

31 May 2009, PM

It sounds like Neil didn't get peanut butter or that Australian breakfast Vegimite!

Most chanting as I mentioned already, except for Chod you don't need ooooh, but all the rest needs ooh, otherwise if you suddenly starts it looks funny, this is according to His Holiness Song Rinpoche's instructions. For Chod don't need ooooh, just chant straight, but all the rest, including Lama Chopa, need to start with ooh. But because did a verse before can start without it.

You can make notes in your prayer books, that helps very much to have a deeper understanding and to transform your mind into devotion, the root of the path to enlightenment, and so forth. Gang la gang du, whoever needs to be subdued, they are manifesting in that aspect. To yourself, as one's own mind is ordinary, impure, so obscured, then Chenrezig manifests in numberless ordinary forms in order to guide you; manifesting in whatever form is needed: human form, animal form, spirit, ordinary forms having delusions, having suffering, mistaken actions, and so forth; manifesting as a samsaric being, to guide you in that way, as otherwise you can't see. If they show their aspect of being a buddha, the nirmanakaya or sambhogakaya, you cannot see because the mind is so heavily obscured by ignorance and by impure karma. The mind is so heavily obscured you cannot see the buddhas directly in their pure aspect. So from beginningless rebirths up to now, we have been guided in ordinary aspect, numberless aspects, in all different types and ways, Chenrezig has been guiding us. Then manifesting the various aspects of Buddhas, he gave teachings, not only as Guru Buddha Shakyamuni, but in so many other aspects as well. Even Chenrezig has many different aspects, not just the aspect with four arms and 1000 arms, there are 100 names and aspects of Chenrezig! There are all kinds of different aspects, with different functions for sentient beings. For oneself to practice them, oneself, the sentient being, to practice them to get the special benefits, the four arm and 1000 arm aspects are to generate compassion and from that the root of the path, bodhichitta, then enter the path, attain the five paths and ten bhumis and then also enter into tantra practice. From the root, great compassion, to achieve all the realizations and the two kayas, dharmakaya and rupakaya, abbreviated in the two kayas, and then one has the perfect qualities to do perfect work for sentient beings, without the slightest mistake, perfect work for each and single sentient being: each and every single hell being, each and every single hungry ghost, each and every animal, each and every human being, each and every asura and sura being! So, when we do the prayer it is good to think of its meaning, to meditate on it, as much as possible. In this way realization comes, otherwise it is just chanting.

We should also, as I mentioned some time ago, we should put the seven royalties, even just as pictures, on the altar and then, thinking of them offer them. This is the extensive offering to overcome the war of being attacked by the four maras. Every one of us samsaric sentient beings is constantly attacked by the war of the four maras against us. To overcome that, to become victorious over them, is by offering the seven royalties, and then be able to bring all sentient beings to full enlightenment, to have complete control over turning the wheel of Dharma of the supreme vehicle. If you have the actual figures, you can put them on the altar, if not pictures. Also for Nyung Ne it is good to have these extensive offerings, eight auspicious signs, seven royalties and so forth around the mandala. Can set them on the altar and then do the prayer together and make offerings. We should put them on the altar so people become familiar with them and wish to achieve the extensive benefits, which are in essence to be able to offer perfect benefit to sentient beings. For that purpose we do it. Then we offer also the containers with the five jewels, the five scented smells, five nectars, the five times five. Offering that is to achieve the five kayas. It creates the cause for that. You offer them to the merit field, here it is saying, "Savior of the transmigratory beings who has found the five kayas, who shows whichever aspect subdues those sentient beings, showing that very aspect, to you I offer the five things which are the five times five, the essence offer. By this may the

transmigratory beings achieve the five kayas of those gone to bliss.” It is dedicated for sentient beings to achieve the five kayas.

CHHÖ KU NAM KHA ZHIN DU YER ME KYANG

Although the dharmakaya is inseparable like space,

ZUG KU JA TSHÖN ZHIN DU SO SOR SÄL

Your form bodies are separately visible like rainbows.

THAB DANG SHE RAB CHHOG LA NGAR NYE PÄI

I prostrate and offer praise to the five lineages gone to bliss

RIG NGA DE WAR SHEG LA CHHAG TSHÄL LÖ

Who have attained mastery over method and wisdom.

So what comes after that? My page is lost.

