

Good Morning and Welcome to Voxhermes!

A quick review of our previous lessons will show that we have been giving you means and methods to:

1. Assess your own understanding of your actions, their causes and their effects.
2. Recognize patterns, interrupt them, and from that, begin to change them if desired.
3. Perceive the various patterns of psycho-physical energy and their intimate relationship in directing your life.
4. See that self-realization is the result of self-expression. Therefore, the more we express, the more we can realize, and “the more we can Be.”
5. See that our individuality is the foundation for our enlightenment, and that physical reality is the total expression of cosmic powers for that to take place.
6. Understand the central and all-powerful reality: that our concept of our sense of self, of our being, is the beginning, the path, and the fruit of the spiritual path.

Across all of our lectures and publications we have stated the importance of maintaining one or more notebooks of your studies and practices. In the past, books such as these were closely guarded, as they were often the basis of entire systems, lineages, and schools of initiation. Your notebook of exercises and results is YOUR *Book of Life* as it is the BOOK OF YOUR LIFE! Keep it close to you. Review it, and pay close attention to what it is you are learning from it.

Hermeticism is often referred to as a “religion of the book,” meaning that the written word plays a key role in its transmission and survival. While the foundation text is the *Corpus Hermeticum*, other books and manuscripts are important as well. Some of these will vary from school to school, or tradition to tradition, but in the end, all of them are but indicators, guides, or suggestions about the Path of Return. The *true* Path of Return is the totality of your own experiences.

By now, some of you may have recognized that we have taken you through ideas and practices that have a relationship to specific spheres or levels on the Tree of Life. Not all schools use this diagram, but it has become common over the last century, so we will reference it as well. We have pointed out to you how to figure out where you are on *terra firma* (on Earth, or Malkuth), described the various forces or psychic energies of nature as well as “karma” (or cause and effect) and how these affect your innermost thoughts as well as the world around you, given methods for self-observation, and discussed the importance of our language as a shaper and definer of our experiences: the Word as a magical or creative act.

It is here that we will continue our work, as the Word is related to form, analysis, intellect, and limitation or definition – unique expression. Coupled with this is the formation of various theories and practices. All theories and practices represent a specific and unique form of conceptualizing, experiencing, and understanding the cosmos and our place in it. It is irrelevant whether these be “spiritual practices” or “mundane learning.” By this point in your studies, you may have begun to suspect, if not realize, that there is no such thing as a firm division between the “spiritual” and the “mundane”; to even speak in these terms is to reinforce a false division. There are only actions and results. All actions stem from our

foundational theory or philosophical view of life. If we are narrow and limited, then our results will be narrow. If our view is open, wide, and can entertain a variety of possibilities – without being sloppy or foolish – then we can progressively experience and demonstrate a greater degree of integration between the Three Alchemical Principles of Salt (matter), Mercury (energy), and Sulphur (consciousness).

We start with one or more schools of instruction or initiation and often move on from there. These schools all have their own philosophical foundations, terminology, and sets of practices designed for specific outcomes. It is during this long apprenticeship that we often think in terms of our practices being superior or preferable to our daily life. We want more time to “practice,” meaning: to perform rituals, chant mantras, or create visualizations from the depths of our mind. It is very important to have a daily practice, one that is progressive in nature. It is, however, foolish to think that one, two, or three hours of occult practices a day will solve any of our problems if we have not spent time in understanding our own thoughts and emotions (or if we have not taken the time to bring those practices consciously into daily life). We say “consciously” because each person is always using their creative powers, even if they are unaware of it. Our previous practices of self-observation and vocalization of “I am” point out to us very specifically and unequivocally *where* we direct our creative power along with *how* we contradict ourselves and engage in self-sabotage.

When you realize that, at the base of all practices:

- 1) you must possess a mind open to a host of possibilities,
- 2) yet focused on a specific outcome at a given time,
- 3) that is based on your self-identification, or “I am” statement,
- 4) with a positive attitude,
- 5) coupled with a positive emotional state,
- 6) united with breathing to provide energy along with physical/mental relaxation and
- 7) visualization of outcomes,

then anything you do has the potential to be a “practice” or, rather, a practical example of “the Path.”

If we want to be even more precise, we can expand this to include:

- 8) realization of the macrocosmic and microcosmic expressions of
- 9) the foundational energy of the cosmos.

However, these last two points are what move us from the purely microcosmic – the domain of personal psychology and self-help – into the realm of the esoteric, or magical, alchemical, and mystical.

