

30 May 2009, PM

Bath offering

So we can do that, three nuns standing for offering bath. One holds the container, one holds the mirror, one holds the vase. The center person does the mirror and things, the other person holds the scarf. Center person holds up the mirror. One holds the scarf in the hands. I didn't realize the scarf would be that long – all three could hold it!

Put a little bit of vase water inside.

To the lama-yidam ??

To the local protectors, the Five Long Life Sisters and so forth, who have a worldly aspect but in reality are enlightened. Then all the landlords, country devas, nagas, and so forth in France. Any thought of harming oneself and other sentient beings that they have is pacified and they are totally inspired to fulfill all your wishes immediately, all His Holiness's wishes, and your wishes to complete your Dharma practice in this life, achieve all the realizations of lam-rim, do service to sentient beings, and all the projects in the FPMT, especially the Maitreya statues, all to be accomplished immediately.

Pour a bit of vase water out on the ground, thinking all the six realm sentient beings are purified.

Dedications

One's own family members, everyone here, all the staff of Vajrayogini who are offering service for the retreat, the sangha of Nalanda, all the rest of the students in the FPMT, supporters, people sacrificing themselves for the benefits of teachings and sentient beings, all those whose names were given to me to pray for, all the people who have died, all the students and benefactors in the organization who have died, we include them, those whose names were received during the retreat, who died or are sick, all those whose names were received today. Piero who has cancer of the intestines and needs surgery. ?? 92 years old, ?? mother, who will die soon. ?? kidney operation. Pu Gyelpo Sherpa two years before, Sang Droma Sherpa two months before. ?? dying of cancer in all the body. His brother in the hospital with heart attack. So we can include them. Do prayers for all of them, the dead, the dying, the sick.

By having done the praise and request to you, may myself, my family members, supporters, those sacrificing their life for the organization to help sentient beings, wherever they abide, in this universe, country, area, place, center or house, may the negative karma collected from beginningless rebirths of all the sentient beings in this universe, country, area, place, center or house immediately get purified, may the suffering of their body and mind immediately get healed, may they find faith in their actions and the results of their actions, happiness and suffering which result from actions, may they have total faith in that and total devotion to Buddha, Dharma, and Sangha, may all sickness and spirit harms immediately be pacified, may all their poverty, economic problems be pacified immediately, wars, fighting, quarrels, danger of fire, water, air, earthquake, any danger that will happen or is happening, may it be stopped immediately in this universe, country, area, place, center or house. Then may the understanding of Dharma, words and meanings, grow in everyone's hearts, then may everyone have realizations of the path, from guru devotion up to enlightenment, especially bodhichitta and clear light, and may everything auspicious happen to everyone.

Due to all the past, present, and future merits collected by myself and numberless sentient beings, the numberless bodhisattvas, and all the buddhas, may the precious sublime thought of enlightenment be actualized in your own heart, in the heart of your family members, all the students, supporters, and benefactors, all those who came here to IVY and Nalanda in the past, are here, will come here, all those who are sacrificing their lives for the benefit of Buddha's teachings and sentient beings, in all their hearts for bodhichitta to be actualized. Those who rely upon me and those whose name was given me to pray for, may bodhichitta be actualized in their hearts as well as in the hearts of all sentient beings without the delay of a second. In those in whose hearts it has been actualized may it be increased!

Due to all the past, present, and future merits collected by myself and other sentient beings, the numberless bodhisattvas, and all the buddhas, 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 a second.

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 people who practice the different religions of this earth.

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.

May this world be filled with perfect peace and happiness by bodhichitta being actualized in the hearts of all sentient beings, and may whatever they do, be only of benefit to sentient beings.

Due to all the past, present, and future merits collected by myself and numberless sentient beings, the numberless bodhisattvas, and all the buddhas, which are merely imputed by the mind – meditate very precisely, as much as possible, on the meaning of that – may the I achieve Chenrezig's enlightenment and lead all the sentient beings to that Chenrezig's enlightenment by myself alone; and lead all sentient beings, who are merely imputed by the mind, to Chenrezig's enlightenment, which is merely imputed by the mind, by myself alone, who is merely imputed by the mind. Bring all the sentient beings, who are merely imputed by the mind, to enlightenment, which is merely imputed by the mind, by myself alone, who is merely imputed by the mind.

Yourself, Chenrezig one face two arms, has OM at the crown, AH at the throat, HUM at the heart.

Do you have the prayer of abiding in the retreat by the 7th Dalai Lama and the other one, the prayer of auspiciousness? Read carefully because it contains the benefits that you are receiving every day by doing sessions. Do not read fast to go to bed quickly!

