

29 May 2009, PM

Blessing the vase water

Those, who are our family members, who have been father and mother numberless times, brother and sister numberless times, friend and enemy numberless times, who were human beings yesterday, the day before yesterday, up to yesterday, but could not be a human being today, due to being under the control of karma and delusions, due to this, today, or yesterday, or the day before yesterday, they could no longer be a human being, so they reincarnated in the intermediate state and other realms, according to their past karma. But the person himself or herself did not know about life, didn't know what death means, had no idea of death, no knowledge of death, no education of death, and also no education of rebirth, of what rebirth exactly means. And because of that there was also no real education or understanding of what death is. That is the biggest, how to say? Because of the lack of correct understanding of the mind, of what mind is, because of that, there is no understanding of rebirth and no understanding of death. Maybe in Christianity, if you believe in God, then you go to heaven, and if you don't believe in God, you go to hell, there is no hungry ghost or any other realms.

(A box of tissue paper is handed to Rinpoche) Rinpoche says: This is more precious than gold because gold you cannot use to clean your nose, it might harm your nose, leave holes, but this does not injure the nose. So sometimes I tell people it is more precious than gold or diamonds which you can't use to clean your nose. For you, according to your needs, it becomes more precious.

If you don't believe in God you go to hell – not goat, but God, I didn't say, if you don't believe in 'goat' you go to hell, perhaps I did say that, but I didn't mean that – it says hell, but does not talk about animal and other rebirths, only talks about hell, not the animals you can see, or about hungry ghosts, only hell. But animals exist, and many people can also see the hungry ghosts with their eyes, the spirits, those with double eye can see them, or when your merit is down and you experience obstacles, you might see them. There are some people who normally see them. I wanted to, but I could not see them. I do the charity to the pretas, but I can't see how many pretas come, I am curious, is it a crowd like a forest or only two or three who come, I was interested in that. What people say, those who can see them, is that they are many, like a forest outside. When we bless the water and sprinkle it on the road, even one drop gives unbelievable blessing to them, and if the mantra is chanted as well, they get unbelievable enjoyment, like city, when you are landing from an airplane, so many lights, or like clouds spreading in the sky! They get enjoyment like that. You can recite 'NAMA SARVA TATHAGATA AVALOKITE OM SAMBHARA SAMBHARA HUM', it makes a difference for them like between getting one handful of this earth or the whole rest of the earth. You can sprinkle water, who does that? Merci beaucoup! Merci! It is good to go around; you can do it with your hands or with tree leaves. It is very good. It is of unbelievable benefit. But it says that when making water charity to the pretas, somehow, it says, that you can't see them and they can't see you, you cannot see them and they cannot see you, it says something like that. I think it means that they cannot harm you, I think it is talking in this sense, they cannot harm you, cannot see you in that sense, if you do water charity to them. For example, in some houses for some people there is a lot of violence, they cannot get to sleep, due to a lot of violence, but other people come to the same house and nothing happens, they get good sleep and no disturbances. These things happen. In Washington, Riverside, where Amitabha Pure Land Retreat house is, it is called Riverside, there is a house of one old student, David, you can't imagine, one time he sent a letter. He is an old student but not known by many old students, he wrote a letter saying he did unbelievable unbelievable retreat, many different deities and preliminaries, he did immeasurable much, he does not do a particular job, does his own practice, does full Palden Lhamo puja for other people. If doing observation for someone, he does the complete puja and then does the observation, not just

