

17 May 2009, PM, last session

I was talking yesterday about making charity to the pretas. One thing I didn't mention is that before you make charity to the pretas you need to clean the mouth. You should do it before eating. Sometimes I did before breakfast, but sometimes I have breakfast early and do the offering before lunch. After eating food the human body appears, I used the word, pompous, how small animals see the huge face of a lion, terrifying and overwhelming. Another thing is the smell, need to clean the mouth and the fingers. There should be no smell of food, especially onions and garlic, otherwise the pretas run away and don't get the food. Therefore good to clean and then do the offering, clean the mouth so no smell, clean the hands so no smell of food, especially black food like onions and garlic, as some pretas run away when they smell those things. Also you need to cover your eyes. Yeshe Kanda, the one that the whole ocean – if you do at the beach – becomes nectar and you offer to the pretas, whether do with swimming pool at the house, or river, it appears as nectar to the pretas by power of mantras; Yeshe Kanda does not say to cover the eyes when you do the water, the eyes can be covered, I mentioned three types of food, but there are more.

Recite the mantra om sambhara... seven times on food, flour, incense so it becomes offerings to the Buddha, Dharma, Sangha. There are seven or eight benefits of having rejoiced in the merit, seven or eight benefits that you get. Then making charity to the drang song, dram tse, drang song, I didn't get to check but could be part of the pretas, throw the food into the water so they get unbelievable benefit. When you do the three types of water charity cover your eyes, because when they see human beings eyes they get frightened with the face, but especially with the eyes. They are unbelievably ugly and when they see human beings eyes, they get frightened, that is why we wear a hat, like people riding on a bicycle, a cap. In Solo Khumbu my teachers were doing the 100 Torma practice, a small bowl of tormas, 100, in the morning after sun shines. This also makes charity to the nagas, pretas, the six realms, the Buddha, Dharma, Sangha, but in particular pretas and nagas. It is a special practice involving 100 tormas, butter, tsampa, like that: Extensive charity. Within that, there is also making water charity. I do the water charity, not the 100 torma offerings. I did it just for some patients, at Bali beach, it was empty, there was no water there, just sand, so I did for a lady who was sick, but I just did it very few times, although I received the oral transmission of the commentary on that from Ling Rinpoche. Many people do that practice every day, I received the lineage but there wasn't that particular commitment. It is a very special practice. It can be done with a piece of bread, 100. If you do that, you get done the, as says in Guru Puja, the skillful means of the four preparations or four activities. In the section of lojong, all the lam-rim from guru devotion up to enlightenment is transformation of mind but it is lojong, there is a way of saying that, lojong to do with bodhichitta, lam-rim lojong, but generally whole lam-rim is lojong, transformation of mind from wrong concept into path to enlightenment. Whatever one encounters immediately apply in meditation. When happiness, problems, whatever you encounter, happiness, suffering, good, bad, immediately apply to your meditation. With the practice, by doing the practice, the samaya, dam tsig, pledge, then the precepts, there are a number of samayas, number of practices to do. The advice of the lojong, please grant me blessings tal is freedom, jor is richness, the precious human rebirth endowed with freedoms and richnesses to become highly meaningful. No matter how many thousands there are, the one to whom you make the request is the one root guru. The lineage lamas of profound, vast, blessing, tantra, the buddhas of the fortunate eon, the bodhisattvas, arhats, dakas, dakinis, Dharma protectors, no matter how many there are, you make request to just one, the root guru. Because no matter how many millions there are, they are all embodiment of root guru, Lama Lobsang Tubwang Dorjechang. He is just one: lama is guru, Lobsang is Lama Tsongkhapa, Tubwang is Buddha, Dorjechang is Vajradhara,

Lama Tsongkhapa, at his heart Buddha, at his heart Vajradhara, at his heart AH, representing guru, yidam..., even though there is one thing there are different aspects. No matter how many different

aspects, including Dharma protectors, you make requests to just one. As mentioned in tantra, one manifesting into many, and many embodied in one, the root guru. One has to know that. When you do the guru yoga practice, the extensive one, you have to know that basically, they are just one, one being is manifestation to guide you. All lineage lamas, Buddha Shakyamuni, the founder, down to the Dharma protectors, all manifested in these forms to guide you, to do activities with the different aspects.

