

9 May 2009, PM, afternoon session

Need to write down the number of mantras in your calculator, or if you brought your computer, or write down in a book. Then those who are leaving, there should be some person to whom to give the count, maybe it should be three people to whom you give the report of the mantras. Three people, give it to those three people, so those people who are leaving, not staying full time, then offer the number to those three people. Starting from yesterday, maybe every five days give report of mantra to the people in the office. So maybe on the sixth day, after five days, on the sixth day, on that one day everyone tell the office how many mantras got done so as time goes it gives an idea of how many mantras got done.

Is there one question, just one question?

Student: Can Rinpoche give some advice for doing the sadhana at home?

Kyabje Zopa Rinpoche: Visualize Neil, with the microphone. Then you think he is there reading. Maybe Neil is doing in your room. So simple, you can do the sadhana at home. You become not this body, you become light, total light, only light, then you do the sadhana. Did you understand? Maybe somebody can explain in French. Did you understand what I am saying, that you become total light and then do the sadhana without this body? I am joking. You can do it anytime in general, but maybe morning is better. So that is it. Bodhichitta, with bodhichitta. Okay? With the heart, with full heart benefiting other sentient beings, cherishing all sentient beings. Like that. Then of course devotion to Buddha, Dharma, Sangha, that is the foundation. Because the whole practice is based on that from request to lineage lamas, whole sadhana based on wisdom understanding that they have the qualities to liberate oneself and other sentient beings from samsara and bring to enlightenment. That and bodhichitta. So more strong devotion, that much blessings you receive. Then bodhichitta. Good heart toward all sentient beings, to benefit, to liberate from the oceans of samsaric sufferings and bring them to enlightenment.

Just continuing from what I spoke about yesterday. I don't know whether it is mentioned here but there is a very short sadhana composed by 13th or 7th Dalai Lama that is an abbreviation of this sadhana that we did this morning. You can use that. But I don't think it is mentioned here, it was translated into English a long time ago.

In the sadhana, refuge and bodhichitta, then four immeasurables, mandala offering to Chenrezig, lam-rim, then mantra recitation and dedication? Generally that is okay, people who have not received the initiation can do like session two. There is a front generation but I don't see the self-generation. Since it doesn't have self-generation, it is good for people who have not received the Chenrezig great initiation and want to do a second session, even normally at home someone who has not received Chenrezig great initiation this is the way to do second session because it contains lam-rim prayer, the most important, the goal to achieve in the life, the realizations to have as without that cannot achieve enlightenment be liberated from oceans of samsaric sufferings, cannot liberate all numberless sentient beings from oceans of samsaric sufferings and bring enlightenment. Somebody who has received great initiation can do like sadhana like we did this morning and then a shorter one than that. The short session briefer than the one we did this morning. Those who have not received great initiation of Chenrezig, then second session recite requesting prayer to Chenrezig and lam-rim prayer with whole path to enlightenment. This makes life very meaningful, plants seed to whole path to enlightenment in short time.

So as I mentioned yesterday, freedom, first freedom to practice Dharma which is to not be born in hell. We analyzed that yesterday and finally we saw that the most precious thing, than wish-fulfilling, whole sky filled with wish-fulfilling jewel, highest material thing, most rare, which by praying to any material possession or any enjoyment, external enjoyment instantaneously actualized, so not one, numberless like that, compared to first freedom to practice Dharma of not being born in hell, so when compare the value of this to value of wish fulfilling jewel it is nothing, no value, because without this, without having precious human body even that, leave aside precious human rebirth, without this, even you own whole sky filled with diamonds, gold, wish fulfilling jewel, but this alone cannot achieve happiness of future lives, which comes from pure morality, and ultimate happiness of liberation from oceans of samsaric sufferings and its causes, and full enlightenment. But you don't own one diamond, gold, wish fulfilling jewel, one rupee but if have precious human body with freedom to practice Dharma not being born in hell can achieve happiness of future lives, liberation, enlightenment, liberate numberless sentient beings and bring to enlightenment, so amazing.

