

28 May 2009, PM

After the mantra recitation

At the end of reciting OM MANI PADME HUM, to recite the mantras of the vowels and the consonants and the dependent related mantra is Nagarjuna's method to make the previous mantra recitation successful. Therefore, it is also suggested to do that after blessing the speech, to recite the vowels and consonants and the heart of dependent arising mantra, each one three times, that makes the mantra recitation to bless the speech very powerful. So for whatever purpose you recite a mantra, it completes it. Reciting the Vajrasattva mantra, in particular, vices received by omitting and adding extra syllables to the mantra, for extra or for missing syllables, it happens often to me, to pacify those vices. But also general negative karma as well, so it is very good if you can meditate on emptiness, like we do at the end. You can also ring the bell although it is not done often now, but it can be done to remind you of emptiness. Yourself, the action of creating negative karma, and the negative karma created and all phenomena do not have inherent existence, do not have true existence, nothing exists from its own side, everything is empty – this is shown by the sound of the bell. That is what is to be understood by the sound of the bell. My guru Trijang Rinpoche said to ring the bell when reciting this mantra, but the Lower Tantric College monastery, they do not ring the bell. According to that monastery's tradition, you do not ring the bell. So if you are in that monastery you have to follow that system, you can't say "oh, my root guru says to do it." You can't do that. It might get you into difficulties and sooner or later you will be out and have to look for another monastery! Just in any case someone is planning to join the Lower Tantric College, just to let you know, in case you have a special voice, a special machine, technology, inside your throat; a special machine technology in your throat!

Front generation

When you want to make it short, there is no need to go through all the words, you just visualize instantly the whole mandala of Chenrezig. You can make it short, like the self generation, it instantaneously happens. One of my teachers, an extremely learned, top learned geshe from Tibet, renown among all three monasteries, Sera, Ganden, Drepung, Sera Je and Me, Ganden Shartse, Drepung Loseling... and also famous among other monasteries, his name is Gen Nyima. His Holiness the Dalai Lama also received teachings from him on the ???. Lama Yeshe and I received the commentary on the Heart Sutra from him together with the Lama Gyupa, Thubten Dorje, from Tushita Dharamsala, who completed a 3 year Yamantaka retreat. Lama took teachings on the tantra path, the four classes of tantra, with some other meditators, not at Tushita, but down below where the Tibetan monks lead a monastic life. There was one monk called Sera Ngagpa, in his room, number one monk who led ascetic life, he was very strong for many years, passed away some time ago. I didn't meet him much, only when I went for pujas to his room. Before he passed away, he wrote a letter to me, a very nice letter showing great joy in his mind, great joy, no being upset or afraid of death, it showed great joy and he was thanking for the teachings, the great kindness. He left quite a bit of money and some texts on lam-rim and others to me. He never showed any fear of death, only great joy and happiness. It was a good letter of a Dharma practitioner, someone who was dying, very inspiring. Then later at Drepung Monastery when I went to get Heruka commentary from His Holiness ???, commentary on the four classes of tantra from Gen Nyima, it didn't finish, stopped at Kalachakra, but his way was very skillful, you had to read the text. Geshe-la didn't read it, but I had to read it. Very skillful as otherwise I would have fallen asleep. No one else asks you to read the commentary, but it was very skillful to keep me from falling asleep and to pay attention, otherwise my mind might have gone to New York! At that time Gen Nyima said if you have realizations of generation stage, even a sadhana like the long Guhyasamaja sadhana, although it has many pages, because the mandala and so forth are very detailed, if you have realization of

generation stage, in the visualization everything comes instantly, so no need to go through the words one by one. All the entire mandala deities appear at once, very clearly, so the sadhana becomes very short if you have realization of the generation stage. The sadhana looks like many pages, because of detailed mandala and so forth, but it becomes very short. Gen Nyima said this from his own experience, so that shows he was not only a great scholar but also bodhisattva, who has realization of path to enlightenment, renunciation, bodhichitta, right view and tantra realizations. He was a great meditator, well experienced. When we received teachings, he was not just reading the text and using some commentary to explain it, but gave commentary from his own experience. Whatever the person's difficulties or experience, then Geshe-la could tell from where the problem or mistake arose. His mind was rich with experience as otherwise he could not tell the minds of other people. Here, what I am saying is, if you want to do the short way, or don't have time, you don't have to go word by word, the number of arms and so forth. you just a rough visualization, get it as clear as possible, depending on your mind. You can do also the front generation like that, in a short time. You can abbreviate it like that. Also since reading fast can be done in Tibetan so I guess also possible in English, but maybe that depends on having the habit.

Mandala offering

Due to the merits of having offered a mandala to Chenrezig, may I become only like you, your vajra holy body, your lifespan, your pure field or pure land, holy entourage, and even your holy name, to be of most benefit for all sentient beings. Although Chenrezig blessed his holy name to be most beneficial for sentient beings, that when you hear it you don't get reborn in the lower realms and get freed from the eight types of fears, you get liberated from them as well as from the suffering of samsara, overcome that by actualizing the path. You also get liberated the from lower nirvana by generating compassion, saved from falling into the lower nirvana by compassion and able to achieve enlightenment, the state that is the cessation of all gross and subtle defilements of the mind and is complete with all the qualities of realization.