The verse from Guru Puja, the torma Gyatso includes these four preparations, collecting merits, making purification, giving torma to the don gye, the protectors (not potatoes, not making torma offering to the potatoes, but to the protectors, not putting potatoes on the altar and making torma offerings to them, but the protectors), making torma offering to the protectors, asking the protectors... If your mind is well trained, ask the Dharma protectors to send all the obstacles to you, ask them to let me receive all the obstacles, you make torma offering and this request if your mind is well trained. The spirits don gye who give harm, if your mind is trained in lojong you don't ask to stop but ask to meet, to give harm, you beg them, please. I'm joking. Someone whose mind is trained in lojong does this, but if the mind is not well trained, make torma offering requesting to not be harmed. Because your mind is not well trained when you are sick, have problems, you cannot use it in path to enlightenment, cannot use it for the happiness of all sentient beings. So use the torma offering to stop obstacles to practicing Dharma. If your mind is well trained, you make torma offering and ask to be allowed to receive harm. Then when you receive harm, it becomes Dharma, powerful, quickest means to attain enlightenment for sentient beings. This most powerful practice, purifies many eons of negative karmas accumulated since beginningless rebirths, and collects unbelievable extensive merit. So it becomes a quick path to enlightenment for the person who is able to use problem; for whom the problem does not become problem, for whom sickness, whatever happens, becomes most exciting, enjoyment, happiness, because they can use it to achieve enlightenment quickly. It becomes powerful quick way to achieve enlightenment, to liberate numberless sentient beings from oceans of samsaric sufferings and bring them to enlightenment. The Torma Gyatso is very powerful. Many people do it everyday as commitment, includes offering water to the nagas. I think I maybe mentioned it some time ago. Before, I was just doing water. Not so much because you collect extensive merit, that is not the real purpose for doing it, but because they have unbelievable suffering. They can't find one spoon of food for 100s or 1000s of years, also can't find one drop of water. Also they have many other problems, so they really need that, it is basically done for that. In Singapore when I was there one time, Kyabje Ribur Rinpoche talked about that and advised to offer water to Dzambala first and then offer the water to pretas, Dzambala is manifestation of Chenrezig, Compassion Buddha and so to eliminate the suffering of poverty of sentient beings. The story is in Bodhgaya, Lama Atisha was there and saw a man dying of starvation. Atisha wanted to cut his flesh to feed the old man, but the old man did not accept his flesh. Atisha said it was correct not to eat monk's or arya being's meat, but then Lama Atisha was very disappointed. So he lay down on the sand, I think it must have been outside, he lay down, was very disappointed, when suddenly a light came and Atisha looked up and saw Chenrezig. Chenrezig told him not to worry, he had method, and manifested as Dzambala. He manifested the different types of Dzambala. There are different ways to eliminate poverty, by offering water on head of Dzambala, white Dzambala and four dakinis, the entourage. If you have statue or tsa-tsa you can offer water, as long as doesn't destroy the tsa-tsa. If it is made with glue or waterproof paint, you make very small tsa-tsa, doesn't need to be big. Then there is also Yellow Dzambala, Black Dzambala, to the others you offer on head but to Black Dzambala you offer to the belly, stomach. They are embodiment of Chenrezig. There was some aspect, a story, they were with Buddha in India at that time, King Magita, I'm not sure, somebody threw a stone and hit Dzambala's head, white and yellow Dzambala, but it hit black Dzambala on the belly, so this is maybe just aspect that is taken, ordinary aspect, so therefore you offer water to head, but black one offer to belly, he is standing. If you don't have a statue you can do the offering by visualizing. But of course the most

powerful thing to collect most extensive merit is to think of him as guru, His Holiness the Dalai Lama, or root virtuous friend. In this way, when you offer, you collect most merit. Offer water to collect inconceivable merits. That water you offered to Dzambala, at the end take a little bit as a blessing, then with the rest make charity to the pretas. This is so very powerful to alleviate suffering of poverty of the pretas, is one way to eliminate poverty of sentient beings. The other is for wealth. Sometimes I make fun, I say these Dzambala statues I have are very small but are responsible to build the Maitreya statue which is many stories high, the largest is 50 stories high. House is 50 stories, the length of the statue. They are very small, these Dzambala statues, but are responsible to build 50 storey Maitreya statue. I make this joke.

