

15 May 2009, PM, third session

## Offerings

I think there should be a small monkey to beat the drum, like the small monkeys in India that wear a short skirt like in Tahiti. You can hire a monkey. You just need some bread. Bread, or the most expensive payment – chocolates!

To collect most extensive merits as possible you can read the English of the offering verses. Transform them from your heart all together. Each offering is numberless and fills the whole sky. Each offering has different levels of offerings, so they fill the sky and generate bliss. Don't miss the chance to create the most extensive merit by thinking of the guru, His Holiness the Dalai Lama, then make offerings which generate infinite bliss. This is the essence of the offering: at the end of each one think it generate bliss. This means, as I explained before, it is to remind you of emptiness. All this exists – the I who is making the offering, the action of making the offering, that which is offered, the one to whom it is offered, the merit field, and those for whom it is offered, sentient beings – all of it exists but is merely labeled by mind. This is to remind you of subtle dependent arising, everything is a mere imputation. It functions but is a mere imputation. It is not that it is empty in that it does not exist, that nothing exists. That would be to fall into nihilism, we don't want to fall asleep in nihilism. So that is very important, everything is empty, but while it is empty, it is happening in mere name, it is merely imputed by mind. This has great meaning. All the Madhyamaka subject that you study for many years comes in this meditation. It is the heart of the Madhyamaka subject. So do it slooowly, not quick, so that you can meditate.

Make sure the guru is there, however many you visualize, billions, zillions, or just one guru, then generate bliss, infinite bliss, in their mind. The transcendental wisdom of non-dual bliss and void, it was going to say that transcendental wisdom of non-dual *business!* Anyways, great bliss. This meditation is a very rich practice, it is not a simple thing, but is very rich. When the offering goddesses absorb back, it creates the cause to generate the clear light of highest yoga tantra, but not in lower tantra. If you achieve clear light, you can actually attain enlightenment in this life. Generate great bliss because the offerings are the nature of great bliss. Because the offerings are nature of great bliss, they are the cause that generates great bliss in the minds of the merit field, in Chenrezig.

The offering goddesses are extremely beautiful. In the commentaries of Guru Puja or highest yoga tantra deities, they are explained in detail to be extremely beautiful. They are also objects of the six senses, extremely scented smell, beautiful form offering, sound, very beautiful objects of the six senses, so offer great bliss to the holy mind. The essence is like that.

Nectar flows down into the vase from the two Chenrezigs, yourself and the front generation, into the two bottles.

What happened is that the top part of my Tibetan text is the sadhana, but here the mantra is missing, I didn't realize yesterday, so when you said Nama... you became quiet, so I wasn't sure why. The two times when I mentioned Nama... you became quiet. Here in the Tibetan text, I think someone took it out, someone didn't like the two words, because it repeats they took it out.

The mantra 100 times, it doesn't matter, one mala, but we do OM DHARA DHARA.

I will do the oral transmission of the longest mantra. Later on we can do it during the recitation of the sadhana, not for counting, but just one time, it is unbelievably powerful. If you recite it one time it has the power to purify 800 million eons of negative karma. The very long Chenrezig mantra is

not common among Tibetans, it is inside, it is not in the Nyung Ne text, it is in the Mani Kumbum which talks about King Songtsen Gampo's teaching that contains the evolution of the world, the Buddha-Dharma, how Tibet is the object to be subdued by the Compassion Buddha, all the extensive stories about that, more than half, maybe half, the text is the benefits of OM MANI PADME HUM, but also the extensive benefits of the very long mantra, and then OM MANI PADME HUM and other mantras for healing sickness, pacifying negative karma, increasing life, fortune, wealth, and for controlling. I am not sure whether someone translated it into English. I think Tony Wong in Malaysia was trying to translate it with one monk of Gelek Rinpoche, but he passed away some years ago.

What I think is that at the beginning of the sessions, do the Three Principle Aspects of the Path, then Calling the Guru Afar, and some lam-rim, Foundation of All Good Qualities, maybe is a bit long Hymns of Experience of Graduated Path to Enlightenment by Lama Tsongkhapa, but it is very profound, like ocean. Begin with that. Then here when finish the mantra, there are different prayers of Chenrezig, the prayer of King Songtsen Gampo, or Kyabje Trukshig's prayer, then there are a few more that I didn't get to translate, that you can recite even in daily life before chanting OM MANI PADME HUM. I was going to give it to someone to translate but it didn't happen. Can be helpful not only for reciting 100 million OM MANI PADME HUMs or Nyung Ne but in daily life for those who have commitment to recite OM MANI PADME HUM in daily life, even one mala. Each day you can recite one prayer, one day one, then next day another, to give inspiration. I meant to do these prayers for daily practice, to recite them before reciting mantra, to request to Chenrezig to achieve Chenrezig's qualities and to generate higher bodhichitta in sentient beings.

