

9 May 2009, PM, evening

Due to the past, present, future merit accumulated by myself and others, all sentient beings, may all those who have come to Vajrayogini Institute and Nalanda, are here, and will come, oneself and one's family members, students, benefactors, so many different people all over the world sacrificing themselves for the teachings of Buddha Shakyamuni, whose names have been given to me to pray for them, may they meet Lama Tsongkhapa's teachings, unified sutra and tantra, all those who came here to Vajrayogini and Nalanda, will come in the future, may meet Lama Tsongkhapa's teachings, may the centers cause this and cause bodhichitta to be generated in their hearts and to meet Lama Tsongkhapa's teachings, unified sutra and tantra, in the hearts of all sentient beings, the whole entire organization able to cause to meet Lama Tsongkhapa's teachings, meet means to have scriptural understand and complete realizations of the path to enlightenment. What Lama Tsongkhapa taught and what he actualized in the hearts of all sentient beings. In that way dedicate in particular for the centers and the organization. As this is the main function, to benefit the sentient beings by the centers.

\*\*\*\*\*

There is a short sadhana written by 5<sup>th</sup> or 7<sup>th</sup> DL that I translated many years ago, Francois, the director, gave it to me but I forgot to bring it. I think so many years people used that to do Nyung Nes.

Chenrezig prayer, Prayer to Arya Great Compassionate One. Trukshig Rinpoche had many appearances during retreat and composed this prayer. In Lawudo nuns did Nyung Ne, the words of the prayer made me cry, what it expressed, it is very dynamic, expressing life, human beings taking the form of practicing Dharma but not having success, life under control of attachment, anger, 8 worldly dharmas, so it made me cry so many years ago. Is there the phonetics?

Visualize the Compassionate Buddha in front.

The appearances of this life absorb and are stopped, the appearance of karma created by you appears as enemy. This is very, very good. The appearance of karma created by you appeared as enemy to you. Also merely labeled by mind but appeared as truly existent, something really existing from its own side. This refers only to after you died, in the intermediate state have appearance which is production or result of karma created, not by others, but by you, arises as enemy, something that harms you. But it is very important, that is not only after you die but also in this life, in this life someone gets angry at you, does not love you, somebody abuse you, treats you bad, says bad words to you, that is the appearance of your karma, appearance of karma created by you. Your karma is created by you, not by someone else, by God, by Jesus, it is created by you. Then appeared in this way, unpleasant, appeared as unpleasant to you. So that is very good to bring, not only after you died, but in daily life. Whatever effect you get from your appearance, not someone else's appearance, your own appearance which came from your karma, is appearance of your karma, created by you, so to relate that to now, to everyday life, so wonderful, effective, powerful. Therefore, there is nothing, nobody there outside to point to, to blame, except only your mind, your delusion, except your delusion, your mind, the root, ignorance, and self-cherishing thought. Then of course there is attachment, the other negative emotions thoughts, but these are the roots, no one outside to point to, to blame for your suffering, except your own mind, delusions, not all minds, not bodhichitta, not wisdom realizing ultimate nature, tantric realizations, clear light, not those, not all your minds but the delusions, root which is ignorance, then the others, self-cherishing thought. Then of course there are other negative emotions or thoughts. This is one of the most important teachings, practice, most important teaching-practice. buddha said that you are your own guide and

