

23 May 2009, PM, last session

Good evening. I think tonight we will do the Protector Prayers, that's it, maybe no talk. Or maybe do the talk after you go to bed, in your sleep, in your dreams. That would be great if it were possible, then there would be no late nights. You could have plenty of sleep, teachings in your sleep. I'm joking.

Did I get to do the oral transmission of the 35 buddhas before? I mean this time? I'm not talking about in the life or in past lives. I'm not inquiring that, or about beginningless rebirths.

Then, generate the motivation of bodhichitta to listen to these teachings, to attain enlightenment for the sake of all kind mother sentient beings. One day I talked about... Yangtse Rinpoche is the one who started a Buddhist university in Portland. Recently I met his wife and daughter. I was talking to her about how it is so important that Rinpoche, both of them, make a good plan for their daughter's life. They must make a plan for the daughter's life to be beneficial to the world, to herself and to the world. So they must make a plan. It is the same as when you start a business you have a plan as to how to make it profitable. Usually this is for oneself but if possible you should think of benefiting others, even a business should be that way, that is, beneficial for the world. But that is very rare as the motivation in business is only to benefit oneself, to make it most profitable for oneself.

So also when you make children you should make the same plan as they are more important than business. It is a question of one sentient being's life. You are praying for all sentient beings, doing practice for them, you are even chanting one mantra OM MANI PADME HUM for the benefit of *all* sentient beings. You are trying to do the session for everybody, for all sentient beings, for the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, every single insect, everybody, so then, of course if you have a child you must make a plan as to how to make it most beneficial. It is one sentient being. Among numberless sentient beings, it is one sentient being and you are responsible for its life, so you have to make a whole plan how to make its life beneficial, so that its life not become suffering to that person, to the world, the country, the family. At least for himself or herself life not to be suffering, so you have a HUGE responsibility, an unbelievable responsibility. So it is not an easy matter after you make children, it is an unbelievable huge responsibility, not only for their happiness, but also for what will help them at the time of death, when they die. You have to think about that, not day to day life sense pleasures, but the most important is when you die. The most crucial time of life is when you die. What helps the most at that time, what is most beneficial at the time of death, that becomes the most important thing in life. It is not that in this world some people are going to live forever and some die, it is not that. Even the Buddha – who was liberated from the oceans of samsaric sufferings by ceasing the cause, karma and delusions, and even from the cause of delusions, the negative imprints, and had actualized the right seeing path, and not only that, had ceased the subtle defilements and achieved full enlightenment by completing the Mahayana path, the five paths and ten bhumis, and had completed the collection of merit and wisdom and achieved dharmakaya and rupakaya – so even the Buddha showed the aspect of passing away into sorrowless state. His holy body was burned in fire at Kushinagar where we are planning to build the fifty storey Maitreya Buddha statue (which we have already built in our mind many times, so many times, in every second!). Even the Buddha and all those enlightened beings, many who had attained the path that the Buddha showed, the path to enlightenment, left their holy bodies and now we see only their relics.

So that is the most important one, what helps at the most critical point of life. There is no third possibility, you will go either to the lower realms or to higher realms. The answer to that question only you know by yourself, because it is up to karma. You know by yourself in one day life whether there is more good karma or negative karma collected. You can know from that.

Usually non-virtuous actions are more complete, there is the motivation at beginning, the actual body, and then you are happy at the end, so they are more complete, powerful. Virtues either there is no motivation of bodhichitta at beginning, a mind that is Dharma; or even if the motivation is there, the actual practice is not done well, very weak, very blurred (like when you put eye drops and your eyesight becomes blurred), very weak and not perfect, not good quality; or there is no dedication, or if there is dedication it is not well done. Then there are so many obstacles for merits, there is ill will which reduces virtue, makes it weaker. Then there is, I don't remember, heresy and anger, which are very powerful and rise often, destroying merits. Then even if a virtuous action is done, it is not dedicated for the sake of sentient beings so it can be destroyed by anger or heresy. We need to remember that, if anger or heresy arise before the dedication, the merits get destroyed. So remember that so that in your daily life you become more careful to preserve, to not destroy, to not blow away the little virtue you collect here and there, very rarely, to not be blown away. So become more careful to not get angry. Especially since we don't have clairvoyance, not even ordinary clairvoyance besides omniscience, we cannot judge others' minds. The buddhas manifest in the aspect of the six realm sentient beings, hell beings, hungry ghosts, animals... For hungry ghosts, they manifest as hungry ghosts. Even bodhisattvas do this as mentioned in the *Arya Sanghata Sutra*. For the maras, they manifest as maras to benefit them; for animals as animals to protect and help them; for human beings in all kinds of aspects, as a wealthy person, beggar, man, woman, king, crazy person. You can't imagine all the kinds of forms. So if there is an animal, a dog or whatever, that you see on the road who is full of wounds, infection, some terrible disease, just because it appears as an ordinary being with suffering, it doesn't become... just because it appears to you as suffering it doesn't mean that this is a logical reason that it is an ordinary being. Just because you see it or it appears as an ordinary being, a suffering being, doesn't become a logical reason that it is an ordinary being. For example, Maitreya Buddha... Asanga had been meditating, doing retreat, for 12 years to see Maitreya but nothing happened. He kept on doing retreat but nothing happened. Then after he saw a wounded dog and generated unbelievable compassion, he sacrificed his life, he cut his leg for the sake of the maggots to eat, to live, then by closing his eyes... if picked them up with his fingers he could crush them, so he closed his eyes to pick them up with his tongue, then could not reach them, so opened eyes and saw Maitreya. A dog filled with maggots, unbelievable suffering, but not actually that, it was actually Maitreya. So he actually saw who it was after generating strong compassion and sacrificing himself. With unbelievable compassion, he sacrificed his life, whereby he purified his negative karma and removed the block to seeing Maitreya Buddha who he could not see during the retreat. What blocked him to see Maitreya during those twelve years was purified by his strong compassion, and then he saw the dog on the road as Maitreya. Only then was he able to see Maitreya. It was Maitreya before but Asanga could not see him, he could not see him even as an ordinary being, but as an animal, and then as a wounded animal. His negative karma projected this ordinary view and he could not see Maitreya. Only after unbelievable compassion, he sacrificed his life for the dog, and then could see what was Maitreya as Maitreya. When his negative karma was purified, what projected an ordinary appearance, not even of a human being but of animal, and then a wounded animal, when this projection purified he saw Maitreya. It is like that for us, we see a person or an animal on the road, because we see ordinary it appears as ordinary but this does not cover that it *is* an ordinary being. Like Asanga, if we were like that, we would see all the time Tara or Vajrayogini. All kinds of human beings and animals, ordinary beings, meaning having delusion, suffering, mistakes in actions, we see so many times, appears like that to our impure mind and we see ordinary. Then even they guide and help you, you still cannot recognize that, the mind is so heavily obscured that you cannot recognize them as a manifestation of Tara or Vajrayogini, your deity. Even if you receive guidance, help, from that being when you are in dangerous time, in danger of making great mistakes, putting your life in great danger. Therefore, what I am saying is, if you see one insect, for example, sometimes when you open a text an insect lands on the text, on some words that you need to think about, that you are looking for. Sometimes some word that an insect lands on, those words

