

13 May 2009, PM

During recitation of OM MANI PADME HUM

From guru devotion up to enlightenment, especially bodhichitta, do a strong visualization of that. Then receiving Chenrezig's qualities, spend more time on that. After we have finished what is mentioned in the text, then receive the blessings of realizations of guru devotion up to enlightenment, especially to generate bodhichitta in one's heart. The root of the path to enlightenment is great compassion toward each and every sentient being, loving kindness and bodhichitta. So very strong concentration on receiving great compassion, mainly concentrate on receiving that.

Then great compassion, not only reaching every single sentient being, there are numberless sentient beings in each realm, not only wishing they be liberated from the oceans of samsaric sufferings and its cause, karma and delusions, but also that you will do that, you will liberate them from the oceans of samsaric sufferings and its causes, karma and delusions.

Then the qualities of Chenrezig holy body, speech, mind, receiving that. The quality of the holy mind is omniscience, also perfect power to benefit sentient beings. Perfect understanding, omniscience, and perfect power to be able to do perfect work for sentient beings, and perfect compassion. You can do that, receiving those three things. Then sometimes, it is mentioned, yourself as the deity, focus one-pointedly on that, one-pointed concentration on that, yourself as Chenrezig, clear appearance and divine pride of being Chenrezig, "I am Chenrezig," and clear appearance, more concentration on that. That's all.

Mindfulness

Before the front generation, blessing the water, and the other things, I thought to finish a little bit mindfulness, try to train the mind during the retreat. I thought to finish but that didn't happen, it is part of the retreat.

This is based on Buddha's teachings, a sutra text, *Kon Chog Trin, Clouds of Sublime Rareness*. The other one maybe, I'm not sure, but maybe *Kon Tsek, Kon Chog Trin*, one sutra in which the instruction comes. Basically the Buddha explained that everything is related to bodhichitta, whatever you do, this is normally what you do in relation to bodhichitta. Everything, any action you do, that it becomes beneficial for every single sentient being, the numberless sentient beings of the hell realm, hungry ghost realm, animal realm, human realm, sura realm, and asura realm, whatever action you do becomes the cause of happiness of all sentient beings. So when you do cleaning, think "May all sentient beings not have ugly conduct." Of course, this is non-virtue, misbehavior, misconduct, kind of violent conduct. May they not have that. Can you give me an example? May they have perfect, beautiful conduct. "May all sentient beings not have ugly conduct and may they have perfect, beautiful conduct." That is the prayer. The highest perfect conduct is Buddha's conduct. This is what you do when you are cleaning, how to meditate, how to think. That is what is said in sutra.

Then when doing cleaning, the other thing is, as mentioned in lam-rim, purify. In lam-rim relate it to your delusions. This is what you recite: *dul pang, drima pang*. That is verbally what you recite. The meditation is merely related to your own mind. *Dul pang* is to abandon the disturbing thought obscurations, *nyon drib*, that mainly interfere with attaining liberation from samsara, *drima pang* is to abandon the stains, that is, to abandon the subtle obscurations, that mainly interfere with attaining the state of omniscience, full enlightenment, *she drib*. The other is the disturbing thought

obscurations, *nyon drib*; *drima pang* is the abandonment of the subtle defilements. Those two obscurations include everything that has to be abandoned – what interferes with attaining liberation from samsara and what interferes with attaining full enlightenment, with the mind attaining full enlightenment.

Buddha advised *dul pang*, *drima pang*. Those who have studied lam-rim, heard complete teachings on lam-rim, have heard that many times. This story, practice, comes in the six preparatory practices, what makes possible the practice of the actual body, the meditation on lam-rim, the achievement of realizations. In order to attain realizations, need to purify the obstacles, delusions and negative karma, and collect merits, the necessary condition. Collect merit by the seven-limb prayer, the practice is there from refuge, setting up the room. All this is collecting merit and purification. So six preparatory practices, they do this and make successful the actual body of meditating on the path. This is the preliminary practice, the preparation, and then there is the actual body, meditation on lam-rim, and the conclusion.

