitioner is encouraged to feel deeply the presence of this enlightened being, who wishes to help them attain enlightenment. Rays of light are visualized emanating from the Buddha, benefiting all beings and demonstrating that enlightenment is attainable through applying the teachings.



The recitation of the Buddha's mantra is included:

**“TAYATHA OM MUNE MUNE MAHA
MUNAYE SOHA”**



The practice continues with a request for the Buddha's blessings—to be free from negativities and to realize the path to enlightenment. A stream of purifying white light is visualized emerging from the Buddha's heart and entering the meditator's crown, cleansing obscuration and filling the body with light.

Another visualization features golden light from the Buddha entering the crown of the head, bestowing the qualities of enlightened body, speech, and mind. In further stages, the Buddha is visualized descending to the crown of the meditator. The practitioner then focuses on the beings surrounding them, generates love and compassion for them while reciting the mantra, and envisions rays of wisdom and compassion purifying and enlightening all beings.

The meditation concludes with the Buddha dissolving into golden light and merging with the meditator, symbolizing the dissolution of the ordinary self and the union with enlightened body, speech, and mind. The practitioner then rests in a state of blissful, empty awareness.

The session ends with a dedication of merits, expressing the aspiration that the positive energy generated may lead to the rapid attainment of Buddhahood for the benefit of all beings, the growth of supreme joy, the flourishing of the teachings and the continued blessing of guru.

***** MAY ALL BE AUSPICIOUS *****