or lines, you can't really tell that it is not a buddha. It is very hard to tell, not only we don't have omniscience we don't have ordinary clairvoyance, we can't read others minds, we cannot judge. Very hard to tell because it appears to you as an ordinary being and you see ordinary being, but this does not become a logical reason that it is that. We have been making the mistake thinking that because it appears as an ordinary being it is always an ordinary being. We make a mistake like this all the time. Always like that, we make mistakes. Then is no question with... Of course, by telling you this I am not saying I am a buddha, I am talking as if we are together, a virtuous friend who shows the complete path to enlightenment without missing anything, who gives vows, a virtuous friend who gives the pratimoksha, bodhisattva, and tantra vows, who gives commentaries on tantra and initiations. Like that, not only revealing the Lesser Vehicle path by which you can achieve total liberation from the oceans of samsaric sufferings and its causes, but also revealing the Mahayana path which makes it possible to achieve enlightenment for all sentient beings, and not only that, who shows the tantra teachings, highest yoga tantra, by which you can achieve enlightenment in one lifetime, without taking three countless great eons to collect merit, by practicing highest yoga tantra can do this in brief lifetime of degenerate times.

What made us, what blocks us, why we still do not have realizations of the lam-rim, even the graduated path to enlightenment of the three capable beings (not three *scopes*, but three *capable beings*, you must use the term from the text, three capable beings)... An ordinary capable being is one who is the most smart, most clever, in achieving the happiness of this life. No matter how much education that person has, even all the books in the university library has all by heart, but your motivation of life is only seeking, grasping, your own happiness; not liberation, not ultimate happiness, not even the temporal happiness of all the future lives, not even that, just this life. Even if the person has intelligence and has memorized all the books in a university library, no matter how smart he is, the highest degree he has, but the motivation is just that. No matter how much education, technology, he has, the motivation is just only that of seeking the happiness of this life, just that. Only one life's happiness, only one life's happiness, the temporal happiness of only this life. By living all this, one life after another, all the coming lives into the future, one after the other, not just 100 but 1000, not just 1000 but millions until one is free from samsara, but only thinking of this life's happiness, temporal happiness, the happiness which you label on suffering feeling, which cannot increase hour by hour, day by day, and does not continue. So one with that motivation, that is an ordinary capable being.

What was I saying? I forgot now, what I was talking about.

Student: The daughter of Yangtse Rinpoche.

That was way back. So what was I saying? Even the virtue that is collected, if there is no motivation, it is destroyed before the dedication by the arising of heresy or anger. There are many obstacles to virtue. Even if it is at least dedicated to achieve enlightenment but then it is not sealed with emptiness, it becomes weaker by rising heresy or anger. So usually for non-virtue there is the preparation, the actual action, and at the end you feel happy, so it is very powerful. In the case of virtue, first of all it is extremely difficult for actions to become virtue, but even if it does become virtue there are so many obstacles to it lasting. And it is so difficult for it to become powerful, so many obstacles to that.

The motivation from the morning after you wake up until you go to bed and fall asleep, even if you are trying to practice Dharma every day, to make some virtue in daily life, but still mostly it becomes non-virtue due to the attachment seeking just the happiness of this life, that which is only suffering, which is called pleasure or happiness on the feeling that is only suffering. One suffering that is initially small and then becomes big, that is a samsaric pleasure. Everything becomes... I the motivation is attachment, anger, ignorance, the karma – even when trying to practice Dharma

mostly in daily life – our actions become non-virtue. As I mentioned before, then they get destroyed when anger arises. So we do not know who is a buddha and who is not, who is a bodhisattva and who is not a bodhisattva, we cannot tell. It is extremely difficult to recognize, to see the mind, to see the heart. Like Asanga, there are many stories of people who saw an ordinary being and treated it like an ordinary being then later on saw that it was a holy being, an enlightened being. So it is the same with us, no question, even more it happens to us. So rising anger one second, a non-bodhisattva, oneself, to a bodhisattva, your merit of having made charity, offerings, to Buddha, Dharma, Sangha, and so forth, practicing morality, charity, patience, collected for 1000 eons (I cannot use *beginningless rebirths* all the time, I am using it for everything, it is becoming a habit), if for 1000 eons you made charity, offerings, to Buddha, Dharma, Sangha, practiced patience, you collected merit for 1000 eons, then you rise anger for one second... The duration of the sound of a finger snap is “a second of a complete action,” within this sound of a finger snap, according to the Mahayana, there are 365 short seconds, “the shortest second.” Within this, there are 365 shortest seconds in one finger snap. According to the Lesser Vehicle there are just 65, but for the Mahayana there are 365. This means that the duration of anger, one of those 365 seconds, something very short, toward one bodhisattva... if oneself who is not a bodhisattva rises anger toward a bodhisattva then it destroys the merit collected for 1000 eons. It is very important to remember this. If one non-bodhisattva, oneself, gets angry at a bodhisattva for this shortest time, it destroys 1000 eons of merit. But when anger arises, it is like this for many minutes. At least sometimes it is for six or seven seconds or minutes, but sometimes it is for hours or days. Anger lasts a long time, usually it lasts a long time even if it is just a few seconds, that is, without talking about the 365. But usually it covers all those seconds, you get angry for all those 365 seconds. Like this, it is many, at least five, six, or seven times that even if it is short, then for minutes or hours. So can you imagine now how much merit is destroyed? How many eons of merit are destroyed? Unimaginable. How many eons of merit get destroyed even in six or seven seconds of finger snaps. By knowing that... If someone who is not a bodhisattva gets angry at a bodhisattva for the duration of one second of the 365, then 1000 eons of merit gets destroyed, so can you imagine five or six times this finger snap get angry to a bodhisattva? I think it is very important, sooooo unbelievable this discovery, this understanding. It is unbelievably important to protect your merits, wow. So there is no question about being angry for minutes or hours.

