

18 May 2009, PM, last session

Water Charity to the Nagas

I left out one of the water charities, after the water charity to the pretas there is water charity to the nagas.

During Buddha Shakyamuni's time there were so many nagas, they increased, there were so many. They came from France! They came from Paris, from the city. I'm joking! Maybe some from New York! They increased so much, why? Because during Buddha Kashyapa's time so many sanghas, monks, doesn't say nuns, it says monks, so many degenerated their vows so they were born as nagas. During Buddha Shakyamuni's teaching time the number of nagas increased because during time of Buddha Kashyapa so many monks degenerated their vows.

Here do water charity to nagas to mainly purify their negative karma, by reciting Mitugpa's, the Immovable Buddha's, mantra. *Mitugpa* means undisturbable.

Student: Immovable.

The mind cannot be disturbed, undisturbable. Something very heavy is immovable, that is *miyowa* in Tibetan. *Mitugpa* is undisturbable. Something that is very violent, unpeaceful, the opposite to that.

You chant the mantra, you visualize Buddha Mitugpa above the water, as throw water, from Mitugpa nectar flows to the nagas. You don't think one or few nagas, but numberless nagas. Same with pretas, numberless pretas, pretas with blazing mouths, pretas whose necks are tied with knots, all pretas, think numberless. Also nagas numberless, so purify their negative karma collected from beginningless rebirths. Now purified. If you do that it is extremely beneficial for them. Their negative karma gets purified, and your negative karma gets purified. Think yourself is also purified.

The antidote to degenerated or broken vows is to purify with Mitugpa mantra, Mitugpa puja, Mitugpa Jangwa, when a person dies. This is very common to purify the negative karma of degenerated vows, five lay vows, upasika, 36 vows, gelong and gelongma vows. Extremely powerful to purify the vows.

One great lama thought he would be born in lower realms so he recited many 100 thousand, millions, of Mitugpa mantra. There are stories like that. It is very powerful. That comes also when doing the practice of Jangwa when someone has died to purify their negative karma. Before doing practice of shooting consciousness in pure land, do purification with Mitugpa mantra. In particular degenerated vows get purified and so don't get reborn as a naga. Degenerated vows and negative karma not only of this life, but of past lives from beginningless rebirths. In the end, when you have finished the pretas do the nagas. It is very beneficial, you too get purified.

Benefits of offering incense / *Shi-ne*

Then the offering incense, the ten benefits, the nose sense does not get degenerated, your body does not have an odor, a bad odor. Is odor good or bad? It can be quite dangerous! In Tibetan called *rang dog*, that is the answer, just general smell whether good or bad, just nature. You don't experience bad smell to your body that disturbs the person sitting next to you, the people around you, it becomes pain for them. I thought to mention that there is smell of morality, it is not particularly connected to the topic here.

One benefit of offering incense is you are able to practice pure morality (not having bad smell just happens on the side). Without pure morality, you cannot get higher rebirth, you get reborn in lower realms. Abandoning the negative karma and engage in the five precepts, you get good rebirth, abandon ten non-virtues and live in ten moralities you get good rebirth. Without higher training in morality, cannot attain higher training in concentration, perfect *shamatha*, *shi-ne*.

If you meditate on calm abiding, whether you can complete it depends very much on whether you are living in pure morality. If you live in pure morality, it is easy to attain calm abiding. When you meditate on calm abiding, you need to understand the techniques but also need causes and conditions, pure morality. If you live in this, quick success to achieve calm abiding even within six months. Can complete the nine levels of mind within six months. Quickly like that. Then within few more months, maybe one year. Fix the mistakes, whatever is missing you fix those, then again try for some time, if does not happen, stop and do more purification.

I heard that last year some people from Dharamsala, one Tibetan lady achieved *shi-ne* within two months, one lady who had been doing retreat for quite a number of years. And it seems maybe some other people also achieved it. For those with all the causes and conditions it doesn't take even six months. It depends very much how purely you live in morality. The answer to whether or not you can complete calm abiding is that.

Then there is also one student who became a monk and studied philosophy, Abhisamaya, debate, one of Geshe Rabten's students, studied philosophy and all this, for example, the form realm and formless realm.