The other method to pacify the suffering of poverty of sentient beings and increase wealth, to obtain the needs of sentient beings, prosperity, is with wealth vase. There are two types of poverty. One is lack of realizations, lack of Dharma, of understanding of the words and meanings, the other is external poverty, lack of wealth, of material things. One is by making wealth vase, inside Dzambala statue if possible, or else visualize Dzambala there. Maybe the syllable of Dzambala written on wood if you don't have Dzambala, then bless as Dzambala. Keep the wealth vase in the house, put at the water source that supplies a city, bury the wealth vase there so to have connection with all those people, so they listen to you and respect you so you can bring them to enlightenment. There are a few different things like that with wealth vases.

Only very few centers had a wealth vase from His Holiness Song Rinpoche in the past. So when I saw the Dzambala text that explains them, at Kopan I made 60 for all the centers to have. But I have no idea what changed after them, whether the vases helped the centers in their needs. I'm not sure. For so many years before, we did meditation courses in Nepal. After the discovery or explosion of LSD, Buddha grass in the West, that completely broke the very fixed concept of young people of life. Their very fixed concept broke due to that experience and made them see, for example, the mind can travel without the body. They had these kinds of experiences, that mind can exist without the body, that is the main thing, so many people wanted a new life. They were annoyed, dissatisfied. The very fixed society became dissatisfied with that, so the karma changed, the outside condition was drugs, so they came to look for a new life in India and Nepal. They saw books, some saw Hindu religious books, at that time there were very few. There was Lama Govinda, who met Dromo Geshe Rinpoche near Sikkim. You cross very high mountains and then get to Dromo. So Lama Govinda wrote *Way of the White Clouds* which became very popular. Then there was also the book on the signs that occur at death, the 25 absorptions according to Tantra, also by Lama Govinda. So many people who had the karma to see *Way of the White Clouds*, get inspiration, and look for Buddhism, a guru, because he had met Dromo Geshe Rinpoche. There was also Milarepa's life story, that was one book, and later the *Bardo To Dol*, by hearing get liberated from lower realms, the *Tibetan Book of the Dead*. That book also existed in English at that time. Then another book came, a professor who lived in Thailand had a book with wheel of life on the cover. After several years two small books were produced from the Office in Dharamsala, *Introduction to Tantra*, six or seven pages, two small books that came from Dharamsala, some people saw the Milarepa book and got inspired, depending on karma. Some saw *Book of Dead*, depending on karma, so they came to look for Buddhism in Nepal. We have one old student, the very old students would know, an Italian Piero Cerri, the famous one. His karma was to read Milarepa's book which talks about renunciation, living in caves. So he gave up everything, all material possessions, and came to Nepal, wearing a very thin yellow dress that you could see through. Very thin dress, just one. He came to Kopan, maybe did a course, I'm not sure, that was very early times. His friend Claudio, the fat one, was there for the second meditation course. Massimo Corona was there with his wife, Carol, and with the baby that was born there, very small, they came to Lawudo, I remember. So when we were leaving Lawudo, we were down on the road but still they didn't come down, we were leaving, I think we were there for quite some time. Massimo was there for the second course. The subject was karma. Then I left to take teachings on Heruka, initiation and commentary, from Trijang Rinpoche