So now if you get angry at a buddha, can you imagine? This is just for a bodhisattva, but if you get angry at a buddha, there must be many times thousands of eons that get destroyed even in a short second of the 365 if you get angry to buddha. Then the most powerful among the numberless buddhas is the guru with whom you have established a Dharma connection, a guru-disciple relationship. So can you imagine how much merit gets destroyed? If for one second of the 365, one second, the shortest second, you get angry at you guru, can you imagine how much merit gets destroyed? Many hundreds, thousands, millions. So far I didn't see a clear explanation, there maybe is an explanation but I haven't seen it yet. In the outline of lam-rim at the beginning of guru devotion it explains the eight shortcomings of non-devotion. If you belittle the guru, criticize him, belittle him, give him up after having made a connection, belittle him, criticize him, then you create the negative karma of having belittled numberless buddhas. If you rise heresy to your guru, then however many seconds you get angry at the guru, that many eons of merits get destroyed and you get reborn in hell realm for that many eons. Whether that second is a finger snap or one of the 365 seconds, whether it is one or the other... but it cannot be a finger snap because rising anger to a bodhisattva for one second, one of the 365 shortest seconds, therefore it means getting angry at your guru, millions or one hundred thousand or millions of eons of merit get destroyed and then you are born in the hell realm for that many eons and suffer there. For hundreds of thousands or millions of eons you get reborn. That many merits are destroyed and you are reborn in the hell realm for that many eons. So in the outline, the question about how many seconds you get angry at the guru that

many eons of merit are destroyed and your get reborn in the hell realm does not seem to be this one – a finger snap.

Therefore, now, therefore, therefore, now, even if we do retreat, living in vows, living in the 253 gelong vows or the 360 gelongma vows, on the basis of that... I am not talking about the whole life in retreat from birth to death, but about six or seven lifetimes in retreat from birth to death. This is nothing compared to beginningless rebirths in which the delusions, just anger, rise and destroy the merits again and again, the merits that you have collected in the past. In some lifetimes, in some lives, it was impossible to collect merit, and in some lifetimes you collected merit but it got destroyed by anger. Think about anger, wow. Just think of the harm caused by anger, oooohhh, it is amazing, amazing. This is without thinking of the other delusions. Therefore, without merits how can you have realizations? How can you achieve the realizations of the path without extensive merit? How can you achieve bodhichitta, realize emptiness, and have the renunciation of samsara, all the foundations of tantra? Even there is a little bit of merit that you are able to collect, but then sooner or later it is destroyed, blown away, by anger or made weaker by it.

So even if you spend six or seven lifetimes in retreat from birth to death abiding in the vows, it is nothing. Even if you recite Vajrasattva from birth to death, from inside the mother's womb you are in Vajrasattva retreat (that may be a good place to begin retreat, you get breakfast, lunch, and dinner from the mother, and a bath, I'm joking), it is nothing. If you think of the anger that from beginningless rebirths destroyed merits, it is nothing. Even if for six or seven lifetimes you did Vajrasattva retreat from birth in the mother's womb until you died, it is nothing. So in this life, even 15, 20, or 30 years of retreat, it is nothing. So think that it is hardly anything compared to how much negative karma you collected from beginningless rebirths, and even if you collected some merit it gets destroyed by anger.

(Referring to somebody snoring:) Somebody is in real retreat! The mind totally in retreat unattached, not connected to the outside.

To remember this is very helpful when you do retreat in an isolated place, when you do retreat and your mind gets discouraged: "It is so long, nothing is happening to me. I don't see the deity. I don't see Vajrasattva. Vajrasattva is not calling me, not saying 'I am here, you have done too much retreat, now you can leave.'" When the mind is discouraged, bored, nothing is happening, the mind is going down every day, every hour, down and more down, down, down, like somebody falling down from a cliff, going down, those rocky mountain cliffs going down, when you think this, it inspires you to do whole life retreat, to do retreat for many lifetimes. It inspires you to do this, not only for this life, for as long as you need to do retreat, to practice, it gives you that energy, however many lifetimes it takes. With that kind of plan, that kind of powerful mind, strength, then realizations can come, can happen, within some years, even within some months, with this long-term plan. For somebody who expects something, some good thing, some signs to happen, when it doesn't happen then his mind easily gets... also when conditions are hard then the mind is very weak, not strong to face – to continue the practice – the challenge, it very easily collapses.

Basically bodhichitta to not separate away from that, this motivation. In the morning when you wake up the motivation is... The five powers, the whole life practice is integrated into the five powers. "I will never separate away from bodhichitta from now on, forever, until I achieve enlightenment. Especially until I die, especially today, I will not be separated from bodhichitta," this is the power of the motivation or the power of planning. That is what you do the first thing in the morning. Then, of course, even though one is meditating to have effortless experience by meditating on lam-rim step by step, however even from the very beginning of the practice of lam-rim, when you do guru devotion and precious human rebirth, the very beginning of the path, you motivate with bodhichitta right from the beginning. If you try to do everything with that motivation

from the beginning, your listening, reflecting, and meditating practice, everything, becomes Dharma. Not only that, in daily life, eating, sleeping, walking, everything becomes the cause of enlightenment. This is how to make your life most meaningful and beneficial for sentient beings.

The yoga of conduct, I am explaining this. During this retreat, I have been talking a bit about the practice of mindfulness, the different things to do when you wash, get up in the morning, go in the door, go out the door, to do it with mindfulness, bodhichitta, to do all with bodhichitta, so that it becomes part of the retreat. I am going to ask the question one day whether anyone did this practice of mindfulness or not! The conduct, that is not only during this Mani retreat, but normally if you can practice this when you do retreat and, of course, in daily life that is unbelievable if you keep your mind always in the motivation of bodhichitta. So I still did not finish. The yoga of conduct is that whatever practice you do in the session, then in the break time also to be without separation from that. Whatever you do in the meditation session, then in the break time also do that. Then in break time when you talk to people or do your job, there is continuity. During the session, by doing analytical meditation on impermanence you generate the thought of impermanence, that this life is very short and in degenerate times (I am making this short without going through the nine rounds of the death meditation), in degenerate times the many dangers of death increase: the interferers, as explained in the teachings, the interferers who interfere, the spirit possessions, are 360, then the sicknesses, there are 400 types of disease. Even many of the living conditions become conditions for death, shelter, so many people die by shelter, by food, by medicine. Some times medicine just becomes business, a huge company's business. Of course, it gives job to so many thousands of people, a living for their families, but that the medicines harm, are not really beneficial, but harm, this is because of money. Although many people have a job to help their family, it doesn't necessarily really help. If it is founded by someone who has a degree, that is okay with the government but it is not really beneficial. Even if it does not help the sick people, it gives thousands of people jobs so they make money. Then medicines have side effects.