The story of Pagpa Langchungpa is a long story. The essence is that there were two brothers. Pagpa Langchenpa (Great Road), when born, was brought into the main street when Buddha came for alms. Langchenpa met in the street, as baby was born asked prayers, when Hindu siddhus came they asked prayer, when the Buddha came they asked prayers. The other was given the name Langchungpa (Small Road), he was brought not onto main street but onto a small path, maybe in a field, when born he was brought there and Buddha made prayer. He was sent to school, maybe Hindu school, but could not learn anything. The conclusion was that even two words, *om bur*, the Buddha saw was so difficult for him to learn. Buddha is unbelievable because omniscient. Buddha advised, so difficult to learn due to obscurations, so Buddha advised him to clean the monks' shoes when they were in the temple doing prayer and left all the shoes outside. Buddha advised him to clean all the shoes, because first of all the object, shoes, belong to sangha living in so many vows, 36 or 250 vows, therefore very special holy object, and if clean their shoes unbelievable powerful purification for cleaning the mind. Unbelievable skill to allow him to clean the shoes while monks in puja and to memorize *om bur* (two words before that but I don't remember them). When he memorized *om* he forgot *bu*, and when memorized *bu* forgot *om*, but the monks reminded him when they went in and out, so later he was able to memorize that. Then Buddha gave advice to clean the ground outside the monastery. When he was cleaning right side, as soon as he finished he started to clean left side of monastery ground outside, but as he started, already the other side was filled with garbage. This is due to Buddha's unbelievable skillful means that when he started to clean the left side, the right side filled with garbage, so never finish. Then while he was cleaning, he realized the meaning of *dul pang*, *drima pang*, what Buddha advised, he was able to realize that this dust is not external dust, is the dust of attachment; this dust is not external dust, it is anger; this dust is not external dust, it is ignorance. So he was able to relate it to the mind while cleaning. There are four verses but I don't remember, I think maybe he realized emptiness, not sure, while he was cleaning the dust due to Buddha's skillful means. In that life he achieved arya exalted path, arya path, wisdom path, in that life was able to achieve the rising arya path of meditation. At the beginning he could not memorize even two words, when memorized *om*, forgot *bu*, and when memorized *bu* forgot *om*. In the West is there medicine for intelligence?

Student: There is medicine that helps memory.

Rinpoche: Not intelligence? Is there medicine to give to children for intelligence? Not known? There is one student, one ex-monk from Namgyel Monastery in NY, he was a very good student, very bright student studying philosophy. He went to Mongolia with His Holiness the Dalai Lama who asked him to debate to show the Mongolians what debate is, and so he debated with His Holiness on the *Drang Nge Lek She Nyingpo*, the *Good Explanation of Interpretive and Definitive Meanings* composed by Lama Tsongkhapa, a very dynamic text, very important text, that explains

the four schools' view of emptiness, a very precious text composed by Lama Tsongkhapa. He was asked by His Holiness to debate on that, he studied well and was able to debate well. Then when he arrived in Dharamsala it was his time to debate in monastery but the *ge-gu*, the disciplinarian, said he had already done his exam by debating in Mongolia. The Namgyel monks did tour with their Kenpo to do fundraising, maybe the first tour in West, maybe because he spoke English well, he did tour and after some time did not last as monk, changed. He has one son, very uncontrolled, can't sit down, but there is medicine for children.

Student: Ritalin.

Rinpoche: Then gave medicine, he was intelligent, not particular for intelligence.

Student: It helps to focus.

Rinpoche: That is right, it helps to focus, to sit down and study. But maybe long term is not good for the mind. Now okay, but in long term maybe some danger. That was my first time to hear that. He was eating this medicine.

Langchungpa in that life became *pagpa*, achieved the arya path. His brother is among the 16 arhats. Anyways, you see, he was cleaning the monastery, the ground, the object sangha is very powerful, pure, living in many number of vows, so just by cleaning the monastery, the sangha's shoes, very powerful to purify negative karma.

So that is why in the six preparatory practices, the first is cleaning, not so much because there is dust but for cleaning the mind. Even if no dust, do it thinking "I am cleaning the delusions." Not so much for dust, but for cleaning the mind. The place is called *ne kang*, *ne* is where the Buddha, Dharma, Sangha abide, the house where the guru, Buddha, Dharma, Sangha abide is *ne kang*. The Tibetan word means the house where do practice. Even the name, what it is called, is great, where the Buddha, Dharma, Sangha abide, not only statues, stupas, physical objects, but where you visualize them, where you invoke them, where they abide. So you clean this place where they abide. This is how to think when you clean your room, even if it is not a monastery. It is not a question of there being dust, *dul pang*, *drima pang* means to clean the two obscurations. Why we are not enlightened is because these are not purified, when purified we become enlightened.