O Avalokiteshvara, whatever your body,
KHOR DANG KU TSHE TSHÄ DANG ZHING KHAM SOG
Your retinue, life span, realm, and so forth,
KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA
Whatever your supreme and excellent name,
DE DRA KHO NAR DAG SOG GYUR WAR SHOG
May I and others become only like that.

(With reference to his singing Rinpoche says:) I'm going through some problems, I hope Chenrezig is laughing!

Blessing the vase water

Denni Zuccon a student of the Basic Program died 26 May of a drug overdose. Somebody, a student, who was studying the Dharma, died. One day one's own name can be like this, on the list, sooner or later in someone's prayers. My name, your name, sooner or later it will be like this. George Swells, Victoria Ewart's grandfather, died. Elly Andrews from Tara Institute, her father, Gordon Dawe died. Jean Luc is suffering from brain tumor. Heinrich died of a heart attack on 20 May. As I mentioned before, from Chenrezig's hand nectar and light beams enter their body and mind, their body becomes the nature of light, completely healed, and the mind becomes purified, no spirit harms and so forth, and they generate all realizations on the path to enlightenment from guru devotion up to enlightenment. Then for someone who has advanced stage of cancer; for Margaret living in England, who died of bowel cancer. All those whose names have been given are purified

by the nectar flowing from Chenrezig. All their negative karma and defilements collected from beginningless rebirths get purified and they are completely saved by Chenrezig, wherever they are now, the lower or upper realms, or if they are on the way to the lower realms, they are immediately transferred from there, to a pure land or receive a perfect human body, meet perfect Mahayana guru and Mahayana teachings and attain enlightenment as quick as possible. May this also happen for all those who died. Then all the six realm sentient beings, numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, the six realm sentient beings who are our family members ... You can do one mala of blessing then think that they are purified.

TADYATHA OM DHARA DHARA DHIRI DHIRI DHURU DHURU ITTI VATTE CHALE CHALE
PRACHALE PRACHALE KUSUME KUSUME VARE ILI MILI CHITI JVALAM APANAYE SVAHA

The wisdom being that was invoked into you absorbs into the front generation.

Sentient beings are so dear

All those people's names that were given, those who died, your family members who have died, those who are sick, we should include all the rest from the organization who are sick and those who have died, those who rely upon me and whose names have been given to me to pray, who are sick or who have died, and the numberless hell beings from whom one received happiness from beginningless rebirths, how kind they are, most unimaginable, all the present happiness, woowow, all the present happiness I have received, most kind, most dear! Then on top of, that all the happiness of future lives I have received from them, so dear – not deer, the animal, dear and deer, so not d-e-e-r, make sure it is not that one, you can include deer when I mention animals, but now it is “dear” – all the happiness of future lives, woowow, can you imagine? The future lives are not just one, not just few, until you become free from samsara, until you complete the path, you understand this in your heart, so all the future lives, can you imagine how many there are? So all the happiness you receive from them, so kind, so dear. On top of that, you also received all the ultimate happiness, liberation from samsara, from them, so therefore they are even much more dear and kind. Then on top of that you receive enlightenment from each one of them, so most dear, kindest, most precious ones, *the* most. So now think about their life, look at their life situation, even one second is like eons of such unbearable suffering. If you think of the suffering of even one hell being, so unbearable, but now there are numberless ones, most unbearable, can't stand it even for a second!! Then there are numberless hungry ghosts from each of which you received your own happiness from beginningless rebirths, most unimaginable, how kind, precious, dear. Now on top of that, also all the present happiness, can you imagine? Makes them even more kinder, more dear! On top of that all future lives happiness, most kind, unbelievable, unbelievable, unbelievable kind, precious, dear! Then ultimate happiness, the total cessation of suffering and its cause, so most unbelievable kind! Then you receive enlightenment from every one of them so most dear, most precious, most kind. Then look at their life in suffering, unbelievable. Three obscurations, outer, inner, food obscurations, could not find a spoon of food or drop of water for hundreds and thousands of years, unimaginable. Then there are the numberless animals, who are giving you your happiness from beginningless rebirths... unimaginable kind, more precious, and dear; On top of that all the present kindness, so more kind and dear; On top of that all the future happiness, so more kind and dear. Then you receive ultimate happiness from every single one of them, from every insect, deer, can you imagine? Then full enlightenment, so they are the most dear, most precious in my life. Look at their suffering life situation now, how much they are suffering, unbelievable, they are in total ignorance, being eaten by other animals. So many enemies attacking them, then they are also suffering from hunger and thirst. Then they are eaten by human beings as well, not just by other