After analysis you discover that life is very short in these degenerate times. There are so many obstacles that cause death, conditions for death, obstacles for living, therefore even the body... Due to all these which I explained, all the delusions and karma from past life are harmful, then there are outside beings, so death can happen at any time, in any moment. And nothing can help, even this body that you cherish most has to be left behind. There is nothing that you can bring with you. Even if you have billions of people under you, you cannot take one with you to the next life. Even if you own the whole world, there is not one single atom that you can bring with you to the next life. Only Dharma, nothing else, can help you at the time of death. What will help you is only Dharma. So with this conclusion, that death can happen at any time, that life is short, and that what can help you is only Dharma, now and in the future, all the time is only Dharma, then in break time, when doing your job, with that thought... If when you get up from your meditation you stop that thought that you developed, discovered, if when you get up from the cushion you stop that thought and the thought that life is permanent arises again, if when you get up from your cushion the thought becomes totally opposite to what you practiced during the session, that does not make any sense. From the concept of permanence all delusions arise, to people and to objects, then you continuously create karma, the cause of samsara and the lower realms. The other way is that when you get up from your cushion there is a continuity of that experience. What you achieved, the thought of impermanence-death that you developed during the session, then when you do your job, whatever you do, you do with that thought. When you do that, cooking, cleaning, talking to people, working in an office or outside, it all becomes Dharma because you see that life is very short and death can happen at any time. That cuts, like an ax or a big sword, the attachment to this life, the anger, it cuts it, so your mind becomes only Dharma. Your job, everything, becomes Dharma, pure Dharma, the cause of happiness. Or if you are meditating on compassion, if during break time, in life, you continue with compassion from the session, then whatever you do is done for others. Your actions of eating, walking, sleeping, doing a job become for other sentient beings, to free them from

suffering and the cause of suffering. Everything becomes service to other sentient beings and the cause of enlightenment.

So here whatever practice you do in the session, in break time do not be separated from that, continue it in the mind. What you transformed your mind into during the meditation, continue in your break time conduct. In this way all your conduct in the break time becomes the path to enlightenment, the path to liberation from samsara and the path to enlightenment. That means, when it becomes the cause of enlightenment, there is no question about it becoming the cause of liberation and the cause of the happiness of future lives.

If you are doing guru yoga, then to be able to have realization of that... When you are doing guru yoga retreat, the preliminary practice retreat of guru yoga, then in break time everything, whatever appears, appears as the guru. Whatever appears is a manifestation of the guru. Even if somebody gets upset with you or shows anger at you, think he is a manifestation of your guru. That is a technique to not get angry because you have strong devotion. Whatever appears to you, your eye, ear, whatever appears to your mind, see everything as a manifestation of the guru. With that devotion, in that way, you are utilizing all appearances, whatever exists, in the path to enlightenment. For example, during the Chenrezig retreat, whatever appears is Chenrezig, the place is the mandala, sentient beings are Chenrezig, yourself is Chenrezig, all that is the guru. In reality it is that. Then, whatever sound appears is also the guru, a manifestation of guru. Then, whatever thought arises it is dharmakaya, the ultimate guru. So you utilize everything in the path to enlightenment. The meditators who practice the generation stage, how they use the break time in the path to enlightenment is that, as I mentioned just before, whatever appears is the deity, whatever sound appears it is mantra, and whatever thought appears it is dharmakaya. So people who are trying to achieve the realizations of the path to enlightenment do this in the break time. Those trying to achieve the realization of the completion stage, such as the illusory body, those who meditate on this, in break time they see everything as being like an illusion, like a dream. People practicing mahamudra see everything without forgetfulness, always the mindfulness is there that all phenomena, whatever exists, I, action, object, is a manifestation of emptiness. So yourself is a manifestation of emptiness, your action of walking on the road is a manifestation of emptiness, your action of eating food is a manifestation of emptiness, so you are utilizing it in the path to enlightenment, to achieve liberation and enlightenment.

The other one is, as I mentioned before, that which is useful for anybody, for the higher, lower, lowest people, for oneself, for other people, all other people, the most powerful is, as I already mentioned at the beginning, bodhichitta. That which is useful or needed by oneself and all other sentient beings is bodhichitta. You want to be loved by not only your family, but also by outside people, your neighbors, everyone in the country, in the whole of France, everyone in the world, even by the cows. You want to be loved by the cows, the pigs, the chickens, you want to be loved by all the human beings, by the devas, the suras and asuras, the hell beings, hungry ghosts, animals, the peacocks. You want to be loved by the rats, by the cockroaches, the mosquitoes. You want to be loved by everybody. Basically, everybody. Using yourself as an example that is the wish. Then everybody, every human being, your family, neighbors, the people in France and in the world, the six realm sentient beings, is the same – they want to be loved by you. They all want to be loved by you, loved by you, want loving kindness from you. It may have a different meaning, I don't know what meaning it has when you say "loved by you" or "loving kindness from you." It depends, maybe different people have different meanings. So, loving kindness. You want everybody to like you. You want everybody to like you. You want EVERYBODY to like you. Okay, that is clear. Once that is clear, now, everybody wants you to like them, to love them. That we need to learn, that one we need to learn, to practice. As I mentioned at the beginning, bodhichitta, the thought to benefit others, a good heart, not only you need that, but also all the numberless sentient beings need that, are looking for that. They wish you to have bodhichitta, loving kindness, affection, the feeling

that they are the most dear, affection, the feeling of being most dear, affection toward them, they want you to be like that. So the thought to benefit others, to all sentient beings, not only friends, but strangers, enemies, everyone, that is the most enjoyable thing. It is the happiest life.

In normal life, especially for people working at the centers, for the organization, doing different projects, think whatever activity you do, eating, sleeping, doing your job, everything is service to the guru (*la me shab tog*). Whatever you do, eating, sleeping, doing a job, whatever you do in daily life, especially in the center, the different projects of the organization, whatever activity you do, eating, walking, sleeping, doing a job, all these are service to the guru. All these are service to the guru, so it becomes... You should always remember this: it becomes service to the guru. With this attitude, you collect the most extensive merit. It becomes the most powerful means of purifying your negative karma. You collect the most extensive merit with that attitude. That one thing. That is one thing, one motivation. The other motivation is, which I mentioned already just before, is to never be separated from the good heart benefiting sentient beings. These two things are: service to the guru and never being separated from the motivation of the good heart benefiting sentient beings.