Then second freedom is freedom to practice Dharma due to not being born as a preta. Even one day without a drop of drink or spoonful of food, we have difficulty, difficult for the mind to be in peace, to do the practice, so if no spoonful of food or drop of water for 7 days, you would lay down not able to do anything, meditate, practice. the meditation is like this, think you are in hell realm, hot or cold, and try to feel how it is, just mountains or skies of pain. Imagine the sufferings, most unbearable. It is impossible to practice Dharma. So preta 100,000s of years cannot find water or spoonful of food, so can you imagine? But you live a long time, hundreds of 1000s of years, not finding drop of water, try to feel that, how it would be. It is so important. So that we understand what means karma, creating negative karma, what it means to be reborn in lower realms. Then other most important is to generate compassion for the preta being who is suffering, then numberless pretas, not just one. Numberless pretas. Can you imagine the suffering of just one? Hundreds of 1000s of years cannot find spoonful of food or drop of water. Can you imagine how much suffering? Even us one second experience that it would be like suffering for eons, so most unbearable, unimaginable. I said most amazing as if it were a realization. so you have to meditate on how it is. Visualize yourself became like that. This is how to meditate, really get feeling to understand how their life is. Then you understand what miserliness means, not making charity to people, to sentient beings, miserliness, attachment, so negative karma, opposite of charity, then you feel. Then you feel the result, what the suffering is, then you really understand karma, you feel negative karma. The miserliness and such things. Then able to abandon, able to renounce the delusions of miserliness and so forth. Then when you think of preta suffering you feel so strongly, really understand, unbelievable, unimaginable, then develop so strong compassion, unbearable compassion generate. So that your life, you dedicate your life, not only chanting mantras, but with full heart, sincerely able to offer, to dedicate, to serve, to benefit them, able to sacrifice yourself with full heart for them. So strongly able to dedicate your life for them. There is so much peace and happiness, joy, what you are able to offer your life, so much peace and happiness in doing that. By realizing their suffering, able to dedicate, sacrifice body and life for them. Then you enjoy your life, meaning in your life, purpose of living, incredible meaning of life. Most most most unbelievable preta, those who are pretas now. Impossible to be preta. I have forgotten the story, maybe someone remembers? There was one getsul whose mother died and born preta, during Buddha's time. His mother died and was reborn as a preta. I don't remember the full story but it is very useful to understand. He asked Buddha what to do. From the home, the house, a piece of cloth made offerings to the sangha. Then what happened she went and took it back after the son made offering. He did this so she would receive the merit and purify her negative karma, he offered piece of cloth from the home to the sangha, but she had so much miserliness that she took it back. He asked Buddha what to do, Buddha said to offer small pieces to give to sangha to sew on their robes so she

could not take it back. Later on she was born as human being due to that merit. She had so much miserliness. When do water offering to preta have to close the container because it is so difficult for them to find. If there is empty container they become unbelievable worried, even the container they see water become less so become worried, so cannot have empty container there, have to cover the water with a lid or a cloth, so when making water charity to the pretas. They don't see the water until you recite the mantra, visualize yourself as Chenrezig, the hand carrying the vase, offering nectar to the pretas, when chant mantra they can see nectar, it purifies their negative karma, it is not just to stop their suffering of hunger and thirst, but most important benefit is to purify negative karma so they got higher rebirth, these mantras have power, they are not inherently existent mantras, something that appears from its own side but came from compassion of Buddha for pretas, from skies of his compassion for sentient beings. When chant the mantra, only then can see the water and drink the nectar. It gives higher rebirth, purifies negative karma of being preta. That is your very important gift for them, not only their not finding food for 100s of eons. There are different, there is a book about making water charity. Three different ones. One is for general preta by reciting, I used to do it in the morning, some hours ago but now I don't remember, om ah hum hrih, put in bowl. Next one is not in bowl, just on ground, OM MANI PADME HUM. So yourself is Chenrezig with nectar coming from hand, there are numberless pretas who have flames coming from their mouth. The general preta, then this type has more suffering with flames coming from mouth. Sometimes you see, I remember in India in Buxa at nighttime in the forest there were many flames you could see from distance. It is very strange, one time at night I was going down and there was light around a tree and as went light got farther and farther but there was nothing there. Many times you see flames in forest at nighttime. Preta fire blazing from mouth, so OM MANI PADME HUM, went in their mouth and purify their negative karma and they become Chenrezig.

