

26 May 2009, PM

Here we have just recited this praise to all the buddhas' compassion, it is the same, all the buddhas' compassion or the way to realize from one's own side, to meditate or to realize or to think is that the root virtuous friend is the great compassion manifesting for yourself and the sentient beings to liberate you from the lower realm sufferings and their cause. It is to liberate from oceans of samsaric sufferings and their cause, karma and delusions, liberate from lower nirvana and bring to enlightenment that he manifests with 1000 arms, which signify 1000 wheel-turning kings, and with 1000 eyes, which signify the 1000 buddhas of the fortunate eon. For sentient beings that have pure mind he manifests in pure form: for the arya bodhisattvas in the sambhogakaya aspect and for lower bodhisattvas in the nirmanakaya aspect of a buddha. For those with pure mind he manifests in a pure form, as the pure aspect of a buddha. For the impure ones, the ones with impure minds like ourselves, for ordinary sentient beings, he manifests in ordinary form. So I guess he manifests for all the six realm sentient beings like them, showing delusions, mistakes in actions, and so forth. He manifests as asuras and suras, as child, man, woman, wealthy person, beggar, all kinds of persons. He manifests as crazy people, prostitutes, all sorts of things, all kinds of things, exactly as that which is needed for that ordinary sentient being, to protect it, to bring from happiness to happiness and to enlightenment. He manifests as butcher, judge, army, whatever, manifests as a king. Many times he manifests as leader of a country, like in Tibet. There were so many Dharma kings in the past, Songtsen Gampo and Trisong Detsen etc. His Holiness the Dalai Lama is reincarnation of King Trisong Detsen of Tibet. The two princesses, one from China and one from Nepal, Gyatsa and Paltsa, they were of Songtsen Gampo. But their marriage was not for personal comfort, the one from Nepal and the one from China, it was for the benefit of the teachings in Tibet, to spread Buddha-Dharma in Tibet. It was unbelievable skillful means for the benefit of sentient beings. There is this statue in the Jokang in Lhasa, the Jowo, the Buddha Shakyamuni statue to which Lama Tsongkhapa offered a crown. We do that dedication at the end of the bath offering, I have bad memory, so all the words don't come out! It was composed by Lama Tsongkhapa, he offered the crown made of gold with jewels. What you see there today, maybe not necessarily what Lama Tsongkhapa offered, but some lamas from Kham sponsored the whole thing, the unbelievable crown. There have been different lamas who made it with gold and offered it. Seems there have been several, different people who offered it at different times. It is a very extensive offering. That is what I heard when I was in Lhasa. Before that the statue didn't have a crown but Lama Tsongkhapa offered it to create the cause for the teachings to last long in this world in the sambhogakaya aspect, which has five definites: definite place, Ogmin; definite surroundings, arya bodhisattvas who have the wisdom directly realizing emptiness, only arya bodhisattvas around, that is definite; then definite Dharma, only giving Mahayana teachings; then definite holy body adorned with the 32 holy signs and 80 exemplifications; definite time, meaning that this aspect abides until samsara ends. So, five definites. Because of that by making the statue in the sambhogakaya aspect, it helps the teachings to last a long time. It might be similar reason why Maitreya Buddha is in that aspect, not only in Gelugpa tradition, I didn't see any big statues in Nyingma and Kagyu tradition, but in Sakya tradition. His Holiness Chogye Trichen Rinpoche, from whom I received so many initiations and from whom His Holiness the Dalai Lama received the Lam-dre teaching, the Sakya teachings on path and result, his monastery made large Maitreya Buddha statue in sambhogakaya aspect, and many temples have large Maitreya Buddha statues with the crown showing them in the sambhogakaya aspect. So the purpose is similar: for the Buddha-Dharma to last a long time. It has that purpose. So far, in the Kagyu and Nyingma monasteries, I haven't seen that yet, but I haven't seen all their monasteries in India and Tibet, but haven't seen a large one. But there are some statues, e.g. in Indonesia: how many 1000s of years ago, when the Borobodur statue was built and nearby in a temple there is a large Maitreya Buddha statue, higher than one storey, maybe two stories, in monk aspect, not sambhogakaya, but in the posture of descending from Tushita, legs out, not sitting, showing the aspect of descending from Tushita, the auspiciousness of descending from