Then there is setting up the altar. Of course, this does not mean changing the altar every day, do not change every morning, move it around, bring it outside, bring it inside, it is not that. The offerings, beautifully performed offerings without cunning or deceit. *Yo wa* (deceit) is two things, inner and outer *yo*, the main one is inner. Beautifully perform the offerings without deceit, cunning. The offerings should not be a mess, whether circular or straight, beautiful in line, not a mess. But the main thing is the motivation, without *yo*, without cunning, deceit, your mind not being straight, not Dharma, angular, with attachment, clinging to this life, thought of eight worldly dharmas. So the main thing is that, eight worldly dharmas has black and white eight worldly dharmas, not mixed with eight worldly dharmas.

His Holiness Serkong Tsenshab Rinpoche is incarnation of Marpa's son. One time in Nepal there were a lot of [Western] sangha, and so the Nepalese government did not give them permission to stay, so I went to see the head of the Buddhists, Chechu Rinpoche to give him presents, robes, asking if they could help to get visa for them to stay in Nepal. But that time many sanghas, so they didn't give [permission], so everyone had to leave, the sangha went to Dharamsala. At that time Lama Yeshe made the rule that everyone had to cook food, whether know how or not. I think one nun, Thubten Pemo, she made food, probably she didn't have any idea how to make food, she put oil, without frying it, and then put all the vegetables in, I think didn't even fry. You remember? That

time sangha, no one is here? Yeshe Khadro is the only one but she was in Australia, not Kopan. So Lama made everyone cook, so after that she didn't have to cook, she cried. Very interesting time!

At Dharamsala usually... Of course, when we were at Kopan sometimes Lama liked to cook, he was very fast, the food was always tasty. Especially when there was Lama and myself, he did everything. Of course, this is the wrong way, I should have been doing everything, my bad luck. Lama did everything, cooking. One time we went to Dharamasala to receive teachings from His Holiness Trijang Rinpoche, the Thirteen Dharmas of Manjushri, and maybe Tara Chittamani and some protector, at the library. We stayed with one family, the husband was monk before in Tibet, same kangtsen as Lama, in lower Dharamasala. One morning Lama was sleeping late, so I thought "Today I should do something," and I was thinking what to make. The thought came to mind, tomato covered with dough and then fry in oil. This idea came. This could be good. So I put the oil, I think it was not wood stove, I'm not sure, put oil, then I put the correct number of tomatoes. When I make food, I usually make plenty, I don't make stingy food, I make a lot, two or three times more. So I made the dough and wrapped it around the tomato and put it in the oil, *tsa-tsa-tsa* it made noise and made Lama wake up. He asked "What are you doing?" So what happened was that outside it looked very good, a little burned, very inspiring, gives appetite, but because tomato is full of water, liquid, because of that what happened is that outside very nice, but inside the flour was not cooked because wet. So I was trying to cook breakfast but it became uneatable, but I made quite a lot so Lama cut in pieces and we used it for that night soup. Still there was plenty!

There was one monk, Lama's disciple Namtar who lived in Dharamsala, and Geshe Tobden came, best friend of Lama from Buxa, both of them have shamtab, color kind of worn out, red but worn out, very worn out color, both same, and wear shamtab very high, not down at feet, but very high, very short shamtab, and zen same style. He was Lama's best friend, not same class, Geshe Tobden was maybe one class higher. I didn't see but I heard one time they were in Buxa, not down there in the prison at the time of British. One time it was prison where Mahatma Gandhi, Nehru, put there, but when monks came from Tibet those who wanted to study, maybe 1000, were put there. When come out, on the hill was the football ground, the Indian office, and the Tibetan camp, place were play football, do competition with other groups coming from other parts of India. Monks like football so the Indians running the camp invited monks because of the power of monks being there, so magnificent. The Indians were hoping to win. The head of the office was an Indian Sikh, a general in the Second World War. They also asked the abbots of the monastery to come. There is football field, go up, then gate, then go in monastery, prison before, the whole mountain was covered by monks, red robes, probably to make weaker the other party who came to play. I remember going there, it happened maybe not just one time. Anyway, so they were watching football, some monks very concentrated, they were sitting there, feet going like that. So coming down from the monastery, there are a few shops and Tibetan restaurants, an Indian small shop were sell few vegetables. That is about it, were sell some wine, that is closest were can get vegetables. Then go up, there is the house of the Indian Sikh who was head of the office, the commandant. Then go a little bit up and there are a few houses, better ones where the officials lived in the past. Geshe Rabten Rinpoche had one house, a better house than in the prison, also Gonsar Rinpoche. Then another house where there were the very top, very famous, top-learned monks. Each monastery has a few very top-learned ones, four, five, six, or seven, very top-learned in Buddhism that are known in the monastery. One geshe with a very long face, reminds of Lama Tsongkhapa, his house and his student's house. Then Geshe Rabten's house where I and Gonsar Rinpoche stayed. He house of someone who was abbot of monastery in Tibet, but couldn't be abbot in Buxa. Then the house with Khensur Ugyen Tseten, then a few more houses. As go higher, then the incarnation of great Pabongka, the author of *Liberation in the Palm of the Hand*, then a few other lamas and Geshe Yeshe Tobden. When I went to see Lama he was living there. There were a few incarnate lamas and also Geshe Thubten Tashi, the first abbot of Lawudo Monastery when I started Kopan Monastery, when I started the monastery and the school for children. I asked him to become