Next one is the preta with most suffering, neck has knots, one, two, or three depending on karma. That one has the most suffering of pretas. First type cannot find food, even if see something from a distance, on the road, there are yamas who do not allow them to go, their belly is like a mountain, huge, neck so tiny, lips so tiny. Very unbelievable terrifying ugly. Like old man, very old man, so hard to walk, so get exhausted and difficult to walk, like this 100s of 1000s times more difficult how they suffer, much more suffering due to body, not easy to walk, to reach the food, then yamas block them, then when finally reach there, the food is not there, see water from distance, water or waterfall, but when arrive there all these difficulties, so hot and nothing there, so unbelievable disappointment, or it is pus, blood, and junk like that. So many obstacles. Those who have knots can get one drop, just one drop of water, their mouth is very tiny like the eye of a needle, so tiny, imagine the eye of a needle, unbelievable tiny, so difficult to go inside, so tiny goes inside, it does not go straight down to stomach because throat has knots, then when goes to stomach it burns like match lighting petrol, most suffering is preta who has knots. Therefore, one mantra, om Dzambala... when make charity to preta, pour water with mantra to remind emptiness of I, action, object, merely imputed by mind, totally empty. Therefore, your charity becomes stainless charity, does not become like poisonous food, if with ignorance do not see as empty it becomes poisonous food. Unstained by concept of true existence. I remember when I explained, but of course when I do I forget, only some practice sometimes remember. The purpose is this, this is very important meditation, destroys samsara, karma and delusions, the root ignorance. Om Dzambala... that is one mantra, now I don't remember. There is another one nama sarva... with one drop, these are charity for preta with most suffering, one drop and one mantra together. Then another mantra is nama sarva tathagata... so they see the drop and they get it. What you visualize is that they get nectar, think this. Not just 100 or 1000, think numberless. Purify negative karma and they get higher rebirth, not only stop their suffering but also get higher rebirth. Conclusion is to think that they become Chenrezig, enlightenment. What it does is not only stop their suffering but give cause of higher rebirth.

Making charity to sentient beings, the benefits, then making charity to one preta creates greater merit than making charity to sentient beings in general. Then in terms of pretas, if make charity to one preta with flames coming from its mouth one collects far greater merit than making charity to general pretas. Giving charity, one drop of water, to preta with knots in neck create more charity than making offering to all pretas with flames coming from mouth. Giving one drop of water to preta with knots in neck creates the most merit, the most extensive merit. So impossible to practice Dharma. The freedom to practice Dharma, not being born a preta, practicing refuge and protecting karma, you receive the happiness of future lives, good rebirth. By living in the 3 higher trainings you achieve ultimate happiness, liberation from samsara, by practicing bodhichitta and engaging in paramitas attain full enlightenment for benefit of all sentient beings. With this freedom to practice Dharma of not being born a preta, get three meanings. Even in one second, with this freedom you can achieve the three great meanings by creating their cause. So that is most amazing, this freedom even in one second is unbelievable precious what you can do. This freedom even for one second is more precious than the whole sky filled not only with diamonds but with wish fulfilling jewels, nothing comparable to this freedom to practice Dharma, so unbelievable precious. Really wow, amazing, all your wishes fulfilled. Imagine.

Then even one second passed without getting to practice Dharma is a great loss, billion zillion dollars lost is nothing, even whole sky filled with wish granting jewels lost is nothing, but if did not practice Dharma for one second, wasted this freedom to practice Dharma of not being born as preta is much greater loss than that. So no question spending one day without practicing Dharma. Unbelievable. One second like that, so how many seconds in 24 hours, can you imagine? Cannot stand, cannot bear at all. Then the conclusion is to practice Dharma always, especially bodhichitta. That is the conclusion.