Oral transmission of the longest dharani

Before dedication I will give the oral transmission of the longest dharani.

The longest Chenrezig mantra is not common in the Tibetan public, it is not a common mantra, it is very uncommon, most people do not know this mantra. It is very common among the Chinese though, in Singapore, Malaysia, Hong Kong and Taiwan many people chant it for several hours. One student, her name is Miss Ling, she lives in Indonesia, but also lived in Singapore in the past, she has a great connection with Chenrezig and every day chants this longest dharani as her main practice, she recites it 60 times or so, I'm not sure. Then she was able to see Chenrezig and received a prediction from Chenrezig. But she is not the only one, there are many people who chant this mantra and receive a prediction from Chenrezig. That is just one of the small benefits of this mantra among the oceans of benefits of it. Because, of course, it brings unbelievable protection, she is completely protected and under the guidance of Chenrezig by reciting this mantra, such that anyone who tries to harm her is immediately pacified. This is just a small benefit of the mantra, like one atom in all the atoms of this table. When someone tries to harm her, by bad thoughts or giving physical harm, they immediately get pacified, they get lost, finished, even if she doesn't do anything. Chenrezig advised her to do retreat, so she has been in retreat for the past two years, under the guidance of Chenrezig. She was a teacher of ballet dance, she was teaching 1000 people or so ballet dance. At LMB, when we did Vajrasattva retreat, as part of the long life puja, she did a ballet dance. Ballet dance involves bringing up your legs in the sky but she didn't want to do that to me so she turned toward Geshe Ngawang Drakpa. This is part of the ballet, so she turned towards Geshe-la when she brought up her legs, so I think Geshe-la, in his face, he went a bit berserk...just so you can get the visualization! So she tried to help Maitreya Project. Her husband had 60 wives or something. In the East he had the largest company of cigarettes. How the cigarette company started, how it happened, he thought he was helped by Maitreya, because a mouse or mongoose, one animal was carrying a cigarette. He was wondering what business to start and he saw the animal with a cigarette in its mouth and he picked up the idea from that. His belief is that it was the advice from Maitreya Buddha. He died a long time ago, but his body is still preserved, his car is still there, not sold, everything is still around him, he had 1000s of people around him, was good with workers, so everything is still kept, the car and all things around his body. She was supposed to get an unbelievable amount of money. But then the economy went down, and the government money also went down... something happened, so she didn't get the money of her husband. Otherwise, she was going to help build the Maitreya statue, that was her wish, her plan, but it didn't happen, of course, due to karma! Then she asked Chenrezig for the lottery numbers to get money. You must understand, all this what happened, what I am talking about here is for you to learn about karma, this story contains that – karma. If you don't have the karma, nothing happens. So she got the number, I think one or two million Singapore dollars, she got the number but, one thing she didn't do is, she didn't buy the ticket! Then again she got the numbers, but did not have total trust and added one number and then the numbers that came out were exactly what she had been given, but because she had added one more number, it became an obstacle. The numbers that came out were exact both time but first time, she did not buy a ticket, and second time she added another number! Many people come from Indonesia, from poor families, to go to hospital in Singapore and she helps them. She has many friends who are doctors, so she helps the poor people get treatment, did this while she was in Singapore for quite a number of years. So it didn't happen, the help for Maitreya Project did not happen. So what I am saying is, if you don't have karma, it does not happen. I didn't have the karma, even though she was trying to help from her side, I didn't have the karma to get the finances, the big funds, even though she got at least two times the right numbers, even the numbers and letters came exactly in the lottery without any mistake. So the very last one is, that those statues speak to her, the buddhas and deity statues talk to her, due to her practicing the mantra and her mind being pure. There was a Dzambala statue that she bought from a shop that spoke to her. Later these obstacles happened to get the funds for Maitreya statue, so she gave me the Dzambala statue to me, to help Maitreya Project. But, by my saying this, I'm not saying that the Dzambala statue spoke to me, it may have sounded like that, but it did not. I didn't have karma for Dzambala to speak to me. The husband had 60 wives and she was number 40! But the husband checked with a monk, and the

monk pointed out, due to his clairvoyance, said, that if he stayed with her, he would have great success in his business, so he chose her. I think with her there was a lot of purity of speech, in that case, auspicious, so he decided to stay with her.

If you chant this mantra one time, it has the power to purify eight hundred million eons of negative karma. A good time to recite it, is nighttime, because it helps very much with the spirits. Then to generate bodhichitta, for my mother sentient beings, to free them from oceans of samsaric sufferings and its causes, karma and delusions, and bring them to enlightenment by myself alone; therefore I must attain enlightenment; therefore I am going to receive the oral transmission of the long dharani.

