



Advice Before and After a Jambhala Initiation

His Holiness the 43rd Sakya Trizin, Gyana Vajra Rinpoche



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By the merit of this work, may Their Holiness the Sakya Trichen, the 42nd, and the 43rd Sakya Trizins enjoy perfect health and very long lives, and continue to turn the wheel of Dharma.



EDITORIAL PREFACE

Buddhism has never dismissed the role of wealth in everyday life.

Wealth itself isn't the source of suffering—attachment is.

When approached with wisdom, wealth can not only sustain our daily needs but also serve as a powerful tool for cultivating merit and benefiting others.

That's why Buddhism offers skillful means like the wealth deity empowerment, encouraging practitioners to use their resources with clarity and purpose.

But does simply attending an empowerment guarantee prosperity, good fortune, or blessings?



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Motivation

Before we begin the initiation, it is important to create the right motivation. This is important because the kind of motivation we have will determine the blessing that we receive. To have the right motivation, we should think that for the sake of all sentient beings, we must practice the Dharma, and for the sake our practice, we are receiving this Yellow Jambhala blessing. Through the blessings of Jambhala, we can succeed in our practice. This is the right way to think when receiving this blessing.

First, we will do a short meditation on great compassion for all sentient beings, those for whose sake we are receiving this initiation.

[short meditation]

About Yellow Jambhala

Before we begin, I would like to share a little bit about Yellow Jambhala. There are different forms of Jambhala: Yellow Jambhala, Black Jambhala, Green Jambhala, and others. Altogether, there are about five different Jambhalas.

Jambhala is a wealth deity. There is basically no difference between all the deities and protectors. However, for common practitioners, there are different emanations. Thus, we have, for example, Mañjuśrī, who is an emanation of the Buddha's wisdom; Avalokiteśvara, who is an emanation of the Buddha's compassion; Vajrapāṇi, who is an emanation of the Buddha's power. Similarly, we have Yellow Jambhala, who is a wealth deity. All of the different deities are different manifestations.

The Importance of Refuge and Bodhicitta

It's important to understand that when we do the practice of a wealth deity, we are not saying that we want to become rich or to have a bigger house. That is not the motivation we should have. Whether we are talking about Mañjuśrī, Avalokiteśvara, Jambhala, Mahākāla, Vajrapāṇi, Vajrayoginī, etc., the basis for practice must be, first, *refuge*, and second, *bodhicitta*. Without these, whatever practice we do will be a lower practice and less effective.

Taking refuge in the Buddha, Dharma, and Saṅgha is important because it is what differentiates Buddhists from non-Buddhists. It is fundamental to the Buddhist tradition. Next, we should have bodhicitta, meaning that we are practicing for the sake of all sentient beings.

We believe there is one life after another. We have been born and reborn hundreds of thousands of times, an unimaginable number of times. Knowing this, we should remember that every

sentient being in saṃsāra—not only other human beings and not only animals, but every sentient being—has been a very dear and loved person to us in many other lifetimes. Think that it is for the sake of all these sentient beings, whom we must protect, that we are doing whatever practices we undertake.

Remembering the meaning of the phrase “for the sake of *all* sentient beings” is very important. You have seen that when you are doing your sādhana or other practices, everything begins with “myself and all sentient beings.” If you look, you will see that we are always talking about “all sentient beings.” This is very important: If you can make your vision wider so that it encompasses all sentient beings, then the blessing that you receive today will be much more powerful.

Whether you are receiving an initiation, oral transmission, or teaching; whether you are doing your sādhana or any kind of pūjā, the first thing is always to create the right motivation, which means practicing for the sake of all sentient beings. That is the purpose you should have in the beginning when you receive teachings or do a sādhana, or any other practice. Then, while you are doing the practice, you must also feel that you are doing it for the sake of all sentient beings. Then, at the end, you should remember that you have done it for the sake of all sentient beings.

Whatever merits you have accumulated, dedicate it to all sentient beings. Do not think that you are going to keep a small amount for yourself and dedicate the rest. When it comes to merit or blessings, it's not the case that your blessing or merit will become smaller when you dedicate it to other people. It's the opposite. The more you dedicate and the more you think about others, the more merit you will gain. This is important to remember.