in south India. Lama needed to go but he gave it up and decided to complete the course, he sacrificed himself for me. I think many people had karma with the Milarepa book, so that started them. So Buddhism spread in Italy, how that happened is through Massimo Corona, Piero Cerri and Claudio, friends, basically them, and then much later happened Stefano, then later Massimo's brother Luca. Buddhism spread in Italy because of them, they came to Nepal, then went back and arranged for Lama and myself to come to Italy and we did courses at different times. Later Massimo's family shared the property of ILTK, the parents shared this with their children and Massimo offered it to Lama. It started from there and then all the other branches in Italy happened gradually. Geshe Yeshe Tobden who was Lama's best friend in Buxa, was resident teacher for 3 years and taught *Bodhisattvacharyavatara*. Then there was Geshe Jampa Gyatso, who was teacher at Kopan for some years and then asked to be teacher at ILTK. It took many years for people to realize, to know him. For quite a number of years they didn't realize much, they didn't know much Dharma. Then Lama and Geshe Jampa Gyatso made the seven year Masters Program, and Geshe Jampa Gyatso wanted to complete this because he was there with Lama. Then Basic Program, five year program, something you can learn in a short time, that is Ani-la Ann from Canada. She was ordained with Mammy Max. She was a teacher, I met her in Kathmandu, she was... The first one, Zina, who looked after us, we met in Darjeeling. We stayed 9 months with her, then in Nepal for many years, then met Mammy Max. She became nun, she is African American, just for you to get the visualization. They were ordained by His Holiness the Dalai Lama, many many years ago. Then I think when I was building Lawudo Monastery, Ann was there helping me with the book-keeping, also when Lama was building Kopan she was helping, together with Peter who has been working for many years for Maitreya Project. Then she built Chenrezig Institute in Queensland, after we did the first course with 200 people in Diamond Valley in a large tent. We had to line up for the kitchen, Lama and I had a small house. They cut the trees, sliced them and put them around, inside white paper like you use for packing cups, it was all white. Lama had one room and the kitchen was just outside. Outside there was a balcony or veranda, with wooden railing on the edge, a small kitchen, very simple, and the toilet was backside. During that time, one time there was a fire. There were old trees, so fire happened one time during the course but the house didn't get burned, some students went to stop the fire. She was there, Yeshe Khadro, she lived there, so there was land, a huge land bought by four people: Doctor Nick, his friend YK, Tom and Kathy. Then they left to tour the world, this was their investment. Later, they offered this land for the center, Chenrezig Institute. There was nothing there, we did blessing with Theravadin, he was popular that time, giving teachings on meditation and then many years later he gave up monk and became Nyingma. Ann lived near Tom and Kathy's house, she had house of pieces of woods put together, she was there for many years, bought an old car and transported few pieces of wood at a time, then gradually Chenrezig Institute happened. It is very nice, many windows all around. It was extremely beneficial, now so many years, started in 1975. I think first resident teacher was Geshe Thubten Loden, he taught Madhyamaka, gave many teachings on lam-rim. Then came Lama's relative, not sure if brother, Geshe Trinle, who has very good understanding of Dharma, philosophy. He was resident teacher for six, seven years, more than five, then Geshe Lama Konchog was there, was supposed to be for one year, but taught Liberation in the Palm of the Hand and then left, returned to Kopan. Then Geshe Tashi Tsering has been resident teacher for many years. Now they are on the third round of Basic Program. 22 nuns are there now. There were some monks before, but I think they disappeared, not so much karma for monks there. The largest number of nuns is there, in Australia. So Geshe Tashi Tsering who has studied well in the monastery, has good understanding of philosophy and put a lot of effort into education – so unbelievably beneficial! Also Lama gave many teachings there, did retreats. Geshe Legden, abbot of Sera Je, was there for a long time, at that time Neil was helping, so it has been unbelievably beneficial. It was built by Ani-la Ann with so many years of patience, not easy to do fundraising, did little by little, but the center has been so beneficial for so many years: the courses besides BP, then Melbourne with Geshe Doga, then many branches happened.

So Italy. In Australia very educated young geshes went. Vajrayana Center in Sydney was started by Roger while he was doing the cleaning business as job. Also he himself taught Dharma at the center. He did all these things at the center for quite a number of years. Now there is a new young teacher who taught in university in Sarnath; also in Adelaide one young geshe from Buxa who studied well; then Bendigo there is a geshe who studied very well in the monastery; then in Melbourne Geshe Doga; before there was Geshe Dawa from Buxa, a very good geshe, learned, he is still there but he resigned as FPMT geshe. Buddhism in Australia how it happened is like that, before us there was no geshe there. In Italy there was Geshe Jampel Senghe who was teaching in the university but didn't start a center so didn't get to spread the Dharma. I am talking about old times.