The first time I heard it, I didn't know about this mantra. There are very few among the Tibetans who know this mantra. When I went to Malaysia, at the beginning, for at least the first two or three times, it was arranged by ??, I wrote her saying I feel something like it could be very beneficial to start a center in Singapore or to visit Singapore. This feeling came up, that to go there would be beneficial, so I wrote her and she organized Singapore, Malaysia, Indonesia. There was ABC and Lama had given a talk there, but I wasn't there. I gave a talk in a few temples in Singapore, the director, a lay person, died. There are quite a few temples in Singapore that were started by lay people, not by monks. I thought by going there, I would see the famous, old abbot but he didn't speak English. So I thought to start a center. At that time, I don't know, maybe there was one of the other Tibetan traditions there, I'm not sure. I thought to start a center for lam-rim study and also philosophy. With a geshe it would be of great benefit for the country, so that the people could come to know the heart of Dharma, how to practice and how to attain enlightenment. But also philosophy, the extensive teachings, would be of great benefit for the people. I thought there were so many people interested in Dharma, and trying to practice what they knew, but if you asked them how to practice Dharma, from where to begin to practice Dharma, the people couldn't answer, it was difficult to get an answer. So this happened and we were able to establish a center and it has given great benefit. They are teaching the Basic Program, and now people are also receiving teachings on tantra from the geshe. There are many people in the Basic Program, besides the lam-rim teachings. So the center has been doing very well and people are studying very hard.

I went to Indonesia, the head person, the Buddhist head person, on top of him there is one Hindu who is head of religion, but the head of the Buddhists invited me to bless a stone statue, he was trying to get the higher position, so I was trying to help him, to give him some protection, but he didn't succeed. Tony Wong, one businessman, invited lamas of different traditions and then organized a place for them to stay, not so many lamas, just Gelek Rinpoche, Tai Situ Rinpoche and some lamas from the Karmapa's monastery. This Tony Wong, he chanted this prayer for many hours and healed so many people. I think he had asked already several lamas from different traditions, but they all said that they did not know the mantra, then he asked me. Because the other lamas said they didn't know, he had some doubt, of course, it is Sanskrit so it is totally something else, so I said I would check and it took one year. One time I was in London center when Sarah was there, that time she was helping with the center. She gave me the text Mani Kabum composed by Songtsen Gampo who put together teachings on OM MANI PADME HUM, Kabum is 100,000 teachings, it talks about the evolution of the world and Tibet, then talks about compassion in connection to Tibetan people, then comes this mantra, half of the page, half of the long Tibetan text is the benefits of the mantra, what you can accomplish with OM MANI PADME HUM, what you can pacify. There is so much in the mantra for healing, pacifying negative karma, increasing life, fortune, wealth, controlling over sentient beings and their needs to bring to enlightenment, then wrathful things – there are unbelievable things you can do with OM MANI PADME HUM. These are the benefits of this mantra. So I gave it to Geshe Jampa Tegchok, who was abbot of Nalanda Monastery and he sent it to Sarnath University because I wanted to know the meaning, and so one

of the monks translated it into Tibetan, except for one part which he said was very secret. I received the oral transmission from Kyabje Kirti Tsenshab Rinpoche.

I was talking about Tony Wong, he would chant this mantra for several, maybe three, hours. He didn't have a place, his office you enter inside the door and this side of the space is his office, with many buddha statues, given by different lamas, the other side is his wife's altar with Sai Baba, Jesus Christ... So, many times, what he did was see all the people there, the sick people with many sicknesses. Then many times it happened because I tried to do my play, tried to help them, doing relations and so forth, so it took a lot of time but, of course, if he is not at home for lunch, his wife would scold him, give him a hard time! I am just talking about my memories of that. Maybe some people got some benefit. There was one girl possessed by a spirit, I made some promise, but I didn't stay well in the promise. There is a method that Geshe Lama Konchog used, I said to the spirit "if you let go of the girl I will give you a torma", I did do that, but I didn't continue as I promised, so the girl got completely better from the spirit harm for one year, she had a strange face, very heavy. I did think of the spirit but the torma offering didn't happen every day, all the time.