So we do Pagpa Chenrezig, when the chanting is done you can recite the English and those who like to do it in Tibetan can do that, or just look at the English, or do both, main thing is to know the meaning.

Please quickly free me and all mother and father sentient beings  
Of the six realms from the ocean of cyclic existence.  
Please enable the profound and extensive peerless  
Bodhichitta to quickly grow in our mindstreams.

Here think that yourself and numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, all these are like one family and then pray. It is true because everyone has been one's mother numberless times, not just one time but numberless times from beginningless rebirths. And they did numberless kindnesses, gave you a body numberless times, not only gave you a human body but all the different animals, pretas, when you were born from a womb, and from heat and moisture. I was thinking of bugs, lice, that are born from the heat of the body. Even with a human body she gave birth numberless times. Even the numberless hell beings have been human mother to you numberless times. Then after that, their kindness from beginningless rebirths. Each time they protected your life from hundreds of dangers each day even when you were human, even with that life. Numberless times from beginningless rebirths, they gave you an education numberless times even when you were born as a human being numberless times, when they were your mother. They bore so much hardships for you when as a human being they were your mothers, for your well-being, and created so many negative karmas for your happiness from beginningless rebirths. Each sentient beings, hell beings, hungry ghosts, animals, human beings, asuras, and suras has done that. Of course, expand this to animals, how many animals killed. A bird goes to look for food, insects, flies, worms, everyday brought these to feed you.

They protected you, bore so much hardships and created so much negative karma for you. Unbelievable. Can you imagine? Almost their every single action almost was negative karma

because it was done with attachment. That's why I am advising to some people that when you have a child, the way to take care of the child if you have a child is as a sentient being, not so much as "my child." But more like when you do a sadhana or meditation, at the beginning of the sadhana or practice you generate bodhichitta toward all sentient beings, so it is one of those sentient beings. You dedicate to achieve enlightenment for those sentient beings, think that it is one of those sentient beings. Have the same motivation to take care of it as a sentient being. It is a sentient being from whom you received all your happiness from beginningless rebirths, the present happiness, all the future lives' happiness, all the future lives, not just one, happiness, then liberation from samsara, then from whom you received enlightenment, the whole path up to enlightenment. With that recognition, with that understanding, that it is the most precious, most kindest one in your life. Of course, that is the same for the rest of sentient beings, exactly same, but you have a karmic connection with this one and you are responsible to look after it, to take care of it, so do that as a sentient being. So when you do a sadhana or begin a practice, generate the motivation of bodhichitta, to reach enlightenment for all sentient beings, you are doing this for all sentient beings, and like that, so it is one of those sentient beings. In this way you have a totally different attitude. There is no negative attitude in that, the black thought of the eight worldly dharmas is not there. But, of course, the unbelievable thought of cherishing is there. With the eight worldly dharmas, if the child does something good to you, you take care, but if the child does against you it is possible the attitude may change and you give up the child, even allow it to die. That attitude, that attachment, changes, the thought of the eight worldly dharmas. If someone does good to you, you like, if he someone against you, you get angry and there is the possibly that you give him up. I am just giving an example, maybe not everyone does this.

Now you have bodhichitta, you feel this child is the most precious, the most kind in my life. Generally it is like this with all sentient beings, but this child is one of these sentient beings, so the way you take care of it is with a healthy mind, with a positive mind, not with negative emotional thoughts, not with the pain of attachment, but with a healthy mind. Think that it is the most precious, kindest one, and you are responsible to take care of it, so think like that. Rejoice thinking "How wonderful that my life have been beneficial even to take care of one sentient being. My limbs have been beneficial to one, to look after one, to cause happiness to even one sentient being. How wonderful it is." So rejoice. With bodhichitta you can do that, rejoice. We can do that in a positive way. I don't know whether with attachment, maybe the same, but this is positive, pure. Rejoice. When you find difficulties, the child does not listen, cannot control the child, you have a job, many things to do, so the mind becomes very disappointed, mind becomes disappointed, and it becomes very difficult for the mother, then it is good to rejoice like this: "My life has become beneficial at least for one sentient being. My limbs have become beneficial for the happiness of this one sentient being." Rejoice like that, then there are no difficulties in the mind, in the heart. With this positive wish to help, the bored, exhausted thought to give it up doesn't happen.