From the sutra, what Buddha advised, as I mentioned few of those, so it is very good, every single thing what we are doing here, not just session, sleeping, walking, doing for all sentient beings, not just for some friends but for each and every sentient being, animals, ants, worms, insects, big or small, every sentient being, not only in this world, this universe, there are numberless universes, so all those sentient beings, all those human beings, all those hungry ghosts in numberless universes, suras and asuras in numberless universes, not just one universe, do everything for them, as much as possible, that is our main practice to train our mind during this retreat. I am not saying to do this practice only during this retreat and then when retreat finishes you are free, I'm not saying that. But here what I am saying is training for that. Then becomes real retreat. Not only here but same whenever you do retreat even alone, even doing highest tantra or lam-rim retreat, whatever you do do for all sentient beings, that is yum-yum. That is nyam-nyam. That is the best retreat. Best retreat. Then you are so happy. You are not doing this for yourself to be happy. Of course, if you cannot have this attitude for the happiness of other, cannot think that, then for your happiness do this for others. Like His Holiness says if you want to live this life selfish, live intelligent selfish, wise selfish. If want to be selfish, be wise selfish, meaning do for others, motivation your happiness not their happiness, selfish, if cannot think of others, goal happiness of others, then goal your happiness but cannot achieve your happiness without causing happiness for others, benefiting others. So the idea is that. What I am trying to explain is this practice. whatever you do every single action as much as possible for benefit of other sentient beings.

So when you rise, when you get up in the morning, as I mentioned when you go to bed, after lay down “may all sentient beings achieve dharmakaya.” Related to Chenrezig, the yoga of sleep according to lower tantras, I mentioned last night. There is yoga of sleeping, eating, washing, also part of samaya. When took highest yoga tantra initiation take that samaya. When you rise, when get up, “may all sentient beings rise up from the oceans of samsaric sufferings.” Think like that. It is mentioned in sutra, *Clouds of Precious Sublimeness*, there Buddha advised to dedicate, this is when you offer incense, from *Sutra Clouds of Rare Sublimeness*, you dedicate by eliminating all the bad

smells of sentient beings, bad nature, evil nature. Then to smell the morality of the tathagatas. Dedicate like this for sentient beings when you light incense. Also pray may sentient beings have pure morality. Offering incense has 10 benefits, last is full liberation and enlightenment, but it has many temporal benefits. One of benefits of offering incense to Buddha, Dharma, Sangha, the merit field is to create karma to live in pure morality, so it is very important. Does not mean just lighting incense, but offering to guru, Buddha, Dharma, Sangha. So also you can dedicate like this, as mentioned here.