So when I met Tony Wong the first time there was another student who had met Lama and received teachings from him. He lived in one city near Singapore, Malaka I think, that other student brought me from Kuala Lumpur to Malaka, and Tony Wong was in the car and told me the story of how he became Buddhist and about how he healed people, unbelievable stories of healing people. He started from the time I got in the car and continued all the way to Malaka and I don't think it even finished. Amazing stories. One day there was a man, brought by his wife, who could not walk. He got the water blessed by Chenrezig, no particular meditation to bless the water, just leave the water there but no visualization for the blessing. Because the people have so much devotion, the next day he came back without anyone helping him. So many miracles like this. Tony Wong was Christian before. Once there was a lottery, so his wife told him that if he won that lottery he could become a Buddhist. Then he won the lottery and so he became a Buddhist, like that. But he is very sincere, a truly sincere person. every morning at 9 o'clock sits, and receives messages from Chenrezig, writes it down, many times he has been doing that, very sincere. There was a very rich businessman, a Buddhist, a rich person who was going to build a temple for Tony Wong, who didn't have a temple or anything for many years. But there were certain things that Chenrezig said, like he should not take money from a person with certain qualities, so Tony Wong did not accept the businessman's money to build the temple. He was a very sincere person.

(oral transmission of longest dharani)

I jumped, I left out one page, so I'll read it again so it is complete.

So that is the oral transmission. While I am doing the oral transmission, there are two other mantras. This mantra is from the Kangyur, the direct teachings of Buddha, if you recite this mantra your memory gets stabilized, you don't forget Dharma, what you learned and heard, your mind is stabilized, blessed, to not forget Dharma and have a stable memory. There is a lama ?? in Liberation in Palm of the Hand who had realization of bodhichitta. Once there was water flood coming near Tashi Lhunpo monastery and he wrote on a stone "If I have realized bodhichitta, the water should stop" and put the rock there facing toward the flood, and then the flood stopped. When he was receiving the oral transmission of Kangyur, the mantras he thought beneficial he copied and put in his collection of teachings. Actually I don't remember whether I have the oral transmission of this mantra, whether I received the lineage of this mantra. This text that was put together by the lama, I didn't use this text to receive the oral transmission, I used another one, so this mantra was not necessarily there.

(oral transmission of mantra)

You can recite it a few times, six, seven, or eight. That is the mantra, but I don't remember whether I got the oral transmission of. But I will do oral transmission of a mantra for which I do have the lineage, it is especially for any of you who are teaching the Dharma. To help anyone who is involved in teaching the Dharma, it is very beneficial.

The great mantra, the translation of Zung is not mantra, but to make it simple, the Great Mantra called Glorified New Flower, the bodhisattva Compassionate Eyed Looking One told the bodhisattva Maitreya, "To you, Maitreya, I am going to give the mantra Glorified New Flower. Generate loving kindness and reveal the Dharma to sentient beings. If you do that, sentient beings will abandon negative karma, they will abandon the negative thoughts and negative views, wrong views such as that there are no past or future lives, no Buddha, Dharma, and Sangha, they will abandon such wrong views, and they will abandon following evil friends, bad and harmful friends. Those to whom you are giving Dharma teachings, will abandon evil friends which make them to become evil beings themselves, engaging in heavy negative karma and following wrong views. So if they hear teachings from you who recite this mantra, they will abandon evil friends with wrong views who lead them on a wrong path. They will abandon those who mislead others on wrong paths in wrong conduct and wrong views. They will abandon evil gurus, evil teachers, those who are followed as teachers, but are actually evil teachers that lead in wrong paths, which involves creating heavy negative karma 100,000s of negative karmas, that result in being reborn in the lower realms. These people will abandon evil teachers, who are kind of like spiritual teachers but in actuality are evil, and what they make you to do is totally evil. To give them up, it helps for that. So it is a very important help for people, if they hear teachings from you, they abandon evil thoughts and evil, wrong views, evil friends, and evil teachers. Then those people generate loving kindness and compassion, they generate the root of virtue in their hearts. Those sentient beings are able to develop compassion in their hearts, those sentient beings who hear your teachings, and they start to look for happiness of *future* lives. This is important. They believe in reincarnation and look for happiness of *future* lives. Then, they stop the ten non-virtues, stop engaging in the karmic path of the ten non-virtues, they abandon these. Then they abide in the pure karmic path of the ten virtues. This is the effect that happens when they listen to you and hear teachings from you. This happens to their mind, such unbelievable help for sentient beings: by listening to your teachings they get extremely important benefit. It helps all those sentient beings' minds to complete their wishes. It makes to directly increase all the virtuous friends, that is what it says. I'm not sure, maybe to be able to find more gurus, I'm not sure what that means "to increase the virtuous friends." Maybe the people who hear your teachings can find more gurus. I received the lung of this from Kyongla Rato Rinpoche.