Of course, that should be exactly the same when you go to work, to a paid job, looking after an old person. It is exactly the same attitude that you should have when working in an old folks home, when you have a paid job looking after old people, or similar you have a paid job looking after children, the attitude is the same. This is the best attitude, what to think when doing your job. In this way, everything that you do, every hardship, every single service, that you go through to take care of the child, because of the motivation of bodhichitta, most kind, most precious, it becomes purification. It purifies negative karma collected from beginningless rebirths. It becomes great purification and a great means to collect extensive merit. It becomes an incredible practice. The practice of the six paramitas are there, morality, patience, perseverance, concentration, and wisdom, the wisdom thinking that I, action, and the child are empty, existing only merely labeled by mind. The I, action, and child are empty. So the six paramitas' practice comes there. Whatever I am saying about taking care of a child, that motivation is exactly the same when you go to work to take care of old people or have a paid job to take care of children. It is the same: "This person is the most

precious, most kind.” Then whatever service you do, whatever hardships you bear, everything becomes unbelievable means of purifying the negative karma collected from beginningless rebirths and an unbelievable means of collecting extensive merits. Everything you do becomes cause to attain enlightenment, everything you do to take care of the child becomes a quick path to enlightenment because with bodhichitta you collect extensive merit, so it becomes a quick path to enlightenment. Although Buddha Maitreya generated compassion and bodhichitta much earlier and Buddha Shakyamuni generated bodhichitta and became bodhisattva much later, Buddha Shakyamuni became enlightened first because his compassion was much stronger. In that case, that is why he collected much more extensive merit and it became greater purification purifying past negative karma, for example, like giving his body to a five tiger family dying of starvation. Maitreya saw the tiger too but did not offer his body, whereas Buddha Shakyamuni offered it. That is one example, it is why the Buddha became enlightened before Maitreya. It is the same in Dharma practice, if you are able to generate strong compassion and are not always involved with attachment, but you practice Dharma and generate compassion, if you are able to do that, it gives you enlightenment. You get enlightenment from your child. Same thing if you are working in an old folks home, you get enlightenment from that old person, that old lady or old man. If you take care of an animal, looking after an animal, it is the same, exactly the same. You achieve enlightenment quicker.

We need to learn, we need to be careful in our life, we need to learn how to take care of children. As parents, whether you are a mother or father or are not father or mother, but you are involved in taking care of a child, the attitude is the same, nothing different. That child becomes your main object of meditation. That one with whom you spend so many years of your life becomes a very important object of meditation for the parents. But by saying that I am not inspiring everyone to make children! By may saying that, I am not asking everyone to make children! I am not saying that! What I think is that if you are going to make children, you should be really careful, you should have the education before making a child about how to make the child’s life most beneficial. Of course, the child has its own karma, it doesn’t mean will do everything you say, but as parents you have so much influence on the child because normally with whom the child spends so much time is the parents. So parents have a big, huge, responsibility, in terms of what the child will grow up to be, but usually people do not think about that. They do not think about what to do with the life after the birth. Everything is bliss, total dream, only bliss. A child is only bliss, no problem, not one single problem. It is exactly same as marriage: “If I can be with him or her, then that’s it. Life, that’s it.” You never think of problems, never think. It is just full of bliss, full of beauty and bliss. You never think of problems, but think of bliss: “If I am able to live with this person, then everything is good-by. Whole world good-bye. If I can stay with this person, whole world good-bye. Whatever happens, whole world burned by fire, good-bye.” Like that. It is very interesting, very interesting, very, very interesting how the mind thinks, how attachment thinks, the trip of attachment. You have this, only beauty, only bliss, most beautiful, fantastic, most important thing in your life, best thing in life. At the beginning before you meet, you only have hope, a visualization to be together, all the trips, a visualization. You make up all the stories, a visualization, you make up the dream, all the nice things you think about. You didn’t even spend anything. Can you imagine? It depends on someone who can afford, someone who has money spends thousands, hundred thousand, millions of dollars just to meet that person, just to make that possible to happen, just to meet, and then all the gifts, billions, zillions of gifts to make that happen.