In form realm there is six faiths (mental contemplations), the first is the individual quality or characteristic. You achieve this to be reborn in the form realm, the foundation is *shi-ne*, you have to achieve that. Looking at the desire realm as the nature of suffering, and form realm as better, more peace. Then achieve the six faiths. I haven't seen the translation by others. You get born there, there are four levels of the firm contemplation or *sam-ten*. *Sam-ten shi*, the four firm contemplations.

In Tibet or Nepal when you close the door, when you travel, from inside they put a huge pillar to keep the door closed, it is very firm. Kyabje Choden Rinpoche used that example, very firm contemplation, you get born in the first one of the form realm. The form realm is samsara realm, it is not beyond samsara. Of course, you need shamatha as a foundation. Without that, you cannot achieve special insight, deriving the virtuous ecstasy of body and mind, unifying calm abiding and special insight able to derive that experience. Without achieving that, the realizations of preparatory path, without that, cannot achieve right seeing path, and without that cannot achieve antidote to disturbing thought obscurations,

Cannot reach the path of no more learning, cannot cease the seeds of the delusions, the negative imprint, so then seed is always there and cannot achieve total liberation completely from karma and delusions, cannot achieve liberation for oneself. My feeling is that always, even you are studying a very high path, the qualities of buddha, you need the basic realization of shamatha. Without that there is nothing you can do, you can't jump up there.

When you study the path, the purpose is not just to learn the words. The purpose of learning Buddhism is not that, it is to transform the mind, heart, into the path. So need the foundation.

I think, I checked with His Holiness, went to Dharamsala to meditate on mountains to achieve *shi-ne*, calm abiding, the person has done quite a bit of studies, but that is not enough, need a lot of merit. Just having studied words alone do not get realizations, need a lot of merit.

So for example, Maitreya Project, large statue, basically need few hundred million dollars, depending on which project. The bigger it is, the bigger benefit it has, need that many hundreds of millions of dollars, also here depending on benefit of realization need more merit. So just understanding the words is not enough. I think he meditated, meditated, then becomes cause of lung after some months. Then went down, the farmers, goats, if made noise outside, then get very angry. The animals throwing stones down the mountain, I heard from Gen Jampa Wangdu, he got so disturbed, angry. Here need patience otherwise very dangerous. If don't have patience but want to achieve *shi-ne*, all the lam-rim, renunciation, good heart all those things, life becomes very dangerous, serious. These stories happened.

Then the person went all over India to cure the *lung* that happened during *shi-ne*. Went to see many saddhus. One saddhu, the person himself told me, the saddhu was distant from the person, raised his hands and brought them down, the person felt better, so some power, the lung, pain, tiredness was removed. The person who did *shi-ne* told me that. I am just giving a story so that you know what is needed, what is important so as to have success in *shi-ne*. Even if studied well the words, that is not enough, doesn't bring success, need lot of merit and the cause, pure morality. So for somebody who lives a pure life it is very easy to happen.

I think one of our sangha did retreat for one year on the mountains in Switzerland on the border with Italy. There was a house on the mountain so he did one year practice there, preliminaries, prostrations. Maybe the owner of the house, when doing prostrations, there were two old men, women, hungry ghosts looking through the window. When he was meditating, behind the wall the pretas made noise, behind the wooden board, they beat it to make noise behind him. They were on the other side making noise. They didn't harm, didn't disturb so much because was a good monk living in samaya and vow, and had strong faith. He was not afraid.

It seems the pretas tried to stop his water, the water coming from the mountain. One day the water stopped and he went to see the pipe, the pretas had covered the pipe with dust. There were no other people who came there. In Osel Ling did two or three year retreat, practiced Heruka, not *shi-ne*. Main practice was Heruka but because of causes and conditions being good, being good monk living in morality, samaya, his plan was not *shi-ne*, just practice of Heruka, but naturally went to *shi-ne*. I think quite a few levels reached of the nine levels, not all but a few reached. This easily happened. Living in pure morality and collecting extensive merits, and then unbelievable importance continual strong purification.