(oral transmission of mantra)

This is the mantra called 'Glorified New Flower'. Before you chant this mantra generate loving kindness towards sentient beings, do that, then chant the mantra. Just recite it a few times, no need to do a whole mala. Of course, if someone wants to do more, they can always do that! But just a few, three, four, five, six, seven, eight, any number is ok, but of course, more has more power. If by generating loving kindness you reveal Dharma, even the small insects that hear your voice, their puzzled mind, their problem mind, gets pacified. Then their mind is able to stay in the root of virtue even if they are insects, so no question about human beings! I thought to do the lung of that, I received the lineage. There is also a mantra for someone who has unbelievable problems with desire and attachment, there is a mantra of Buddha that has these benefits but I didn't bring it today. Someone who has so many problems due to desire, making life crazy, unbelievable problems by desire, so there is a mantra to recite to heal that, to pacify that crazy mind, unbelievable painful mind, so difficult to control, that you don't know what to do. With this mantra, the mind gets calmed down, pacified. So I think that is about it; The teaching of Dharma. Since I gave the lung of that, I just mentioned the benefits. So that is it for tonight. It is good to hear... it is said in a sutra

text Requested by Lodro Gyatso, Ocean of Wisdom, to Buddha, “bodhichitta, the thought of complete enlightenment, that first, and holding Dharma, the second one, and the third, practicing Dharma, and the fourth, having compassion toward the creatures, towards living beings. These four things, that means liberating animals no matter how small or big they are, saving their life from being killed or tortured, those who are sick, giving food to those who have no food, giving shelter, doesn’t mean only saving those who are going to be killed. So compassion for creatures, of course, that includes human beings not just animals, compassion toward a person who is sick, helping by giving medicine, money, food, shelter, whatever they need, they can have so many problems and you are helping. These four Dharmas have infinite qualities. The limit of their benefit was never explained by Buddha, which means that by engaging in these four Dharmas, the benefit of them has no limit, it has no end. That the limit is not explained by the Buddha, means this. The benefits are limitless. Generating bodhichitta and preserving the Dharma. So whenever you go to listen to teachings at a center, at that time you are preserving the Dharma. That time, from the moment you are leaving the house, if you can, think “I am going to receive teachings to preserve the Dharma,” then the benefit has no limit, has no end. If you think that you are preserving the Dharma from when you leave the home to go to receive teachings, the benefit is limitless. Unimaginable, limitless benefit you achieve, so much merit. It is said that by Guru Buddha Shakyamuni that either you go there to listen to Dharma or you go there to teach Dharma. If you take one step to go listen or to go teach, even one breath toward that, even one time breathing in or breathing out either to go teach the Dharma or to go listen to teachings, even one step in that direction is preserving the Dharma and you get the benefit of that. So, even one step you make toward the place where you will receive or give teachings, even taking one breath in or out, is preserving or holding the Dharma. So each step has limitless benefits when go toward where you will give or receive teachings, also taking one breath, has limitless benefits. Since there are many people here who normally give teachings I thought to mention the benefit. It is good to know, one is the effect on the people, but the other is the effect on your own mind. Sometimes your mind gets discouraged, because you don’t see much effect on people, you teach, but don’t see much effect on the people’s minds, no change. So you might get discouraged about teaching, then many things can happen. So however the Buddha explained the buddha fields, doesn’t mean a field where you grow rice or corn, it is not that a buddha has a corn field or a potato field. Fields here mean ‘pure land’. Now, if you offer buddha’s field, filled with seven types of jewels equaling the number of sand grains of the Pacific Ocean, if you offer this to the buddhas with incredible joy and happiness, if you offer to the victorious ones, the Buddhas – if someone offered that to the buddhas, can you imagine the merit? Wow. So buddha’s field completely filled with the 7 types of jewels, as many equaling the sand grains of the Pacific Ocean (here, the Ganges River in India is the Pacific Ocean. According to the notes of Pabongka Rinpoche, when he was receiving teachings from his root guru, he explained that this Ganges River is the Pacific Ocean, so equal to the Pacific Ocean. But of course sometimes it does mean the Ganges River, it is not that every Ganges River is the Pacific Ocean!), Buddhas’ fields completely filled with seven types of jewels, diamonds, silver, and so forth, completely full like this (Rinpoche holds up a bowl filled with rice), the whole world completely filled with the seven types of jewels equaling the number of sand grains of the Pacific Ocean, imagine, somebody filled buddhas’ world with seven types of jewels equaling the number of sand grains of the Pacific Ocean. So can you imagine even the number of grains of sand of the River Ganga? Even if you take one handful of sand from the Ganges River, can you imagine how many grains of sand that is? I don’t know how many days or weeks it would take to count the grains of just one handful of sand. So it is unimaginable how many grains of sand. So in the whole Ganges River in India, can you imagine how many grains of sand? But then, here it is talking about the Ganges River meaning the Pacific Ocean! Even the Indian Ganges River is very long and wide, so can you imagine buddha’s field, buddha’s world, filled with seven types of jewels equaling the number of sand grains of the Pacific Ocean??!! You would faint, you would fall down. That is what it says, the grains of sand of the Pacific Ocean, can you imagine?! So, if you offer one buddha’s world filled with the seven types of