you are your own enemy. It is the same here, so when you think that everything is the appearance of your karma, whether pleasant or not, is created by you. So when you blame to one, who to blame is only inside, only the one, your own wrong way of thinking, self-cherishing thought is wrong way of thinking, ignorance is wrong way of thinking, misconception. In lojong it says when you have problem or obstacles to practicing Dharma, relationship problems, blame the one – the self-cherishing thought. To others, sentient beings, animals and so forth, external people, what you relate to is to think that they are greatly kind, meditate that they are unbelievably kind. Because what it is saying is all past happiness, present happiness, future happiness including enlightenment you receive from others, therefore to others meditate that they are unbelievable kind. These two words unbelievable. Put all the blame on one. Not saying look for someone in the city or countryside from whom came all your problems, ask police to find someone to whom you can blame, not like that, not saying that. Blame to one is not someone outside, it means only the self-cherishing thought, the ego, the self-cherishing thought, that is the one to blame whatever happens in your life, obstacles to Dharma, worldly problems, relationship problems. When you do that your life problems, even mountains of problems, are solved when you put the blame on the one – your ego or sch that is in your own continuum and has been harming you from beginningless rebirths and if you follow will harm you endlessly in the future. When you follow that you become enemy to yourself, when you follow bodhichitta, cherishing others, thinking of kindness of others, serving others, then you become the guide to yourself. That time you become a guide to yourself. If follow self-cherishing thought you become enemy to yourself, you harm yourself. These two instructions are from lojong, thought transformation. That solves all the problems. Because before thinking this you blame outside so you have problems. Thinking this you don't find anyone outside to blame for your problems, so problems solved. Meditating how others unbelievable kind, you experience your problems, including death, on behalf of other sentient beings so everything transformed into happiness, even experience cancer, AIDs on behalf of all sentient beings so becomes happiness. Your life becomes most meaningful, beneficial, gives happiness to numberless sentient beings and causes to achieve peerless happiness of full enlightenment. Result what you achieve is not only liberation from samsara, peaceful and happy mind now, happiness of future lives, liberation and full enlightenment, not only that, enlightenment and liberation from samsara for all sentient beings. So here it says related to after you die most unbelievable fear in the intermediate state like mountains of waves you get caught inside or like blazing fire caught inside, or mountains, earth crushing you. Unbelievable violence of the four elements, making fear. That is the view of your karma created by you appearing as enemy but that is not only that time but also now in this life. Also something pleasant is view of your karma, also that which is bad, disgusting, is view of your karma. So the key for happiness, this way lock and this way open, the key is you follow self-cherishing thought suffering, you change your mind and follow cherishing others, happiness, sun shining happiness. So if follow self-cherishing thought turn key, if cherish others turn key other way. Turn key of self-cherishing thought gloomy, dark. That way of thinking sun shining, wow. Enlightenment. Then become sunshine for all sentient beings. Do like this become darkness, gloomy, no light, constant suffering to yourself and then you cause to other sentient beings. I am going to do the lung, not lung. There is loong and lung, you need to know Tibetan. After you met Tibetan Buddhism, I don't know whether after meet Theravadin Buddhism you meet lung, but after meet Tibetan Buddhism after one year or something like that lung comes. That is only in my view, but this is loong which brings you to enlightenment. Depends how you use the lung. Purpose of my life is to benefit all sentient beings, free them from suffering and causes and bring them to enlightenment. Therefore, I must achieve full enlightenment therefore I am going to take oral transmission. I received from Kyabje Trukshig Rinpoche in Bouddha or his new monastery, last year or the year before. I am not going to chant as this would take time, even if my voice works.

From here related to us, those who have received a human body. It is very much true for common people, not everyone, those who received precious human body but wasted it, made it meaningless,

while making it meaningless doing things of this life which never finish and then suddenly death comes, then turning back to empty life, without essence, many times, many years ago when I used to go to Lawudo for Nyung Nes, even if took form of religious life but not obtaining great meaning in life, life went under the control of attachment, anger, 8 worldly dharmas. Without subduing one's own mind, renouncing non-virtue and practicing virtue, me such a thick-skulled person, how much Dharma listened nothing went in heart, did not change mind, like stone under ocean for millions of eons but nothing changed, still hard, one's own mind becomes like that, migrating beings like me please look at us with compassion. Yama's messengers when bring me to a very dangerous road, I and sentient beings who have no refuge please guide us on the path with compassion. This is related to His Holiness the Dalai Lama. Mother who is attached, who has compassion, attachment is related to compassion, mother who is attached to all sentient beings, the one object of refuge of the people of the Snow Land please Lama Chenrezig look at us with compassion, bring myself and all sentient beings to enlightenment.

\*\*\*\*\*

So it starts with the self-generation. You can recite from very first stanza related to Chenrezig or later on. Very wonderful prayer, very profound, then talks about the path. The lineage lamas not the very last one. Absorbs to yourself and you become Chenrezig. Absorbs into you, empty, then become Chenrezig.

\*\*\*\*\*

Here something to mention that can be useful. Not only cannot find the I, not just that, but something deep, do not exist at all from its own side, not only can't find, but it does not exist from its own side, something very deep, does not exist from its own side, just totally empty right there. Instead of existing from its own side, it does not exist from its own side. Completely totally empty. It is not just that you can't find it. Emptiness is the same as emptiness of Chenrezig's holy mind, all phenomena into one taste in emptiness. Emptiness of Chenrezig's holy mind, dharmakaya, now taking the aspect of one face, two arms, same like White Tara but no eyes on palms and under feet, otherwise same. Extremely beautiful holy body, nature of white light, calm, clear, very compassionate nature, unbelievable compassionate nature toward all sentient beings.