the short puja. So he did unbelievable retreats in his life. He helps people by doing pujas and things, has no particular job, maybe gets help from some people and lives like that, he is very dedicated. He is a disciple of His Holiness Song Rinpoche from many years ago. I was looking for a retreat place so he offered this place in Riverside; he got one lady who was a benefactor to him, to pay for the land and build a retreat house on the hill, where there is unbelievable view like in Kopan Monastery. From Kopan hill all the mountains around are like the mandala, like the outer fence of mountains, you see everything around, the holy places, Swayambunath, as well as the airport, from where all the people come. In Washington it is not so distant, but close by, the forest is close by, then there are houses here and there, at the moment there is a lot of space, ground and then the mountains, very open. Since I am talking about this, since I changed the subject now, I am going to finish it. That lady bought quite a bit of land, close to the house small houses for sangha could be built for retreat basically, so in the future older students, also lay, not just Sangha, when they can't work any longer, they can build a house there and live the life in peace, doing practice. I mean it could be students of the organization, but also maybe people from outside, people who want to live the life in peace and do practice, so as to die in a meaningful and peaceful way. It is for that. So it is quite a large piece of land, thinking of that. The idea is that young students, who are nurses could help them do their practices, do the prayers together, when their minds degenerate, chant mantras and sadhanas together, so that the person can get this done, not just nurses giving food and cleaning, but helping with prayers, special nurses helping for enlightenment and to liberate from the lower realms. That was the idea, there is still a lot of land there. Two nuns who have been working in Aptos house and Washington retreat place, main work there is offering many 100s water bowls, they also bought land in the forest for themselves to have retreat house and for others to have retreat houses in the mountains, where there are rocks and trees. That is another way to have retreat place, helping each other like that, then to have more stupas and prayer wheels, holy objects built, so when the old people open their eyes, the minute they open their eyes, the two eyes, this eye and then... whichever eye, maybe this eye, or that eye... the minute they open their eyes, in daily life, they see stupas and many holy objects. So it makes their life very easy, helps to purify the mind, becomes easy way to purify negative karma collected from beginningless rebirths and to collect extensive merits, just by seeing statues of Buddha or prayer wheels. Maybe I won't mention it here but afterward... I was just going to read the names of the people...but then I got carried away. But since I came to this talk I thought to mention. If you have a holy object, the result is so good, you open one eye and it immediately makes your life meaningful, purifies the negative karma accumulated since beginningless rebirths and plants the seed of enlightenment, the minute you open your eyes. Having many holy objects around has this benefit, for you and for other sentient beings, for those who see them from very far, daytime or nighttime, it purifies negative karma collected from beginningless rebirths and plants the path to enlightenment, seeing these holy objects even from a distance brings one to liberation and enlightenment. Once the holy objects are built, can you imagine, once they are built, they naturally liberate numberless sentient beings every day, purify their negative karma that cause them to be born in the lower realms and to remain in samsara and suffering. The insects that land on the stupas or statues, the insects that go around them, their negative karma collected from beginningless rebirths is purified, and they create the causes for enlightenment. Like the story of that 80 year old man, who never practiced Dharma in his life, who was bothered by many children at home who made fun of him, and so got fed up and thought to become monk, to have so much peace in the monastery. He went to the monastery and asked Shariputra who was expert in wisdom, one of Buddha's heart disciples, said to Shariputra that he wanted to become a monk. Shariputra checked and told him that he was too old to study, and too old to offer service in the monastery, and also when he checked, he could not see that he had any karma to become a monk. The old man got terribly upset and put his head on the doorstep and then went to the park and cried and cried. At that time Buddha was in India, his omniscient mind sees sentient beings all the time, in every second, so whenever sentient beings' karma ripens the Buddha is there, in that second without delay, that is one special quality of the Buddha. So Buddha appeared