jewels to the buddhas, can you imagine the merit? Now here it is compared to the number of grains of sand of the Ganges River. You would flip out! You may have to go to a psychiatric institution! You couldn't stand hearing the benefits of teaching Dharma. It is so much that you end up in hospital for the rest of your life. You go crazy.... So like that, giving Dharma, one verse of Dharma, to one sentient being, giving one verse of Dharma to one sentient being, that, compared to offering a buddha field filled with the 7 types of jewels equaling the grains of sand in the Ganges River, which one has more benefits? What it is saying is that, I'm not sure about some of the words, offering the world filled with jewels, not just one, but the most unbelievable number, equaling the grains of sand of the Indian Ganges River, even without talking about the Pacific Ocean, it is just unimaginable how extensive an offering, but now, compared to giving one verse of teachings with compassion to one sentient being, the merits of that are far more unbelievably greater. Giving one verse of teaching to one sentient being is far greater merit than making offering of buddha's world filled with jewels equal to the number of grains of the Ganges River, without talking about the Pacific Ocean. That is unimaginable merit, but compared to giving one verse of teachings it becomes small, you see, small. It is not saying that it *becomes* smaller, that *before* it was big then you see it *small*, but *compared* to this one, you see very small merit. Like there is no comparison. Then it talks about how much merit if you give one verse of teachings to *two* sentient beings, to *three* sentient beings, but if I go into that, then your life might end up in the mental institution! It is just amazing benefit. Since I gave the mantra lung, I thought I should talk about its benefits. So you can do that in the morning after you bless the speech, if you do that one, then in the daytime, when you are giving teachings, it might also help. Of course, if there are arranged, organized teachings, you can generate loving kindness and chant this mantra a few times before that. So your teachings become an unbelievable help, most important help. Much of the life problems of others are from negative thoughts, the evil mind, so it definitely touches, helps, you free them, their negative thoughts get pacified. So maybe stop here today.

That long mantra it is said there, it doesn't mean you can't recite, but it is advised to first think of Amitabha Buddha, then chant. Think of Amitabha Buddha, because that is Chenrezig's guru. Chenrezig has Amitabha buddha on his crown to show that Chenrezig became enlightened in the essence of Amitabha Buddha, and also to show that he became enlightened due to the kindness of Amitabha Buddha. By having Amitabha Buddha on his head he shows that buddhas, even after they become enlightened, still respect the guru. Pabongka Rinpoche said that. So think of Amitabha Buddha, generate loving kindness before or after this to the six realm sentient beings. Then generate the motivation of bodhichitta and chant the long mantra. This is the advice. But somebody who has received, because I did it quite a number of times, the Amitabha initiation which is a long life initiation but is also for achieving the pure land of Amitabha Buddha – I did the long life initiation which is also to achieve the pure land of Amitabha Buddha quite a few times, if you received that one, you have the commitment to recite the long mantra of Limitless Light Buddha and Infinite Light Buddha. OM AMITABHA HRIH, many Tibetan people say OM AMIDEVA HRIH, but in Pabongka's text it is mentioned om Amitabha, NAMO AMITABHU... OM AMITABHA HRIH is the correct one, whereas Tibetans say OM AMIDEVA HRIH. So you go one mala like this and then at the end "May I be reborn in the pure land." This is considered very powerful, when you die, you go to Amitabha Buddha pure land, like an eagle flying without obstacle. By meditating on Amitabha Buddha or looking at a picture of Amitabha Buddha, concentrating on that, chant one mala and then after that chant Chenrezig's long mantra. I am introducing different possibilities. If you didn't receive the initiation you don't have this commitment, but still can do. So think of Amitabha Buddha, even short, and then chant the long mantra. It is advised to do like that.

Due to all the past, present, and future merits collected by numberless sentient beings, numberless bodhisattvas, and all the buddhas, may His Holiness have a long and stable life and may all his wishes be fulfilled. Dedicate for that with your full heart.