animals. Although human beings have enough food, plenty of food to eat, but besides that, they eat them, eat the incredibly precious, kind, dear animals. You see fish, for example, as play, as enjoyment, when you have time in life, you go fishing, when have a little bit of holiday, you go fishing as your enjoyment. So as to enjoy life, but without any thought, that they have suffering, no knowledge that they have suffering, that they have the same mind, want happiness and do not want suffering, no knowledge of this at all, cannot understand at all, totally, heavily, total ignorance, heavily ignorant, even though being human, totally ignorant. Cannot understand at all, no matter how much the fish suffers, the human being cannot understand that at all, totally blocked this out by ignorance. So for the whole life, as long as the body is able to function you go out fishing, until that time! So it is unbelievable sad. It is very sad. It is not that there is no food to eat. It is not that there is no food for the human being to eat, but just as play, as enjoyment, it is taken as enjoyment. So it happens due to the lack of understanding, of not having met the Buddha-Dharma and due to the lack of understanding of karma, due to unbelievable heavy ignorance. Then animals are tortured by human beings, they are used for their skin, their bones, their meat, all kinds of things. So many of their lives are exchanged: this time, those who are human beings, due to good karma from the past, from how many lifetimes ago, amazing, maybe billions or zillions of lifetimes ago, they became human beings but do not understand, haven't met Dharma and so don't understand Dharma and that what is the cause of happiness is virtue, and what is the cause of unhappiness is non-virtue, do not have the wisdom eye, are totally blind, completely blind. They live their life on fishing and hunting, have that as the purpose of their life, have fishing and hunting as the purpose and enjoyment of their life. It is almost like they recognize: that is the purpose of living, of having been born, of having a human body. Whenever there is a bit of time, whenever there is no work. Then what happens in the next life? *They* become a fish in the ocean and get caught. Or if they have a pond, they are reborn in their own pond. Then your own family catches you. There is a story from the past about this, mentioned by Shariputra. Shariputra, Buddha's heart disciple who was excellent in wisdom, an arya, went for alms and saw how a father who used to catch fish from a pond behind the house and eat them, had died and was reborn in the pond as a fish and his own son caught him and was eating him, giving the bones to the dog who was in front of the son. The dog however, was the mother. The mother, when dying, had been attached to the house and so was reborn as dog in the same house, now chewing her husband's bones. And the son's enemy, who was attached to his wife, died with attachment and was reborn in the womb of the wife and became their child, so the son was carrying his enemy, who was now his child, on his legs, eating the father's meat and giving the bones to the father's wife, the dog. This is how Shariputra saw the whole family and said "eating the father's flesh, beating the mother (which was now the dog), and the enemy on the lap, I laugh at samsaric existence." This is exactly what happens. This is the same in our families, dogs, cats, cows, that we and people have, the animals we have around us, have the same life story as this. Just because we don't have omniscience or even ordinary clairvoyance, to see the past and future lives and our connections with others, all those people who are fishing now, in the next life will be born in the sea, and then those fish, due to past good karma are reborn with human body and catch those who were previously catching them. So it has been like this from beginningless rebirths. And will go on, as long as we don't meet Dharma, understand karma, and abandon negative karma and practice virtue, as a lay person by living in the five upasika vows, by abstaining from the negative karmas of harming other sentient beings, harming yourself and harming other sentient beings. You have to understand that when you abandon negative karma, for example, the five negative karmas of killing, stealing, sexual misconduct, telling lies, and alcohol, you abandon the negative karma that harms sentient beings and sentient beings are numberless. So who you harm from life to life, are numberless sentient beings. From life to life you, the one person, harm numberless sentient beings! You have been harming numberless sentient beings from beginningless rebirths, only by these five negative karmas, not talking about other things, and will continue to harm as long as do not abstain from them and actualize the path; as long as do not overcome, cease karma and delusions, you continuously cause suffering to sentient beings and harm them from life to life. So

no question about the 36 vows, or full ordination, which has more than 300 vows for nuns, for bhikshunis! So one can see how important that is, no question left! But even for lay people the five lay vows become unbelievably important. Otherwise as you have been giving harm to numberless sentient beings in the past, you will continually give harm to numberless sentient beings from life to life. So here you can see that even for lay people living in the five lay vows, upasika vows, is the most urgent, the most important thing in the life. If not all five vows, then as many as possible! It becomes the most urgent! What I was saying is that one has harmed numberless sentient beings and one has harmed oneself, because harming others is harming oneself. So when you stop that, it means ‘no harm to numberless sentient beings and no harm to yourself’. So the peace is both for numberless sentient beings *and* yourself. You can see how that is the most important thing in life. Not only that, living in morality by taking vows, taking the vow to stop giving harm to other sentient beings, by doing that, there is so much happiness and peace for sentient beings and for yourself. So it is not a small matter when you think of the effect it has, for numberless sentient beings *and* for yourself. It is the basis for the happiness of life, the foundation of happiness for life. I got carried away, sorry. It is always a problem, I just carry on!