When you offer, beginning when you make offering, I am just giving an example of offering incense, stick of incense, powered incense, big incense with many leaves, scented smell, whichever way one offers, the first one. You notice that even though these offerings, to dispel interferers abiding there, if do not do that there is problem, if do not do that without dispelling interferes can cause many obstacles to realizations and to practice Dharma, there is no peace in your heart. So it becomes an obstacle if do not do that. Geshe Lama Konchog said that if at beginning when do water bowls do not dispel interferers, sang, it is not an offering. However, then purify in emptiness, jang is to purify, kye is to generate in pure offering. How to make offerings is covered by these 3 outlines, without creating obstacle for your attainment of realizations, only to have success. This is not part of sutra explanation, it is from lam-rim and tantra practice. this is based on yourself having received initiation, higher or lower tantras, visualize yourself as Chenrezig and from heart one face two arm Hayagrivas emitted and dispel interferers abiding in the incense, dispel beyond the ocean, Atlantic Ocean. Then purify it in emptiness, your wisdom seeing emptiness, then manifest. When you do this if highest yoga tantra practice there is extra meditation which becomes quickest path to enlightenment, overcome defilements, collect extensive merit, and attain enlightenment. In Kriya tantra as Chenrezig, your wisdom seeing emptiness manifests as incense, blissful, most scented smell covering whole sky, then you offer. If you have an altar, many photos of gurus, offer to them first, guru puja merit field also gurus there, offer to them. The whole merit field, how many lineage lamas, Buddha, Dharma, Sangha, lineage lamas of profound and extensive and blessings, surrounding the guru, there are mountains of deities, kriya tantra, charya tantra, 1000 buddhas of this fortunate eon, 8 bodhisattvas, 16 arhats, Dharma protectors gone beyond samsara, they have numberless pores, Lama Losang Tubwang Dorjechang in center has numberless pores, each pore is all the gurus, scriptures, stupas, each pore has everyone, all gurus, buddha, dharma, sangha, all statues, stupas, offer to them, generate bliss in their heart, then offer to 10 direction buddha, dharma, sangha, if think guru collect most extensive merit, even offer to one deity or one sangha if think guru collect most extensive merit than having made offering to numberless buddha, dharma sangha stupas scriptures, becomes small merit compared to offering to guru. Also Dharma think is guru's holy mind. so most extensive merit you collect with one deity by thinking guru, now here numberless buddhas, dharma, sangha think guru and make offerings, merit! Then numberless statues, stupas, scriptures in all the directions think guru and make offering, most extensive merit. So in this way, you collect numberless causes of enlightenment. Just by offering the numberless statues by thinking guru you create, of course create numberless causes of enlightenment, numberless causes of liberation from samsara, numberless causes of happiness of future lives, each one is numberless causes, each cause is numberless, that one just by offering to numberless statues, stupas, but by thinking guru then collect numberless, most extensive merit, cause of enlightenment, numberless most extensive merit cause of liberation, happiness, all that. By offering to statues, scriptures thinking guru, numberless merit, makes to achieve enlightenment quickly. Even in case of offering one stick of incense, most immeasurable. Numberless buddha, dharma, sangha, thinking guru, numberless causes of enlightenment, liberation, happiness. Then after that offer to the seven Medicine Buddhas, 1000 arm Chenrezig, when visualize Guru Puja merit field all those deities are there, but in particular remember them and make offering. If make offering to Medicine Buddha, make same merit as offering to numberless buddhas, unbelievable powerful. Medicine Buddha has 12 groups of protectors, each group has 7000 protectors who protect you every day, your wishes get

fulfilled, without talking about reciting their names 7 times, just by making offering, unbelievable. Then bodhisattva Sitigarbha, make offerings thinking guru, whenever make prayer, your prayer becomes 100 million times more powerful than praying to other bodhisattvas. Your prayers for success become more powerful. Therefore, during food offering time when you do like this, at that time pray may His Holiness the Dalai Lama prayers succeed immediately. It becomes 100 million times more powerful for success. Then 1000 arm Chenrezig same merit as making offerings to billion zillion trillion buddhas. So most amazing, so good. So here all success is not ordinary success, big company, here achieve enlightenment to liberate all sentient beings from oceans of samsaric sufferings, so wow! There is no greater success than that. What is great success than that? There is nothing. So the conclusion is that more extensive merit we collect with our actions, the quicker and easier we achieve enlightenment and are able to do greater benefit for all sentient beings. Accomplish works for sentient beings more quickly.

Then after incense offering, cover all sentient beings of six realms, fills all the sky, covers all six realms, cause to actualize path to enlightenment of numberless hell being, hungry ghosts, animals, human beings, suras and asuras, liberate from causes of suffering, become Chenrezig, everybody becomes Chenrezig, then you rejoice. After that the incense covers all the earth and purifies all the pollution caused by people's negative mind and evil actions. Then purify all the pollutions of the land, this is different from Western pollution from cars, that in the sky, this here, pollution from negative mind, evil actions, is much worse. Purify all the land, the cause of many sickness, disturbs the mind, evil and makes to realize virtuous thoughts. Also the nagas who are harmed by human beings pollution and cause sickness, all this purified. Also all the sicknesses, cancer, sickness caused by nagas, all human beings sicknesses are healed by this incense. The nagas whatever harm they receive from human beings is healed, sick people all healed. Use incense to make offerings and also to purify pollution and heal sickness and purify all the lands. So this is what you, besides offerings also purifying sentient beings and healing. If you are doing just short, then just offering part.