In this way, everything becomes the cause of enlightenment. It becomes the quick path to enlightenment, a means of collecting extensive merit and doing strong purification. To benefit sentient beings, to never be separated from the motivation of good heart, means that with every single activity you are collecting limitless skies of merits. With a good heart when you recite OM MANI PADME HUM with the thought to benefit all sentient beings, when you chant one mala of the mantra, each time that you recite one OM MANI PADME HUM, you are collecting limitless skies of merit. When you are walking, then with each step... If from here you go to the kitchen or to your room, if it is done with the motivation of bodhichitta, with each step you collect limitless skies of merit because each step is done with the motivation which is bodhichitta. With each step from here to your bedroom, you collect limitless skies of merit. It is amazing. It is the same in the morning when you come here from your bedroom with the motivation of bodhichitta, you collect limitless skies of merit. Also when eating or drinking is done with bodhichitta, with each bite or sip you collect limitless skies of merit because it is done with the motivation of bodhichitta. In the kitchen, since you have generated the bodhichitta motivation, then every single activity you do, sweeping, cutting, you collect limitless skies of merit. It is the same in the office, whatever you do, every single writing, because it is done with the motivation of bodhichitta, it becomes the cause of collecting limitless skies of merit. So there is no question about a bodhisattva who has the actual realization of bodhichitta. Even if you do not have the actual realization but because all sentient beings are in your heart when doing the action... Do you feel *me* or *sentient beings* in your heart? Who is living in your heart? You or sentient beings? So sentient beings are in your heart, feel them in your heart. For example, if your father, mother, brother, sister, your child, wife, somebody is sick, and you go there to help, if even going to the toilet is done for that person, if in the heart you have that person whatever you do benefits the other person.

Therefore, especially here, this Mani retreat, is to develop compassion for all sentient beings which makes you achieve enlightenment. The stronger the compassion, the quicker is enlightenment. The question of how quickly you achieve liberation or enlightenment is that it depends on how strong is the compassion you generate toward others. The main achievement we are looking for of this retreat is this. So since I mentioned... (My talk went around, I was supposed to give the oral transmission of 35 buddhas). When you are walking on the road, there are a few meditations that you can do. Whether you walking or going by car, airplane, or whatever, think that you are bringing sentient beings to enlightenment. That is the bodhichitta thought: "I am bringing sentient beings to enlightenment." So you can practice this to keep your mind in bodhichitta. It is also mentioned that if you have a strong wish to be born in the pure land of Amitabha or Vajrayogini, then when you are walking or going by car, think that you are doing this to bring sentient beings to a pure land. That makes it easy when you die to be born in a pure land and it also helps you to bring other sentient

beings to a pure land. As Milarepa mentioned, “While I am eating, I have the instruction that my drinking and eating becomes a tsog offering.” That is highest yoga tantra practice, the tsog offering, purifying the defilements, the degenerated samaya vows, and negative karmas, and collecting extensive merit, and hooking the realizations, the clear light and illusory body, the dharmakaya and rupakaya. This tsog offering does that, and is a means of pleasing the guru.

Then also Milarepa mentioned: “While I am walking, I have the instruction that it becomes circumambulation.” That means that according to Milarepa’s practice, you circumambulate to the right side all the holy objects of this world, of the ten directions. The Buddha, Dharma, and Sangha and the stupas, statues, and scriptures, everything is on your right side and you are circumambulating them. This is another meditation. Of course, you can think to do this for sentient beings, not for your own happiness, but to bring sentient beings to enlightenment. Of course, this is besides doing lam-rim meditation while walking, impermanence, renunciation. Also you can do tong-len practice while walking. Or go with loving kindness, go with loving kindness and come back with compassion. Then do it with bodhichitta cherishing other sentient beings, by remembering all their extensive kindness. Or do walking meditation with emptiness, dependent arising, looking at everything as empty. The I, action, object, instead of looking at it as independent, existing from its own side, look at it as a hallucination.

These are the three techniques that I mentioned you can do while doing walking meditation. When walking or driving a car, think that you are bringing sentient beings to enlightenment. So as the road goes, so much road goes by, then think that you are able to bring sentient beings to enlightenment, to achieving all the realizations, the five paths and ten bhumis. With the preliminary of collecting extensive merit and purifying, sentient beings are constantly achieving those realizations and you are bringing them on the path to enlightenment. So that is it. I think maybe I will stop here.

So what I mentioned at the beginning is that when you have children... Now we have Essential Education. Songtsen Gampo, a Dharma king, the embodiment of compassion, laid out sixteen Dharma rules for all people to have a healthy mind, then from a healthy mind to get a healthy body, to have a meaningful life, to reduce negative karma in daily life, so that everything becomes good karma, no negative karma. Then, as I mentioned before, among them there are the very basic qualities for children to have. I went over the number before. The first is to practice *kindness* in daily life to human beings and animals, including your enemies. Then there is *rejoicing* whenever you see good things happen to others. Whatever good thing happens to others, they have a friend, a beautiful car, a beautiful house, you rejoice: “How wonderful it is that the person has this.” This always keeps the mind happy, it gives inner peace and happiness. You are always happy. Life is up, not down. This is one of the best Dharma practices, meditations, psychologies. Then this means that every time they do this practice, they create good karma. From one act of kindness or from one act of rejoicing, they are able to have success, not only in this life, but in hundreds of thousands of lifetimes. It brings unbelievable success in future lives. So even if they don’t believe that or you don’t explain that, this is what they get – unbelievable success. They have to create karma from their side to have happiness and success. Someone else creating good karma for them is like someone eating good food, thousand dollar food, in a restaurant but the beggar outside does not get food in his stomach. So the child gets good karma.

The other is practicing *patience* which stops one from giving harm to numberless sentient beings. Not only in this life, but from life to life it brings happiness, not only to this world, but to the sentient beings of different worlds. Then there is practicing *contentment* so that your life is protected from bad habits that destroy your life and harm many sentient beings, that waste your life such that you can’t do anything useful for others, that give a lot of trouble to others instead of benefiting them. Then there is *forgiveness* which brings peace to others, to the world. Then when you make a mistake immediately apologize (*humility*), this brings peace in your heart and in the

world. Then there is *courage*. Instead of bringing yourself down, you bring yourself up. This is courage. For example, think that with the eight freedoms and ten riches, you can achieve the three meanings, not just in this life, but again and again. This gives courage in this life to practice the path. This is the way to develop courage, which is important in the West where there are so many people who are depressed, who think that life is meaningless, and commit suicide. The number is so great, not like in Tibet (although now I don't know about Tibet).