Now the numberless animals are most precious, giving you on top of that ultimate happiness, liberation from samsara, then enlightenment, they are so kind, so dear. Then the same with human beings, we received all past, present, and future from them, then even ultimate happiness, liberation and enlightenment, so they are most precious. I was talking about animal’s suffering, now look at the human beings, how they are experiencing the eight types of suffering, just talking about suffering of pain, not even suffering of change! Then the devas, the suras and asuras, suffering from the suffering of change, are labeling ‘happiness’ on ‘suffering’, that doesn’t last and cannot be increased. Then body and mind are in the nature of pervasive compounding suffering. The aggregates, the body and mind, are pervasive compounding suffering. So this is how they are most precious and kind, but the nature of their life is like that. So as I mentioned, on top of that they have all been our mothers numberless times from beginningless rebirths and gave us four kindnesses: giving body, for example, human body which gave us the opportunity to understand Dharma, which enabled us to understand Dharma, just imagine! Amazing, amazing, amazing! There are turtles who live 500 years and even 1000 years, animal rebirth, in Hong Kong there was a turtle that lived 500 years, I saw the picture. But even if you explain to them that the cause of happiness is virtue and the cause of suffering is non-virtue for billions of years, they cannot understand, they cannot understand at all. But this time, us, who have a human body, if somebody explains this to you, you can understand it in a few seconds, not even minutes, that the cause of happiness is virtue and the cause of suffering is non-virtue. That actions done with non attachment, non anger, and non ignorance bring happiness, you can understand. That is the benefit of having a human body, understanding in a few seconds, is due to the kindness of the mother, giving you a human body, of not having had an abortion, and then taking care of you outside her body. This is due to her and the father’s kindness, and of not having abortion. So here you can see how their kindness is unbelievable, such a special kindness, because in a few seconds you can learn and be able to understand this. It is unimaginably easy to learn Dharma, while you have this human body, to understand and to practice Dharma, and to have realizations. If you compare to other sentient beings, even animals who are living with human beings, cannot understand, even if they are explained billions of times. Therefore, that shows that with this human body, it is the most easy to achieve liberation from samsara, most easy to be liberated from the oceans of samsaric sufferings, easiest to achieve enlightenment. Easiest to achieve enlightenment, one *must* understand that! Compared to other sentient beings we should understand how easy it is, otherwise we get stuck on problems and make big stories of this and that, whereas if we compare what we have to other sentient beings, we can realize, can discover, that it is easiest for us to attain enlightenment. This is how to develop courage in our life, not allowing ourselves to always get under the control of delusions. Not always getting under the control of delusions, instead of making it impossible for yourself, making yourself totally suffering and have

no freedom, putting yourself in prison! No one else puts oneself in prison; we put ourselves in the prison of karma and delusions! In this way we should build courage to overcome karma and delusions. It is extremely difficult with other samsaric rebirths. If we cannot make use of the freedom, if we cannot achieve victory over the delusions in this life, with this human body, then with other samsaric life it is not possible. It is not possible with the bodies of the lower realms and even with bodies of devas. Sentient beings have been one's mother numberless times, from beginningless rebirths, gave us this body, gave education and bore so many hardships to protect one's life from hundreds of dangers each day. Then they gave education, the third kindness. Then the fourth, they bore so many hardships, suffered so much and created so much negative karma from beginningless rebirths, suffered in lower realms, and still have so much negative karma that they created in the past for your wellbeing and will have to experience on and on in the future. All these mother sentient beings suffered, being our mothers numberless times, then being kind in the four ways numberless times. All together, one should not only just be praying for oneself, but pray for everyone, all one's own kind mother hell beings, hungry ghosts, animals, human beings, asuras and suras. Pray for them all together, to rely on Chenrezig, put your hearts to Chenrezig asking him to guide us as is mentioned here.

PHAG PA CHÄN RÄ ZIG WANG THUG JEI TER

O Arya Avalokiteshvara, treasure of compassion

KHOR DANG CHÄ PA DAG LA GONG SU SÖL

Together with your retinue, please pay attention to me.

DAG DANG PHA MA RIG DRUG SEM CHÄN NAM

Please quickly free me and all mother and father sentient beings

NYUR DU KHOR WÄI TSHO LÄ DRÄL DU SÖL

Of the six realms from the ocean of cyclic existence.

ZAB CHING GYA CHHE LA ME JANG CHHUB SEM

Please enable the profound and extensive peerless

NYUR DU GYÜ LA KYE WAR DZÄ DU SÖL

Bodhichitta to quickly grow in our mindstreams.

THOG ME NÄ SAG LÄ DANG NYÖN MONG NAM

Please quickly cleanse our delusions and actions accumulated

THUG JEI CHHAB KYI NYUR DU DAG DZÄ NÄ

Since beginningless time, with the water of compassion

THUG JEI CHHAG KYANG DAG DANG DRO WA NAM

And, with your compassionate hand, lead me

DE WA CHÄN GYI ZHING DU DRANG DU SÖL

And all migrators to the blissful pure land.