Then blessing the offerings. Then actual generation. Here the prayer is short. The actual meditation on the six deities. Here it is shorter than in the sadhana.

While empty, inseparable from the sphere of the wisdom seeing emptiness. While it is empty, so generating yourself as 1000 Arm Chenrezig, you become 1000 Arm Chenrezig, in front of you on lotus and sun disc, Hrih, transforms into Chenrezig, you visualize yourself and front the same. Faces, wrathful face, Amitabha, two hands at heart, first right hand grasping crystal mala or glass mala, you will find out when retreat finishes, the third hand in the mudra of granting sublime realizations, left hands holding lotus, vase, fourth hand holding wheel and also bow and arrow, the rest 992 hands in mudra of giving sublime realization, in the palm is an eye looking at sentient beings, beautifully adorned with jewel ornaments, divine dress, not tight, uncomfortable, but loose. All the holy body is complete enjoyment, adorned with signs and exemplifications, beaming. Two feet standing, above the direct lamas, wrathful, peaceful merit field, yourself om ah hum at crown, throat, and heart. From heart beams emitted invoking Lama Chenrezig, absorb to you and to front generation. Then initiated and adorned with Amitabha on the crown. Now same as usual, prayer with many prostrations, prostration, *sang gye cho dang*.

White holy body unstained by mistakes, adorned on the crown with Amitabha, fully enlightened, looking at sentient beings, to you Chenrezig I prostrate.

\*\*\*\*\*

After rejoicing in your own three times merits, rejoice in the past, present, future merits of all sentient beings. When you do that, sentient beings who are same level of mind as you, you accumulate merit equal to them. There are numberless sentient beings in all realms, so there are numberless sentient beings with merit same as you, so in one second you collect unimaginable merit, so amazing. There are numberless sentient beings like that in all realms. Just in one realm there are numberless, then in each realm there are numberless. Then sentient beings whose level of mind is lower than you, you collect double merit. In one realm just one sentient being whose level of merit is same as you, you collect double merit. Amazing, but there are numberless sentient beings in each realm with level of mind lower than yours, so double. If level of mind is higher than you, ½ merit. If rejoice in one day merit of bodhisattva, you collect half that merit. Without rejoicing, half merit of what bodhisattva collects in one day, takes 13,000 years, but by rejoicing collect in one second. Why I say stop at rejoicing, whether Medicine Buddha, Tara, Lama Chopa, why in FPMT to make this practice, just saying words does not become rejoicing, so seven limb prayer is like seven very important parts of car which take people to the place they want to go, they create cause of enlightenment. By rejoicing in buddhas' merit, dividing by 10, you get one. Please rejoice in other sentient beings' merits.

The bodhisattvas in every second collect limitless skies of merits and there are numberless bodhisattvas, so can you imagine how much merit you collect by rejoicing in their merits?

Offer a throne to have stable life.

Then your heart and front deity's heart, HRIH, beams emitted innumerable Chenrezigs, purifying the sentient beings of the six realms, their negative karma and defilements completely purified, numberless hell beings, hungry ghosts, animals, human beings, suras and asuras, purified, receive blessings of all buddhas and bodhisattvas which absorb at your heart. This is the meditation. Here the prayer is done, mantra is one time, but your heart receiving all the qualities of the merit field, absorb into your heart, but at same time from hand of front generation nectar flows and fills vase, seems at same time, but first purifying sentient beings and bring to state of Chenrezig and then make offerings to all the buddhas.

Then blessing the vase, from Chenrezig's hand nectar flows into the vase. Can chant OM MANI PADME HUM or OM DHARA DHARA. There are two bottles of water that are to be blessed from Chenrezig's hand, nectar flows into the bottles.

Transcendental wisdom of yourself Chenrezig absorbs into front generation Chenrezig, then on your head Gelongma Palmo who recommends you to the front generation Chenrezig, Gelongma Palmo is in the lineage of Chenrezig. In Tibetan is quick, in English takes time. That's it. What we didn't do tonight, tomorrow. That prayers is very precious. When you kneel down, that prayer.

Think that guru Chenrezig very happily accepts your request. Now tormas offerings, blessing the three tormas.

These oceans of nectar I offer to you Compassionate One, by accepting them please grant all sublime and common attainments.

This is offering to the three thousand great thousand galaxies, the landlords, particularly those of this world, in Tibet, and in France. Offered to them, they are extremely happy and complete whatever you wish immediately.