Zina, when the explosion of drugs happened, she saw Lama Govinda's *Way of White Clouds* and came to look for Dromo Geshe Rinpoche in Darjeeling, but he was in Tibet at that time, that incarnation didn't come to India. At Ghoom there are two monasteries, one built by the Indian government in past life of Dromo Geshe Rinpoche, then another when going to Ghoom from the train station there is a new monastery. I stayed there many times because I had TB when I was in Buxa. So she came there one morning, she came to look for Dromo Geshe Rinpoche. There was one monk, Lama and myself were in the room. The monk who brought me to Tibet and then escaped to India and in Buxa helped me to enter into Sera Je, he was a senior monk from the DGR monastery in Tibet. We were in his room, so one short monk, his name is Gen Drubda, he thought that Zina must be our friend because I was speaking some broken English words. So then he opened the door, not completely, a little bit only and said there's your friend and she came inside. She was very tall, had a Tibetan sweater that they sell at the bus station in Darjeeling, blond hair. My teacher, the monk who brought me from Tibet, made a huge kettle of Tibetan tea. Nothing special, but offered a huge mug and she drank it completely. But after that I never saw her drink Tibetan tea at any monastery, when we went there. I think she had all the Tibetan tea at that one time! I was trying to translate for Lama, just a little bit, she came for one month every morning, for one hour she asked questions. Her main book was Madame Blavatsky's book, she read it everywhere and carried it wherever she went, house, market. In Nepal, at Kopan, she had a big large white bed covered with animal skin, and she read this book, her one main book. She had an unbelievable number of books. If they were on Buddhism, woow, if that time was spent on Buddhism, woow. There was a dog, I forget the name, in the evening she ate yogurt and nuts, read books, dog licks yogurt. That is how it started. We spent nine months, then she had to move down. She left for Sri Lanka, the idea was to start Mahayana center there. I went to Buxa, then to Dharamsala to meet His Holiness, but didn't get to go to Sri Lanka because of political problems. So we went to Nepal, in the special year for pilgrimage, the bird year. My mother came to see me, I had not seen her for many years. She sent a person to Tibet to look for me. When I was in Buxa I heard that she was happy even if she only had water after she heard I arrived in India from Tibet. Lawudo was given back to me by the previous Lawudo Lamas family, so I built monastery up there. From there since we started the course, how did the Kopan course happen? The story. We came to Bodhgaya with Lama to receive teachings on Yamantaka with Ling Rinpoche. There was a Japanese monk from England or Scotland who was giving course. Zina asked us to give course, not on same subject. She requested Lama but he didn't accept. I wanted very much to do a course because I had been reading Kachen Yeshe Gyeltsen's Great Lojong for quite a number of years while building Lawudo Monastery. So I was very inspired to do that. She asked Lama two times but he didn't accept so she asked me. I did five day course, two lines on precious human rebirth, then for the hell there is five lines, so that was it. There was one nun, American nun, I don't know what happened to her, didn't meet for unbelievable number of years, she helped. So I did course, the very end night was bodhichitta. People came from Bodhgaya after the Zen monk's course, I think due to karma as the last talk was bodhichitta, so they were extremely happy. There was one man named Dennis who became a monk later, he closed down my clock, he didn't want me to stop... at that time I was following the schedule! So Zina was there, that

was the only course she was there, the first. She got so inspired, so astonished. I went to have dinner with Lama, she told him. So that is how the second course started. The people who came got benefit. So then they wanted their friends to have the same benefit back in their country, so that is how the centers started from the Kopan course. Then of course things happened in the West, like ILTK, Chenrezig Institute in Queensland, and from there many other centers happened. In the early times the centers had difficulties. I don't know much, but the center in Barcelona, Spain, lost 100,000 dollars because the people running the center did not have business experience. But they had a good heart. The centers started with the good heart of people coming from Nepal, but they didn't have experience of management, business, so they had great difficulties for so many years. Then they invited resident teachers and translators, then had many expenses. For many years it didn't work, huge loss in that particular center. At that time we didn't have wealth vases, (now I am coming back), that happened much later. So there were great difficulties. The older students who started centers had so many difficulties, so much hard work, and the difficulties continued. Now as result of those early times and the directors working so hard, enduring so many difficulties and dedicating their lives, there so much development! Spiritually they have been a great success: five year program and Masters Program, many centers happened, wherever there is qualified teacher, geshe, the BP is happening. The Dharma education has developed so much, unbelievable! There is so much teachings, so amazing to learn and also to benefit other sentient beings, give so much opportunity! There is depth of the philosophy, not just belief, unbelievable progression happened, and also so many retreats happened, group and individual, meditating on the path. I see by looking back many years, how so many students developed a good heart, more and more. I think that is the most wonderful thing to see, success, best thing, accomplishment. Also externally now, not like before much difficulties, not like that, much more experience and so great progression to benefit and help the world, the sentient beings, to liberate them from the oceans of samsaric sufferings and bring to enlightenment. A wonderful thing! So many different things in the West, not only teaching Dharma straight but so many other ways to help, different social services, different ways to help the mind and to develop compassion, wonderful thing. I got carried away. That is it. Maybe I will stop there.