the abbot and he was there for six months. He was the abbot and I was the one who recited during getsul ordination, but he was the abbot at Lawudo. He was living there. Lama Yeshe and Geshe Yeshe Tobden, very learned, later became meditator, was the first teacher at Lama Tsongkhapa Institute in Italy for three years, six months go to Italy, six months meditate in Dharamsala, mostly teaching *Bodhisattvacharya*. They made very thick Tibetan tea together and then would get up, embrace, and dance, old Tibetan dance, just enjoy like that. Both are great scholars, Lama was a great yogi at the same time, a great scholar and great yogi as well. When children comes, he fits them. When old people come, he fits them. When business people, whatever people comes he fits them. So very skillful.

So since I mentioned that, I will just finish. I met Lama Yeshe when I went to see, at Buxa, my first teacher, Geshe Rabten Rinpoche. My teacher who helped me in Tibet to become a monk at Domo Geshe Rinpoche's monastery, he put me in a shamtab, a grown up person's robe, very big, so doubled up when I dressed. I was short. Later became very thin, but at that time I was very short. So the prison, not inside the building where the monks' rooms, beds, where, but outside the house, the veranda, go inside, not main door, but veranda, then go past barbed wires, between that small space, birds all lined up, I would go up there like this. Lama Yeshe was staying down below. I had the name, called "incarnation," "rinpoche," a dry name, so I was brought up and put on Geshe Rabten's bed during the teachings. I had to get down, there were two beds, Lama Yeshe sitting there, very devoted to Geshe Rabten, and big pile of texts on table, problem was maybe Lama... When Lama came up for Vinaya class, one day when Geshe Rabten was going to give teachings on Vinaya, vows, root texts and commentaries, so much to study and learn in Vinaya, when they came... Before I made connection Lama Yeshe played with me. He used to put his hand on my belt and pick me up. My class leader Jinpa and Lama Pasang and a few others took teachings from Lama. He pushed me very much one day saying I must go to take teachings from Lama. We used to go out with him for one drink. So one day we went out of the monastery, which was a prison before, and went up to where the commandant was. I said I wanted to go back, but he pushed, and we went up a little. Again I said I wanted to go back but he pushed. Then we were outside Lama Yeshe's house but still I didn't want to go. He went in to see Lama. I didn't bring any offerings, but he brought one brass container filled with rice and one tiny kata, very old. He put 5 rupees in it and offered that. Lama Yeshe asked if I had permission from Geshe Rabten, and Jinpa said yes. Geshe Rabten's wish was for one geshe, Geshe Thubten, who was very learned. That was his wish, but somehow it happened because of my class leader. So I went inside and sat on Lama's bed, made of crushed bamboo, Bhutanese cloth, hard, small tiny room, at backside window, ants. In the room only two pots, Indian *ting*, fire stove and two pots, that's it. Then texts. That's it. Because I came not full of desire, I didn't understand at all when he was teaching, not even one word that day. So I was wishing that Lama could teach slower. Then second day it changed, it had to do with my mind, with my motivation. What happened was, I think, past karma. What pushed was past karma that is very strong connection with Lama, it ripened that time, without the knowledge of that. Karma ripened and that happened. So receiving teachings from Lama was at Buxa. Since we left Buxa... Geshe Rabten left Dharamsala with His Holiness's help. After leaving from Buxa, it didn't happen, maybe only some initiation, but teachings didn't happen. Since I brought up Buxa, to understand, give idea about karma.