Due to all the past, present, and future merits collected by myself and other sentient beings, the numberless bodhisattvas, and all the buddhas, may I be able to offer limitless skies of benefits to the teachings of Buddha and sentient beings by having the same qualities as Lama Tsongkhapa and may I in every second from now on, be just like him.

Then the lojong prayer. If we practice this, if we change our mind by doing this, the one which one Kadampa geshe, maybe Geshe Chekawa, explained in the collection of Kadampa advice: the common people of the world, they cherish the I and renounce other sentient beings, they cherish themselves more than others. In practice what they should do, is cherish others, let go of the I, renounce the I and cherish others. The people in the world, they cherish Buddha, Dharma, and Sangha more than sentient beings, but in practice they should cherish the sentient beings more than the Triple Gem. Then ordinary people in the world cherish happiness and pleasure more than suffering, but in practice they should cherish suffering more than happiness. That is the practice! If you do that, then you are soon able to overcome suffering, soon become free from samsara, achieve enlightenment and liberate numberless sentient beings from oceans of samsaric sufferings and bring them to full enlightenment. Soon you will be able to liberate numberless sentient beings from each realm and bring them to full enlightenment. That is the advantage of cherishing suffering more than happiness. In the world, the people in the world, they cherish happiness more than suffering, then being attached to that, to this life's happiness, then all your actions become negative karma, non-virtue, obstacles. They do not become causes for happiness of future lives, they become obstacles for the happiness of future lives! So, you see, that means there is no question about it becoming an obstacle to ultimate happiness, to liberation from samsara; becomes an obstacle to achieving enlightenment, peerless happiness. So then it becomes an obstacle even to achieving the happiness of this life, it becomes an obstacle even to that. Life is full of obstacles to that. Here especially, for example, I am just bringing this up, without bearing hardships no one has achieved enlightenment: hot, cold, hunger, thirst, lack of sleep – without bearing hardships, no one can achieve enlightenment. Look at Milarepa who achieved enlightenment in one brief lifetime of degenerate times. He built one tower nine times, every time bringing the stones back to where they came from. Later in the hermitage he lived only on nettles, no salt, pepper, or chili, no peanut butter, no honey, just a few nettles in an unbelievably cold place! But he achieved enlightenment in one brief lifetime! Everyone who achieved enlightenment has stories like that, bearing hardships. So that is one way to think. However, I mentioned the other night as well, in this way you are able to discover how the nature of samsara is suffering, this gives you renunciation, then enables you to enter the path, then overcome the oceans of samsaric sufferings and its causes, karma and delusions, and achieve enlightenment. What you achieve is unbelievable; you overcome the oceans of samsaric sufferings! If you are attached to happiness, it neeeever happens, you can never overcome suffering, never overcome the oceans of samsaric sufferings and its causes, karma and delusions, it is impossible, neeeever happens, liberation neeeever happens. The result is unbelievable, what you achieve through suffering is unbelievable. Then of course you take on other sentient beings suffering and experience it for other sentient beings; you experience the suffering for other sentient beings, you experience the suffering of other sentient beings, wow, this is the greatest thing in the life, the most exciting thing to practice, the quickest way to achieve enlightenment, the quickest way to purify negative karma and defilements collected from beginningless rebirths, the quickest way to collect extensive merits, every time you think “I am experiencing the suffering of other sentient beings” or “I experience suffering on behalf of sentient beings.” This is the quickest way to collect extensive merits and develop bodhichitta, the quickest way to achieve enlightenment and to

liberate others. How can you liberate numberless sentient beings, in the quickest way, enlighten sentient beings in the quickest way? The basic answer is: like this.