Instructions for Practice: Finding a Balance

Receiving an initiation is the beginning of a practice. It's like being given a key; now you have the permission to practice Jambhala. Once you receive the blessing, you should not relax. Just receiving the initiation is not enough, because we must also practice. This is the case with any initiation.

When I say this, I do not mean that you should leave everything behind and *only* do the practice. This is not possible for many people. You need to find the right balance between your work, your practice, and whatever else it is you do. If you find the right balance, then everything will go smoothly and be sustainable. One of the most important indications that you have found a good balance is that it is sustainable. If you have found such a balance, then you can continue the practice for your whole life.

Of course, if you think that you must practice now, then yes, it is important to practice now. We have so many gurus with us, so many great masters. We are very lucky. We should feel that we

are very lucky in this period of time because we have so many great masters, and we should certainly take the opportunity to study from them, receive initiations, and practice. But it is also important to find the right balance.

Maybe there are some who are thinking that they can leave everything behind and just do practice. Maybe some of you can. But we are talking about a small number of people, and for the majority, the key is to find a good balance between practice, work, and family.

The Greatest Danger

Never give up your belief in the Buddha, Dharma and Saṅgha. As I said in the beginning, you must remember that the basis for any practice you do should be refuge and bodhicitta. As I said, without refuge, your practice is not Buddhist. And without bodhicitta, you are doing it only for yourself. If this is the case, then when you receive a blessing or empowerment, it will be very limited. But if you do your practice for the sake of all sentient beings and not just for your family or your loved ones, not just for the people you know, then the power of the blessing will be much greater.

I have heard people say to me many times that they are only normal, regular people. They say, “I’m just a regular person. I have a family.” Or they say, “I’m just a single individual.” Maybe you think that there are such great lamas and great masters, and you’re not one of them, so it doesn’t really matter whether you practice or not. Please stop thinking like that. The most

dangerous thing to your practice, to your tradition, to your culture, and to your religion, is *you*, if you are thinking this way. No outside force can affect your practice like that.

You Must Believe in Yourself

Please remember that when you are practicing, there is no such thing as “only” a single individual, or a regular person. There is no such thing as a lower blessing or a higher blessing or a mid-range blessing. The blessing comes in full form. So if you are practicing with full devotion, this is the greatest thing possible. Remember that in Buddhism, everything is in your mind, and this means that you are the most important practitioner. Everything will come only through your practice.

In order to gain merits, we do many things. We help other people, do life releases, do our practice, and other things. Maybe some people only want to do life releases, and others only want to give food to other people. This is all okay, as long as you remember that what you do *matters*. You must believe in yourself, just like your masters and your gurus believe in you. Just like that, you must also believe. If you don’t remember that *you* are the most important thing for your practice, then it will

be difficult for you. If you think that only others should practice, then it will be much more difficult.

Remember that the goal of every Mahāyāna Buddhist is to achieve buddhahood oneself because by achieving buddhahood, we can help all sentient beings. Having a strong motivation to become a buddha in order to help all sentient beings is the only way to reach perfect buddhahood, and this is why you need to believe in yourself. Always remember that the biggest danger to you, your practice, and your religion, is you, if you do not believe in yourself. And please remember that whatever is happening outside of you is not as important as what is happening inside.

I am very happy that I can pass this Yellow Jambhala initiation on to you. I have received it from His Holiness the 41st Sakya Trichen, and I am very happy that I can pass it on to you, knowing that it will continue in your practice.

Now we will do the dedication prayer.



- His Holiness the 43rd Sakya Trizin, Gyana Vajra Rinpoche, is the second son of His Holiness the Sakya Trichen (the 41st Sakya Trizin). He belongs to the noble Khön family, whose successive generations have provided an unbroken lineage of outstanding Buddhist masters.

At an early age, Rinpoche undertook his training in the principal rituals and prayers of the Sakya lineage. Rinpoche has received from His Holiness the Sakya Trichen most of the major initiations, empowerments, oral transmissions, blessings, and pith instructions that are inherent to the Sakya lineage. Furthermore, Rinpoche has received numerous common and uncommon teachings from some of the pre-eminent teachers of Tibetan Buddhism of our age.



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