Tushita into this world. So there are some statues with monk aspect from old times. Also some art has this aspect of monk. My teacher, my guru Geshe Rabten Rinpoche who was a great scholar and highly attained yogi, at the end of every puja he always prayed to Maitreya. The Maitreya Buddha aspect that we have made, the example of the big statue that is, what it is supposed to be, is in the sambhogakaya aspect which has many things like the crown. So normally I check with His Holiness, even though there are different comments from my gurus, I normally check with His Holiness and decide to do whatever *he* says, otherwise one says this and the other says that, so I decide based on what His Holiness recommends, make the decision on that basis. I explained also to the other teachers that that is how I make the decision, even though their advice is different. His Holiness said that in Bodhgaya many Theravadins come, so monk aspect fits their mind, monks come from Sri Lanka, Thailand, so for this reason we kept the monk aspect.

Today I didn't mean to talk long, meant to keep it short. It is always like that though, and then, once I open my mouth, it becomes long. If don't open, then okay!

So holding the robe, the corner of the robe, this His Holiness advised, like at the end of initiation. You have to visualize Buddha Shakyamuni giving the permission for disciples to achieve enlightenment in the essence of the buddha's name, one of the five types of buddhas, whose name came out in the mandala. It predicts you will become buddha in the aspect of the buddha whose name came out when you offer the flower to the mandala. So the reason why Maitreya in our big statue is holding the corner of his robe is based on His Holiness's advice. So here you offer crown to increase, by offering the crown, the jewels, which are emitting perfect light beams to the ten directions, magnificently, in the center of auspicious things, this is most auspicious, offer crown to Buddha Shakyamuni, so teachings may spread in all ten directions and spread happiness covering the whole world. We make dedication like this. Then may devas, human beings achieve the ornament of the crown of samsara and nirvana, and devas and human beings achieve the state which possesses the ten powers, the ornament of the crown of samsara and nirvana. For this reason Lama Tsongkhapa offered the crown to the statue of Buddha Shakyamuni in Lhasa, for the teachings of the Buddha to last long in this world. Some people criticized Lama Tsongkhapa, saying it was not right to offer a crown to the nirmanakaya aspect of the Buddha. What was I saying? So that Buddha, I think I told you already, that statue is made, because Buddha's mother missed him so much when he was abiding for three months in summer retreat, - sometimes translated as rains retreat, but not always rain, yar-ne, abiding in summer retreat-, when he went to deva realm, Realm of the 33, for three months. Then Buddha's mother missed him so much, so Buddha invited, manifested an artist, not ordinary artist, to make a statue of the Buddha. That is one story. When the statue was made the Buddha put his hand on its crown and blessed it. Then Buddha predicted that the Buddha would benefit in India for some number of years, then Mongolia, China and then go to the snow land of Tibet, and then to the naga land under the ocean, probably when something happens in Tibet, to naga land to benefit the nagas. So that is why that statue is the most precious historical statue. Many Tibetans come from Kham by doing prostrations on the road, prostrating to this Buddha in Lhasa, it takes two or three months. I mentioned during the CPMT meeting that Kirti Tsenshab Rinpoche's attendant, Alak Rinpoche, did prostrations from his home all the way to the Buddha Shakyamuni statue. It took three of four months, so much hardship, together with another man and one donkey carrying food and bedding. Sometimes there was snow, and it was so unbelievable cold, extremely cold. Sometimes you have to climb the mountains so you need to do the prostrations so quickly, get up so quickly, as otherwise might just fall down and die because it is so unbelievable cold. They spent one night, slept outside with the donkey, next to the donkey's body for it is warm, in the snow and ice. It was so cold that when they moved, the donkey's ear, it had frozen and it fell off, from the cold, so amazing! Some place Chinese army came and felt compassion for them and put them in a truck and took them some distance. I think they were asked, but not sure whether they went or not, for some distance. Very difficult, snow... so they finally arrived, also didn't have much food, very little food, finally they reached Lhasa and took the donkey around the outside, bigger

circumambulation, around Jokang and then sent it back home, from where they came. After some time the donkey died. That is what Alak Rinpoche did. Amazing, great unbelievable purification! So many people do that. What was I talking about? I was talking, ohhh, this statue (Jowo) spoke. There was one man, a nomad from the north, who had strong faith but no understanding of Dharma, a very simple person, but he totally trusted Buddha. He was worried that if he took his shoes off they might get lost because the many people. So he asked the Buddha to take care of his shoes, said “Please take care of my shoes,” with full trust, no intellectual understanding, and the Buddha said “Yes, yes.” That story became very famous in Lhasa. Then he went around, and nothing happened to the shoes. That story became very famous. I was talking about manifesting as a king, and that was the example. It doesn’t happen only in Tibet, also in other countries. In the past in China the king was considered a manifestation of Manjushri and in Nepal, when there was peace, the king was considered a manifestation of Manjushri, long time ago when there was much peace and Dharma.