So still there is excitement, you meet more and more: “If we can live together, wow, how fantastic, amazing.” Then you get married or maybe live together. In Solo Khumbu, I remember when I was a child, I attended the wedding of some benefactors. They did a celebration for few days. The wife was from another family. The tradition there is that it is arranged by parents, similar to Chinese families the parents decide, maybe the son, I’m not sure, but basically it is the parents. The wife... For a few days they do dance, they dance around a pillar with cymbals, dance with feet and carry

cymbals, as I remember. Then they drink a lot of *chang*, wine made from rice and barley. Then there is food and a lot of *chang*. They have to sit, the parents, son, and daughter have to sit, they don't dance, they sit there like doing a puja. They are all dressed up, but the wife cried for many hours. She kept her face down. This is how I saw it, many hours, all day long, maybe two days, she was dressed up and then cried, many hours cried, so sad to leave her home. It is not her individual choice or decision, it is the parents, maybe the son. She is so sad to leave the family, it is not her choice. I remember this in Solo Khumbu, Nepal, the Himalaya mountains.

The essence is that it finally happened, you succeeded in living together and found a house. Now you are living together. I don't know much, now you are really seeing the person. Before you just met one hour here or there, in a garden, a hotel, to have a meal together, this and that. You were attracted to each other, That is how it goes, you create each other. Then you really see the person, now you begin to really see the person, one day, two days, three days, four days go, gradually the emotion comes, the anger comes. The person is acting in a way that you don't like, behaving in a way that you don't like. There are many different things, maybe the smell from the body, very deep smell, far-out smell. There are many things, such as the kaka. Gradually you see many mistakes. Then there is the self-cherishing thought, selfish mind, the person doesn't want to do what you like, the person only wants to do what he or she likes. Then from there it starts, then more and more.

At the beginning, wooww, no problem, only bliss. Only bliss, no problem, you are into the bliss, you are completely absorbed in bliss. Now that's like clouds that have disappeared in the sky, like a rainbow that disappeared, maybe there is a little but not much left. It is gone. Now as the days go, there are more and more problems. Then later, woow, your greatest wish or achievement or excitement is: "Oh, when can I be free from this person?" Now you are completely opposite to what you thought at the beginning, completely opposite. Now you are praying every day, wishing to happen, what you are wishing from the bottom of your heart, the most important, the most happiest thing in your life is to be free from this person. Every day, day and night, while doing your job, outside, when you back come home: "When is this going to happen to me, to meeee?" Life becomes crying, misery. Then you look for how to make this happen. Then there are more fights. Even though physically you are together, life goes by in fighting and quarrelling, all that, the other person says "You did this." It is completely full of this, blaming each other. Then either you leave or the either the person says he or she will leave. Wow. Now the best thing is to not meet this person. Before the best thing was to meet the person, now best thing, the happiest thing in life, is to not meet this person at all.

In Hong Kong, or Singapore, when I was staying in Tara Melwani's house, some Indian family, parents, came to visit. They couldn't wait for their daughter to get married, couldn't wait, so they asked me to pray for that to happen. I said that it is better to be more careful, to take time, to not rush, to take time, slowly slowly is better. I didn't say everything but just this. They have no idea, totally hallucinated. For them their son or daughter to get married is the biggest thing in their life, most important thing in their life, but they have no idea what happens after that. It is not always bliss, like sun-shining bliss. The parents also never think that, think it will happen like that. Similarly the couple also thinks like that. Of course, you hear or see so many problems, but, of course, you don't think about these things, what will come.

Soon there are many problems, maybe you have wealth, then fight for material things. So many problems. Maybe when this experience starts becoming negative, you see more and more problems and your attachment is more and more gone. The excitement is gone. Then while that is happening, this first one is ending, then begin with someone else. Before this one is completely finished, you start another one: "This person loves me more than that person," so it is exactly the same. You start another book, or start another, as I mentioned before, another package: "This person is fantastic, he only loves me. This person is fantastic, If I can be with this person, there would be no problems,

only bliss. No darkness, only sun-shining, happiness.” Then the same story starts again. Then when you start to live together, again it is the same. Gradually the other person learns more about you, what you are. Then you see problems that you did not notice before. You learn more mistakes in the person, then find more and more mistakes, then more and more you lose interest. So again it is the same. Then again somebody else: “This person loves me so much more than that person.”