So what I am saying here, sorry I am getting lost, is that there are so many unbelievable ways you can make your child's life meaningful, to not harm himself at least, and to benefit sentient beings, to the world, and to bring happiness. As Buddhist parents there is so much that you can do to help. Therefore, of course, as Buddhist parents it is a great pity, very sad, that one does not... It is very strange I think to not teach children what you think is beneficial for life. What you discovered is beneficial but not teaching that to your children is very sad. What you found faith in and found beneficial but not teaching that to your children. Children spend much of their daily life with their parents. In Columbia there was a news person who came to talk to me about some communication, a public talk about the country. I thought I wouldn't talk about country things. So it didn't happen, but what I thought was to talk about the importance of educating in good heart in the schools in order to reduce the violence in that country. I asked them who children spend the most time with, their school teachers or their parents. They said that it is with their parents. If that is the case, parents have much influence on their children. It is an unbelievable responsibility as I mentioned at the beginning. So what I am saying is that here is that Buddhists...

I have one not very close relative who lives close to Ghoom monastery which was built by Dromo Geshe Rinpoche. She has a husband who is a teacher in a Darjeeling school, a very high, good quality Christian school. He is a teacher there, and what they do is every morning before they go to school is to get dressed, clean themselves, and go to the shrine room. It is very beautiful. In a wealthy family there is one monk who cleans, sets up offerings, offers water bowls, and does prayers, sometimes pujas. There was one monk (this was also the case in rich families and in government families, but maybe it is not done now) who cleans and sets up offerings in the morning. Then at nine o'clock when the children are ready to go to school, they came up and did three prostrations, maybe they were only five or three years old. They did three prostrations to the altar, I don't remember if they did prayers, but maybe they lit a butterlamp and then they went to school. Even just that, doing prostrations to many statues, very beautifully carved, to do this every day and then go to school. A prostration is of unbelievable benefit. I talked about how many atoms you cover, that many times you create the karma to be reborn as a wheel-turning king. It is inconceivable merit, amazing. So if there are many holy objects there and you do three prostrations, even just that can you imagine how many merits are created? Even that becomes the cause of enlightenment. If there are 1000 statues, then you create 1000 causes of enlightenment. If there is one statue, you create one cause of enlightenment, so if there are 1000 statues, you create 1000 causes of enlightenment. In this way, there is so much hope in daily life, there is the cause of success, and also the causes of liberation and enlightenment. So can you imagine? It is unbelievable.

So you have an incredible opportunity to help your children like this. Not only are you helping them in this life, but you are helping them in life to life happiness, you are bringing them to liberation and enlightenment. Amazing. Just that. I am using this as an example. For example, I think it is very important each child has a statue, Tara or Chenrezig, and in your house have pictures or statues, and every day offer a candy or a biscuit every morning. Three times or just one time offer it to all the pictures and statues. Put one biscuit on a nice plate and say OM AH HUM, at least that, blessing it into oceans of nectar and offering it. Then you pray "By this merit may I..." At least something like this: "By this merit may I never give any harm to sentient beings and may I cause all the happiness up to enlightenment to all sentient beings as quickly as possible." Something like this: "May I never

give any harm to any sentient being and may I cause them all happiness up to enlightenment.” “By this merit may I (yourself as a buddha) liberate numberless sentient beings. May I liberate all sentient beings from suffering and bring them to enlightenment as quickly as possible.” Not only do they collect extensive merits, immeasurable merits, but if at the end they dedicate their merits like this, it becomes so powerful.

How can you expect them to have a happy life without from their side creating good karma? It is impossible. Without merit, without good karma, how can they achieve happiness and success in their life? It is impossible. No matter how many university degrees they have, it is not sure that they will find a job, especially these days. There are so many people who have a happy life without a university degree and without knowing English. They have a happy, satisfied life without knowing English, no relationship problems, not all the world problems. So children must concentrate on making merit. They need a skillful means to create merit, then they will have a successful life, even in business. So I am giving this as an example but there are many things to do. I already mentioned before the sixteen dharmas, and among them the seven that I mentioned. So in a Buddhist family, for Buddhist children, I am just giving this as example, but there are many things you can do. There is a lot of karmic connection, so if parents pray for their children it has so much power, and if children pray for their parents it has so much success. If it is something that helps, it is very powerful. But at the same time skillfully doing many small practices in daily life to create merit, such as making charity to other sentient beings, to animals and insects.

So what I am saying is that at the same time parents must pray every day for their children, but not just pray for them to have success in their examinations. That is a very tiny prayer, it does not create the cause to have happiness life to life, for liberation and enlightenment. You can pray for their long life, for them to be healthy, for all their wishes to succeed in accord with their Dharma. Then it does not become harm to themselves and others. Especially you can pray for them to have all the qualities of this life, whatever qualities Tara, the Medicine Buddha, and Manjushri have, and to be able to do perfect work for sentient beings, to liberate them from the oceans of samsaric sufferings and bring them to enlightenment. This prayer is very good, it is short but it contains a lot. So may they achieve the same qualities as Tara or Chenrezig or Manjushri or Lama Tsongkhapa in this very lifetime and do perfect work for others and liberate them from the oceans of samsaric sufferings and achieve enlightenment. This prayer is short but it includes all the realizations. The other one is to pray to spread Lama Tsongkhapa's teachings, in all lifetimes to meet Lama Tsongkhapa teachings... Normally I make this prayer when I meet people. I chant the mantras that purify the heavy negative “karma without break” and that makes them to be reborn in the lowest hell. Then I pray that when Maitreya comes, that that person become his disciple and attain enlightenment in that lifetime in which he meets Maitreya. Then the mantra for the person to never to be reborn in lower realms, and the prayer of Tara Chittamani: “By correctly devoting myself in thought and action to the virtuous spiritual friend from whom I receive all the collections of goodness, and then by training my mind in the path that pleases all the buddhas, please may I achieve peerless enlightenment.” You can pray like that to Tara with your child, just as you yourself pray. I am just giving an idea and then you can elaborate on it. There are many things that you can do to educate your child and make it meaningful that the child was born in a Buddhist family.