With these final points we realize that “water rises to its level” or that “like attracts like.” If our mind is calm, even for a moment, and we are filled to some level of happiness or relaxation, then we will cultivate it (that is, grow it within ourselves) and attract it, finding ourselves with situations and people where more of it will manifest. The same is true with our desires and aspirations: if we wish to succeed at a given task, we will find ourselves around others who are working on similar tasks or who have already succeeded. Later on, we will

address this in terms of “collective consciousness” of groups, or egregores, as well as how to form healthy groups of friends, and why they matter for our journey through life.

The Power of Positive Thinking

“The power of positive thinking” has become inseparable from the American psyche (some even suggest that this is to its detriment). However, if we look at contemporary esoteric practices, one thing is clear: the message seems to have been missed by many in leadership positions. Over the last ten to fifteen years, there has been a tremendous shift away from “positive thinking,” and all the subtlety that entails, toward a “realistic” view rooted deeply in twentieth century political models. Instead of addressing the problems in modern spirituality, this “realist view” has reduced many modern practices to social events, or to only marginally useful therapeutic endeavors, all with a strong undertone of collective political action in place of individual practice and awakening. In large part, this is a result of the failure of earlier promises made by the New Age Movement (approx. 1970s-2000s) wherein worldwide peace and universal brotherhood – or, in many instances, world-wide catastrophe – was just around the corner. Regardless, the promise held that Paradise on Earth was on its way, and even the United States Army had an unofficial document entitled “The First Earth Battalion” manual, which openly discussed this and the role parapsychology and the media would play in creating a peaceful and united world.

In some ways, Dr. Jeffrey Mishlove, author and researcher on consciousness and society, expressed it best when he recently reflected on the early days of the New Age Movement (1970s): “We thought that parapsychology and computers were going to change the world. At least we were right about computers.”

Now, from some of the teachings I remember fondly (whose fundamental ideals I still adhere to), let me quote my great-uncle’s notebook from the mid-1930s. From the Ninth Degree of the Rosicrucian Order (AMORC):

We must remember this one great outstanding law: EACH LIVING, VIBRATING being on this earth plane is a part of the Cosmic Mind. In fact, it is the assembly, the unity, the mass, the accumulation of all VIBRATING minds in men and women that constitute the Cosmic Mind. The Cosmic Mind is the Universal Mind, and it is the segment of the Universal Mind in us that vibrates and sends into the Cosmic the thoughts, impressions, and principles upon which we concentrate.

For this reason we must remember that as the majority of men and women THINK, so will things be. If all the vibrating minds on earth were to send forth thoughts of peace and harmony for just twenty-four hours, all strife, all contention, all disharmony would end. Not because by this thinking of peace man would have no room for thoughts of war or strife, but because the unity of thinking would place in the Universal Mind a power of PEACE that would react on all minds, on all living things, and even upon chemicals and electrical actions in the earth’s surface and in the ether or space. Not one of the Cosmic or Cosmological elements would act differently than constructively during that period.

We see that the solution of the world’s problems does not lie in the hands of a Supreme ruler apart from the minds of men. ...so long as a majority of men and women on this plane re-create God daily in their thoughts, prayers, and reverence, so long will the God of the universe, or the God of our Hearts...reign supreme.

The problem with big promises is that when they are not fulfilled they become big disappointments, which if held onto by the individual or group become toxic. This toxic idealism becomes toxic action, and it is this anger at “paradise on earth” not having been delivered that is

the driving energy behind much of the violent political action we see today. The important lessons here are several, one being: Big Dreams hook people. People want to be important; they want to be part of something bigger than themselves. This is critical in understanding the phenomena behind group activities (of all kinds) and their attendant egregores. However, when ideals such as those mentioned above by Harvey Lewis of AMORC become *an end in themselves rather than the effect of our practice*, our emphasis easily shifts away from our personal practice and small group work toward recruitment, salvation myths, and becoming a recognized leader in the “army of light.” At this moment, our ideals can be described as Venusian in nature, or “beautiful on the outside, corrupt on the inside.”

The second point is that everything has a counter-point – a positive and negative aspect – that we must recognize and understand to avoid first-hand experience of the phrase “the path to hell is paved with good intentions.” There is a profound amnesia among people when it comes to understanding that, in the twentieth century, the political movements responsible for the greatest number of state-sponsored mass murders of its citizens (as well as others) all started out as utopian dreams.