Especially if you got a child, then all the focus went on the child. Before the focus was on each other, now you got a child and all the focus goes on the child, and then you feel that the other person doesn't love you. That is what I heard. Then the problems start, mind becomes unhappy. Unhappiness starts. Recently I mentioned somewhere, I don't remember where, I think somewhere, I don't remember. What I said was is that when you are together use it for Dharma practice. This is basically the same as what I said about a child, this way of taking care of a child is that everything should become Dharma practice, there is nothing worldly there. Especially it becomes the cause of enlightenment because the motivation is bodhichitta, cherishing that sentient being, serving it, dedicating your life to it, the same as what you are supposed to do for all sentient beings. So what I said was to use a relationship to practice Dharma, similar to what I mentioned about a child. Use it to practice morality, even if you took the five lay vows, abstaining from killing, abstain from stealing, abstain from telling lies, from having sex with another who *doesn't* have owner, ha-ha, someone who **has** an owner. I got mixed up, my talk became like a salad, like a soup. So abstain from those. There are many moralities you can practice, then the practice of charity, the practice of patience, the practice of perseverance, the same as with a child, the six paramita practice, as well as concentration and wisdom. Especially to learn patience from that person, the paramita of patience. That means that the person who you are living together with is giving you enlightenment if you are able to practice patience. So you use it to practice Dharma. If you are able to use the life to practice Dharma, then it becomes a very healthy life. Same thing as with a child, if you are taking care of an old person, taking care of somebody, taking care of your parents, you see yourself as a servant and that person, that sentient being, as your boss. You see yourself as a servant serving that sentient being, freeing it from suffering and causing it happiness. This is the attitude of a bodhisattva towards sentient beings, they see themselves as a servant serving sentient beings, whereas the sentient beings are seen as the lord (I haven't heard how this expression is translated).

It is exactly as I mentioned for a child, from whom you receive all the happiness from beginningless rebirths, so that is the most unimaginable kindness, all future happiness. Then liberation from suffering, that is even much more precious. Then enlightenment, so it is the most precious, most dear. With this understanding, you can think of the other as a mother, by thinking of the extensive kindness then see yourself as a servant. xxHere your living together becomes Dharma in this way. Everything you do is to achieve enlightenment for sentient beings. It becomes like that. With this attitude of the other being the most precious, most kind, yourself as servant, your every single action becomes a means to achieve extensive merit because it is done with bodhichitta, done with the thought to benefit all sentient beings: “I am going to take care of this person, so precious.” Then you collect limitless skies of merit, and purify defilements collected from beginningless rebirths everyday. In this way your life has so much hope, you only create highest success, enlightenment, for all sentient beings. The motivation is better than hearers, solitary realizers

There is no thought to benefit sentient beings

Your motivation is higher than meditator who is striving for his own liberation...

Then, of course there is past karma: you know that everything you expect doesn't happen because things go according to past karma, your karma, the person's karma. Remember that everyday. When you remember karma, there does not become much suffering for your life. When think of karma, relate it to your karma, that person's karma, then the problem does not become a problem because

you accept the situation because of karma. It doesn't bother you, there is peace in your heart. If you don't think of this, then there are mountains of problems in your life, you are crushed by problems. This is a mental projection, your way of thinking makes you feel like that. In this way even if one day that person goes away from you, there is no problem. You respect the person, he or she is most dear, precious, from whom you received all your past happiness. In this way there is no clinging, no attachment, if the person goes away, whatever is best for the person. If it ends like that, there is happiness. If the beginning is mistaken, the motivation, then at the end, when separation happens, there is huge suffering. You want to kill yourself, the suicidal thought arises.

Sorry, this talk just happened because I was talking about a child. In this way, how I explained, you can enjoy life, there is satisfaction, inner peace, otherwise your heart is always empty, like common life in samsara, so fill with misery. Develop misery.

I don't know from where I started. What was I talking about?

Neil: The six mothers and fathers, please quickly free me and all father and mother sentient beings.

My ear allowed me to hear "Six monks and fathers." When do this prayer numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, these numberless beings feel they are all your family and then make this prayer. This is wonderful. So good.

Think that Guru Chenrezig fully accepts your request which came from the bottom of your heart. To grant all this success, he very happily accepted. So here I want to tell again: when we do this prayer, make this prayer, it is not only for you but for numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, all your family members, as I mentioned they are all your family. Then include all the students in the FPMT, all the staff, all the people doing work in the organization, for the centers, all the staff, students, benefactors, then your own family members, like this include them when you are doing this prayer, making a strong request to Chenrezig. You remember them every time when you do this prayer. Your family, friends, someone who is very sick, you include here.

Since I mentioned a child here, this time... If you don't have a good plan for the child, motivation, a healthy motivation, a positive motivation, a good heart to bring up the child, not just attachment, then even though generally your karma and the child's karma are not the same, but because, due to many causes and conditions, how the life is going to turn out depends on the parents, imprints, characteristics, their own attitude toward life, good heart, living their life benefiting others, in daily life doing so many good things to benefit others, that has a lot of potential, aid. It becomes an incredible help, support, mental help for the child to grow up with a healthy, positive, Dharma mind; no harm to itself, no harm to other sentient beings, including animals, no harm to the world, the country, the neighbors, the family. Not only that, it brings so much happiness to sentient beings, to the country, neighbors, family. So how the parents do, the child learns from that. It gets a positive, beneficial influence, not a harmful influence. Then when they have a child, how they were educated by you, to live life to benefit others, good heart, they will be an example for their children, the grandchildren of the present parents, so there is a good lineage. The most important is a good heart, then there is unbelievable benefit, doing good things every day. The education carries on from parents to children. So parents are incredible benefit, can help from generation to generation, transmitting a good heart, not harming others, doing so many beneficial things. When you do that, it brings so much happiness for sentient beings from life to life, in this world, country, with neighbors, family, and in family life so much happiness, peace, it becomes yum-yum.