These oceans of nectar I offer to you landlords, accepting these, do not get angry but please help.

I offer this bath to purify the stains of all sentient beings and actualize the three kayas. Visualize this.

Offer divine clothing to Chenrezig, but also to all the buddhas and bodhisattvas.

Each time think generate infinite bliss, also when offering bath.

Due to my merits may I achieve enlightenment quickly in this world and reveal Dharma and quickly liberate sentient beings from being tormented by suffering, suffering of pain, suffering of change, temporal samsara pleasures, and pervasive compounding suffering.

Then the prayer, due to all past, present, future merits accumulated by buddhas and bodhisattvas, may oneself and one's family members, all those connected to you, all the students, all those who serve the FPMT, all those whose names were given to me to pray, in all lives to not have pride, good race, to have clear mind, clear wisdom and no pride, to have great compassion, to have devotion and respect for the guru, meaning not devotion in heart but politically having respect, devotion and respect for guru, and abide in samaya of Chenrezig, may we become only like you, holy body, holy entourage, holy pure land, and holy name.

By having made offerings and request to you, wherever we are in the world to be pacified all the sicknesses in this universe, country, place, area, house, then poverty, economic problems be pacified, fighting, quarrels be pacified, and increase the Dharma, means scriptural understanding and the realizations of the path, to increase in the universe, in the world, in this country France, the area, Toulouse, in the house, the center, the people, to increase Dharma and auspiciousness, all inauspiciousness stops, all to be successful. Please think of war, famine, disease, torture, danger of fire, water, air, earthquake, all to be pacified, wherever there is danger to happen to be stopped and may no one in the world experience this forever, meaning develop Dharma in hearts of sentient beings and everything auspicious, all the happiness they are looking for, to be free from samsara and achieve enlightenment. Please dedicate all past, present, future merit, created so much merit by taking 8 Mahayana precepts, unbelievable merit, skies of merit with this vow taken with bodhichitta motivation, with each prostration most unbelievable merit, so should dedicate and offer to all sentient beings to actualize bodhichitta in the hearts of all sentient beings, especially in leaders of the world, mainland China, everyone who follows different religions to generate bodhichitta. Then after that 100 syllable so whatever mistakes done, impure offerings, unclear concentration, purified. While chanting the Vajrasattva mantra must ring the bell, this is my root guru's advice, ringing bell is not always offering, here reminds no phenomenon has inherent existence because all phenomena exist in mere name, merely imputed by mind, all phenomena empty of existing from its own side, so bell means no phenomenon has true existence, everything is totally empty, I, action, object, remember what sound of bell means to you, meditate on this, in emptiness there is no I, negative karma, while reciting mantra meditate on that.

Chom den de, Great Compassionate One, please pay attention to me. Us very beginner practitioners have sinking thought and attachment scattering thought. You have to add the word attachment because there is virtuous scattering thought, so *attachment* scattering thought, not having clear concentration, impure mantras, left out practices from ceremony, not much clean, here in lower tantra need to clean the mouth, the emphasis here is keeping clean the body, protect from bad food, keep clean by washing body and mouth, then able to meditate, that is the main point, so whatever happened Compassionate One please forgive me, be patient, make to not obscure our mind. someone please go outside with the water and sprinkle it all around.

Arya Great Compassionate one dissolves into oneself, white nectar flows down from holy body and washes your body completely, outwardly and inwardly, like you are in the waterfall. Nectar falls

from Chenrezig, purifying all the sicknesses, square, round, triangular, spirit harms, collected from beginningless time, no trace left on mind, generate strong faith.

Drink three times, first time gross obscurations, second subtle obscurations, third dharmakaya.

\*\*\*\*\*

Due to all past, present, future merits collected by myself and all sentient beings, buddhas and bodhisattvas, which appears as real one existing from its own side, then believed in that way, but which totally non-existent, may the I who appears to be real, existing from its own side, and believed, totally believed but totally non-existent, achieve the Compassionate Buddha, Chenrezig enlightenment which appears to be real one existing from its own side and totally apprehended and believed in that way, which is totally non-existent, lead all the sentient beings who appear to be real one existing from its own side, totally believed in that way, totally non-existent in reality, to Chenrezig's enlightenment which appears to be real one, even atom does not exist from its own side, by myself alone which appears to exist in reality but does not exist even one atom from its own side. All these never existed from beginningless rebirths, never happened that way.