I mentioned about manifesting as butcher before, I don’t know whether I told the story during these teachings or not. In Tibet there was a teacher, a monk. This monk sometimes went out on the grounds, spent time there, then came back. Then this monk, who was a teacher, died, and his disciple needed to do puja and was looking for the teacher’s money. So he went to look out on the grounds where the teacher used to go, there was something covered, he lifted it up and underneath was a frog, holding a big bundle of money, hovered over it, like this. Then the disciple was advised by Chosang Rinpoche, a high lama, to take the frog to a butcher behind the Potala and give it to him. So the monk took the frog there and gave it to the butcher, who cut it in half, ate one half and threw the other half in the sky. The monk reported this back to the lama who said ‘now it is okay’. This happened because the teacher was attached to his money at time of death and so was reborn as the frog grabbing the money. That butcher, who ate half of the body and threw half in the sky, was actually red Yamantaka. Yamantaka: ‘yama’ is lord of death who takes your life, ‘taka’ is the remedy. By practicing Yamantaka you are able to overcome your death, you are able to destroy the mara of the Lord of Death, overcome death. So there is red Yamantaka, black Yamantaka (ting nag), then most wrathful Yamantaka, the most common one to receive initiation, the extremely wrathful Yamantaka, the one without consort, the solitary hero, who is most a powerful deity to pacify obstacles. He is a manifestation of Manjushri, so one develops Dharma wisdom by practicing Yamantaka and pacifies obstacles. That butcher was red Yamantaka, but for ordinary people he appeared as butcher, selling meat. For ordinary people, he was just an ordinary person, a butcher, nothing special. So the lama, whoever he was, knew that he was red Yamantaka, the deity. He transferred the consciousness of that young monk’s teacher into the pure land, when he threw half of the body in the sky, that was the sign that it was sent, transferred, to a pure land. There are many, many stories like that, seeing manifestations as ordinary beings, as all kinds of ordinary beings. So for pretas they manifest as pretas, for animals manifest as animal, for maras manifest as mara, for spirits as spirit. So we have to understand that yourself, you are guided, always guided by Chenrezig, the Guru Chenrezig, always guided, always guided by his manifesting in various forms. You don’t recognize this, but it is happening, in all kinds of forms. When you have problems, difficulties, and suddenly someone appears, giving advice, protection, help, even those kinds of things, not necessarily always teaching Dharma, the help can be in any manner. So it is good to think “You who manifest, for whoever you can subdue, then show in that form, pure Chenrezig, Compassionate eyed one, to you I make praises.” When you recite this prayer it is good to think more, to include His Holiness the Dalai Lama, the gurus, then many other great masters, gurus. All you, who are guiding me, you are doing all this to me as Chenrezig, therefore I prostrate to you Chenrezig.” In this way you feel very connected, Chenrezig is not only somebody that you visualize there, but somebody who really exists and has been guiding you from beginningless rebirths, continuously now and also in the future. So feel really connected, feel very deeply the kindness of Chenrezig. This is very important, when you recite this to recognize, how Chenrezig has been and is helping you from beginningless rebirths. As I mentioned, we have this perfect human body, which

has eight freedoms and ten richnesses, each freedom and richness is more precious than a whole sky filled with wish-fulfilling jewels! A wish-fulfilling jewel is the most precious among material things, but each one of the freedoms and richnesses is more precious than a whole sky filled with wish-fulfilling jewels. This, which is so hard to find, we have found now, that which gives all the opportunity to practice Dharma. Not only Lesser Vehicle teachings, revealing the four noble truths, true suffering, true cause of suffering, true cessation of suffering, and true path, which makes us achieve liberation, ultimate happiness, and cease the oceans of samsaric sufferings and its causes, karma and delusions, as well as the imprints of delusions; but also paramitayana teachings, five paths and ten bhumis, cease all the defilements and achieve all the qualities, then also Mahayana secret mantrayana teachings. in tantra we can complete in one life, and in highest yoga tantra can complete in a brief lifetime of degenerate times, what with the merits of the paramitayana path to achieve dharmakaya and rupakaya, takes three countless great eons. This is completely due to Chenrezig's kindness. So starting with having received this precious human body, qualified with eight freedoms and ten richnesses, which is unbelievable wish fulfilling and brings all happiness including enlightenment and by which can we liberate all sentient beings from oceans of samsaric sufferings, what makes all our wishes to be fulfilled is the kindness of Chenrezig.