Even animals, dogs and cats, in the hands of Buddhists should have a very special life. Not *special* food or *special* dress, by special I mean that you should chant the powerful mantras that purify negative karma, chant these mantras for them to never be reborn in the lower realms and to achieve enlightenment, also the lam-rim prayers. Even for animals you should chant mantras every day, or if you have stupa, or at your house put a pile of tsa-tsas on a table, make different levels and put many tsa-tsas and stupas, and then take your animals around it. This purifies their negative karma, unbelievable, from so many eons. Because of the mantras inside the stupas, the four dharmakaya mantras, even just one time going around them purifies the negative karma that makes one to be

reborn in the eight hot hells. If you have these mantras inside, they get unbelievable benefits, amazing, if you take them around stupas and statues containing those mantras. How many times you take them around, it purifies that much negative karma. So what I am saying is that it makes them... By listening to mantras they are purified. Even if they do not understand the words, but by taking them around, it creates the cause of liberation, and they are reborn in the higher realms. Regarding the cats that you keep as pets for your own happiness, it would be a pity if you do not benefit the animal that is in your hand to have a higher rebirth, to meet the Dharma and a virtuous friend, to achieve liberation and enlightenment. In the Aptos house, Roger thought it would be good to have dog, and the word went out. One lady from Vajrapani had gone to pick up a dog that was going to be put to sleep by injections, so Vajrapani Center sent this lady to bring the dog to Aptos. So since we had a dog, I thought that we needed to make stupa for it to circumambulate. My idea was that everyday someone should carry the dog around the stupa. The stupa came out very good. It is a little bit like the size of table here, but it is not a normal Tibetan stupa, inside there are so many statues. Brian built it, he was a monk for some years, auspicious reason. Then we tried, but what I thought didn't happen exactly, to take turns to bring the dog around, it didn't continue. Annette who was cook for me for five years (that was a hard five-year retreat!), would take it from time to time around the stupa. Also when I was there and walked for my diabetes, I took the dog with me, so it got a lot of benefit. There was, I think, some pujas done. When it died, the body was kept and after three days, *powa*, and, like human beings, the sperm came down and blood came from the nose. It was in very peaceful state, and so, although I didn't check, it had great hope for its rebirth.

So if even for animals you must help them to have a special life if they are in Buddhist hands, there is no question for children. Just letting them do whatever they want... As I mentioned before, even if you try to help it doesn't mean that it will happen because the child has its own individual karma. So with some children you will succeed, and with others not. But the responsibility as a Buddhist is to give special benefit to them, otherwise to be born in a Buddhist family is the same as being born in non-Buddhist family. Therefore, do this rather than allowing them to become whatever they want among the six realm sentient beings. Of course as teenagers, they may get influenced by their friends and their life changes, but at least when they are young, before the become teenagers and come under the influence of other people. If when they are small, they learn some practice, recite some mantras, then later on, even if they do not stay with you, all the merit that they collected with you while young makes them have success to meet the Dharma in future lives and it brings happiness. So as it is not easy when they grow up because there are many obstacles, they are influenced by outside people and don't listen to their parents, you can do it before that. So that is it.

Chenrezig sadhana

Now will do very quick... where were we?

Dedication

All His Holiness the Dalai Lama's holy wishes to succeed immediately, to have a stable life, all your wishes to succeed immediately, which includes attaining the path to enlightenment and generating bodhichitta, then the success of all the projects in the FPMT, Maitreya Project, pray for this to happen immediately. Then whatever projects you are involved in, all that to happen. And perfect peace and happiness in this world, war, famine, poverty, dangers of fire, water, air, earth, to never happen.

Ornaments

Oneself and all sentient beings to achieve a buddha's holy body adorned with the signs and exemplifications.

Dedications

There is a person, Betty Macombe, Venerable Bernice's mother who is passing away. Then Floria Stalinou, in London, who has critical spinal injuries and is severely paralyzed from a car accident. Include them and all the other people's whose names were read yesterday, who died, whose name we received, pray for all these sentient beings.

Due to all the past, present, and future merits collected by myself, numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, and all sentient beings, even the arhats, bodhisattvas, arya bodhisattvas, and on top of that all the buddhas... oneself, one's family members, all the people who are here at IVY making this retreat possible (every day how much negative karma we purify by reciting the 35 buddhas at the beginning of session, even thousands of eons right at the beginning of a session, then during the session we accumulate extensive merit, purify so much negative karma accumulated since beginningless rebirths to be reborn in the lower realms, in each session, then are made to be closer to enlightenment, to bodhichitta, to the realization of emptiness, to the three principle aspects of the path and two stages, every day made closer), all the monks of Nalanda Monastery, all the rest of students in this organization, International Office, the people working there to help this retreat, making practice materials available, many things, doing work and service for the centers, and all the sponsors, the benefactors of the organization, all the students abiding in different parts of world offering service to the FPMT centers to benefit the teachings and sentient beings, all those people who rely on me, all those whose names have been given to me to pray, those dying or living, all the sentient beings of the six realms, we pray for them. To increase Dharma, not economic problems, fighting, war, but to increase Dharma in universe, country, area, center, to increase understanding and realizations in the hearts of everyone, to happen all auspicious things.

Due to all the past, present, and future merits collected by myself, by all sentient beings including the bodhisattvas, and by all the buddhas, may the bodhichitta, the precious thought of enlightenment, be generated in your own heart, in the hearts of your family members, in all those who came here in the past, are here now, and who will come here in the future, in all those doing service and doing retreat, in the hearts of all those who came in the past to Nalanda, are there now, and who will come to Nalanda in the future, in the students, sponsors, etc..... to generate bodhichitta in their hearts; those who rely on me in their hearts, in those whose name was given to me to pray in their hearts, in the hearts of everybody in this world, in the hearts of all sentient beings without delay even for a second. In those whose heart it has been generated, may it increase.

Due to all the past, present, and future merits collected by numberless sentient beings, bodhisattvas, and buddhas, may bodhichitta be actualized in the hearts of all the leaders so that all the millions of people get peace in their hearts, and then, because countries are interdependent, so many countries get peace, in the leaders of mainland China, without delay of a second.

Due to all the past, present, and future merits collected by myself, by all sentient beings including the bodhisattvas, and by all the buddhas, may the bodhichitta be actualized in the hearts of all those who follow different religions without delay of one second.

May this world be filled with peace and happiness, may people not harm each other and whatever they do may it only become the cause of happiness.