in front of the old man and asked him what happened. The old man explained how he suffered at home, how the children didn't give him any peace, how he then went to the monastery and how the abbot did not accept him because he had no karma to become monk. But Buddha said he actually *had* karma, he, the Buddha could see it, because he had completed the two collections of merit and wisdom, whereas Shariputra had not and so could not see, that the old man had subtle karma. Subtle karma, because to length of time, or something extremely subtle karma, there are four causes of, Buddha's own secret actions which only buddhas omniscient mind can see, not even tenth bhumi bodhisattva can see. Due to incredible long time ago, karma is extremely subtle, then also due to distance, I'm not sure. So the Buddha said: you do have karma to become a monk, because when you were a fly, unimaginably long times ago, eons ago, there was a stupa, around which there was cow dung, and you followed the smell of the cow dung and thus did a circumambulation of the stupa. That was the merit and due to that you can become a monk now. This happened unimaginable long times ago. You have to understand what the story means: the fly's motivation was pure non-virtue because it was just attachment to the smell of the cow dung, just completely pure non-virtue, attachment to the smell of cow dung! Only pleasure of that life, the smell of the cow dung! The fly did not have the recognition that it was a holy stupa and wanting to go around it, it did not have the education that it was a holy stupa, a holy object, it had not been taught that. It didn't go to any center, the fly didn't have the chance to go to a center and learn that a stupa is a holy object and by going around it, you create the cause to become a monk. The fly did not have any motivation to create the causes of happiness of future lives, to achieve the ultimate happiness, the pure happiness, everlasting pure happiness, the total cessation of the sufferings of samsara, and its causes, karma and delusions. It did not have this Dharma motivation of the lower capable being, to go around the stupa to achieve that. It also did not have the motivation of the middle capable being, and did not have the motivation of a higher capable being to go around stupa to achieve liberation and enlightenment for benefit of sentient beings. It did not have Dharma motivation at all, only the pure non-virtue of seeking the happiness of this life, the smell of the cow dung. The motivation was totally something else, completely pure non-virtue, but it became circumambulation by following the smell of the cow dung, the motivation was non-virtue but the action was virtue and therefore became the cause to achieve enlightenment, and by the way the cause of liberation from samsara, as well as the cause of happiness of future lives, to meet Dharma in the future – just by the way! This happened due to the power from the side of the holy object, the stupa. Due to this the action became virtue. So normally, for our actions to become the cause of enlightenment, the motivation should be a *Mahayana motivation*, should be bodhichitta, to achieve enlightenment for sentient beings. The activity should be motivated by bodhichitta. The action to achieve the result of total cessation of oceans of samsaric sufferings and its causes, karma and delusions, that action should be done with the motivation seeking liberation from samsara. The action to achieve the result of happiness of future lives, should be done with the motivation of detachment from this life's happiness and seeking the happiness of future lives. Still it is attachment seeking happiness of future life, but it means to be detached from this life, that action is the very last, the very bottom Dharma-action, below that there is only non-Dharma. Down below this, actions done with the motivation of being attached to this life's pleasures are totally non-virtue. Their immediate effect on the mental continuum is to have no peace, to have disturbance to inner peace. It does not have the effect of peace, the immediate effect on the heart and mind is disturbance, lack of peace. So the action done with this motivation is complete non-virtue. Whether it is eating, sitting, walking, doing job, meditating, reading text, whatever, including meditation, actions done with attachment to this life, all become non-virtue, negative karma. All those become non-virtue and negative karma. It is like that.

Lama Atisha, when he was on his way to Tibet and was crossing a bridge, suddenly mentioned that some yogi, a practitioner of Hevajra or Yamantaka, which of course is Mahayana tantra teaching, as what Buddha taught in the 84,000 teachings is of three levels: lesser vehicle teachings,