So you, the pure one, the always compassionate eyed one, always looking at us sentient beings, this is you, Chenrezig. At us sentient beings, suffering, obscured, you are looking with compassionate eyes all the time, don't stop looking at us even for one second, no break, always looking at us, to guide us, not watching us like a movie, not like watching a movie, checking what we are doing, but to guide us continuously, every second.

The absolute guru, dharmakaya, the transcendental wisdom of non-dual bliss and the emptiness of all phenomena, like space, *not* space but *like* space, the emptiness of all phenomena, transcendental non-dual wisdom, directly seeing, but non-dual forever, immovable from that, forever bound with infinite compassion toward us sentient beings. That manifests out, like a rainbow, comes out, into the holy body of form. Like the five types of buddhas who have gone to bliss. I haven't seen yet a clear explanation of that, but I checked with Kirti Tsenshab Rinpoche who one time said those who have more attachment from among the five delusions, Amitabha is that antidote to that; those who have more ignorance, then Vairochana is the antidote to that, those who have more anger then Akshobhya is the antidote to subdue their mind, their delusion. So what fits them more, is Akshobhya, then for those who have a more jealous mind, Amoghasiddhi is the antidote to subdue them, and for those who have more pride, Ratnasambhava is the antidote to that. One way to understand is, that the five types refer to the different delusions, some sentient beings having more anger, some more attachment, some more ignorance, some more pride, some more jealousy, so the five types of buddhas manifest to guide them. That is one explanation, there could be others. That is one way, the other one is, that some sentient beings become enlightened (it is similar explanation) in the essence of Akshobhya and so forth, it might be a similar explanation to the previous one. There are different buddhas, some are type of Amitabha, some are type of Vairochana, some are type of Amoghasiddhi etc., like that. I prostrate to... so this dharmakaya bound with infinite compassion individually... when there is rainbow each different color comes out, they take holy body of form individually, individually manifest out, are clarified, without the delay of even one second. Whenever the karma of sentient being ripens, without the delay of even a second to manifest for those with pure mind as the five types of buddhas, that is one example. But there are the deities of the four classes, the 1000 buddhas of the fortunate eon, the eight Medicine Buddhas, the manifestations as bodhisattvas, arhats, Dharma protectors, as founders of the present Buddha-Dharma, or as lineage lama, like that. So they manifest out when the karma of sentient being ripens without the delay of a second, manifest out, take form, as pure mind and pure form of buddha. For those with impure mind, they manifest out impure form. But here it is particularly related to the five types of buddha, so when karma ripened, immediately it manifests. They are enriched with supreme method and wisdom, all the realizations of the path to enlightenment which are included in method

and wisdom. So in order to guide *you*, for *you*, the absolute dharmakaya manifests in the five types of Buddha, for *you*. Think about that. Write it down there, so it is easy to remember. Manifests as five types of Buddha, in the five colors. How many colors does a rainbow have? Five, six, seven, eight... (cymbal falls down, with a crash and Rinpoche says: I think it is telling the time).

So we pray for the people who died. Now here we should include the people who died, Eugenie Pastor 68 years old who died, pray for her to purify her negative karma, Jeremy Laffargue who is in a coma after a car accident. We do the same meditation as yesterday, from Chenrezig comes nectar and purifies their body and mind. Then everything healed so he can have a most meaningful life, generate guru devotion up to enlightenment in this life. But if it is impossible to live, to not die, if he has no karma to live, then best thing is to pray for him to be reborn in pure land or to be reborn with precious human rebirth and meet Mahayana teacher and teachings and attain enlightenment. Then for Tessa Pissny who did last November Kopan course and was in a motorbike accident in Thailand. She needed two brain surgeries and is in a coma for more than two months now, she is with her two sons in Malta. Do same meditation, nectar purifies defilements and sickness, completely healed them. Then, if impossible to survive, when death happens to be born in pure land or to receive precious human rebirth and meet perfect Mahayana guru and become enlightened. Then Cati Inigez who died of cancer. Then Francois Calmeses who died on 23 May, translator of Tharab Tulku and Namkai Norbu Rinpoche; Then for Roger's uncle, Walter Hopes (Walter, not water) and Ven. Bernice's mother, who died; then Wang's sister and Chabi who died. Chenrezig sends nectar to all of them and to the six realm sentient beings, numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras. Do one mala of mantra while blessing the water.

