

8 May 2009, AM, first session of retreat

### **Prostrations to the Thirty-five Buddhas of Confession**

*While reading the prayer:*

In this life and in all the states of rebirth in which I have circled in samsara throughout beginningless lives, whatever negative actions I have created, made others create, or rejoiced in the creation of; whatever possessions of stupas, possessions of the Sangha, or possessions of the Sangha of the ten directions that I have appropriated, made others appropriate, or rejoiced in the appropriation of;

So first is the negative karma of body, speech, and mind collected from beginningless rebirth, not only that of this life. We have collected these from beginningless rebirth, they are still there, so not only those of this life, negative karma collected from beginningless rebirth and generating strong regret, so that negative karma becomes thin. The next one is very powerful purification, like throwing a bomb on the negative karma. So to look at all those negative karma accumulated since beginningless rebirth as empty. So look at how negative karma appears to your mind, as existing from its own side, that is total hallucination, it is empty, it is the meaning of hallucination, does not exist at all, so like atomic bomb on negative karma.

whichever among the five actions of immediate (retribution) I have done, caused to be done, or rejoiced in the doing of;

Then go to next one, the negative karma without interruption of another life. So get reborn in lowest hell and experience heaviest suffering of samsara for many eons, five negative karmas, when mention that think that collected from beginningless rebirth, then look at what is empty as empty, although appears as real to you is a hallucination, real means existing from its own side, that does not exist, is total hallucination, does not exist at all from its own side, so that become unbelievable powerful purification. There are two ways to purify negative karma whereby becomes unbelievable powerful. We hear so many teachings on emptiness and three principle aspects of the path, now we have to use them here to liberate ourselves from the lower realms and from samsara, with bodhichitta meditate on that, so liberated from the lower nirvana.

From the *General Confession*:

I have been disrespectful to my parents, have been disrespectful to my vajra masters, and to my abbot...

So here not just disrespect as it says, but remember all negative karmas accumulated with guru or virtuous spiritual friend, criticizing, arising heresy, anger, giving up guru after made Dharma connection, remember all this at the time, not just disrespect so that it covers all the negative karma.

At the end, as advised in the purification practices, think, feel that all the negative karmas accumulated with body, speech, and mind from beginningless rebirths are purified, not even imprint left on mental continuum. The more faith you generate in this the more negative karma gets purified.

So next, in emptiness there is no I, no action, no karma created. While looking at everything as empty dedicate the merits, be aware mind is constantly imputing, therefore say the word empty.

Due to past, present, future merits collected by me I achieve enlightenment, like Buddha Shakyamuni or Vajradhara, those who attained enlightenment, and lead all sentient beings to that buddhas' enlightenment by myself alone. So here we are doing a practice at Vajra Yogini, so by all the three times merit accumulated by myself and others may all those who have come here, are here, will come here to IVY be able to cause, include also Nalanda, to cause to generate bodhichitta in the hearts of all sentient beings. May everybody who came in past, are here now, will come in future meet with Lama Tsongkhapa teaching, the teaching of the pure wisdom, the victorious one, who is living in pure morality, and brave heart doing extensive deeds for all sentient beings, and transcendental wisdom of non-dual bliss and voidness, actualize that and cause all to meet Lama Tsongkhapa's teachings. So you can do this independence on where you are doing the practice, the center, retreat place, something like that, can relate the dedication to that, as well as to yourself. Due to past present future merits collected by oneself and others, I did that already. Sorry, I got confused.

What I am telling here is that this is how I want in the FPMT to practice, this is the idea, the motivation at the end when finish prostrations, one thing to think is education, the point is this, whatever practice we do, what I explained, it is not something different to do in FPMT but main point is what accumulates most merit what is the most powerful purification, we bring that into the practice to achieve enlightenment as quickly as possible. Someone might think this is something different, but that is not the point, the point is like the business person thinks in the world what is the business by which he can make the greatest profit and then chooses that. Even in business life one chooses what brings least difficulty and most profit, so similarly in Dharma practice. So here at the beginning I mention that in education, really precise, really to do well the practice even if you do rarely or only one time, to do it well, that is the point. Thank you.

So here this is an oral transmission but also the motivation for the retreat.

Think: I am going to receive the teachings in order to attain enlightenment for the sake of all sentient beings.