In the lam-rim, *dul pang*, *drima pang*, when doing cleaning. But according to the text, according to the sutra text that Buddha taught, everything is related to all sentient beings. Every single thing becomes so unbelievable, so you collect limitless skies of merit when what you do is dedicated to all sentient beings. Sentient beings are numberless, so numberless merits, and unbelievable purification, collect extensive merit. Here, according to this text, it is related to "May all sentient beings not have ugly conduct and may they have perfect, beautiful conduct."

Then , when you enter a room, when you enter a temple, when you enter here, each time when you come here, come through a door, practice mindfulness: “I am bringing all sentient beings into the city of liberation.” You can think that you are bringing all sentient beings into the city of liberation, think that and also pray “May I be able to do that.” When you come out of a door, your own room or here, think “I am liberating or I am bringing sentient beings out of the samsara prison. I am bringing all the sentient beings out of the samsara prison,” the samsara prison bound by karma and delusions. Practice mindfulness of that when you close a door. When you open a door think “I am opening the door of transcendental wisdom of gone beyond the world,” means gone beyond samsara. “I am opening the door of transcendental wisdom gone beyond the world, samsara.” Practice mindfulness like that when open the door. When you close the door practice mindfulness “I am closing the door of samsara, the door of samsara of all sentient beings.” When you close a door practice mindfulness like that. Each time when sitting, here or in your room, think “I am bringing sentient beings, I am going to bring sentient beings into the essence of enlightenment.” Generate bodhichitta like this. Think like this and make prayers to be able to do that. So when you wash, at that time: “I am going to wash the stains of the delusions of all sentient beings.” When you wash your teeth, practice mindfulness. When you wash your face or hands think that all the stains of delusions of sentient beings, you are washing. Think that the brush and toothpaste are like the same as when doing cleaning think of the broom as the path to enlightenment. Normally which realization you are trying to achieve, visualize that – guru devotion, renunciation, bodhichitta; the whole path to enlightenment and in particular that which you are trying to achieve. The garbage is delusion, in the case of guru devotion it is heresy. The broom as bodhichitta, what you are cleaning is self-cherishing thought. The whole wrong concept of non-guru devotion up to the subtle dual view. The broom is the path to enlightenment, bodhichitta and so forth. Like that is mentioned in lam-rim. Also you can relate it to tantra. “From guru devotion up to enlightenment” includes tantra, the two stages. The brush you can think of as the whole path to enlightenment, method and wisdom, as well as the two stages, then your are purifying all sentient beings of the stains of delusions or defilements. So while you are thinking that and cleaning, you are collecting limitless skies of merit. If in every minute, second, your motivation is to benefit sentient beings, then you purify the past negative karma that was collected.

It is the whole path to enlightenment, conventional bodhichitta and absolute bodhichitta. In Tibetan the first is *kun dzob jang chub kyi sem*, *Kun dzob* is “all obscuration,” the bodhichitta which appears to the all-obscuring mind, ignorance. This is the meaning. *Kun dzob* is all-obscuring truth, bodhichitta. Then *don dam kyi den pa* is truth for the absolute wisdom, that which is realized by that. Fedor mentioned the other day, his translation. Truth for all-obscuring mind and truth for absolute wisdom is the translation from Tibetan, but he explained to me, he was asking what I think about “absolute truth” and “illusory truth” instead of truth for all-obscuring truth. I think it fits well, illusion, it is true for ignorance. Like while we are dreaming if the mind cannot recognize the dream as a dream and believes it is true, it is true for that ignorance but it is not true for your wisdom, your valid mind of wisdom. When you wake up, you see the dream didn’t exist. Your valid mind realizes that. For your wisdom that is false, hallucination, false for your wisdom, totally doesn’t exist, but for your ignorance it is true. Ignorance couldn’t recognize it as a dream; as it appeared, believed, so it is truth for your ignorance, that mind during the dream, truth for that, but for your wisdom it is non-existent. Similar to two truths. I think “illusory truth” is very interesting. Can think about it.