Ö PAG ME DANG CHÄN RÄ ZIG WANG GI

May Amitabha and Avalokiteshvara act

TSHE RAB KÜN TU GE WÄI SHE DZÄ NÄ

As our spiritual friends in all lifetimes,

MA NOR LAM ZANG LEG PAR TÄN NÄ KYANG

Show us the excellent unmistakable path, and

NYUR DU SANG GYÄ SA LA ZHAG DU SÖL

Quickly place us in the state of buddhahood.

Please remember those who I mentioned at the beginning, those who died, those whose names were given, the dead and the sick, specifically remember them and request Chenrezig to bring them to pure land, to purify negative karma, to guide them in all lifetimes, to reveal the unmistakable path and

quickly bring them to enlightenment. For those, whose names were given, were sent here, request to Chenrezig from the bottom of your heart for them, those who died and those who are sick. Then anybody who died in the organization in the past, students and benefactors, those doing voluntary service, bearing hardships for the organization, doing service to sentient beings, all of them. Then Chenrezig very happily accepts your request to complete all this.

Torma offering

Torma offering to all the Dharma protectors, Six Arm Mahakala, Kalarupa, Namtose, Palden Lhamo, Four Arm Mahakala, and so forth, but in “and so forth” don’t put any strange things, any funny things, some funny figures that you like.

They are fully inspired, the essence of the offering is great bliss, so they are fully inspired to fulfill all His Holiness’s holy wishes first, then second your own wishes, especially to attain enlightenment and generate bodhichitta in this life, then the success of all the FPMT projects, especially the two Maitreya Buddha statues, then all the rest, immediate success of that and bring sentient beings to enlightenment. Whatever project, its ultimate scope is to bring all sentient beings to enlightenment, to cause them to generate bodhichitta in the hearts of all sentient beings so they have perfect peace and happiness.

Torma offering to the landlords, the devas of the country of the three thousand galaxies, then in particular all those landlords, the five Long Life Sisters, the twelve Tenma, the different places in Tibet where Padmasambhava put them under pledge and made them into protectors, instead of harming the Dharma, then all the country devas of France, the nagas, the tago tsan, all those beings. Make torma offering to all of them, making them extremely happy to fulfill all your wishes. When you want ice cream they bring ice cream, when you want milkshake, they bring milkshake, when you want chocolate, they bring chocolate, when you want to sleep, they bring sleep. Probably I don’t bring sleep, so they have to bring sleep. We are two opposite ones!

This is keeping the offering bath very short, recite just Chenrezig, but visualize Chenrezig as embodiment of all the gurus, the numberless Buddha, Dharma, and Sangha, numberless stupas, statues, and scriptures in order to create more merit. It might be a bit unusual to hear that, but in this way you collect more merit. In this abbreviated way, think that we offer a bath to *everybody*. Then no body can sue, no one of the merit field sues us that they didn’t receive the bath offering!

Please remember all the people who came to Vajrayogini in the past, who are here now, doing service for this retreat, including Francois and Violette, the directors and all the staff of Vajrayogini, and all those who will come in the future, then everybody at Nalanda, all the students of the rest of the centers, all the staff, all the benefactors who are offering service by finances and all those in different parts of the world, bearing hardships to offer service to sentient beings and the teachings of the Buddha, all those who rely on me, all those whose names have been given to me, all those people who died, Denni Zuccon, Heinrich, George, Gordon, etc. whose names were given to us, then all those who are sick, the person with very advanced stage of cancer, not advanced stage of the path, but advanced stage of cancer, then the person suffering from brain tumor . Include them and all the rest of the people who died in the organization and all those who are sick now, then all the six realm sentient beings who are your family members, we pray for all of them. You can read in Tibetan or English.

Due to all the past, present, and future merits collected by myself and others, the numberless bodhisattvas, and all the buddhas, wherever oneself, family members, all the students, whichever universe, world, country, house, center, may the sentient beings living in that universe, world, country, area, house or center, may their negative karma collected from beginningless rebirths, get immediately purified and may they never be reborn in the lower realms. Just by you existing in this universe, they get benefit, all the family members, students, and so forth, get benefit just by you living in that universe, all the sentient beings living in the universe, world... may all their negative karma be purified and may they never get reborn in lower realms, may they find faith in karma and devotion to Buddha, Dharma, and Sangha, pacify all suffering of body and mind, get healed immediately and be free from all sicknesses, spirit harms, economic problems, war, famine, disease, torture, dangers of fire, water, air, earthquakes, all these things that happen. May they be stopped immediately, wherever they are happening, by actualizing bodhichitta in everyone's hearts! May the Dharma increase everywhere, in everyone's heart, the whole path to enlightenment, the scriptural understanding and the realizations, and may all auspicious things happen in this universe, world, country, area, house or center.