Last night I also mentioned that and I mentioned it in an interview. If you think of these stories it will help. In the Vajrayogini commentary it is mentioned that there is a great yogi, Ngagpo..., who usually flies in the sky with many 100s of dakinis, a yogi like that, Ngagpo chopo, who was going to Odi, near Buxa. I haven't been there, but my teacher who brought me from Tibet, who helped me become a monk in Dromo Geshe Rinpoche's monastery, helped me to Buxa, he went. In the mountain there is an iron bar you pull to climb the steep path, inside you can hear music, there is something like ice melting. To this place Odi, Ngagpo was going there to practice Cho, not Chod, but the last tantric practice. On the way, there was a lady waiting beside the river, completely covered with leprosy disease, pus and blood coming out, unbelievable! She was kind of looking unbelievable terrible, and she asked Ngagpo Chopo to carry her to the other side of the river but he did not react, just passed on. Then his disciple, a monk, came along, and she asked him too, to carry her across the river. He felt unbearable compassion for her, he was a monk so could not touch, then also she was covered in terrible contagious leprosy, but without worry or fear he immediately picked her up and carried her on his back. When he reached the middle of the river she became Dorje Pamo, same as Vajrayogini, and took him straight to the pure land, without him needing to die and leave the body on earth, in the same body she took him to the pure land. The explanation behind this is that in the beginning this monks mind was obscured by negative karma so he could not see she was an enlightened being, Dorje Pamo, he only saw a totally ordinary being with leprosy, blood and pus coming out. But he felt unbelievable compassion and offered himself to carry her. Because he sacrificed his life to somebody, generated unbelievable compassion, then carried her on his back, the heavy negative karma, which blocked his ability to see her as an enlightened being, was purified. Didn't even need to cross the river completely, only half way, then negative karma was completely purified, no obscurations left and so could see who the lady really is, Dorje Pamo, an enlightened being. Right from there, the middle of the river, Dorje Pamo took him to a pure land, Takpa Kacho. It means he become enlightened there. So you see, here now, you can see that compassion is the root of the path to enlightenment. So that is what it says in the texts. You can see very clearly how his guru, the yogi, did not help her, so nothing happened; but the disciple generated unbelievable compassion, offered service, and so purified unbelievable negative karma in a short time, didn't even need to cross the whole river and saw her as enlightened being, and she brought him to pure land. So it is possible for a disciple to become enlightened before the guru. This is due to unbelievable compassion. Same as Asanga, who did retreat for twelve years on Maitreya Buddha, but didn't see anything. Only after giving up retreat, when he saw a wounded dog, generated compassion, cut the flesh from his leg, and took the maggots with the tip of his tongue from the dog's body, but when reaching out with his eyes closed to pick them up could not find the dogs body and so opened his eyes, he saw Maitreya Buddha! The negative karma that had blocked him from seeing Maitreya Buddha was purified after he generated unbelievable compassion and offered service to that wounded dog. Maitreya Buddha took him to the pure land Tushita, where one morning is fifty human years. Maitreya Buddha gave him teachings on Maitreya's Five Volumes of Dharma. Then Asanga came back down to earth and wrote five commentaries and these teachings have existed up to now. Then Lama Atisha integrated lam-rim. Numberless sentient beings by studying Asanga and Atisha's texts have since achieved liberation and enlightenment! All this came from Asanga's compassion for the wounded dog. So you need to understand what an unbelievable benefit it is, how sentient beings got benefitted unbelievably. So many sentient beings became enlightened as a result of Asanga's compassion! So these are the benefits. Now the suffering and problems that you are experiencing, are experienced on behalf of or for sentient beings, you take their suffering upon yourself. Then as much of the time as possible think "I am experiencing the suffering of others sentient beings." Each time you do this, you become closer to enlightenment, closer to liberating numberless sentient beings from oceans of

samsaric sufferings, so it is most amazing. So that is why the Kadampa Geshe said “people in the world cherish happiness more than suffering, but in practice what they should do, is cherish suffering more than happiness”. This is the practice contained in this explanation. If you don’t want enlightenment... do you want liberation from samsara? Do you want enlightenment? You want liberation or samsara? You want both? So that is like this. It is like you like having cancer but also you like not having cancer, you like to be healthy without cancer, long life, but also you like to have cancer. It is like that. Whether you have heavy, unbelievable pain, then you like both, you like the pain but you also like being without pain. It is saying “I want the pain” but also “I don’t want the pain.” “I want life with pain and life without pain.” It is saying that, is saying something wrong, your mind is not in order, not normal. You don’t want liberation, you want only samsara. You don’t want enlightenment. So that, of course, is good-bye. But if that is not the case, you need to realize these things, need to put effort, need to listen, reflect, and meditate to get the realizations!

Whatever suffering sentient beings have, may it ripen upon me, whatever happiness I have, may it ripen upon sentient beings.

Abbreviation of King of Prayers – dedication of Samantabhadra Jam pel pa wo...

Now the prayer to fall down with sleep, or to wake up, maybe you already fell asleep and now you are waking up.

Oneself is Chenrezig. Everybody here is Chenrezig. All the human beings and even the insects are Chenrezig, the flies are Guru Chenrezig. All the place is the mandala, Chenrezig’s mandala. All the sounds are the mantra OM MANI PADME HUM. All your thoughts are the dharmakaya, Chenrezig’s 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.

Rinpoche his handed a microphone: Now I have to sing something. Holding this means I need to sing a song.

For the Bath offering: Since you are standing it is good to offer the long scarf as divine dress, and the shorter one for drying.

It says anointment but actually is offering scented smell to the holy body. When you finish using it put it on your shoulder.