Now we have Universal Education, the king Songtsen Gampo made Dharma rules for whole Tibet so life could be good, healthy, no harm to others, but only source of peace and happiness. Songtsen

Gampo is Chenrezig, so what he did is manifest himself as a thief, killing people, I don't remember exactly, but he manifested himself to educate people as a criminal, a thief, stealing. He killed all these people and piled up their heads on the ground. But actually there were no bodies, only his manifestations to educate people, so amazing. Two monks came from very far on foot to receive teachings from Songtsen Gampo. When they came there they saw a big pile of heads on the ground, so they were totally disillusioned, arose heresy, thinking that he killed ordinary people. Their minds changed totally. I think they met Songtsen Gampo but didn't receive teachings from them. They received a sack. He was real Chenrezig, but they didn't understand. When they returned home, they found that they had received a big sack of gold. If they hadn't arisen heresy toward Songtsen Gampo, they could have got enlightenment. Now we have this book, the Sixteen Dharmas of King Songtsen Gampo. Besides that, I am not going to go into detail, but it is the most important foundation. I went over that during the meeting.

The first one is to practice kindness day and night, not just with human beings but also animals. Then when you see good things happen to others, good business, beautiful house, feel happy, rejoice, like we are rejoicing here. Not yourself to get that, but how wonderful it is that other sentient beings received happiness. So rejoice like we do here. Due to doing that, it keeps your mind always happy and in peace, a healthy mind. Then these two, kindness and rejoicing, even without telling them, if it doesn't fit, like in school, to explain that it is creating good karma. Even without telling them that, it creates good karma. In reality when you practice kindness and rejoicing, since everything is karma, it brings success and happiness in their life. From one act of kindness or rejoicing, for hundreds of thousands of lifetimes you will have success and happiness because karma is expandable. If good result it is happiness, if bad result it is suffering. It is expandable, from one small karma experience result for hundreds of thousands of lifetimes. So in reality even if it didn't fit to explain karma to those children in the school, in reality when they do the practice of these they create good karma from each one to have thousands of success even in this life. Then always when you practice kindness, your mind is happy, healthy. An always rejoicing mind is always happy. When your mind is happy, your body is healthy, heart attack doesn't happen or is reduced. All the things that come from anger, self-cherishing thought. It is said that someone who has very angry mind, those who did research saw that among angry people more chance of heart attack, blood clot. One doctor in Delhi in newspaper said his experience is that heart collapsing, heart attack, those things happen by using, by labeling, bad names, saying bad words to others. In daily life conversation when talking to other people saying someone is bad, using bad labels to others, he said that in his experience this is what causes heart attacks. I think what this doctor said there is a lot to that. If you put a negative label on a life situation, then you see negative, it appears negative. Your life situation, other person's life situation, if you see bad, then you become unhappy, the mind is disturbed. This causes obstacle to blood circulation, then you have a heart attack.

Then there is patience. Not getting angry means that you do not harm self or others, so this stops unbelievable negative karma. To stop harming self, others, animals, and practice patience has the positive effect in future lives to be patient, to not harm others, from the positive imprint in this life. Then you bring peace and happiness to you family, neighbors, the world, so amazing. In this world, many times it happened that many people who had power did not practice patience and killed so many people, even children. Historically this happened so many times. Practicing patience, mind training, now, helps in future lives not to get angry and to be more patient. The effect goes to future lives, more and more patience, stop giving harm to sentient beings, what sentient beings receive from you is peace, then enlightenment.

The next one is contentment. That's unbelievable need, that quality is unbelievable need, because so many young people's problem is lack of contentment, then they get involved in drugs, unable to live a normal life, never mind Dharma practice, a normal ordinary people life. They are unable to do a job, get into alcohol, drugs, so many things to which get addicted, then life gets totally destroyed,

life is completely sunk into problems for years and years, like sinking in quicksand, cannot get out. There are so many problems due to lack of contentment. We see wealthy people, millionaires, zillionaires, who go to prison, someone finds their mistake that harms others, then advertise, then they go to prison. This is due to lack of contentment. Important for peace.