OM PADMANTAKRIT HUM PHAT, yourself as Chenrezig, wrathful Hayagrivas dispel, then purify in emptiness. That is it. Maybe stop here. There is still quite a few left to explain. So this meditation is same even if offer one stick of incense or huge piles of incense from trees, that is the essence of the meditation, makes happy nagas and devas in the world in the universe, they are happy then fulfill your wishes, you have success in practice. what are we going to do now? Maybe go to bed?

Many sicknesses are due to pollution as I explained before. contagious diseases that spread out. Incense is a very beneficial. In Tibet when Songtsen Gampo or Trisong Detsen, perhaps Trisong Detsen, his wife had physical contact with the servant, sex with servant, then got child, child was buried in the field, then pollution happened, in the area everyone got sick, humans and gods, she got sick, did observations, oracle and protectors, checked astrology, all said pollution but did not know how it happened. That time Padmasambhava in Tibet, she told him what happened, he told the husband, perhaps Trisong Detsen, to not punish her. Then Padmasambhava told her to collect all the trees that nagas and devas like, collect tomorrow early morning and on the mountain where there is Samye monastery at sunrise offer incense. Padmasambhava arranged everything and offered incense and wrote nor-sang, purifying pollution by incense, not sure if in English. Then king completely recovered, healed, was very unhealthy, queen also recovered, so many people, everyone recovered. That gives an idea of how to use incense for healing by reciting this text, for people in this world, in the country, the area, oneself, one's family members. *Sang* means eliminate or purify. Purify the stains of the five delusions, so the function – *sang* – is to eliminate. Label function on the smoke. The essence is wisdom, dharmakaya, visualize yourself as deity so mind is dharmakaya, do with that visualization, the five wisdoms, incense is five wisdoms, function is to dispel the five delusions.

In English sounds like *terma*, in Tibetan *torma*, not *terma*. Torma means one that destroys. Other torma means the one that destroys attachment, miserliness. It is supposed to be very good quality, butter, honey, spend lot of money to make best. Another meaning is that which destroys your attachment, miserliness. That is the meaning of *torma*.

Do short request to lineage lamas, last part where there is His Holiness's name, extremely profound, can recite from there to make short, then talks about kriya tantra path. Can do that, or just recite quickly. When recite lineage lama prayer make sure. I will tell here when recite like His Holiness the Dalai Lama long life prayer, not only recite the words but rejoice because each verse expresses his qualities, so rejoice. On top of that pray for oneself to achieve that. By rejoicing create cause to receive the quality, oneself to receive that, so when do requesting prayer think like His Holiness long life prayer, creates cause to achieve those qualities. Then same thing here, to achieve the qualities. You can think they are all above your crown, absorb to root guru, then root guru absorbs to Chenrezig. Then your mind becomes dharmakaya, think guru's holy mind, meditate that. Body is rupakaya, Chenrezig holy body, mind is dharmakaya. Actually is guru. In reality is guru, aspect is Chenrezig, manifesting as Chenrezig. So in reality is the guru. Like that during whole sadhana, that is the essence. It is very good to request concentrating on that, becomes cause to achieve each of the qualities. Makes it very worthwhile, sooner or later you will have all the qualities they have, it creates the karma for that. Chant in Tibetan takes time so please read in English or French. Read it in your language.

Not only oneself experience general suffering of samsara and particular suffering of three lower realms, but also numberless human beings, hungry ghosts, animals, so to be free from all that, numberless human beings... numberless suras and asuras, intermediate state beings.... Immediately to be free from all that. Now your purpose of taking refuge is the most important, crucial, most urgency, the reasons are like limitless skies, for all sentient beings, so go for refuge from whole heart. Refuge in numberless buddhas, dharmas, sanghas. 100% totally rely on them. In order to happen not only yourself to be liberated from samsara, numberless sentient beings to be liberated from oceans of samsaric sufferings and from causes, karma and delusions. So actually it is good *sang gye cho dang* alone three times, then bodhichitta three times, once generate the feeling, then do the words, it is easier for the practice, the meditation is easier if do like that.