Then last one:

Due to all the past, present, and future merits collected by myself and others, the numberless bodhisattvas, and all the buddhas, may the precious sublime thought of enlightenment be actualized in the hearts of oneself, the students, benefactors, the people who bear hardships serving the organization, all those who rely on me, all those whose names have been given to me, and all sentient beings. And in those in whose hearts it has been generated, may it increase.

JANG CHHUB SEM CHHOG RIN PO CHHE
May the supreme jewel bodhichitta
MA KYE PA NAM KYE GYUR CHIG
That has not arisen, arise and grow;
KYE PA NYAM PA ME PA YI
And may that which has arisen not diminish
GONG NÄ GONG DU PHEL WAR SHOG
But increase more and more.

Due to all the past, present, and future merits collected by myself and other sentient beings, the numberless bodhisattvas, and all the buddhas, may bodhichitta be actualized in the hearts of all the leaders of the world, especially leaders of mainland China. There being so many people in China... if there is bodhichitta in the hearts of its leaders then in that country, where even one city has one million people, all those people will get perfect peace and happiness and be led in the correct path to peace.

JANG CHHUB SEM CHHOG RIN PO CHHE
May the supreme jewel bodhichitta
MA KYE PA NAM KYE GYUR CHIG
That has not arisen, arise and grow;
KYE PA NYAM PA ME PA YI
And may that which has arisen not diminish
GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

Due to all the past, present, and future merits collected by myself, by numberless sentient beings including the bodhisattvas, and by all the buddhas, may bodhichitta be actualize in the hearts of everyone who follows different religions in this world.

JANG CHHUB SEM CHHOG RIN PO CHHE
May the supreme jewel bodhichitta
MA KYE PA NAM KYE GYUR CHIG
That has not arisen, arise and grow;
KYE PA NYAM PA ME PA YI
And may that which has arisen not diminish
GONG NÄ GONG DU PHEL WAR SHOG
But increase more and more.

Remember that the sound of the bell means no phenomenon has true existence, everything is totally empty, and more specifically in emptiness there is no I, creator of negative karma, no action of creating negative karma, no negative karma created.

OM PADMASATTVA SAMAYA MANUPALAYA PADMASATTVA TVENOPATISHTHA DRIDHO ME
BHAVA SUTOSHYO ME BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA SARVA
SIDDHIM ME PRAYACHHA SARVA KARMA SUCHAME CHITTAM SHRIYAM KURU HUM HA HA
HA HA HOH BHAGAVAN SARVA TATHAGATA PADMA MAME MUÑCHA PADMA BHAVA
MAHA SAMAYA SATTVA AH [HUM PHAT] (3X)

That noise is to do dedication; Looking at it as empty.

The practice of mindfulness of “being merely imputed by the mind”

While we are dedicating, at the same time watch, practice the mindfulness of “being merely imputed by the mind”, watch at the same time with mindfulness, practice mindfulness at the same time. Merely imputed by the mind means, that it does not exist from its own side, that it is totally empty. Think that after the mind imputed, after mind imputed think that! Usually I mention that, but here let us do it without me mentioning it, your own mind practicing mindfulness, sealing with emptiness, meditating on the very nature which is emptiness. Due to all the past, present, and future merits collected by me and past, present, and future merits collected by others, numberless sentient beings, including numberless bodhisattvas, and on top of that all the buddhas...

may the I, (don't forget the previous one, not taking a break...)

achieve Chenrezig's enlightenment...

and lead all the sentient beings...

to that Chenrezig's enlightenment...

by myself alone...