Of course, correctly devoting virtuous spiritual friend is called the root of the path to enlightenment in the outline of the lam-rim. So that one you need to pay most attention to. If that one a lot of mistakes happen. If don't take care of this practice well, there are a lot of mistakes, because is root of path to enlightenment won't have success in attaining *shi-ne*. This becomes biggest obstacle. To have success in realizations need to pay attention to these points.

I was holding the paper but I must have put it back, I lost it.

One important benefit of offering incense is not only to eliminate bad smell and to have good body smell, but able to practice pure morality. That is important benefit of offering to Buddha, Dharma, Sangha, not just of offering incense. There's scented smell, I think maybe from past life, scented smell of morality. It is natural, not bought from a shop, it is not smell of morality bought from a shop, from make up shop.

In Solo Khumbu, I escaped a few times from Thami monastery to place where I was born, so my mother sent me to much more primitive place, people not so intelligent, place of Padmasambhava. Mentioned in Padmasambhava teachings, there is Padmasambhava's cave, in those places there are

many holy things of Padmasambhava. One huge throne, maybe that time I was small, but there was a huge, very huge square throne carved with mantra, then Padmasambhava's footprint. I didn't see it, then many caves where meditators stayed and footprints of those who had realizations, very small like that of a child. In the past many meditators happened but now many yaks lived there, they stay warm in the caves. It is very amazing place, living the life in total renunciation, incredible place.

The people wintertime move down when cold, then middle place, then in autumn or spring near snow mountain, go up. My family used to move like that, different seasons, different place. Upper snow mountains no fields, just grass, but other places, potato field. In one place there is cave, the shape is like Padmasambhava's hat outside, then go inside. One time I went when I was very small, inside very nice, very dry, in center nectar comes if clean and offer incense, even complete dry weather, nectar comes. In center looks like wax, from there nectar comes. When small, I went there but did not offer incense. Many meditators, ngagpa, those with hair rolled up, come there. Single person stays there, those who have not definite place, and then go. Very wonderful place to practice Dharma, to live a renounced life. One time there was some initiation, some festival, happening, many people came from the other side of Solo Khumbu, Namche Bazaar, from way down, Drumbasi? There was one incarnate lama, in the gompa, few lines with lamas sitting in front. Where I was sitting, is the other side of the wall of the gompa where there were paintings, the young lama was sitting there. Everybody stood up and left, the lama came down, had very scented smell, holy, not like perfume or soap, but holy smell, very natural from the young lama. That is the smell of morality, living a pure life.

I heard Pabongka had that smell. A lama, one of his disciples, was trying on the monk coat, shape of coat in monastery is similar to Catholic priest's coat with wrinkles on the backside, folded. There is some similarity in shape, interesting. So one lama, Kyabje Ribur Rinpoche told me, he was trying on Pabongka's coat, it had a very holy smell. The disciple was someone who said to Pabongka that is the smell of your morality, but Pabongka said it was not, that he had a little bit good heart, bodhichitta, so was the smell of that. The holy smell is to do with realizations, pure morality.

Then always, what is mentioned in sutra, is you don't lose the nose sense, your body doesn't get bad smell, meaning in future do not get a bad odor from your body. Some people body normally has some bad smell. By explaining in this way it describes the cause of the bad smell of body. So always having good smell, delicious smell. Then you have a beautiful body, you lead people, you go before them. Sentient beings respect you and then you lead them. Then also enjoyments, the cause of needs, then get higher rebirth, then achieve liberation from oceans of samsaric sufferings, that includes enlightenment. Benefit seems to be only lower nirvana, but also talking enlightenment.

Once you offer to buddha, even one second, you create the cause of enlightenment. So, of course here, even if your motivation is just anger, attachment clinging, grasping, to this life happiness, even total non-virtue, but your action, even the tiniest stick of incense offer to buddha, immediately it becomes the cause of enlightenment, without depending on the motivation, by the power of the holy object. Even though general good karma, virtuous action, action gets transformed into virtue. If the motivation is virtue, non-ignorance, non-attachment, non-anger, without talking about tantra practice, the last thing is if the motivation is non-ignorance, non-attachment, non-anger, it becomes virtue and cause of happiness. But with holy objects, stupas, statues, scriptures, circumambulating, prostrating, even looking at them, immediately becomes cause of enlightenment even if motivation is selfish mind, ignorance, anger, attachment, total non-virtue, but actions in relation to them become cause of enlightenment. So even one hand putting in respect comes cause of enlightenment. Even if bend head when see statue, stupa, scripture paying respect it becomes cause of enlightenment, brings you to enlightenment. It causes to achieve all the wonderful things, beautiful things or objects. The needs, enjoyments, you will achieve.