paramitayana or sutra teachings, and vajrayana or tantra or secret mantra teachings. So that meditator was a practitioner of Yamantaka or Hevajra, tantra practices, was a yogi, but he fell down, became a follower of lower nirvana, the lesser vehicle path, because his motivation changed. Atisha mentioned that even practicing tantra, you can get reborn in the hell realm, that that is to do with the motivation. There is no one from outside, someone who has big horns, big jaw or mouth and threatens or beats the person and throws them in the lower realms, it is not like that, it happens due to the motivation. Even if practicing high tantra, because of mistakes in way of thinking you can get reborn in the hell realm. As you heard, as the old students have probably heard many times, when you hear a commentary on the three principle aspects of the path, or lam-rim, at the beginning it talks about the motivation. There were once two mediators in Pempo. Both of them were monks, meditating on Yamantaka. They were doing three year long retreat, then one of them died. One day the other monk who was still doing retreat, was offering Sur in the evening. When doing the Sur offering, which is burning tsampa on the fire and dedicating the smell of the food, he saw a hungry ghost with many heads and arms, who looked a bit like Yamantaka, the wrathful aspect of Manjushri. One preta, who came to receive the smell of the food, Sur, had many heads and arms and he asked who are you, and the preta said I was your helper who was doing retreat with you before. He introduced himself and said that he had so much suffering. So it happened like that because, of course, they did Yamantaka, many years of meditation, chanting mantra, but because they did it with mistakes in the practice. Due to the way of wrong thinking, wrong motivation, the person who died before was born as a hungry ghost. That means the action of chanting mantras all those years did not become Dharma, did not become holy Dharma, only worldly dharma. When done with attachment, to get power, to become powerful, when thinking that, seeking the happiness of this life, the motivation of the retreat becomes the evil thought of the eight worldly dharmas. The meditation, all retreat, becomes worldly dharma, not holy Dharma. So the mistake comes from the motivation. Due to this big mistake, biiiig mistake in the actions of doing meditation, reciting mantras, all of it becomes non-Dharma. Then only becomes the cause for the lower realms. Even though what they were reciting, the prayers are Dharma, a Dharma subject, the action does not become Dharma. So, if chanting this either to harm others, or to have power in this life, if there is no thought of benefiting other sentient beings, it becomes non-Dharma. So what I was saying before is that generally for our actions to bring the result of happiness, enlightenment, liberation from samsara, happiness of future lives, it has to be virtue and how the action becomes virtue, is by the motivation. As I mentioned before, if the action is motivated by bodhichitta, even the actions of eating, sleeping, sitting, working, not only listening, reflecting, and meditation practice, but also doing a job, all become the cause of enlightenment. When they become the cause of enlightenment, they become the cause of liberation from samsara. Then by the way they become cause of happiness of future lives. Then by the way even without thinking of the happiness of this life, happiness of this life just comes. Due to dependent arising, all those merits, all those other happinesses come, when your actions become the cause of enlightenment, all those other happinesses just come without effort, because there is good karma, so it just happens like that. So that way it is without danger, it is without risk, you get the happiness of this life without any danger to your mind. The other one, where your motivation is to achieve the happiness of this life, however, is total non-virtue and brings only the result of suffering and rebirth in lower realms, and even when they get reborn as human being, there will be suffering.

I have to go back, I'm not sure from where I came. That is right I was talking about the student. So I was looking for a retreat place and he offered, he built a house on top there. Then, down below, I think he sponsored, or the lady who had already bought the land, I'm not sure, he asked his sponsor to build a house for me for retreat and she did that. It is like a farmhouse made of big tree trunks, a log cabin (lot of cabin?) made of big trees, wood, by somebody who builds houses there. The story is this: this student David even when he would think about coming to Washington, to his house, from Seattle, he would get sick and then when would actually come there, he would get really sick,

very unhealthy, could not stay in the house at all. Even when he began to think of coming there from Seattle, he would get sick. This is really karma. So there are some spirits. The original people, Red Indians, said one female who died and lived there, a spirit who lived there in these rocky mountains. So there are stories, the house was very unhealthy for him. But it is not the same for everybody. Thubten Wangmo she stays there and nothing happens to her. It is like that, very interesting. No disturbance ever happened to her.

Why was I talking about this?

So anyway that is it. So going back, I forgot what I was trying to mention.

Our family members who passed away, had human rebirth then died yesterday or the day before and where born in the intermediate state or another realm. So just to remind you, we have to pray for them. Same, sooner or later, my name, your name will be on a list like that, sooner or later under 'died'. Someone will receive a letter, a telephone call, or an email (not like 2 or 3 hundred years ago, now can hear quickly, also by telephone), sooner or later, this is waiting to happen to us. This time we are doing retreat here but sooner or later it will be our turn to just be name, saying 'died on such and such a day'. The crazy Lama Zopa died. I'm talking about impermanence, so sooner or later it will happen. So we pray for them.