Emptiness is not like something disappeared

I'm not sure about emptiness, probably, my guess is, it is not thinking, it is not the way that something disappeared, doesn't exist. It is not just that, but something, my guess is, I am not sure, I have to check, but it is not like something just disappeared, does not exist. For example, when you look for this bell, (Rinpoche is pointing to different spots on the bell) is this the bell? Is this the bell? Is this the bell?.. Then you can't find the bell. You check all the parts of the bell, but can't find the bell. It kind of disappeared. Then like that, you are unable to come to the conclusion that the bell is existing. You are unable to come to the conventional truth of the bell existing. With that way of analyzing, you can't come to the conclusion of an existing bell, it leads to the conclusion that the bell does not exist, it destroys the conventional truth. But if there is no conventional truth, how can there be emptiness of it? So if you look for the table, you can't find it. And then there is no table. If when you don't find the table, if that is the kind of thinking, with that kind of feeling, then it isn't emptiness, that is nihilism. So my guess is, I am just guessing, you see. If you have realization, you do not need to guess, if you don't have realization you guess. My guess is, that that is not it, that is ordinary emptiness. Lama Tsongkhapa says in (tong tang ma) 'Beginning and End' that this is ordinary emptiness. Like empty mug in which there is no tea, or empty stomach in which there is no food, no dinner. In *your* stomach, not in *my* stomach! In your stomach there is no dinner, that is ordinary emptiness. So I don't remember the word, but there is very good prayer there, ordinary emptiness and the other one ... anyways, since I am talking about table, I want to tell you this. I was going to say it yesterday, no, the day before yesterday, as I did not come yesterday. I was going to mention it, but it would have taken too much time. One very good example for the object to be refuted, gag cha, how to recognize gag cha, is if you look for the table. You point everywhere, this is not table, this is not table. If you point to all the pieces, you can't find the table. You cannot find the table, but then you watch how the table appears to your sense faculties, to your mind. How does the table appear? Okay, you didn't find the table, but on top of that, there is a table here, a table appearing from its own side. After you look for the table and could not find it, but then, you examine your view of the table, how the table appears to you. and it appears to you, as if existing from its own side, ooooooh, *that* one is the object to be refuted, to be realized as empty! That is one useful example of the object to be refuted, that one which appears to you as a *real* table, existing from its own side. So your concept, believing that that is true, that is ignorance. That is ignorance, you understand? We think it is the right concept, valid, but no, it is a totally wrong concept. It is ignorance. That is ignorance. This one, you have to realize, *totally* does not exist from its own side; that one totally does not exist from its own side. That which totally appears to you as the real table is totally not there, when you discover the emptiness of table. There is a huge difference between the mere table that you look for and can't find, and the table that you realize is empty: they are totally different. This is very clear. You made a mistake in the previous analysis; you did not touch the target, the object to be refuted. What you were supposed to realize as empty, you did not touch. The table that exists, the merely labeled one, you look for that, you look for that which exists, but could not find. What exists, the merely labeled table, you looked for that. You looked for the mere table, but you could not find it. But the gag-cha is there, the wrong view is there, you did not touch anything, what you were supposed to realize as empty, you did not touch that. From the beginning, there was a big mistake in the analysis. So the way to meditate on emptiness is to see how the table appears to you. You could not find the mere table, it disappeared. Then you have to examine how the table appears to you, how it appears as real table existing from its own side, and then you should analyze. If it exists, it should exist as separate or one with the collection of parts. Anything, if it exists, has to be either one with, or exist separately. Anything that exists must exist like that. For example, this bell exists separately from table; or the table either exists as one with or separate from the collection of parts, either one of those. First, when you analyze, it does not exist as one with the collection of the parts, because the collection of the parts is the *basis* upon which 'table' is labeled. The collection of parts is the base to be labeled 'table'. 'Table' is the *label*, and the collection of the parts is the *base*; the base to be labeled table. So there are two different phenomena: the 'table' is the label and the collection of the parts is the base. They do not exist *separately* but do they exist

differently. There is no way, they can be one, impossible! The base, the collection of the parts and the label ‘table’ cannot be one, same as with the label ‘I’ and the base ‘aggregates’ cannot be one, in the same way. By doing analysis like that, what happens, if you think it is one, then all the mistakes come, so you can *see* that the table is *not* one with the collection of parts. It also does not exist separately from the collection of parts. Neither exists separately from that! So what exists is what is merely imputed by the mind, relating to this. So then the table is empty of existing from its own side, you see, like that. I think, my guess is, I’m not sure, but that something that is empty, is something that is very deep, that is ‘empty from its own side’. Not like mere table, you look for mere table, but could not find. That is same as if it does not exist. But it is not like that. I am trying to induce the feeling. That one is more like nihilism, but this one is something deeper than that, something that doesn’t exist from its own side. So anyway, you meditate and it might get, might come clear, the idea what it means. It comes because things can change. You think it is not possible or it doesn’t make sense, but by doing a lot of prostrations by reciting the 35 buddhas’ names and with guru devotion, when you do that, then, those experiences might become more real, due to the strong guru devotion, due to which you receive the blessings of the guru, and by the strong purification of reciting the 35 buddhas’ names. So if you do that, even if you think it cannot happen, is not possible in this life or for many years, but suddenly you feel that, suddenly your mind changes, it becomes more clear in your heart. This change can happen, when we do continual strong purification and at the same time practice guru devotion. This is what is said in the teachings, but it is just a little guess how the mind can really change from what you thought was impossible, from there to the possibility, to thinking it is possible, to achieve liberation and enlightenment.

OM AH HUM at your three places (not somewhere outside you!).

Due to all the past, present, and future merits, not emptiness, merits collected by others, meaning numberless sentient beings and numberless bodhisattvas and on top of that numberless buddhas! “Others” does not mean just a few people, a few of your friends, or the merits of a few people you like, it is not like that.

I have received a precious human rebirth, not just a precious human *body* but that you can understand in a few seconds, what Dharma is and what virtue is, which is the very first thing to understand in life. But not only that, a precious human rebirth, with which you can practice whatever you want, Mahayana paramitayana, vajrayana, are qualified to take vows if you want, vows from the side of the body. It is totally by the kindness of His Holiness the Dalai Lama that we met Dharma and can do this retreat. Then second thing is: without Lama Yeshe there would be no FPMT, there wouldn’t exist a Vajrayogini center, there would not be this retreat. Although we learn Dharma from the resident teachers of the centers, without Lama Yeshe, without his kindness all these centers would not exist, even though some centers happened later, it is still by Lama Yeshe’s kindness. So first of all, pray that by past, present, and future merits of myself and others may His Holiness have a stable life and may all his holy wishes succeed.