Others means not only a few beings but numberless, including numberless bodhisattvas and numberless buddhas. If you think this way you put all the merits together, yours and everybody's, so becomes numberless in order to benefit all migrating beings who are totally under control of karma and delusions collected from beginningless rebirths, then always reborn in the six realms, experience all the sufferings again, then die, then again reborn, not reborn then die two times, I am not talking that. Then again reborn and experience all the suffering of that realm then die. Endlessly, beginningless and then endless, no freedom, not slightest freedom at all. When you say suffering remember hell suffering, hungry ghost suffering, animal suffering, like in lam-rim. Remember that what you have studied, read, meditated, learned. Think the situation, in order to benefit to liberate from oceans of suffering, karma and delusion, and bring to full enlightenment, and bring numberless hell beings, hungry ghosts, animals to enlightenment. In order to benefit transmigrating beings, totally under control of karma and delusions, reincarnated then suffer. *Drowa* also means after born constantly, right after birth in mother's womb, consciousness took place on fertilized egg, constantly, how many seconds until death, constantly getting closer to death, how many seconds life finishes, constantly getting closer to death, *drowa* means going non-stop, even in each split second, even each second going toward death. However it causes us to have compassion

when think of others. Therefore, may I achieve enlightenment. At that time must put the two hands at the heart, when generate bodhichitta, that is what it says in the teachings. His Holiness mentioned during Kalachakra initiation in Bodhgaya that when taking refuge put hands together, the 10 fingers give so much work now something worthwhile activity for the hands. This body is given by parents and they suffered, since consciousness took place on egg the mother suffered then suffered when you were a child, baby, suffered body and mind, then created so much negative karma for your well-being for your life, for your happiness, for your survival, now make worthwhile for them by putting hands together, doing something good, beneficial for sentient beings, including your parents, those who suffered so much and created so much negative karma with ignorance for your well-being, result of which will have to suffer so many lifetimes in lower realms, in samsara, so here making body, the hands, useful for all sentient beings, at least not harming yourself and also benefiting yourself.

By my merits of giving and other perfections,
May I become a buddha in order to benefit all sentient beings. **(3X)**

When you transform from yourself Chenrezig your heart offering goddesses, yourself the merely labeled Chenrezig from your heart merely labeled offering goddesses, offer with merely labeled mind. to make easy first offering drinking water, argham, numberless offering goddesses offer that then return. It is like a shop or office, so many people coming inside and going outside, numberless offering goddesses come out and go in, or numberless offering goddesses carrying all the offerings, drinking water, water for feet, flowers, and so forth at different levels come out, when make offerings, snap fingers outward, both hands pointing outward, then do the mudra of lotus turning, yesterday I think in the morning I did the offering opposite, mistaken, that is for mother tantra, Vajrayogini, Tara, Heruka, maybe Kalachakra, mother tantra, also for Tara turn to the left side, this is to remind you of empty, as I mentioned, make offerings merely labeled, offering merely labeled, action merely labeled, action merely labeled, Chenrezig who offers is merely labeled, appears to exist from its own side but is merely labeled, to whom you offer, the merit field, also merely labeled, nothing existing from its own side, this is to remind you, person making offerings, action of offering, recipient, all empty. With this mind, offer. The idea is this. For father tantra, do like this. Mother tantra Vajrayogini, but Tara Puja according to lower tantra, but Tara 4 Mandala do like this. Tara 4 Mandala, not 37 mandala from Drowa Chokyi Dragpa, before Tibet was pieces, he practiced Kurukulla became king of dynasty, China was big, he offered all of Tibet to Drowa... at that time became one country, so 37 heaps according to Drowa Chokyi Dragpa, the 8 offering goddesses, I think 24 or 25 heaps, 23 heaps, I should mention the story. We didn't get, I think started from Kopan, before were doing normal mandala with 37 heaps, but in Singapore Geshe Losang Nyima from Ganden Shartse, or maybe in Tushita, or ABC, he reminded Tara Chittamani is not 37 heaps, is 23 heaps, he reminded that is what is mentioned in the teachings on Tara Chittamani, now some of the centers do in that way. Need to stick to that, 23 heaps. There is also 24 or 25 heaps. Seems Lama Tsongkhapa made with 23 heaps, or 24 or 25, something like that.