I received this oral transmission from Geshe Sengye the Mongolian who was abbot in Tibet after 20 years of destruction, heaviest time, when Mao passed away and president gave little freedom to start monastery have few monks, they chose one abbot who relied on the most by Sera Me and Sera Je monks, chose Geshe Sengye as abbot of both Sera Me and Sera Je, because so many unbelievable things happened to the monks, by the Chinese, so Geshe Sengye became abbot and I received the oral transmission from him. It is very good to use for motivation as it includes the whole path to enlightenment, it is Neil's favorite, I remember that from many years ago. Here is the complete meaning or importance of direct meditation on the stages of the path to enlightenment. Geshe-la maybe received from Purbu ?? Rinpoche, but composed by Dorjechang Losang Jinpa, a great lama. This part on the guru is so profound:

### A Glance Meditation on All the Important Points of the Lam-Rim (by Trichen Losang Jinpa)

Nature that embodies all the buddhas,  
Source of all the pure transmission and realization Dharma,  
Principal amongst all the arya Sangha:  
I take refuge in all magnificent pure gurus.

The essence in comparison to all the buddhas, the originator of the whole entire holy Dharma of scripture and realization together, then the principle of the arya sangha, to the glorified holy guru I go for refuge.

Next:

Please bless my mind to become Dharma,  
That Dharma to become the path,  
And that path to be free of all hindrances.

These three prayers contain whole entire path of Dharma. My mind to become Dharma is lower capable being, Dharma to become path is middle capable being, path to become enlightenment is higher capable being, which includes the two stages of tantra, the lower tantras and the higher tantras. It is not just lower scope, middle scope, or higher scope but the graduated path of all three, the complete path.

Until I achieve enlightenment, may I,  
Just like the bodhisattvas, Shönnu Norsang and Taktungu,  
Practice pure devotion to my Guru in thought and action,  
See all the actions of my Guru as excellent,  
And fulfill whatever he advises.  
Please bless me with the potential to accomplish this.  
*[This is relying on the spiritual friend.]*

Please bless me until enlightenment is achieved to correctly devote to virtuous spiritual friend in thought and action, whatever action is done to see only as positive and pure, whatever is said that I am able to practice exactly as advised, like the bodhisattva Choden Losang, the bodhisattva Always Crying, Milarepa, Kadampa geshe, that is wonderful, powerful, they showed how to devote to virtuous spiritual friend.

Knowing that this highly meaningful perfect human rebirth  
Is difficult to obtain and easily lost,  
Realizing the profundity of cause and effect  
And the unbearable sufferings of the lower realms,  
From my heart I take refuge in the three precious sublime ones,  
Abandon negativity, and practice virtue in accordance with the Dharma.  
Please bless me with the potential to accomplish this.  
*[This is the path of the being of lower capacity.]*

That is about the lower capable being, *kyebu chung*. That is the motivation of lower capable being, this has a very great meaning. There are four capable beings, the other one is the middle capable being who is seeking liberation, freedom from samsara and to achieve liberation, then higher capable being who renounced samsara completely and is seeking higher liberation, practicing the six paramitas. The other one is the ordinary capable being, the one who lives life seeking only the happiness of this life. That is the ordinary capable being, nothing special, same as an animal or insect, what they do is nothing special.

In dependence on this, I am able to attain  
Only the higher rebirths of humans and gods.  
Not having abandoned afflictions,  
I have to experience uninterrupted, limitless cyclic existence.  
By contemplating well how cyclic existence works,  
May I train day and night in the principal path  
Of the three precious higher trainings –  
The means of attaining liberation.

Please bless me with the potential to always train like this.  
*[This is the path of the being of middle capacity.]*

That is the motivation of the middle capable being.

In dependence on this, I am able to attain only self-liberation.  
As there is not one sentient being in all the six realms  
Who has not been my mother or father,  
I will turn away from this lower happiness  
And generate the wish to fulfill their ultimate purposes.  
By contemplating the path of equalizing and exchanging self for others,  
I will generate the precious bodhichitta  
And engage in the bodhisattvas' actions of the six perfections.  
Please bless me with the potential to train in this way.  
*[This is the common path of the being of higher capacity.]*

That is the common motivation of the higher capable being, *kyebu chenpo*. This is the motivation to practice secret mantra:

Having trained like this in the common path,  
I myself will not have aversion to experiencing  
The sufferings of cyclic existence for a long time,  
But by the force of extraordinary unbearable compassion for sentient beings,  
May I enter the quick path of the Vajrayana.  
By observing purely my vows and pledges even at the cost of my life,  
May I quickly attain the unified state of Vajradhara  
In one brief lifetime of this degenerate age.  
Please bless me with the potential to attain this.  
*[This is the secret mantra vajra vehicle of the being of highest capacity.]*

This is incredible, powerful, short but of incredible importance. This direct meditation on the lam-rim is composed by Dorjechang Losang Jinpa.

So we can begin the sadhana.

EXPLANATIONS GIVEN DURING THE SESSION NOT INCLUDED HERE