There is one of His Holiness’ very important wish beside world peace and spread the Dharma in the world, which is the wish for the freedom of Tibet.

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR
In the land encircled by snow mountains
PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ
You are the source of all happiness and good;
CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI
All-powerful Chenrezig, Tenzin Gyatso,
ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

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

Due to all the past, present, and future merits collected... the lojong prayer able to practice, this is prayer if you are able to practice in this way there is no obstacle to your Dharma practice, all the obstacles, all the misfortunes, bad luck, all the misery, all the sufferings, all the problems, become positive, become happiness, greatest pleasure because they become the path to enlightenment for you to achieve enlightenment, and they become the path to liberate and enlighten all the numberless sentient beings, that is why it becomes the path to happiness, so we pray for that, it makes us achieve enlightenment quickly and to be able to liberate and enlighten all sentient beings quickly.

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 whatever sufferings sentient beings have, ripen upon me, and whatever happiness I have, may it ripen upon all sentient beings – the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras. I dedicate all the merits to be able to follow the holy deeds of Samantabhadra and Manjushri. I dedicate all the three times' merits in the same way as all the buddhas.

To be able to actualize Lama Tsongkhapa's teachings in oneself, one's family members, the hearts of all the students, supporters, all the people who are dedicating their life to the organization, doing service from their hearts, all the people of Vajrayogini and all the centers, to cause all sentient beings to meet Lama Tsongkhapa's teachings and actualizing them.

CHHÖ KYI GYÄL PO TSONG KHA PÄI

By pacifying all the signs of obstacles

CHHÖ TSHÜL NAM PAR PHÄL WA LA

And by perfecting every single required condition,

GEG KYI TSHÄN MA ZHI WA DANG

May the Dharma tradition of the Dharma King Tsongkhapa

THÜN KYEN MA LÜ TSHANG WAR SHOG

Be preserved and developed.

DAG DANG ZHÄN GYI DÜ SUM DANG

Due to the two types of merit collected

DREL WÄ TSHOG NYI LA TEN NÄ

Over the three times by myself and others

GYÄL WA LO ZANG DRAG PA YI

May the teaching of the far-famed

TÄN PA YÜN RING BAR GYUR CHIG

Victorious One's pure wisdom blaze forth.

All the virtue done today, like one precept taken with bodhichitta, each mantra that was recited with bodhichitta motivation, then each prostration done with bodhichitta collected limitless skies of merit. But even though able to collect merit, *more* merit means quicker success for realization, quicker success for enlightenment, quicker success to liberate sentient beings from oceans of samsaric sufferings and bring them to enlightenment. So therefore, to multiply each merit 100,000 times, we chant these mantras...

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
NAM PAR NANG DZÄ Ö KYI GYÄL PO LA CHHAG TSHÄL LO (1X)

JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA CHHAG TSHÄL LO (1X)

TADYATHA OM PÄNCHA GRIYA AVA BODHANI SVAHA
OM DHURU DHURU JAYA MUKHE SVAHA (7X)

We did two extra that we can leave for tomorrow or for the past when we did not do! Then for all the prayers to succeed:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
NGO WA DANG MEN GYI LHA BEDURYA Ö KYI GYÄL PO LA CHHAG TSHÄL LO (1X OR 3X)

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
NGO WA DANG MÖN LAM THAM CHÄ RAB TU DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO (1X
OR 3X)

ME JUNG SE CHÄ GYÄL WÄI JIN LAB DANG

Due to the power of the blessings of the eminent buddhas and bodhisattvas,

TÄN DREL LU WA ME PÄI DEN PA DANG

The power of infallible dependent arising, and

DAG GI LHAG SAM DAG PÄI THU TOB KYI

The power of my pure special attitude,

NAM DAG MÖN PÄI NE DI DRUB PAR SHOG

May all my pure prayers succeed immediately.

Oneself clarified as Chenrezig, everybody here is Chenrezig, even the animals are Chenrezig, then the place is Chenrezig's mandala, all sounds are mantras, those frogs, those French frogs, our brother sister frogs, are all Chenrezig, the sound of mantra OM MANI PADME HUM, all thoughts are Chenrezig's holy mind, dharmakaya, absolute guru.

Practice of the Three Utilizations

NANG DRAG RIG SUM LHA NGAG CHO KUI NGANG

While appearances, sounds, and the one which is knowing, being the deity, the mantra, and the dharmakaya,

KU DANG YE SHE ROL PA JAM LE PA

Manifest the limitless actions of the holy bodies and transcendental wisdom.

SAB SANG NEL JOR CHEN POI NYAN LEN LA

May my mind become one taste in the very essence of the holy mind,

YER ME TUG GI TIG LER RO CHIG SHOG

Inseparable from the practice of that great profound secret yoga.

So good morning, good night, and good afternoon.