Argham is like this, bring the two here, put fingers like this, like pouring water from conch shell into the holy mind. when Kirti Tsenshab Rinpoche was giving Mitri Gyatsa initiation there was an abbot from Namgyel Monastery, who passed away, a great practitioner, also some disciples of ??Dupa Rinpoche, who dedicated life to actualize lam-rim, the common path and uncommon tantra, who guided him, Pong Rinpoche who passed away in Tibet, there were many very important teachers there, Rinpoche explained how to do the argham as popularly not very much know how to do the mudras. He said it is nothing new but just to remind you. So argham is like this.

Here most important is when you make offerings, generally whether physically making offerings or just visualized, here offering as Chenrezig, remember all is guru, that idea of guru yoga, the whole

essence of guru, that is the most important thing. Whether it is one or many, is guru, that is the first thing, key thing, to remember, what makes practice rich and collects most extensive merit, if just think buddha the merit is smaller, so huge difference. If offer to numberless buddha, dharma and sangha compared to making offering to one guru, the merit is very small. Whether making actual offering to statue, or meditation, that is the most important meditation, collects most extensive merit. So try to remember that. Each offering is numberless, then generates infinite bliss, that is the essence of the offering, then offering goddesses absorb back to your heart, that helps to actualize clear light. If you actualize clear light, you are one who will attain enlightenment in this life, brief life of this degenerate time. So the guru is Chenrezig. Don't miss that.

May I be able to collect that much merit as collected by all sentient beings, buddhas, and bodhisattvas for the benefit of each and every sentient being.

The (deities of the) field of collecting (merit) return to their own abodes.

It sounds like the deities collect merit! The deities have a field in which they collect merit. It sounds like they are collecting merit so they haven't finished the job yet, haven't finished their practice.

The English didn't get checked. It sounds like you do this practice and they collect the merit! I am sorry. That is just the word "of."

Concentrate on the transcendental wisdom being at the heart.

Look at yourself as Chenrezig as if a dream, that is the simple way to meditate on emptiness, look at all this as like a dream. What you see in a dream appears to be real, but does not exist, seems to be true, same here, it appears but does not truly exist, is not true.

Due to the merits collected by me and all sentient beings, buddhas, and bodhisattvas may I achieve enlightenment quickly in this world, in order to benefit migrating beings may I be able to give Dharma to them and quickly liberate sentient beings intoxicated by many sufferings.

Due to all the three times merits collected by myself, all sentient beings, buddhas and bodhisattvas, may I have a good caste (according to India, not present in West), like Lama Atisha, Buddha Shakyamuni so you can benefit so many people, be respected, to have a clear mind, no pride, compassion, understanding and devotion to the guru by understanding the qualities, being very kind then respect, abide in the samaya of Chenrezig.

Due to all the past, present, future merit of myself and others may I only become like, not only oneself but also family members, all the students, benefactors, all those who offer their life and bear hardships for benefit of sentient beings and the teachings of the Buddha, may I in all the lifetimes become like Chenrezig, holy body, holy life, pure land, holy name, like you liberate just by hearing your name, may we become only like you. By praising you and making requests to you, wherever we are, one's family, all the students, those doing service for the organization... wherever we are abiding, in the universe, world, place, house, all the sentient beings who come to the house pacify all their sickness, spirit harms, poverty, economic problems, fighting, quarrels, increase Dharma and auspiciousness, Dharma means scripture and realizations in the heart, spiritual understanding and realizations in the world and universe, in particular in France, in the center, then all inauspicious things stopped, all problems stopped, then all auspiciousness happiness in this world, country, place, center.

In all the leaders so that all the millions of people in the countries to have so much happiness, especially leaders of mainland China. Then in the hearts of all the religious leaders.

That's it.

Due to all past, present, future merits which exist but do not exist from its own side, may the I which exists but does not exist from own side, attain Chenrezig's enlightenment which exists but does not exist from its own side, lead all sentient beings who do not exist from their own side to Chenrezig's enlightenment which does not exist from its own side by myself alone who does not exist from my own side.

It's bedtime! Tea break, that's the most precious thing.