So clarification about the preta practice and what you need to do. Cover the eyes otherwise pretas run away without getting food. Cover the eyes. My teachers in Solo Khumbu wear animal hair or thread to cover their eyes, you can wear a hat like when people ride on bicycle and put black thread to cover the eyes.

Maybe I mention just one or two benefits. Then I will stop there. Maybe I will explain some of the benefits of the offerings, to get an idea. So in daily life you know how important it is, by having and idea of some of the benefits. If you offer lights, light offering, to get an idea of the unbelievable unbelievable benefits that it has. In the past, immeasurable eons ago, there happened a bhikshu, called Pagpa Nyen, one girl Pumo Tugpa, they offered light in the presence of the Buddha Rinchen Tsupu for three months. They became benefactor of butter for butter lamps. During that time they were predicted by Buddha Rinchen Tsupu that one person will become in the future Buddha Marme Dze, Engaging in the Activities of Butter Lamp, maybe Lama Atisha's name, Buddha Rinchen Tsupu predicted to the three month benefactors of butter, he predicted the gelong would become Marme Dze and the girl would become Shakya Tubpa, Buddha Shakyamuni. So it was predicted that they become enlightened and have these names. Then Nyen Gamo, a lady, offered one butter lamp in front of the Buddha, then Buddha predicted to her, that in the future she would become the buddha Marme O, Light of Butter Lamp. Here that last one, she only offered one butter lamp in front of Buddha, but she was predicted by Buddha that as a result she would become Buddha Marme O! So this gives an idea of how powerful karma is. It is the same offering light to the statues or painting of Buddha, or even visualized, it is the same merit as offering in front of actual buddha. You get the same merit as having actually offered in front of the Buddha. It is mentioned by Buddha himself, no difference, whether making offering to me now or after I have passed away, or

people in the future making offering to statue or painting of Buddha. It is exactly same, the Buddha himself explained this.

Ten benefits, the flesh eye, that means having clairvoyance able to see form, even the atoms, even unbelievable subtle, not just the gross, extremely subtle atoms: Clairvoyance that can see that. Then clairvoyance of deva's eye, that is clairvoyance that can see other sentient beings' past and future lives, when death will happen, after death. where will they reincarnate, what kind of life they will have – able to see that. Then you achieve Dharma wisdom able to see virtue and non-virtue, able to understand well the differences between virtue and non-virtue, Dharma wisdom. Therefore, always to make light offerings as much as possible is very important. That helps to develop Dharma wisdom. Then you also achieve the wisdom seeing the causative phenomena, able to realize uncausative phenomena, many of those phenomena you become able to realize with those wisdoms. You become able to eliminate the darkness of ignorance. So to offer many light offerings is very important in daily life, not just light them, but actually make offerings to Buddha, Dharma, Sangha. Then blazing the light of wisdom, even while you are in samsara you never live in darkness, always you have light, it creates the cause for that, even while you are in samsara. The next is enjoyments, you receive all the needs. Then you get a higher rebirth, such as in a pure land of a buddha. Then you get the ultimate happiness, the cessation of the oceans of samsaric sufferings and its cause and are able to achieve nirvana, the Sorrowless state, and then also able to attain full enlightenment. Benefits always end with the Sorrowless state, but that doesn't just mean lower nirvana, it means full enlightenment. The benefits of making offerings are liberation from samsara and full enlightenment. No question of the clairvoyance of the five eyes, you achieve those too, the eye of transcendental wisdom, wisdom directly realizing emptiness. Then you start to eliminate, cease, the defilements, the disturbing thought obscurations. Of course if done with bodhichitta, Mahayana path, you cease all the defilements. The clairvoyance of eye of Dharma means you are able to see the realizations of the arya beings, able to tell them. So it is very important in daily life to make light offerings to develop Dharma wisdom and achieve the clairvoyances, the six types of clairvoyance, the last is the 8th 9th 10th ground bodhisattvas what they have – uncontaminated clairvoyance, number six. Five types of clairvoyance Hindus can achieve, but sixth is only Buddhists. If you have clairvoyance you can benefit sentient beings much better without mistakes, as explained by Atisha, in Lamp on the Path. Then light offerings are also for long life. If you want long life, offering light all night, becomes a special cause for long life. So I wrote there in the book from IOF how to offer lights and the benefits. But the actual prayer I didn't put there as seemed more related to myself as dedicates for the attendant and things like that. But you can use that, I didn't put it there, I put how to offer and the benefits but not the prayer. Lama Atisha's explanation of light offerings I put there. But you can use the one that I wrote, that happened many years ago when I was in Taiwan in the early times, in one temple we did a course then they offered many many lights, candles, at that time I wrote the prayer for when you make light offerings, so you can also use that. It is a prayer that light many lights and then do the prayer over and over, five or ten times, as many as you want especially if you want success for a project, or someone died or is sick. It is common to do light offerings when someone has passed away. Many Tibetan people go to Bodhgaya to make light offerings, 100,000 or 10,000 according to what you can do. Do first in your monastery and then go there. Can use this prayer to make extensive offerings, then do the dedication.