Here it says Joyce ?? , sudden mental illness and mental breakdown, so please do the same visualization of nectar flowing from Chenrezig's hands and filling the body, becomes totally illuminated, and all negative karma is purified. Sickness, spirit harm, all is purified and the whole path to enlightenment is generate. Then for Sophia Chevillon, a friend of Jean Yves, who died of cancer this morning, we did prayers a few times for her. She died this morning. Then fill her body and mind and purify all the negative karma and defilements collected from beginningless rebirths, and then generated realizations from guru devotion up to enlightenment, especially bodhichitta and clear light. We pray to Chenrezig from the very bottom of our heart that she is immediately born in Chenrezig's pure land, Potala, or Amitabha's pure land, then achieve enlightenment as quickly as possible. Then the same for Joyce. Then for Ani Tenkyong who will be ordained tomorrow and who suffers a lot tonight. Same, Chenrezig sends nectar filling body and mind and purifying negative karma and delusions collected from beginningless rebirths, body becomes nature of light, mind becomes pure and receives all the realizations from guru devotion up to enlightenment. Then there is another person, Marianna – oh, you are here, you recovered, that is great. You are from Slovenia, you were in hospital having undergone eye surgery. So that is good, good-bye then.

There is a big request, maybe Charles from the way it is expressed: "Please Lama dedicate as each year in Nimes there is a big feast, starting today, in which there is the killing and torturing of bulls, for three to four days, every day. This is a show in front of 1000s of people who after the show drink alcohol to celebrate the killings." So for all those animals, from Chenrezig's hands the nectar enters the people who do the killing, enters their body and mind and totally purifies the negative karma and defilements collected from beginningless rebirths, all those negative thoughts to harm other sentient beings immediately get changed, stopped. And may they be able to realize karma and what their actions such as killing will bring, may they realize themselves that they will have to experience being killed by others, either in this life or in many future lives. The teachings say if you kill one insect, doesn't have to be human being, one insect, one sentient being, you create the karma to be killed 500 times because karma is expandable. One karma, then you experience so many times in so many lifetimes, 100s or 1000s, depending on how heavy it is. In one text it says one negative karma of killing has the result of being killed by others for 500 lifetimes. That is the commentary to the second outline of karma, karma is definite to be experienced and karma increases. So one negative karma brings so many results of suffering, one good karma brings so many results of happiness. Karma is expandable. Therefore, the outline is karma, karma is definite to be

experienced, karma is without obstacle, then karma is expandable, then third is, if the action is not done it will not be experienced, and if the action is done the result will be experienced. Even if the action is done millions and zillions of years ago it is not that it is so small that it disappears, the karma will be experienced, if not confessed and purified it will be experienced, no matter how many billions and zillions of years ago it was created. The conclusion is that even the smallest negative karma must be abandoned. The reason is because we don't want even the smallest suffering, therefore must abandon even smallest negative karma. Because want even the smallest happiness, must practice even the smallest virtue. No matter how much time passes, the result of happiness will be experienced. Therefore, we must realize this. Shouldn't think whatever suffering you experience in this life, is only the result of this life's actions, this life's karma, should not think that, that is a big mistake. Whatever incredible things happen, great, many wonderful good things happen in this life, also not necessarily always is result of only this life's actions, that is a big mistake. You should not have this fixed idea. Past lives are millions, billions, zillions. So you could have created the cause eons ago, because even small negative karma becomes so powerful until you experience it in this life. What we should do when we experience problems in this life, small or great, even most unbearable pain and so forth, my basic idea is, that it is most unbelievable beneficial, because we have incredible great need for this pain, this heavy pain, these disasters, because they make us realize, discover, how samsara is in the nature of suffering, so as to develop strong renunciation. It is extremely beneficial to get strong renunciation of samsara. Only then are you able to enter the path to liberation. Only once you have total renunciation of samsara do you enter the path to liberation. Only then can you be liberated from the oceans of samsaric sufferings. There are numberless sufferings that are much heavier, numberless sufferings of samsara that are most unbelievable, unbelievable, hundreds of thousands of millions of sufferings that are heavier, therefore, what you are experiencing now is nothing. For example, compared to hell suffering, no matter how heavy human suffering and pain is, it is nothing, it is like great freedom and pleasure. It is like liberation achieved, compared to the heaviest suffering of the hells. So it is a great pleasure, no matter how heavy that human pain and suffering is, compared to hell suffering. Then among hell suffering there is very light one and very heavy, most heavy one. Among the hells, it is also like that, from the lightest, down to the heaviest hell. So this human suffering is nothing, is great freedom and great pleasure compared to hell suffering and it has the greatest advantage to generate renunciation of samsara and make you enter the path to liberation and achieve liberation from oceans of samsaric sufferings, not only this present suffering, but also much greater sufferings, as well as their causes, karma and delusions. The other great benefit of experiencing problems and difficulties, heavy pains in this life, all these things, is – wow unbelievable most beneficial, the greatest gift you get from this heavy pain and problems – you think of other sentient beings: here you are, you, the one person, one sentient being, are experiencing this problem, but there are numberless sentient beings who are experiencing the same problem. Other sentient beings are numberless, you are just one, so it is nothing. Compared to other numberless sentient beings with the same problem you are like nothing, so you can develop compassion. It gives you the opportunity to develop compassion for other sentient beings who are experiencing the same suffering and for those sentient beings who are experiencing much more suffering. It gives you an idea about how unbearable their suffering is. It makes you see, gives you some idea of how unbearable their suffering is, not the complete idea, but some idea, so that helps you develop compassion not just to one sentient being, but to numberless sentient beings. It helps to develop really unbearable compassion to other numberless sentient beings. By having strong compassion it makes you achieve enlightenment quicker, and it is the main cause to achieve enlightenment. Without compassion it is impossible to achieve enlightenment, to generate bodhichitta, to enter the Mahayana path. It is impossible to achieve enlightenment for sentient beings. To see the suffering of other sentient beings helps to develop compassion, the suffering of sentient beings who have millions more suffering than you, helps to develop some compassion and concern for them. So this will enable you to achieve enlightenment, the more compassion the quicker you achieve

