The general tantras of the unsurpassed approach of Secret Mantra Vajrayana and many scriptures of pith upadesa instructions teach that lamas who confer empowerment, explain the tantras, and teach the upadesa are equal to all buddhas from the perspective of what has been purified and what has been realized. However, from the perspective of kindness, such masters surpass all buddhas. Since they are more exalted than the three common objects of refuge, they embody the essence of all Three Jewels, rare and supreme. Whether one's supremely kind lama is present in actuality or has departed to the buddhafields, it is appropriate to be diligent in making offerings at all times with faith, respect, and devotion. The benefits of doing this are immeasurable, as taught in the tantras.

The Arrangement of Samaya tantra says,

> Offering to the vajra-holding guru
> is offering to all mandalas,
> so, of course this includes one's close mandala.
> Negativity is purified and the supreme siddhis are realized.

The Gathering of Wisdom Mind says,

> One called a sublime guru, a holy friend,
> should be honorifically addressed at first
> and especially, pleased by any means.

The Gathering of Secrets says,

> Abandon completely all other offerings
> and start making totally pure offerings to the guru.
> The supreme primal wisdom of total omniscience.
> will be obtained by pleasing the guru.

The Great Arrangement of Ati tantra says,

> By meditating, praising, and reflecting upon the guru,
> resultant buddhahood is accomplished in a single day.

When one is diligent in making offerings with faith and devotion, the benefits are tremendous. In particular, it is also appropriate to make offerings when one's gurus are no longer actually present, once their wisdom minds have dissolved into the dharmadhatu. If one does not strive to make offerings and gather the accumulations then, great negativity from broken samaya occurs. The way to confess that is taught in the Self-Arising Vidya tantra, from among the seventeen great quintessential secret heart essence tantras,

Once the guru has departed,
not making offerings at the death anniversary
is a major transgression of the root commitments.
It will be impossible to be freed from unfortunate states.
If these breakages occur, make threefold offerings
to one-hundred newly made statues of the guru
continuously for a period of six months.
Offer one-hundred thousand prostrations for wisdom body,
one-thousand recitations of confession for wisdom speech,
and one-hundred butter lamps for wisdom mind.
First offer them for six months and thereafter
on the appropriate occasions.

The principal responsibility of the disciple is exclusively to be diligent in making specific offerings at all times, with great faith and devotion, once realizing that the guru is the essential embodiment of all Three Jewels. Now, as we are close to the occasion marking the dearly departed Lord of Refuge Drubwang Pema Norbu Rinpoche's dissolution of his wisdom mind into the pure expanse of ultimate reality, I thought it would be meaningful to offer a reminder to all my closely connected Dharma siblings.

Earlier, Khenpo Namdrol wrote this on the twenty-fifth day of the 1st month in the year of the Fire Bird, and it has been retranslated and shared again on this occasion in anticipation of the upcoming anniversary of Kyabje Penor Rinpoche On Sunday March 14, 2021.