When someone harms you, disrespects you, then forgiveness. This is extremely important. If able to forgive, it brings peace in your heart, in the heart of the person, peace in that person's mind, life. Then, one by one, you can bring peace to the world, including your family. If you are unable to do that, if you cannot bring peace to the world, if you cannot do that, the purpose of this human life is lost if cannot bring peace in world, in the heart. In US there was one mother, I don't think she was a Buddhist, whose daughter was stolen, raped, and killed by one man. When that mother was interviewed, she said she didn't want to kill this man, she forgave him. Woowww, so amazing. She did not look like a Buddhist but she had unbelievable good heart. Then there was one man who was shot six times, then someone interviewed him and he said that he did not want to kill this man who shot him. But he was not a Buddhist, so kind, incredible good heart. When you do some mistake, insult someone or get angry with someone, or harm someone, immediately apologize when do mistake, so that brings peace in the heart of person, the person does not hold a grudge. With the previous one (forgiveness) you do not hold a grudge, now with this (apologizing) the other person does not hold a grudge. This is how you bring world peace.

The next is courage. So many people think "Oh, I am hopeless." You bring yourself down, no hope, no qualities. So courage builds strength to develop qualities to lead others to happiness. I think that courage is very important.

These things, the reason why I push to bring these here for a child is because at least these seven things can educate. They give a clear idea of how to bring up children, so you can help. Instead of the child harming itself and the family, from life to life it can bring benefit to the world, the neighbors, the family. They receive unbelievable benefit from this person, they achieve happiness. There are so many good things that the person can do. Because the parents spend so much time with the child, they have so much influence. Although it has much to do with the parents, the child has his own karma, so it doesn't mean that the child will do everything that the parents says. The child may not listen, his life may become something different due to strong karma from past lives, but parents need to take the responsibility to help and have a clear idea. If they have no clear idea how to bring life into the positive, then the future is not clear. Then, in case they are going to turn out as parents, it becomes a great loss. Many good things could have happened to the child but because the parents did not have a clear idea, the whole life turned into suffering and problems. The conclusion of what I am saying is that if the child can follow these as much as possible, even just the first one, practicing kindness to everyone, that is amazing, that itself is just amazing to other people. Each time when the child does something positive, then how much the parents suffered, for nine months the mother carrying it in her womb, all the difficulties, working so hard, collecting money, building or buying a house. The parents started from kindergarten to get an education, primary school, then college, then job, so with money bought a house for their children. So many years of sacrificing their life for the child. When the child was born, then living with a child all the exhaustion, tiredness, worry, fears, however much experience they went through, now it becomes worthwhile. My conclusion is that if the child is brought up like this, with a clear plan for the life to be beneficial for sentient beings, at least for this world, the country, the neighbors, family, near people, it practiced good heart, to not harm, or just even the first one, practiced kindness a lot, then each time the child does this, then how much the years the parents worried, suffered, now it all becomes worthwhile. An apple a day, good-bye doctor (An apple a day keeps the doctor away), I hope it is correct. So here, a good heart or a kindness a day, if the child practices this, then good-bye to the difficulties for the parents. All the sufferings they went through, all the worries, fears, unbelievable what they went through, so much, now it makes them worthwhile and the parents can rejoice. For

the effort they put, now they can see the result. So you must put it like that, otherwise life is neither Dharma, it is totally attachment, nothing Dharma, then after a child is born there is so much suffering, worry, fear, so much exhaustion, woow, hard work, then later on the child doesn't have a good life. Wow, then no contentment. All this is involved so then life becomes unbelievable. For the child himself so much suffering, life becomes so much suffering. Very difficult. No contentment. Becomes so much suffering for the family, for the parents, besides the child's own problems, so much worry, fear, extra suffering about the child, besides their own problems. Life goes like that, just only suffering, nothing good. Then death happens, it goes like that in samsara.

What I am saying is that since one chose that way of life, you must have a better plan, how you can make it beneficial for the world, beneficial for sentient beings, Even if all those things cannot be practiced but at least as many as possible, educate and then parents need to practice to set example for children, then children learn from their parents and practice.

The torma offering is still left.