So here we are going to visualize the deity in front, where the mandala is. OM PADMANT

Besides those people who died in recent days, today Jose ??, his daughter Consuela, father is 70 and daughter 30 years old, were found dead in well in Spain, he was found to have cancer and he killed his daughter who was mentally handicapped and then killed himself. His wife and his other daughter, who found the bodies in the well, are extremely sad and don't know what to do. As we are blessing the vase, the water in the bottles and buckets, Chenrezig, all the gurus, numberless

buddhas, visualize them, the numberless Buddhas, Dharma, Sangha, everything, from them nectar flows from the hand or heart, these two people, father and daughter who died by jumping into a well, all their negative karma collected from beginningless rebirths is purified, and all the other people who have asked us to pray, and all the sentient beings.

Then the wisdom being that was invoked before into you Chenrezig goes back to the front. Please remember again the numberless hell beings from whom one received all the happiness of past, present, future rebirths, liberation from samsara, enlightenment, who are suffering now, feel that in the heart, regard them as one family, as I mentioned the other nights, they have also been your mother and been kind in the four ways since beginningless rebirths. Then the numberless hungry ghosts from whom one received past, present, future happiness, liberation, enlightenment, think how much they are suffering, also were mother, kind in four ways, numberless times since beginningless rebirths, they are your family. Then numberless animals from whom one received past, present, future happiness, liberation, enlightenment, so kind in four ways, like your family. Then numberless human beings, from whom one received past, present, future happiness, liberation, enlightenment, most kind, how much suffering, the eight kinds of suffering, so many problems, have been mother numberless times, since beginningless rebirths. Then suras and asuras and intermediate state beings from whom one received past, present, future happiness, liberation, enlightenment, most precious, kindest, all suffering, including intermediate state beings, have been mothers numberless times, kind in four ways, since beginningless rebirths. Now need to liberate them from oceans of samsaric sufferings and bring them to enlightenment as quickly as possible. So make request from deep down, bottom of heart, making very serious request to Chenrezig. Include the people who died, the father and daughter, Jose and Consuela, and all those people who died recently, the small child, all the students, here all the people doing service at the center, all the rest of the students in the FPMT, staff in the centers, all those people across the world who are bearing so many hardships in day to day life to offer service to the organization, and all those whose names have been given to me to do prayers, your own family members, those who passed away, friends, those with cancer. Totally rely on Chenrezig for all this to happen to us.

Guru Chenrezig very happily and completely accepts your request to make all these things happen, including to look after all those people who died.

Torma offerings to the great thousand, three thousand galaxies of landlords, devas of Tibet, the Himalayan mountains, especially all those of France, including ta-go tsan, the nagas, devas, spirit kings, tsan, those who like the Dharma, make torma offering to all of them. For all His Holiness's holy wishes to be successful immediately, all your projects, projects of the FPMT, peace and happiness in the world.

Short bath, Chenrezig is all the gurus, Buddha, Dharma, Sangha, then offer to him.