There is one person Grietje Konzett is dying because of inner bleeding. She has cancer. She wants nothing to make her life longer. She will die in the next few days. She is from Austria. Then Durso Simon deceased at 74 years old on 13<sup>th</sup> March 2009. Dennis Bertolin who lives in Washington DC and has cancer. Gail Roger deceased at 62 years old on 29<sup>th</sup> April of cancer.

Then all those people whose names were given and read yesterday, day before yesterday, and so on. Those who died and those who are sick.

Then all the six realm sentient beings are purified at the same time, oneself, one's own family members, father, mother, brothers, sisters, children who have passed away. I forgot the name, the child who jumped through the window and died, what is his name? He's from Spain: Ganesh who died by jumping through the window. Chenrezig, out of unbelievable compassion for him, sends nectar from his hands, purifying all his negative karma collected from beginningless rebirths as well as all defilements. He generates everything, from guru devotion up to enlightenment, especially bodhichitta and clear light. So we pray to Chenrezig. So first bless the water in the buckets and bottles.

There is one small bird that died, but had been taken around the stupa which is the best thing for that bird, so to pray for it as well. I also want to include in the prayer, these very tiny flies: it happens to me quite often, that where you wash, there are some very small flies and many times, because of suddenly turning on the water, you can't control and the water carries them inside, even though you try to stop, the water goes around and they are carried down the drain; suddenly the water is put on and you are unable to stop the insects, small flies, from being taken away. I don't know whether it happens to you or not? Those that happened to you, you include them here. Maybe it is my own personal karma to see many insects. So include them also, how they are purified by the nectar coming from Chenrezig. It is amazing, these tiny insects, these tiny flies, very tiny flies, very very tiny flies! They are very difficult to take out when they are stuck there, difficult to take out, they get stuck here on the finger, many already dead, some are still alive, maybe on toilet paper it is easier, but otherwise difficult to get them out of the container, put water here, then they get stuck on the container! So all that is left to do, is chant the powerful mantras and blow on them, even though already dead, the consciousness, wherever it is, the negative karma gets purified, it helps. If there are many – when you clean the house you find many dead animals' bodies, flies – put them in one container and then do the same blessing of Chenrezig as this, even if you don't know any other mantras, do at least the ones you do know. Do the same blessing of water as here, make strong request to Chenrezig that every single drop of water becomes most powerful, even every single atom of the water becomes so powerful that immediately all the negative karma gets purified and also the defilements of sentient beings. It is also for healing sicknesses and spirit harms so they

immediately get pacified. All the negative karma collected from beginningless rebirths immediately gets purified. Make strong prayers and visualize the nectar flowing. You can also blow on the water, then it becomes more powerful, blow after each mala or half mala. Then later you put a cloth on top of the container on which are all the insects, then chant the mantra, generate yourself as Chenrezig or another deity, then pour the water thinking that all the negative karmas, collected from beginningless rebirths, are purified. You can do this with Chenrezig if you don't know any other way. Another powerful mantra is that of Mitugpa: from his heart nectar flows and purifies all the sentient beings. Chant the mantra and pour the water so it goes down below. There is also a practice, Jangwa, a very short Jangwa with Vajrayogini, if it is translated into English, if it is available, you can translate it into French and other languages. That Jangwa is short but very powerful. There are other Jangwas of other deities, Medicine Buddha and so forth, but the Vajrayogini one is very short. You can do the same practice with the body of an animal that has died. You can also do it with the ashes, the ashes of the bones of people or animals. After you do that, it is said to sprinkle the ashes on the ocean as they are consecrated and so the ocean gets blessed and all the animals get blessed and take higher rebirth. Or you can sprinkle the ashes in the air in the mountains and so forth, so the wind gets blessed and when it touches human beings or animals they too get blessed. Then you can also make tsa-tsas and stupas, this was common in Tibet. You can make statues for the person, according to karma determined astrologically, make statue of that buddha. But first the ashes have to be purified with a Jangwa. Once they are blessed you can put in statue or stupa. According to Kyabje Kirti Tsenshab Rinpoche you can put ashes inside statues and stupas if the bones are purified well. Someone with good meditation can do this, then can put the ashes in statues and stupas. That is according to Kirti Tsenshab Rinpoche but there are many people who think you cannot put ordinary people's bones in statues and stupas, but according to KTR it depends on who blesses the ashes, whether it is done well. If so, can put them inside statues and stupas.