This brings us to the third point: moderation and good-will – these are the tools that we use to stay healthy and happy. If we exercise moderation and good-will, we will find that even when circumstance requires that we momentarily go to an extreme, we will neither stay there, nor will we need to go to another extreme as a counter-balance until the energy is exhausted. We will be able to find our way back to our relaxed center point, our inner equilibrium.

The foundation of our illumination is our individuality, and with that, the choices we make. We must strive to maintain a healthy, strong, and positive view of ourselves and our possibilities while being open to others. It cannot be stressed enough that the gap or space between stimulus and response is the space wherein awakening, intuition, spontaneous action, and insight takes place.

An element which is also very important for success on the esoteric path is the elimination of the negativity of the mind. Strive to see the positive side of things, to *a priori* grant the positive part.

After studying and pondering a question, form your point of view; be aware of its negative aspect but first strive to see its positive side no matter how weak it may be. ...As we know, since man’s speech is in relation to, in resonance with, the Word, we should avoid words or sentences of negative connotations or quality. Rather than directly affirming the negative aspect of a thing, it is better to positively express the reverse of its negative characteristic. For example, if by the Word, you wish to influence the weather, do not formulate it as, “I wish for rain,” as most people consider rain – consciously or unconsciously – a hindrance, but rather ask that the earth may receive the water that it needs to satisfy its hunger and thirst.

In the same sphere of mind influence, if you do not at first feel well inclined towards an individual, attempt a contact first to verify if harmony can be established or not. In the same way, when an idea or project is presented, do not refuse it immediately. Always grant yourself some time to think it out, to meditate before you give your response, and examine both aspects well – the positive and the negative – but always start with the positive.¹

1 Jean Dubuis, *Fundamentals of Esotericism*, Lesson 1, Page 9.

What Is Positive Thinking?

“Positive” is to be understood as existing free of ethical or moral considerations, and exclusively as a state of possibility. That is, one is positive – affirming – that the idea, project, state of consciousness, etc., either exists or can be realized through effort. “Negative” is more easily understood, as it simply means that what is proposed or considered cannot be realized either contextually or ever.

It is extremely important that we free ourselves from “moralizing” and instead adopt the Golden Rule: “Do unto others as you would have others do unto you.” Herein we realize that the universe does not care about human standards or considerations. This brings us to an important point: that of “black magic,” or the question: is it possible to harm or injure someone intentionally or unintentionally through the powers of the mind?

Black Magic and Evil

A perennial question in esotericism is: can the forces of the mind be used for evil? There are several answers to this – and let us state emphatically that the answer is a modified “yes.” This does not mean that it is *easy* to do – nor that it is desirable – but simply that, as Agrippa writes, if a person “strongly imagine and desire that another be thrown from a horse, it will happen.” We also see various examples across all cultures and systems of the same. What appears to be critical in allowing these injurious acts to occur is either the active or passive *participation* of the recipients. This means that belief in the efficacy of “black magic” is important, along with a weak or non-existent spiritual practice. Fear is the primary gateway in, as are poor habits, be they mental or physical. As such, most important is good “spiritual hygiene,” or a practice that involves purification, such as those mentioned in *Kabbalah for Health and Wellness*, chi kung, or tummo. Inner energy work on the channels is particularly important for those involved in the healthcare and mental health fields. For an effective purification practice, see the Appendix of *Studies in Poltergeists, Obsession, and Possession* (IHS Monograph Series, # 6).

Magic and Psychokinesis

The entire purpose of magic is to overcome time and space, or duality, through the natural powers of the mind. This tends to manifest in two forms: active and passive, with psychokinesis being the active manifestation and precognition being its passive form. In this manner we can see that all psychic phenomena have two forms – objective and subjective – which either have an effect (psychokinesis) or perceive an effect before it manifests (precognition). We will come back to these two points in the future, as they form the basis of assessing the results of our practices. As Cornelius Agrippa states in his work, *The Three Books of Occult Philosophy* (1531):

The Passions of the Soul which follow phantasie, when they are most vehement, cannot only change their own body, but also can transcend so as to work upon the body, so that some wonderful impressions are thence produced in Elements, and extrinsecall things, and also can so take away, or bring some disease of the mind or body. For the Passions of the Soul are the chieft cause of the temperament of its proper body. So the Soul being strongly elevated, and inflamed with a strong imagination, sends forth health or sickness, not only in its proper body, but also in other bodies. ...the affections of the phantasie, when it vehemently intends itself, doth not only affect its own proper body, but also others... Therefore let no man wonder that the body and soul of one may in like manner be affected with the mind of another, seeing the mind is far more powerful, strong, fervent, and more prevalent in its motion than vapours exhaling out of

bodies...the society of evil, and mischievous men, must be shunned...the society of good and fortunate men be endeavored after, because by their nearness they do us much good.²

Modern practitioners of yoga, particularly in the West, have created a stereotypical notion of what a yogi – one adept at yoga in all its considerations – is like. While some of this has its roots in tradition, it is mostly a selective reading of tradition that ignores historical reality in favor of late Victorian moralizing.