Due to all the past, present, future merits accumulated by praising and making requests to you, may all the sentient beings in the universe, country France, place, house, all their inner and outer poverty, poverty of Dharma and poverty of material things, war, fighting, dangers of fire, water, earth, be pacified immediately. May Dharma flourish, understanding of scriptures and realizations

of the path to enlightenment increase, and especially, may bodhichitta be actualized in the hearts of all sentient beings in the universe, country, area, center, and may all auspicious things happen in this universe, country, area, center,

Due to all the past, present, future merits accumulated by myself and others, may bodhichitta be actualized in myself, family members, those who came in the past, are here, will come in the future to IVY and Nalanda, all the students, staff, all those bearing hardships for the organization, all those whose names have been given to me to pray, may bodhichitta be generated in all their hearts, in the hearts of all sentient beings. Not only six realm sentient beings, but also in the hearts of the arhats. Without delay for a second. In those in whose hearts it has been generated may it be increased.

Due to the three times' merits, may bodhichitta be actualized in the leaders of the world, which makes so many people in the country to have peace and happiness and be led on the correct road to peace. If leaders have bodhichitta it also affects other countries to have peace, not only their own countries, as everything is related. Especially the leaders of mainland China to develop bodhichitta in their hearts without a second's delay (not scanned, second). Also in the hearts of everyone who follow different religions...

Purifying imperfect meditation of very beginner practitioner, attachment, clinging to this life...

purified in emptiness. With sound of bell think no phenomenon has inherent existence, everything is totally empty, not space but like space. In this emptiness there is no I, no action, no creating karma, no mistakes. With that meditation recite the mantra and ring the bell.

Due to all the past, present, future merits collected by myself, sentient beings, bodhisattvas, buddhas, which in the view of the hallucinated mind, ignorance, are not merely labeled by mind but exist from their own side, - but in the view of wisdom all this, what appears to ignorance and what ignorance believes as existing from its own side, is completely non-existent, not even an atom, totally non-existent, which is the reality-, may the I, who in the view of ignorance, hallucinated mind, appears as real one, believes as existing from its own side, - but in view of wisdom not even an atom exists, it is totally empty there, in the view of wisdom, and this is reality, totally non-existent from its own side-, achieve Chenrezig's enlightenment, which again appears as real, not merely labeled by mind, totally believed by ignorance to be 100% pure, a total hallucination, is totally non-existent right there, completely non-existent right there in the view of wisdom, and lead all the sentient beings, who again appear to be real one in sense of existing from its own side, not merely labeled by mind, and totally believed by ignorance to be true, complete, total hallucination, is completely non-existent from its own side in the view of wisdom, it is what wisdom realizes, to that Compassion Buddha's enlightenment which also appears to be real one, existing from its own side, and totally believed by ignorance, but is totally non-existent from its own side, completely non-existent from its own side, not even the slightest of it left, by myself alone, who of course this one is the reeeal one, always no doubt, very real one, completely believed by ignorance, no question about that, completely believed, but is a total hallucination, completely totally non-existent right there.

All this unbelievable opportunity, how much we have purified negative karma even by reciting names of 35 buddhas and collect immeasurable merits by reciting even one name, made us closer to liberation and enlightenment, closer to liberating numberless sentient beings by ourselves and bringing everyone to enlightenment, this is amazing! Then no question of rest of practice, recitation of mantra, Eight Mahayana Precepts, bodhichitta! Amazing benefit to the world, to sentient beings, life to life to attain liberation and enlightenment, creates enlightenment, then you are able to cause

all the happiness up to enlightenment to sentient beings, wow, all this is due to kindness of His Holiness the Dalai Lama! So: long life and success for all his holy wishes. Because of that, we have responsibility to help the Tibetans, the truth to be actualized, the total freedom of Tibet, the most important reason is the Buddha-Dharma to flourish, for this to happen many buddhas and bodhisattvas even more than what happened before when it was free, then Buddhism to last a long time in the rest of the world and spread so sentient beings in this world have opportunity to meet Buddha-Dharma and attain enlightenment. Then prayer for all the holy wishes to succeed.

If you have this one, number four, number six,

Due to all the past, present, future merits may I be able to offer immeasurable benefit to the teachings of Lama Tsongkhapa...

Due to the three times' merits, may whatever suffering sentient beings have, ripen on me and may all my happiness ripen upon them, total exchange of self and others.