enlightenment, and are able to lead sentient beings away from oceans of samsaric sufferings quicker and bring them to enlightenment quicker; not just one sentient being but numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras: liberate them and bring them to enlightenment. So what great benefit there is? The great benefit of you to enlighten sentient beings, liberate numberless sentient beings from each realm, from oceans of samsaric sufferings and bring to enlightenment. So what greater benefit is there? This all comes from compassion, and compassion comes from discovering the suffering. It is extremely difficult to really feel other sentient beings' suffering. So I think that is why people with AIDS have so much feeling for other people with AIDS and help other people with AIDS, make organizations and talk to them, help them, get so many ideas how to help other people with AIDS. This is because you know how they feel, you know your world having AIDS, so it helps to help others, generates so much thought about how to help other people with AIDS. So, to achieve compassion for all sentient beings with suffering is the most important achievement you get from your own suffering – compassion. We are doing Chenrezig retreat, chanting OM MANI PADME HUM, and this retreat is especially to develop compassion. So it is similar, one way is to do retreat and one way is to have suffering. Having some heavy pain and problem, is like another type of retreat: you have this and then it makes you think of others, makes you think of how it is for the hell beings who have millions, billions of sufferings. This is unbelievable beneficial to one's mind, for the realization of compassion. So it is another kind of retreat, a practical retreat, to have pain and difficulties, relationship problems, or sicknesses, pain, damage to the body, whatever, I think that is another form of retreat. You should think like that, that you are in retreat all the time. The best retreat is to use problems, suffering, pain with bodhichitta, then your sickness is not only your sickness but is sickness of all sentient beings, you experience it on their behalf. Then you can have all happiness, happiness of future lives, liberation from samsara, enlightenment. You are experiencing the suffering of all sentient beings, which is the best way of life, the most dedicated best life, just amazing. If you die with the thought, whether with regards to a relationship problem or pain, "I am experiencing this on behalf of all sentient beings", this is the best way of dying. His Holiness the Dalai Lama says 'self-supporting death', you are dying with bodhichitta, which is self-supporting death, you do not need someone else to pray for you, you are guided and protected by yourself. So that is the best. If you die at that time, that is the best retreat: Impossible to get reborn in the lower realms, impossible! Like Kadampa Geshe Chekawa who prayed all the time to be born in hell to suffer for sentient beings, he prayed all his life but when he was dying, a pure land happened, he automatically had the vision of pure land in his hermitage. He told his attendant to make offerings, that he had not succeeded in his wish to get born in hell for sentient beings, but that instead pure land happened. So therefore one must think "I am the most fortunate being, the most fortunate person." Think it is a great gift, by God or whatever, a great gift from the guru. You can think like this, think of the kindness of sentient beings "I am experiencing this suffering *for* sentient beings," that is one thing, or "I am experiencing the suffering *of* sentient beings." Maybe the second one is even more powerful. Sorry, I got carried away. Sorry. I think maybe I drank some alcohol or something. To calm down, I drank some alcohol or something, some, I forgot the name.