Then very important, everything is dependent arising, it has causes and conditions. If you create the causes and conditions then all good things, success, will happen. Everything, including enlightenment, is not permanent, it is a dependent arising, it depends on causes and conditions. So there is no question that the happiness of this life depends on causes and conditions. If you create the causes and conditions, then you will have all happiness and success in your life. If do not create that, even though you always hear about abandoning negative karma and creating good karma because you don't want suffering and want happiness, you hear that when you listen to Buddha-Dharma from where comes suffering and happiness, then need to create good karma, collect merits as much as possible. Then make a prayer to abandon the negative karma that is an obstacle to happiness, and then abandon it as much as possible. This is the solution, then your wish for happiness comes true. Everything is dependent arising, so it can happen. Like that. Sorry. I don't mean to go on and on until tomorrow morning. I talked about the six realms being family, started like that. Already became one o'clock.

If you are going to do Protector Prayers, can be done here after finish the torma offering to Chenrezig. After the prayers done, then offer torma.

We are going to recite the bath to Chenrezig thinking Chenrezig is all gurus, Buddha, Dharma, Sangha.

Due to past, present, future merits collected by myself and others, my quickly achieve enlightenment in this world.

This is what it says here!

So please dedicate the merits.

So due to the past, present, future merits... and liberate sentient beings who are tormented by so many sufferings.

Not only oneself, but all sentient beings, then all the students in the FPMT, supporters, people doing work in the organization, sacrificing their life to the organization, same for those here at IVY and Nalanda, so starting from here, the organizers, all the people who sacrifice their lives, all the people's whose names were given to me to pray. A person called Monica, two people wrote letters saying there is a child in Emergency in hospital, seems very critical sickness, so asked to pray for that child, is the child's name written there? Person who asked that is named Monica, the name of the child is Dolma, I didn't notice that Dolma is name of the child, I thought Monica and Dolma

asked to pray. From bottom of our heart we pray to Chenrezig that she recovers, finds faith in Buddha, Dharma, Sangha, and attains enlightenment as quickly as possible, so to have most meaningful life. So include her in this, as well as your own family members.

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas, oneself and family members, students, sponsors, all the people helping the organization, sacrificing their lives for the benefit of the Buddha's teachings, all the people in this universe, world, country, area, house, may their sickness immediately get healed, may they be free from spirit harms, pacify immediately all the poverty and economic problems, wars, fighting, quarrelling to be pacified immediately, all dangers of earth, fire, water be pacified immediately, no one experience them ever, and increase Dharma and auspicious things, spiritual realizations of the path to enlightenment, especially to actualize bodhichitta in the hearts of everyone, and all auspicious things to happen and inauspicious things to be stopped. So pray like that.

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas, may bodhichitta be actualized in one's own heart and in one's family members, may everyone who came to IVY and Nalanda in the past, are here, will come here, same for rest of organization, actualize bodhichitta in the hearts of everyone, supporters, those who sacrifice their life for benefit of organization, and all those whose name was given to me. In those whose heart bodhichitta has been actualized may it be increased.

May the bodhichitta be actualized in the hearts of all the leaders of the world, especially mainland China. Please pray may the bodhichitta be actualized in every body who follows different religions without delay...

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas, may the I, which exists but is merely labeled by mind, achieve Chenrezig's enlightenment, which exists but is merely labeled by mind, and lead all the sentient beings, which exist but are merely labeled by mind, to Chenrezig's enlightenment, which exists but is merely labeled by mind, by myself alone, who exists but is merely labeled by mind

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas, may I be able to offer limitless skies of merit to sentient beings by offering Lama Tsongkhapa's teachings... in every second to be like Lama Tsongkhapa.

Good night, good morning, good evening.

Generally, it is good to have less noise around because there may be some people having good meditation, who are able to concentrate, so when you go out, less noise. It is mentioned in a text, maybe tantric college, that if somebody is doing very good meditation on self as mandala deity, doing proper meditation, Chenrezig, then someone who disturbs the one who is meditating well, that person needs to do 100,000 fire pujas to purify that negative karma. It is mentioned like that. If you disturb someone with very good meditation, it is mentioned like that. So generally it is good when coming and going to make less noise. It is impossible to walk without noise, but as much less as possible. Without noise maybe not possible, but be as careful as possible. Of course, if cough comes out without choice, nothing to do, there is no buttons to block it, but if it is something that you can control, it is good to try that. But if it comes out without control cannot do anything. When everyone is chanting mantra, at that time, not when doing prayer, but when it is time to meditate, also blowing nose and all that, can blow nose, go out, clean nose and come back. Someone might get irritated, if concentrating well and hear noise might get upset. The point is that some things which cannot control no choice, but things that you can control then better less during mantra recitation.

Kyabje Zopa Rinpoche – 100 Million Mani Retreat at IVY  
An extremely rough, unedited, first draft transcript typed simultaneously with the teachings