Padmasattva Mantra

The transcendental wisdom being invoked into you absorbs to the front generation. Remember one's own family members, the numberless hell beings from whom one received happiness from beginningless rebirths as well as all the present happiness and all the future happiness, liberation from samsara and full enlightenment: they are the most precious, kindest, dearest ones. Think of their situation, their life, think of even one hell being – can't stand how they are suffering, for even one minute, one second. But suffering in hell is like eons and there are numberless ones of them, can't imagine how many are suffering and how much they are suffering, can't stand it, most unbearable! Then also think they have all been one's mother numberless times. They have been one's brother, sister, uncles, aunts, aunts and uncles, father, mother, numberless times from beginningless rebirths, have given kindness in four ways. Being human mother they have been kind numberless times. Also when you were born as different types of animals, they have been your mother then and have been kind, took care, gave food, killed other animals, insects, to feed you. How much they suffered to take care of you! They bore so much hardships, collected so much negative karma for your well-being. They were so ignorant, didn't know, numberless times, not just one time, from beginningless rebirths as the different types of animals, with different animals they have been your mother numberless times. Then also as pretas, numberless times, from beginningless rebirths! Can you imagine? So kind, they gave you a human body which allowed you to practice Dharma, not only comfort, pleasures, did like this numberless times as precious mother, like that, all sentient beings did. If you sacrifice your life to this life's mother who did this numberless times from beginningless rebirths to give you your body, if you give your body to her equaling the number of atoms of this world, even if you sacrifice your body to her this number of times you cannot repay even the first kindness, even if you do that, it is nothing. Then second one is, she protected your life from 100s of dangers every day when she was your mother, just like the present life mother all sentient beings did, so to repay their kindness, even to sacrifice your life the number of times equaling the atoms of the earth, or you can say even for as many eons equaling the number of atoms of the earth, you cannot finish repaying her kindness. Then from beginningless rebirths they gave the kindness of giving education. Every sentient being did that numberless times,

so even if you sacrifice your life for the number of eons equaling the atoms of the earth, you cannot repay their kindness. Then she sacrificed herself for you so many times from beginningless rebirths, every sentient being did that, so even if you sacrifice your life for her for the number of eons equal to the atoms of the earth, you cannot repay her. You have received all past and future happiness up to enlightenment from the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, but they are suffering so much. Human beings have the eight types of sufferings, then the suffering of change, so even comfort, pleasure is only suffering, then body and mind which are in the nature of suffering, pervasive compounding suffering; then the asuras and suras are the same, tormented by suffering of change and pervasive compounding suffering. All of them did all the kindnesses of mothers from beginningless rebirths as I mentioned before. It is just amazing, amazing. Both kindnesses, the first one, and second they did, being mother numberless times from beginningless rebirths, can't imagine that! All those people whose names were given to us, who died recently, those who died today, yesterday, the day before that, since we started the retreat here, all those who died during this time whose name we received, then all the other people in the world who died, then include all the sick people. In your heart feel that they are our family members, mother sentient beings of the six realms, and make this requesting prayer. All the other people here at IVY, the members, and people of International Office, all those who made the retreat possible, those who will come in the future, same for Nalanda, students in FPMT, benefactors, all the many people abiding in the different parts of the world who bear so many hardships sacrificing themselves for the teachings of the Buddha, all those whose names were given to me, we include all of them, then your family members who have passed away, mother, father, friends, others, we make request to Chenrezig for them.

Phag pa...

Think Guru Chenrezig very happily accepts your request, dharmakaya aspect does it in silence and the rupakaya is verbally saying "Yes, yes, of course. Don't worry." Saying "Don't worry, my dear."

Tonight, because we haven't done the Protector Prayers for very long time, we do them. Each time it comes out very good to do, but because I talk so long it didn't get done. So tonight it also came out good to do.

I have never seen a broken cymbal in my life, this is a first discovery. You see impermanence? Huge. Do you see? (There is a huge crack in one of the cymbals that fell off the throne earlier on.)