Benefits of offering flowers

Then the ten benefits of offering flowers. By offering flower to guru, Buddha, Dharma, Sangha, in the world you become like a flower. This means you become like His Holiness the Dalai Lama, a flower in the world, something very special in the world, like the Christian Saint Francis of Assisi. A great holy being, a bodhisattva, even though God, his mind, in Christian form but his mind was bodhichitta realization, totally renounced attachment to this life, no worldly concern, totally renounced.

In Italy there is one, I think Assisi, maybe two hours from Lama Tsongkhapa Institute, where his holy body was offered to fire, they put a round wall. I'm not sure if the holy body is there. When I went with Lama Yeshe, Lama did meditation there facing toward where the body was, the wall. His disciple, a nun, half body can see, it is covered by glass, lying on a table, plastic or glass, maybe she was the first nun. It is said that she had 300 nun disciples, that one you can see the body, it is preserved. Maybe 100, 200 years, 600 years. A wonderful story, Saint Francis.

In that temple or another one, he put inside very rough material inside his dress, black like *chuba*, torn with patches. That was his style, similar to Tibetan yogis or Kadampa geshe, opposite to others who wear very nice white dress. His disciples also wear similar. He had very loving nature, all the birds would come to him, that is why his statue has many birds. I have a few statues of him in Kopan and Aptos with a wolf.

There was a wolf in the forest, the people were concerned that it might harm them. So Saint Francis said he will go in the forest and talk to the wolf. Other people told him not to go, but he went. When the wolf saw him, it licked Saint Francis's feet like a dog seeing its master, so happy, it lay down flat at his feet. Then Saint Francis told him not to harm others, that he would bring food from Assisi, so the wolf stopped giving harm. Due to power of his bodhichitta he could make the animals listen to him.

Not only that, where the student nun's body is, you can see clearly there used to be water running down. The disciples told him that they could not meditate due to noise of the water. So he went there and said Sister Water, please stop, my disciples cannot meditate, so the water stopped! There happened the same story to many bodhisattvas. When they travel the water, river, stops and they go through it. This is due to their power. So it proves Saint Francis is a bodhisattva.

Like the Kadampa geshe who are not happy being praised and are happy to be criticized, he asked his disciples to criticize him. They couldn't do this because saw only qualities, he asked them to criticize otherwise they would go to hell, but they couldn't do this. Exactly like Kadampa geshe.

Langri Tangpa went to monastery and made offerings of tea, and thanked them for criticizing him. It was not political, it was from the heart, because get a lot of benefit to purify negative karma, you use it to achieve enlightenment quickly, able to use it.

Like that, there are many, not only Tibetan great lamas, but also Christians like Saint Francis, holy beings that people follow and develop compassion and good heart by seeing their example.

Then also similar do not lose the nose sense, it does not degenerate. This is because also flowers have a scented smell, do not get bad smell from body, delicious smell, spread out smell of morality to the directions and corners. You lead all people, you become object of respect of worldly people, like His Holiness. Achieve all wonderful things, all enjoyments, get higher rebirth, achieve the sorrowless state, that means also full enlightenment, you have to remember that.

As I mentioned last time, when you make flower offering, the first thing is when set up altar, depending on which deity initiation received, generate yourself as Chenrezig, and Hayagriva deity comes out and dispel interferers beyond the ocean, then OM AH HUM, then the mantra of Clouds of Offerings.

Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE /
TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /
TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA VAJRE
/ MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE / MAHA BODHI
MÄNDO PASAM KRAMANA VAJRE / SARVA KARMA AVARANA
VISHO DHANA VAJRE SVAHA (3X)

If you recite that then numberless buddhas, bodhisattvas, everyone get, not everyone get the offering of flower, but flowers increase until cover entire sky. If offer one tiny flower and chant mantra, each buddha and bodhisattva receives flower offerings filling the entire sky. You create unimaginable numbers of causes of enlightenment, by way liberation from samsara, by the way happiness of future lives. Even if you want to renounce happiness of this life because the cause is there the result happens.