Then the front generation, OM did your works for sentient beings, please grant the attainment. After you return to the buddha's place, please return back again. OM VAJRA MUH. Front generation transcendental wisdom went back to natural abode, and samaya being absorbs into you, become one-face two-arm Chenrezig.

\*\*\*\*\*

It's 12.41, so good night, good morning. So because taking 8 Mahayana precepts, here we have breakfast because one month but if only occasionally rarely taking only one meal, but if taking for a long time can have breakfast, prayer only says no eating after noon, it does not say particular one meal in the prayer, but when we do one meal need to motivate, not just one meal, when make the vow like that more merit but if one meal, you eat, then stop, now I am not going to eat and then change mind and eat again it becomes two meals, because change mind and eat again, so Kyabje Serkong Tsenshab Rinpoche said to eat well and then stop. While you understand, most people have taken 8 Mahayana precepts in past, but I think very good since after noon, of course this is not what we do every day, only occasionally so therefore good to be more strict, in afternoon make sure, something that produces kaka, excrement, which produces excrement in the stomach do not eat that. Have to watch otherwise become loose in afternoon, it is not that we are taking every day, even occasionally it does not become completely pure the 8 Mahayana Precepts. When I went to Australia who was helping me traveling was Thubten Yeshe, she is American but stayed in Chenrezig Institute many years, that time she was a nun, came from Nepal, she thought because easy to go to Sri Lanka from Australia, not far, so she said to go to Sri Lanka, Kandi, where there is Buddha's tooth, I spent one full day at the temple where there is Buddha's holy tooth, the families bring food, rice in containers to the stupa, so do not see, only during ceremony for president, otherwise do not see, but stupa unbelievable power blessing, monks do offering bath in morning, leave food there and then take home, many young people come, I was happy to see many young people with devotion for Buddha. One girl came with first born baby, put baby on floor to get blessing, upstairs large room, downstairs four main wearing white dress holding big drum and beat for one hour, offering to the Buddha, I was downstairs reading *Bodhicharyavatara* out loud to leave imprint on the tourists and was doing prostrations, the monks were watching me because full length prostrations unusual for them. There was one Sri Lanka man watching, he asked me to come. I heard in India that sometime someone call you and hang you by rope, fire below, the produce oil in container, man called me, I was not sure, I thought of oil and fire, so I went upstairs, actually there is a caretaker of the temple, the monk was very happy to see a monk, I was all alone, he didn't

Speak much English, he asked me if I wanted tea or milk, but this was nearly sunset so I said tea because for me tea means milk tea, chai, my understanding was chai, milk tea, then they brought black tea because for the monk chai means black tea, so it worked perfectly because they don't drink milk tea in the afternoon, completely strict, no milk tea only black tea, so I said chai and it worked, it was not what I visualized but it worked perfectly, otherwise would have been a problem, I just remembered that. Just to make sure even we do this rarely but not that vow does not become pure, so on day when take 8 Mahayana precepts very little milk in tea, I think in West put very little, put little so it does not break the vow. In case unable to have black tea in the afternoon when take 8 Mahayana Precepts, even if you are living in gelongma vows, 8 Mahayana Precepts not taking all the time, only rarely, so on that day keep as pure as possible as not taking every day, that day try to keep as pure as possible, otherwise always not quite, always impure, taking 8 Mahayana Precepts rare and then not keeping pure, all the vows and fasting, just to help, very, very little so not to break. So that is it. Somebody said wearing ornaments for marriage are okay. Who said that?

Neil: I said people could wear their rings.

KZR: What does His Holiness say?

Neil: I think Roger told me that His Holiness said wearing a wedding ring is okay.

KZR: Normally have mala, so that is not particular creates attachment, generally speaking something that you wear all the time, for Dharma, generally, here might be different something that is for Dharma then it is okay, just like can chant but cannot sing, chant prayer for Dharma, for example, chant for Dharma, collect merit by praising Buddha, Dharma, Sangha, help mind reduce delusion, if for Dharma it is okay, that is the main thing, if it is only for attachment not Dharma then I think on the day of ordination, 8 Mahayana Precepts, better not to wear if only for attachment and not for Dharma. Whether is for Dharma or not for Dharma. Depends on reasoning. On the day of 8 Mahayana precepts to be more pure, the vows to be correct, if wear for attachment do not wear on that day. If do not define it like that it becomes confusing. So good morning, good night.

When you get up think may I liberate all sentient beings from ocean of samsaric sufferings, not only when get up, when take 8 Mahayana Precepts, pray that but it means I am going to do that.