But from guru devotion up to enlightenment, the common path, the two truths, and then the two stages of tantra path, that is the same. It is the same also when you are washing clothes, pots, the same. Also that time washing kitchen, pots, whatever, you are washing sentient beings’ defilements. The water is the path to enlightenment, the lam-rim, the stages of the path to enlightenment, the truth for the all-obscuring mind, the truth for bodhichitta, absolute wisdom. The water is the whole path to enlightenment purifying the obscurations of sentient beings. So same thing when you cut vegetables, food, in the kitchen, practice this awareness, mindfulness dedicating for sentient beings,

dedicating that work for all the sentient beings. The knife think is wisdom, the wisdom, absolute wisdom, and in highest tantra the extremely subtle mind, clear light, wisdom. Then what you are cutting is the ignorance of all sentient beings. The ignorance of all sentient beings, the ignorance, anger, attachment, all the delusions, you are cutting that. Then your action of cutting benefits all sentient beings. It becomes the cause of happiness for all sentient beings.

The washing, I will mention this then I will stop here. Washing, if you are washing with a bucket of water and chant the mantras, *sung de nga*, of the five powerful deities that purify negative karma, it becomes unbelievable in purifying negative karma. Namgyelma, Mitugpa, Kunrik, Stainless Beam, and Stainless Pinnacle, all five or any of the five, including OM MANI PADME HUM, you can recite some and then blow on the water to bless it. Then if wash with that, it becomes a great purification, purifying feelings and negative karma and defilements, from where all the problems and sufferings arise. These get purified, those collected from beginningless past lives. It helps to purify defilements if you bless the water and then wash. While washing you are purifying sentient beings' defilements. The washing yoga is the outer of the outer, inner, and secret yogas. The inner yoga is that the empowering goddesses, like during an initiation, hold up vases filled with water and purify you. The secret yoga is to generate the four blisses. When you do washing there is also secret yoga in highest yoga tantra. It becomes the quickest path to enlightenment.

That which collects the most extensive merit and becomes the most powerful purification is yourself as the guru-deity, then offer bath to the guru. That is the most powerful purification and collection of merits. When you are having a bath, it becomes an offering bath, same as offering a bath to the guru. During a puja you visualize this, but the actual practice is to actually offer a bath to guru, to clean, then put on ornaments, offer robes, dress. This is the guru yoga practice which collects the most extensive merits, it is the quick path to enlightenment. Here during the puja you visualize, and also collect merit. Then when taking a bath, yourself as your own deity and then offer bath, so you collect inconceivable merits. So I will stop here. These mindfulness practices, dedicate whatever you do for the sake of sentient beings. Besides during the session when chanting, merits, but during break time dedicate activities as much as possible for sentient beings. Then mind is always kept in bodhichitta, so everything you do becomes retreat. Mind is always in retreat, retreat from selfish mind, retreat from anger, retreat from attachment, and retreat from ignorance when you meditate on emptiness during the break time.

We are going to do a short front generation.

When offering vase water, think the defilements of all sentient beings of six realms are purified.

Can offer the offerings with just the mantras. When elaborated, you can offer the seven royal signs to the merit field in order to become a victor over the four maras, to become a victor in the war with four maras, and then lead sentient beings into liberation and enlightenment, to have complete control over Mahayana Dharma. Then offer the eight auspicious signs and eight substances, by offering these have success in works for self and others. You offer, here it says "Savior of transmigratory beings who has actualized five transcendental kayas, to you I offer the five substances, five jewels, five nectars, five medicines." They have great significance, so offer these five. "May I and all sentient beings attain the five wisdom kayas, achieve these, have success." When you do Nyung Ne set these on the altar in plates or small bowls, those five things offered five times. This has the significance to obtain the qualities of the buddhas for the benefit of sentient beings. Offer the seven royalties first then the eight auspicious signs. You can set them on the altar and offer them.

From your hands as Chenrezig, water flows down filling the buckets and vase with water, then chant the mantra. The water is blessed water, not only to be sprinkled outside but can also be used

by people who have sickness, ulcers, cancer, swollen inside, liver or whatever, tumors. For people who have sicknesses, it is good to drink. Also outside sprinkle with some tree branches, sprinkle around. When you sprinkle many drops go away, think that all the sentient beings are purified.

The transcendental wisdom of the self generation absorbs to the front generation. Visualize doing prostrations, Gelongma Palmo on your head, then with all sentient beings do prostrations to Chenrezig: the body doing prostration, the speech doing praise, speech prostration, and the mind doing prostration, devotion.

Po Praise

Is the requesting prayer chantable in English? I saw it one time in LMB when we did Nyung Ne. Kendall was chanting in English, it was quite nice. Merry Colony made the chanting when she was here, then it was kept, carried on. Does anyone here know the chant? No, so read in English.