I am not going to go over the eight benefits of this mantra tonight. One of these days. It is very important to understand how this mantra is so important, what unbelievable benefit you get. Here one tiny flower, this one, maybe something like this, each buddha, bodhisattva, there are numberless buddhas and bodhisattvas, each one gets skies of offering. If one water offering but chant that mantra, numberless buddhas and bodhisattvas, each one receives skies of water offerings. Any offering you make multiplies, even without visualizing, just by chanting the offering cloud mantra.

The Power of Truth

By the power of truth of the Three Jewels,
Of the blessings of all the buddhas and bodhisattvas,
By the power of the great might of the completed two collections,
And of the completely pure, inconceivable sphere of reality,
May all these offerings become just so.

Of course, when you recite Expressing the Power of Truth at that time it is important to visualize. If you are able to visualize 100,000 water, flower, light offerings, or billions of light, flower, offerings, the numberless buddhas and bodhisattvas receive that many by this second prayer. So when recite that, it is good to visualize each offering filling entire sky, limitless, then each buddha and bodhisattva receives that, by the power of that. Maybe stop here tonight. This explanation is in sutra and explained in lam-rim. To collect extensive merits with many ways, as much as possible, and to purify defilements.

Was extensive offering during meditation done? It is not done in the session? During Guru Puja?

Student: With lunch there is offering.

One thing is that you can do, in the early morning, before sitting down, you do the Offering Cloud Mantra to bless the offerings. Here's one thing, the offering cloud mantra that is done every morning, at that time you have to remember the offerings, make sure that everyone remembers the mantra, not just chanting the mantra, remembering these offerings, offerings around the stupa, also

offerings in my room, all the extensive offerings which are in all the FPMT center gompas remember that, these offerings, the lights here, should include everything.

When making offerings at the house, if night time include the lights, it become unbelievable benefit. I offer the light in the bathroom, after using the bathroom I leave the light on and offer to His Holiness the Dalai Lama, it is unbelievable opportunity. I do the meditation making offerings and then come out. I don't remember all the time, but I try to do it. Making offering to guru collect the most extensive merits. So take the opportunity every minute of your life because it is extremely difficult next life to have such a rebirth and all the opportunity to practice Dharma, to meet Mahayana sutra and tantra, extremely difficult in next life, happens just one time. So use every opportunity to collect extensive merit and purify negative karma.

My point of view is, in the world economic situation is going down and so don't spend money, but my point of view is if want success need to spend money. Otherwise, want success but you don't create the cause, want success but stop creating good karma, that doesn't work. Without merit there is nothing you can do, no matter what education you have, clever, how many degrees, only if you have merit can things function, can you have success. In the world with the economic situation people say not to spend money but I am saying here if it is meaningless spend to stop, but if meaningful, good karma, result is happiness, then spend. If meaningless or negative karma don't spend or at least cut down as much as possible. The decision has to be made in this way not based on economic situation and thought to not spend money on others. That idea is not based on Dharma, that interferes to create the cause of success. As Buddhist offering to Buddha, Dharma, Sangha, or Buddhist or non-Buddhist make charity to sentient beings if you want success need to do this as much as you can. Even not one rupee, even half rupee, even quarter rupee charity, whatever you can, create good karma then you have success. Giving you get success, not giving you get poverty, no wealth, you don't get your wishes fulfilled.

As a Buddhist unbelievable opportunity, not only to make charity, but there is so much in life we can do with every single thing. Amazing, just amazing what we can do to create good karma and the cause of success. Not only temporal success, success of this life, material needs, but here liberation from samsara, liberation forever free from oceans of samsaric sufferings, amazing, then enlightenment. Then liberate numberless sentient beings from each realm from oceans of samsaric sufferings. Wow, and then bring to full enlightenment. As a Buddhist life is full of joy, can't imagine, so amazing how fortunate.

So cut down the meaningless, that which creates negative karma, then that which is meaningful, great benefit. Do that which creates most extensive merit, then spend. From each of that you get result like skies for hundreds of thousands of lifetimes and then liberation and enlightenment, so amazing.