Even today, sinister yogis are stock villains in Bollywood film plots, and as soon as one ventures out from the subcontinent's metropolitan areas, yogis are such objects of dream and fear that parents threaten disobedient children with them: "Be good or the yogi will come and take you away." Yogis are boogeymen, control freaks, cannibals, and terror mongers.

Not all yogis are sinister, however, whether inside or outside of texts. [The] practices of the yoga of yogis...has little in common with the yoga of philosophers, commentators, and scholars.³

Dr. Joseph Lisiewski and the Watcher

In his quarterly journal and subsequent book of the same title, *Howlings from the Pit*, Dr. Joseph Lisiewski gave a method for contacting a spirit entity he called "The Watcher."

At first, you will have a very distinct, subjective awareness of your Watcher. In fact, you will not be able to get your new creation out of your mind: this is as it should be. But as with all things, you will find that your conscious awareness of it will decrease over time. This too is as it should be. Mine has been with me for over forty years, yet I am rarely aware of it. That is, until I need it. Then, its reality for me is as great as the night on which I created it, all those decades ago. You will find this to be true for yourself as well.

When you need your Watcher to do something for you, do not fear that its "leaving" to accomplish its task will leave you unprotected. These beings are as angels or the Fallen in that they are a conscious, intelligent energy. And as such, they are not limited by space or time. In fact, as with any of the physical forces, they have existed, exist, and will exist across all space and time simultaneously. Therefore, while it is off tending to things, you will also find that it is still very much with you, protecting you and yours, and your property. *Remember also to treat this being with respect. It was created from and through you by an act of God through the intercession of the great Angel, Anael, and deserves the same respect and consideration you expect from others. Do not err in this.*⁴ [emphasis added]

The important points for the moment are, first, the idea that this entity is created "from and through you," thereby making it a projection of one's own mind, or a subpersonality of sorts. Second, it is an intelligence that is not limited by space or time, "protecting you and yours."

This point is important, because what is not well known is that Lisiewski believed that it was actions of the Watcher which he created – this force which he clearly identified as an aspect of his own being – that was the impulse behind an act of extreme violence and murder. According to Lisiewski, he was angry at a man who had cut him off while driving, and in his

2 H. C. Agrippa, *Three Books of Occult Philosophy*, Chapter LXV: "How the Passions of the Mind Can Work Out of Themselves Upon Another's Body."

3 David Gordon White, *Sinister Yogis* (Chicago: University of Chicago Press, 2011) xiii-xiv.

4 Joseph C. Lisiewski, Ph.D., *Howlings from the Pit: A Practical Handbook of Medieval Magic, Goetia & Theurgy* (Tempe, AZ: Original Falcon Press, 2011) 77-78.

rage he believes the “Watcher” acted in a manner consistent with his emotional state. The driver, according to Lisiewski, would later kill his family and himself that same night. While this is not proof of either the Watcher being real or, even if it is, of its effects on another person, it is consistent with the writings of Agrippa and even His Holiness Dudjum Rinpoche, former head of the Nyingma Order of Tibetan Buddhism in exile. (H. H. Dudjum Rinpoche’s experiences are recounted in an essay appended to this issue.)

In our next issue we will examine the practical applications of this information, the power of the Word, and autosuggestion.

Sincerely,

Mark Stavish

Appendix A – Guardians in Tibetan Buddhism

The following essay is heavily redacted from the original.⁵ The essay is the transcript of a very rare talk given by Shenpen Dawa Rinpoche, head of the Tersar Lineage of the Nyingma School of Tibetan Buddhism, and son of His Holiness Dudjom Rinpoche, first head of the Nyingma Order outside of Chinese-occupied Tibet. The talks consist of very detailed information on the complex nature of the Dharmapalas, or Guardians, within Vajrayana Buddhism. Readers familiar with certain aspects of goetia, evocation, formation of “artificial” Elementals, and egregores will find it very useful in understanding some of the more peculiar phenomena encountered in occultism and parapsychology. The material was originally intended only for practitioners of a particular level and was held secret.