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

Please pray for those animals who are going to be killed, ox or buffaloes (bulls), visualize how from Chenrezig's hand comes nectar, enters their body and mind, purifying all the negative karma and defilements collected from beginningless rebirths up to now. Especially the karma to be killed gets purified and they become free from that. They actualize from guru devotion up to enlightenment, especially bodhichitta and clear light in their hearts. Then all the six realm sentient beings are

purified too, all the numberless hell beings are purified, the numberless hungry ghosts are purified, the numberless animals are purified, the numberless human beings are purified, the numberless asuras are purified, the numberless suras are purified, the numberless intermediate state beings are purified. All sentient beings are purified. Then they become Chenrezig. Rejoice. Numberless human beings become Chenrezig, asuras become Chenrezig, intermediate state beings become Chenrezig...

All one's family members, all the six realm sentient beings, all the people who are dying, are dead, are sick, including them all, then all the people who came here in the past, come here to IVY and also to Nalanda now, will come in the future, all the people doing service, all the people in FPMT, in International Office and in all the centers and projects who are working so hard, sacrificing their life for the benefit of sentient beings and the teachings of Buddha, all those whose names were given to me to pray for, including all the six realm sentient beings, so we do this prayer for everybody.

Phag pa

Then Guru Chenrezig most happily accepts your request. The dharmakaya is responding in silence and the rupakaya is verbally responding, saying "Yes, yes, of course."

Torma offering to the dakas, dakinis, Dharma protectors...

Torma offering to the landlords, country devas of the three thousand galaxies, then all the protectors who are beyond samsara you already offered before, now here those that are in worldly aspect, Five Long Life Sisters, twelve Tenmas, Dharma protectors of Tibet and Himalaya mountains, then in particular those of France, landlords, nagas, country devas, king spirits, tsan, tago tsan, all those. This generates happiness in them and they are completely inspired to fulfill all your wishes.

Maybe tomorrow three nuns could stand up like the nuns do in Lawudo, according to ?? Rinpoche in his past life, also in the monastery they stand up, three nuns stand up, one holds the container, one offers the bath, and the other one holds the offering robes, and so forth. So when you visualize the bath house, three nuns do it in that way. I think it is good to do in that way. I don't remember whether or not the three nuns actually lead the prayer. So we will do that tomorrow.

Bath offering to Chenrezig

This is the shortest offering bath to Chenrezig. Visualize numberless gurus, numberless Buddha, Dharma, and Sangha, numberless stupas, statues, scriptures, can also think that. You have the English, the meaning is there.

Dedications

Please include all the people who died and those who are sick, all our family members, those who have passed away and those who are living are included, all the students here at Vajrayogini who are doing service now for this retreat, all the ones in Nalanda who are doing service there, all the

students, supporters, all the people in different parts of the world bearing hardships to offer service to the organization and sentient beings. There are so many people who are dying these days, in earthquakes and in Pakistan, so include everybody.

Wherever we are, oneself, one's family members, students, supporters, all of us, those offering service, by us being simply in this universe, world, country, area, house may all sentient beings living in this universe, world, country, area, house, have their negative karma get purified and be able to find faith in Buddha, Dharma, and Sangha. Then by actualizing bodhichitta, may they be free from all sickness, spirit harm, poverty, economic problems, war, fighting, quarreling, dangers of earth, fire, water, earthquakes. May these be pacified immediately and nobody in this world experience them forever, then may everybody be able to meet the Dharma, to have scriptural understanding and generate realizations in their hearts, especially bodhichitta, then may all auspicious things happen.

