

13 May 2009, AM, Lama Chopa

There is a tune from His Holiness Song Rinpoche from Ganden Shartse Monastery. Doesn't mean I know how to chant it, but just rough. According to Pabongka Rinpoche we should recite the second stanza (v. 16) first (before v. 15). The tradition was kept by Lama Yeshe, my root guru His Holiness Trijang Rinpoche, and His Holiness Song Rinpoche.

The next is *ngo sham yi trul*, need to start chanting higher from the beginning and then slower. I'm not exactly sure what is Pabongka Dechen Nyingpo's chanting as I didn't hear it, so at the end of the chanting, the first verse is lower, and beginning of next is higher. Some people chant same tune at the end. However, I am not sure about the original Pabongka tune. So this is the offering of practice: offering one's merits, morality practiced, vows, the higher trainings of concentration and wisdom and so forth.

Samayavajra p. 90

In order to achieve enlightenment for the benefit of all sentient beings need to purify negative karma, in particular that created in relation to the guru from beginningless rebirths. There are two ways to visualize Samayavajra, one in the heart, probably according to Lama Tsongkhapa, and one on the crown.

Due to this merit, may I and all sentient beings until enlightenment is achieved never transgress the from the Vajradhara samaya vow.

Rejoicing

Without merits there is nothing one can do to experience happiness, not even in the slightest, therefore merit is so precious. "I have collected precious merit from beginningless rebirths," so feel happiness in the heart. That is the most important thing when rejoicing, not the words themselves but the feeling of happiness, "How happy I am, how happy I am," while at the same time thinking of all the precious merits I have collected since beginningless rebirths. Or "How wonderful it is." When you feel happy, all the merits collected from beginningless rebirths are doubled up. In all the present and all the future merits, rejoice. Then the numberless sentient beings collected merit from beginningless rebirths and in present life and all the future merits, "How wonderful that is," as from that comes all happiness, liberation from samsara, not only temporary samsaric pleasures but also liberation and enlightenment. "How wonderful it is" while thinking of all the three times merits, past, present, future, of the numberless sentient beings. All the buddhas' merits, the numberless buddhas, the merit collected in the past, present, future. At the end, how to conclude is "How much merits there are of the numberless sentient beings, including bodhisattvas, and then the buddhas, may I be able to collect that merit for all sentient beings." Think like that.

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This requesting prayer comes before, it is repeated just before purifying, from the pores of the guru's holy body come five-colored nectar with beams, this request comes before object of the three times.

The requesting prayer to the lineage lamas, there is no time to do the long one, so can do short one at the beginning of Lam-rim Chenmo with the addition of one prayer, then at the end...

A short prayer p. 104 Palden tsa we

Next one is Manjushri and Maitreya, the lineages of the path of extensiveness and the path of profundity, Manjushri is profundity, Maitreya is extensiveness, then all the Indian pandits, then absorb them. Next is Nagarjuna, the nature of the path of profundity, and Asanga, the nature of the path of extensiveness. After that Lama Atisha who combines all three lineages, the lineage of the practice. Then all the Kadampas, there are three groups, they absorb into oneself. Purify the wrong concepts, and second ...

You can repeat the last request two times. Now Lama Tsongkhapa and the New Kadampa tradition. Then my root gurus His Holiness Trijang Rinpoche, p. 113.

Then His Holiness the Dalai Lama, p. 114.

OM AH HUM is like the mantra of all the buddhas, it represents every buddhas' holy body, reminds of that. So it is very important, extremely essential meditation, practice. To explain that need to have received highest yoga tantra initiation, it is to do with subtle mind, not gross body, speech, mind. It is unbelievable, most profound, secret meditation. So you are connected with all the buddhas, your three doors.

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There is one I forgot before: Guru Puja in FPMT, Practicing Guru Devotion with the Nine Attitudes should be recited.

If it is late now, you can use that [lam-rim prayer] as the motivation for the next session. It is late for breakfast so leave it there and use it for the motivation for the next session. Just dedicate.

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas, that which exists but does not exist from its own side, which is totally empty, may the I who exists but does not exist from its own side, who is totally empty, achieve Lama Losang Tubwang Dorjechang's enlightenment which exists but does not exist from its own side, which is totally empty, and lead all the sentient beings who exist but do not exist from their own side, who are totally empty, to that Lama Losang Tubwang Dorjechang's enlightenment which exists but does not exist from its own side, which is totally empty, by myself alone, who exists but who does not exist from its own side, who is totally empty.

I forgot to mention yesterday the person who died three hours before we did session, Roger Antreigeis who died in Lavaur hospital, yesterday, 3.00 pm.

Due to all the merits collected in the three times by the numberless buddhas, may he, without reincarnating in the lower realms, be immediately reborn in a pure land and attain enlightenment, or else receive a precious human rebirth and meet a perfect Mahayana guru who reveals all the path to enlightenment without missing anything and achieve Maitreya's enlightenment, without displeasing the guru even for one second, but only cause most pleasure in the mind of the virtuous spiritual friend, in the body, speech, mind, which is the cause of attaining enlightenment quickly, and achieve the dharmakaya as quick as possible. May he not be separated from Lama Tsongkhapa Mahayana guru, and with meet Lama Tsongkhapa's teachings, the purest teaching admired by all the buddhas, in all his lifetimes.