Because of the very rare and unique information presented, we have left the essay longer than normal, but still at about one-half of its original length. We encourage you to read the article in its totality.

By His Eminence Shenpen Dawa Rinpoche
Los Angeles, California | September 1988
Secret: Only Initiated Practitioners

Shenpa is the main guardian for all of our practices, and is a wisdom being with very high realization. “Shenpa” means “the hunter” – he hunts for human life. Shenpa is the main protector of the Dudjom Tersar lineage, and to whomever practices in the lineage. If a practitioner calls on him, he will be there to answer. This doesn’t mean he will answer all the small detailed things, but if there is crucial need, he will be there.

In fact, dharmapala is the subtle communication of the Buddha. Dharmapalas are the real communication of a subtle body, and through them we can experience our subtle body in a way that we have never experienced before; we can experience the subtle body immediately in our everyday situations. Protectors are willing to show their divine form to you, and will show it to you in a way that you can relate to, but they remain behind because we are not subtle enough,

5 Which can be read in full at http://dharmadhatu.weblog.nl/dharmadhatu/2006/03/the_protectors.html.

and we don't realize it, and we don't evoke them enough. But somehow, when the time of need arises, these protectors and protectresses will come and help.

The explanation can also be very difficult and terrifying, because the dharmapalas arise from the vapors of our blood. There are so many levels of protectors: there are local palas, dharmapalas, wisdom protectors, there is a whole hierarchy of protectors. It is like a comprehensive government of dharmapalas.

The thing about the dharmapalas is that they are very disciplined wisdom Buddhas. They won't accept any of your faults at all. They will discipline you. If, for example, you breathe into what you are pouring, they will slap you back, and in the same way, if your practice is done correctly and well, you will have a positive reaction back, straight away.

Understanding the dharmapala is really understanding how your blood and your heartbeat relate to your practice. We say your heart is the drum of the dharmapala. The pumping of the blood is the offering to the protectors, and the beating of the heart is their drum.

You must be brought up in the context of being with them, or having seen them or the local protectors. If you can't see the local protectors, how can you hope to see the dharmapalas? If you can't see your ancestors who have died on this land, how can you hope to see a local protector, let alone a dharmapala? The level of energy is very high, very subtle. Once your energy is very subtle, then you want to name the subtleness of the protectors. This is what you want to come to. The protectors can take your life force, so it can be a very costly affair.

The reason my father, Dudjom Rinpoche, was never angry towards any particular person is because once he had a bad experience, and he vowed never to get angry again. I'll explain what happened, but we should not talk about it to anyone.

When Rinpoche was young, he had some financial difficulties, as all of us do have at one time or another. Rinpoche was sponsoring many things, and his finances weren't so good. So he borrowed quite a large sum from these three brothers, because Rinpoche was always borrowing money. He was going to pay it back, but in Tibet it is horrible to borrow money because the interest is so high. After one or two years, if you can't repay a loan, your interest is four or five times the amount you borrowed.

Rinpoche couldn't pay the loan back the first year. So in the second or third year one of the brothers became very angry. One day Rinpoche was teaching, and in those days lamas would teach very casually, sitting in front of the house in the garden letting people come and go as they wanted, when all of a sudden this brother turns up and says, "Give me the money right now." Rinpoche said, "I don't have it." So the brother said, "Then what you need is a whack," and he grabbed Rinpoche by the throat and dragged him out.

All of his disciples were warriors, because Tibetans are fighters, so his disciples were dragging their swords out, and Rinpoche was screaming, "Don't touch him, don't touch him." Everyone there had a knife and gun and were prepared to kill this brother straight away, but Rinpoche stopped them. So the angry brother kicked him two or three times, and Rinpoche felt really bad, but he said, "He's right. It is his money that I haven't been able to give him. It is true."

Early one morning, before the dawn light, Rinpoche was doing his practice around 3:00 or 4:00 a.m. In the middle of his practice, someone came in and put something on the table in front of him, and made a big noise in the dark. Rinpoche goes looking for a torch and, lighting it, he finds a fresh head cut off, with the brains intact. He immediately realizes that it is the head of the brother who grabbed him by the neck. The protector could not bear to see him humiliated, so he lopped that person's head off and brought it to Rinpoche.

From that time on Rinpoche swore never to feel any emotion, or show any emotion. He had been thinking, “Why did that man treat me so badly?” He deserved it, but not in this way. Two days later, another brother went completely crazy and stabbed himself. Soon afterward, the third brother was riding his horse and fell. Once a protector gets angry, he won’t stop until he cuts the entire family line. You ask, “What logic is there in hurting family members?” But it goes beyond logic.