Then the last prayer:

Due to all the past, present, and future merits collected by myself and others, numberless bodhisattvas, and numberless buddhas, may the precious sublime thought of enlightenment be generated in one's own heart, in the hearts of one's family members, all those doing service for the retreat, those who came here, are here now, will come in the future to Vajrayogini and Nalanda, then students, supporters, those bearing hardships, those whose names were given to me to pray for, then every sentient being in the six realms – may the precious sublime thought of enlightenment be generated in the hearts of all sentient beings, without delay even for a second. In whose heart bodhichitta 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 all sentient beings, Buddhas and bodhisattvas, may the bodhichitta be actualized in the hearts of all the leaders of the world, especially those of mainland China, without the delay of even one second.

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 others, by numberless sentient beings, numberless bodhisattvas, and numberless buddhas, may bodhichitta be actualized in the hearts of all those who follow the different religions of the world, without the delay of even one second.

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.

We can do the dedication in silence, without noise, any noise, no noise up, no noise down...

OM at the crown, AH at the throat, HUM at the heart.

Due to all the past, present, and future merits collected by myself, by all sentient beings including the bodhisattvas, and by all the buddhas, as I mentioned yesterday, may all Lama Yeshe's wishes, whose holy name is the extremely rare one to mention, may all the wishes he had for the organization succeed exactly. Then for Lama Osel Rinpoche to become like Chenrezig, Tara, Medicine Buddha, Lama Tsongkhapa, Manjushri, like His Holiness the Dalai Lama, to be most beneficial in this world, for all sentient beings from life to life, like dynamite, not dynamite, dynamic, to be a dynamic teacher for young and old people, especially the young people of this world, to bring perfect peace and happiness, compassion and wisdom into the life of the young people of this world, to be of great benefit to the world, for that to happen.

Due to all the past, present, and future merits collected by others, may we offer limitless skies of benefit to sentient beings, like Lama Tsongkhapa, by having exactly the same qualities as Lama Tsongkhapa and may we be like this for every second from now on forever.

Next dedication is lojong:

By practicing this, may any obstacles, every obstacle, every problem, every suffering, whatever misfortune, become the path to enlightenment, become most beneficial for you on the path to enlightenment. May it become the means to liberate all sentient beings from oceans of samsaric sufferings and bring them to enlightenment. What is regarded as bad, what people in the world abandon, what the people in the world DO NOT LIKE, what they abandon, hate most, becomes the most needed in one's own life. In this way, there are no obstacles to practicing Dharma and benefiting sentient beings, no misfortune, no obstacles, you have only happiness. Whatever suffering sentient beings have, may it ripen upon me. Whatever happiness and merit I have, may it ripen upon all sentient beings.

Oneself is Chenrezig, everyone is Chenrezig, everybody is Chenrezig, everyone is Chenrezig. Place is the mandala of Chenrezig. All sounds are the mantra. All your thoughts are the dharmakaya, the absolute guru.

Just two things, I still did not finish the mindfulness part. Each time when you see the guru, this is a teaching in the Buddha's sutra, think "May every sentient being meet a perfectly qualified Mahayana guru who reveals to them the complete path to enlightenment." So when you meet the guru, have this mindfulness to dedicate for sentient beings. When you see holy objects, stupas, statues, scriptures, holy objects, then think "May all sentient beings be able to see the pure land," that is what it says. "May they be able to see the pure land of the buddha." I guess you can also think "May all sentient beings achieve the three kayas," the *three kayas* or *three vajras*, vajra holy body, vajra holy speech, and vajra holy mind. When you see a stupa think "May all sentient beings achieve the dharmakaya". That is what a stupa represents, the dharmakaya. That is not particularly mentioned, but because it signifies the dharmakaya, you can dedicate in that way. So you should do that much.

Good night, good evening, good every thing.