Padmasattva mantra

The sound of the bell means no phenomena has inherent existence. The I, action, phenomena, all are totally empty, then on top of that, in emptiness there is no I, no creating of negative karma, no negative karma created.

Due to all the past, present, and future merits collected by numberless sentient beings, bodhisattvas, buddhas... What are they? Nothing except that which is merely imputed by the mind, so it is totally empty of how it appears and how you believe, a real one existing from its own side, it is totally empty of that. Then the I, what is that? Nothing except what is merely imputed by the mind, so therefore it is totally... what appears as a real one existing from its own side is totally, completely non-existent, not there. Achieve Chenrezig's enlightenment, what is that? Nothing except what is merely imputed by the mind, it is totally, completely non-existent of the way it appears and how I believe. That means what ignorance believes is really true, something real one, not merely labeled by mind. It is totally non-existent, that one is completely non-existent. Lead all the sentient beings, what are they? Nothing other than what is merely imputed by the mind, meaning it is totally empty of a real sentient being not merely labeled by mind, an independent one. To this Chenrezig's enlightenment, what is that? Nothing other than what is merely imputed by the mind, which means it is totally empty, the non-existence of a real Chenrezig's enlightenment appearing as not merely labeled by mind, believed to be completely true by me, by ignorance.

Front generation Chenrezig absorbs to the holy objects here, then request to not have sickness, long life, to have not only external wealth but internal wealth, all the realizations. All this most amazing, inexpressible, incredible opportunity, unbelievable good fortune that we have to be able to do Chenrezig retreat, chant this mantra, that we came to this unbelievable practice to develop compassion for all sentient beings and fulfill wishes of all sentient beings up to enlightenment, that you the one person can do this is by the kindness of His Holiness the Dalai Lama. That there exists complete the Buddha-Dharma in the world, paramitayana and vajrayana, exists by the kindness of His Holiness the Dalai Lama, therefore may he have a stable life and may all his wishes succeed immediately.

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

Due to all the past, present, and future merits collected by myself, by all sentient beings including the bodhisattvas, and by all the buddhas, whatever suffering sentient beings have may it ripen upon me, whatever happiness I have may it ripen upon them.

As His Holiness Serkong Tsenshab Rinpoche advised to dedicate how it comes in thought transformation. When we encounter problems think that this is a prayer that I made that has been accomplished. It is the greatest success in life. When the doctor says "You have cancer," think "I have completed my prayers. I have the greatest success in my life. What I have been praying for is accomplished." You are the most successful person as otherwise you would have become lazy. You wouldn't remember the Dharma, but because of the cancer it reminds you of the nature of life, of impermanence, and what happens after death, lower rebirth. So it reminds you of Dharma. What makes you to be reborn in the higher realm is only the Dharma. You cannot achieve this by a machine or by taking tablets. There are no tablets for taking a higher rebirth, and no special food in the supermarket to change your rebirth. So then it makes you practice the Dharma very seriously, especially bodhichitta, to do tong-len practice very seriously, to take all sentient beings' suffering and causes of suffering upon yourself, upon your heart, and destroy the self-cherishing thought and

ego which does not allow you to achieve enlightenment and brings all the sufferings and problems, that is an obstacle to achieving enlightenment. Then by generating compassion you take the causes, karma and delusions, upon yourself, and then by generating love you give away your merits, your past, present, and future happiness, all your wealth and possessions, as well as all the surrounding people, your family and children. Not that I remember this every time, but not only give away your body and possessions, also think that you make charity to sentient beings with some of the people here who are helping you. You can imagine that you make charity to sentient beings with all your surrounding family, wife, husband, children. When you take suffering on yourself, you collect limitless skies of merit each time you do that. When you think you are experiencing the suffering of all sentient beings and then take their suffering upon, you collect limitless skies of merit each time you dedicate your body to each realm, not just to each sentient being, but when you give your body to the numberless hell beings you collect limitless skies of merit, then when you give it to hungry ghosts, then when you give them your material possessions. I explained before in an interview with our friend from Tushita Spain, or Tushita Dharamsala, that if you have so many hats or shoes you imagine giving them to the numberless sentient beings in each realm. Then with each hat and with each shoe you collect limitless skies of merit. With these material possessions you collect seven times numberless merits because there are also the intermediate state beings. Then the merits bring the result up to enlightenment, can you imagine? Limitless skies of merit so many times you collect. Each time when you do this because of the cancer, you purify negative karma collected from beginningless rebirths so many times like that, and you collect limitless skies of merit so many times, unbelievable times, within two or three minutes, even one minute, of tong-len meditation. So the cancer brings you to enlightenment that much quicker, it liberates you from samsara quicker. Therefore, the cancer becomes the most precious thing, it becomes the most precious thing, all wish fulfilling. Not only that, you also liberate numberless sentient beings from the oceans of samsaric sufferings, from each realm you liberate sentient beings from the oceans of samsaric sufferings and bring them to enlightenment. That is amazing, amazing, amazing. You become capable to do this. All this comes from the cancer, the cancer or relationship problems, whatever problem you have, whatever your mind labels “problem.” From that, by using it for Dharma, it has unbelievable benefit, it becomes the most wish-fulfilling gem or jewel. The most precious thing in your life is having cancer. Before it was something to abandon, now after that it becomes the most important... The cancer becomes something you need, most precious, wish-fulfilling. So you should transform your problems into happiness like this.

Multiplying mantras

First chant Medicine Buddha’s name, other traditions do it last.

Generate yourself and everybody as Chenrezig, the place as a mandala, sounds as mantra, your thoughts as dharmakaya, Chenrezig’s holy mind.

Parenting (continued)

Even though I mentioned a family with children, of course some people give an example to their children, they explain Dharma, but I see that many are not doing that, some do, but many do not. Instead they somehow let them do whatever they want, particularly in the US. When they are young there is so much opportunity to help them, before they grow up and go away, to collect merit, and plant the seed of enlightenment. So not taking this opportunity is bad luck. Some they turn out good when they grow up, as teenagers have more discipline and are content, but then others, because of world influences and other friends, their life becomes totally opposite to the Dharma, a different life totally. This is not because, I am not emphasizing to be the same as family, parents, but I am emphasizing more the reality of life, to abandon the causes of suffering and practice the causes of happiness, not only this life’s happiness, but future lives, then liberation and enlightenment, to

cause them the happiness of this life, future lives, and then liberation from samsara, enlightenment, so not helping that... Of course, it is not every family, I am not saying that. So that it is.