Rinpoche had to stop this, because it was spreading to the other family members. He told the parents and relatives to come to the monastery and do prostrations in the temple and ask for forgiveness. Rinpoche accepted their petitions for forgiveness, then it was cut. It didn’t get the father and mother, but next it would have been the uncles.

The wisdom mind of the dharmapalas is such that when people are cut [killed], they are also liberated. Don’t forget this. It is not that they are suffering. The dharmapalas have the right to take the life force away. The life force we are talking about is a vitality which is in the grasp of the dharmapalas.

Rinpoche felt very bad because he felt that it was that emotion which transformed into the activity of the dharmapalas. It doesn’t make sense to say the dharmapalas felt anger, because they are the wisdom deities, and are beyond anger. But when you violate a holy body, the dharmapala is sworn to protect that, so they will come into action.

If you practice consistently, then the dharmapalas have to reveal themselves to you. Their qualities will reveal in the depth of you — in the breath, in the blood vapor, in the nerve vapor — and you will be able to see them for the first time. Then you will begin to understand what is called “the unhindered action of the Buddhas.”

The drum beat is not your heartbeat, it is the heartbeat of the dharmapalas. And when you begin to understand that, fear begins to rise, because without beating the drum, the drum is still beating. Then more fear will arise. That is how you go about looking for the protectors. If you see the protectors, you might faint, the life force will just run away.

When you pray for protection, you think you are praying to be protected from something, but though it isn’t written, what you are really praying for is the protection of the dharmapalas. The dharmapala is the manifestation of the wisdom activity of the Buddhas. Suppose you are doing practice and someone wants to kill you, but you are saved. Who saved you? It was the dharmapalas. The bridge between the intellect and the wisdom mind is the dharmapalas.

Every time something happens to you that brings a change or realization in your life, or gives you strength to live again, that is the activity of the dharmapalas. It is not just happening by accident; it is the movement of the dharmapala. The heartbeat is the heartbeat of the dharmapala.

For example, sometimes they manifest as a person, blocking you from going a certain way, and later on you see that someone going that way was hit by a car, or they go into another person’s mind and block you so you will be safe, or physically manifest so that you are saved. These are all common activities of the dharmapala. They push you from this to that until you make the auspicious connection. It just depends on how you understand it.

Non-physical things which happen to you, which are good for you, are also the dharmapala. If you thank the person or situation that was good for you, and continue to practice, someday the dharmapala will come and say, “Yes, I did that for you. I gave you that situation a long time ago.” That is the way it is. The dharmapalas can be violent or peaceful too. They can be a butterfly, they can be warmth, they can be anything. They don’t have to be just one particular form. The activity aspect is dharmapala.

When I was small I couldn't sleep. I was constantly seeing the movement of the dharmapala. I remember my father saying, "Ah, these are things practitioners wish to see but can't. These are your protectors." I couldn't understand what these protectors were, though in my depth I could. They had three eyes, six eyes, and I couldn't relate to them. And the words they spoke weren't words a small kid could understand, like, "I love you." Instead they would say, "Give me your heart. I want to eat you," or something like that. I would see their translucent bodies, and they would come and grab me. My eldest sister would never play with me because I would see these things, and when I would point them out to her, she would see the same things. And my servants, the young men who were looking after me, none of them would take responsibility for me at night. Most of my childhood was spent in either a fainting or unconscious state. I've always been like that. I had a difficult life and later in my life, I didn't understand why they didn't have the wisdom to know I was just a child.

Rinpoche would be doing a tsog [ritual], and I would look inside the tsog offering and see a whole host of non-existent people. Sometimes they would bring dead people to Rinpoche for his blessing. I would see that person walk in, sit down, and observe. I saw many things that terrified me.

Rinpoche had a way of sealing this vision off, totally. After a big fight with my mother, he sealed it. My servants couldn't bear to be with me. At night they wouldn't go out with me, because just like with my sister, if I pointed the dharmapalas out, they would see them too. It is no wonder I had no one to play with. If it had been a dream, I would have understood it as a dream, but it wasn't a dream. I really saw it. It was a terrible part of my life.

So when you ask about the dharmapala, I've had the same kinds of questions, like why would they scare the hell out of me? If they had just showed themselves to me once, I would have said, "I've had an experience," but showing me again and again, daytime, evening, nighttime, whenever I played, they were running after me, attacking me.