If you see somebody dying this prayer is very good to recite, like Powa. Even if you do not know the powa meditation, imagine Chenrezig on the top of the head of the person or animal who is dying and do this prayer from the bottom of your heart, it can help.

Torma offering to Chenrezig, to the landlord, and so forth.

There is a choice as to what to recite:

OM AKARO MUKHAM SARVADHARMANAM ADYANUTPANNA TVATA OM AH HUM PHAT
SVAHA

or

NAMAH SARVA TATHAGATA AVALOKITE OM SAMBHARA SAMBHARA HUM

If you think about what is said in the text, it is enough. Also think His Holiness's wishes to be fulfilled immediately, your own wishes, all the projects of FPMT to be most beneficial for sentient beings, that in the world develop auspicious Dharma; war, famine, disease, danger of fire, water, earth, to be pacified.

So we are going to do short ablution. Chenrezig is everything, all the gurus, Buddha, Dharma, Sangha, everything, think like that. But with beginning words, then cleaning, ornaments, offering dress, and so forth (page 120).

These prayers are from Jorcho, same, offering bath, robes, ornaments (page 72 in the prayer book)

Offering crown to Buddha (page 73): Lama Tsongkhapa offered a crown ornament to the Jokang statue in Lhasa, before it didn't have ornaments. Some people criticized Lama Tsongkhapa for doing that because Buddha Shakyamuni is a bhikshu, a monk, but Lama Tsongkhapa did that for Buddha Shakyamuni's teachings to last long in the world.

Second verse page 73

The crown of samsara and nirvana, may the state of the ten powers be achieved. Must be talking about Buddha. Very good dedication.

Due to all the past, present, future merits collected by myself, sentient beings, all buddhas and bodhisattvas, may I attain enlightenment quickly in this world, may I be able to reveal Dharma for the benefit of migrating beings, may I be able to quickly liberate the sentient beings who are tormented by so many sufferings.

In this universe, country, place, house, may the sentient beings pacify all economic problems, fighting, war, natural disasters that are result of karma and mind, earthquakes, dangers of fire, to stop immediately and increase the Dharma, scriptural understanding and the realizations of the path to enlightenment from guru devotion up to enlightenment, especially bodhichitta to increase in everyone's heart, then wisdom and the two stages to be actualized in everyone's heart, and all auspiciousness to be increased in the universe, world, country, France, in the house, Vajra Yogini Institute and Nalanda. In this way motivate for sake of all sentient beings, and now dedicate this including the world, it is dedicated to everybody.

Due to the three times merit collected by other sentient beings, buddhas, and bodhisattvas, bodhichitta to be actualized in the hearts of all sentient beings without a second delay and that which has been generated to not decrease. Especially in the hearts of all the leaders, especially the leaders of mainland China, then in the hearts of all the people of different religions...

So those who have sicknesses if you have a container or bottle put more in that, in that way you can drink a few times. If you have a container when the water is passed, you can put some in that.

Due to all the past, present, future merits collected by myself, others, buddhas, and bodhisattvas, may the I, which is merely labeled by mind, achieve the Great Compassionate Buddha's enlightenment, which is merely labeled by mind, and lead all sentient beings, who are merely labeled by mind, to Chenrezig's enlightenment, which is merely labeled by mind, by myself alone, who is also merely labeled by mind.

Request them to abide in mandala, grant no sicknesses...

Wisdom being went away, all arms absorb to two arms, all heads to one head. That is it.

Due to past, present, future merits collected by... Gang ri ra wa...

Due to all the past, present, future merits collected by myself, others, buddhas, and bodhisattvas, whatever suffering they have may it ripen on me, whatever happiness I have may it ripen on all sentient beings. Due to all the past, present, future merits collected by myself, others, buddhas, and bodhisattvas, may the teachings of Buddha, from where sentient beings receive all peace and happiness, be preserved and developed, and all the holy beings have good health, and may the teachings of the Buddha, from where the sentient beings receive all their happiness up to enlightenment, be always developed, flourish, in this world.

Due to all the past, present, future merits collected by myself, others, buddhas, and bodhisattvas, may I be able to offer limitless skies to sentient beings by having the same qualities as Lama Tsongkhapa in all my future lives, in this second, forever.

Good night, good morning, good evening. Tomorrow no sessions. All going to beach. Doing session at the beach.