There is a story in the lam-rim that happened. Maudgalypu went to the hell realms with his psychic powers, after one guru of Indian religion died and was reborn in the hell realm. The guru who was in hell met Maudgalypu and sent message with him, to his disciples: to not circumambulate his stupa. They had build a stupa with his bones inside, and he sent the message through Maudgalyputra, saying "please do not circumambulate my stupa because every time you do, I get unbelievable suffering". There is this story. Maudgalypu came up and passed this message to the guru's followers, but they thought Maudgalypu was lying and so they beat him with a plant, even though he was an arhat somehow, due to karma, he had to experience that. His Holiness Serkong Rinpoche used to tell this story and say that this experience by an arhat to be beaten, is inexpressible because although free from karma and delusions there is still something, not common, but there are some stories of arhats in the lam-rim like this, like one arhat could not find food and ate dust! Basically the story is this, you have to understand, when telling stories about karma, it is to show that karma is the most unbelievable thing! For people to understand that even arhats, even though it is not common, some still experience something. His Holiness Serkong Tsenshab Rinpoche used to mention that it is inexpressible. Of course, there is residue of the suffering aggregates until there are aggregates without residue, so Rinpoche used to say it is inexpressible, because the arhats are liberated from karma and delusions. These stories are mentioned to make you concerned, to make you pay attention to karma in our daily life, to pay attention to karma, to be careful, to always watch your mind, always watch your mind and your actions of body, speech, mind, to always watch your motivation, all the time. To abandon as much as possible even smallest negative karmas. That is the conclusion, to really make you pay attention, why to even express, bring out some unbelievable stories. There is this book, Doctor Adrian, maybe in France, got a book for me 'Believe it or Not' of actual stories of people like for instance somebody with very big head and very small body. I saw also in Varanasi, body this tiny and big head, I went to the river in Varanasi and saw someone like this. In India you see them in the road but in the West they are not

allowed to be on the road, you see only people with one head, two arms, and two legs, do not see people with one arm and so forth, they are all put in one place, what are they called? A freak show? In the West they are all kept in one place so people don't see them. They don't see and they don't learn from them. They don't see and don't learn that there are human beings with unimaginable sufferings, they don't learn that. Quite a number of years ago, sorry my talk got expanded, a long time ago in Spain, I went to Barcelona or Madrid, I don't remember now. I heard that there is a place where deformed people are kept, I think the director's wife in Barcelona, Camilla, she knew the director of that place, a Christian nun who runs the organization or somebody who worked there, so I said that I wanted to see it, so I went there. Before we entered inside, there was a small house outside and the nun came down and said a kind of expression to put us down. She said that we help these people but we don't ask other people to help, we just pray to God. She said that when before we went inside, maybe she had talked about offering service to them, so I said in Buddhism we don't have places like this, organized like this, but the actual practice is the same. She said, when you go inside, because the children might wonder whether your skin will go away, they will spit on you and rub to see whether the dark in you skin goes away, this is because they all have white skin. She said this maybe because they did that to somebody. Maybe she wanted to warn us. So we went inside, it was just unimaginable. For the public, I think very useful to visit those places! If you feel lazy about practicing Dharma, because life is filled with comfort, distractions, and you are unable to practice Dharma, unable to think of impermanence-death, unable to remember death, impermanence-death, the suffering of the lower realms, lower realm suffering which is the biggest thing, the most frightening. You don't think of that, it is too much, the mind is distracted by sense pleasures, activities of this life, for this life's pleasures only. So then the mind thinks this is more important than Dharma practice, more important than making preparation for the happiness of all the coming future lives, thinks that happiness of all the coming future lives is unimportant. Future life is not just one, two, or three, but future lives are numberless, going on until you achieve the path, remove the cause of delusions, the negative imprints, going on until you cease this, stop this, so that there is no more reincarnation. If in this life you don't practice Dharma, when will it happen? It is impossible! So you are not preparing for the happiness of all the future lives, which are not just one. Even if it were only one, the happiness of only one, if you think the happiness of this life is so important then why not the happiness of future lives, even if it is only one? It should be so important to make preparation for that. But is not only one, it is numberless, can't imagine, it is numberless! So you can see how important it is, working for this life happiness and sense pleasures, how important is it?? It is nothing!! Just a few years or few months, then death! So all the happiness of future lives, which are numberless, how much more important that is, can you imagine? So far we haven't achieved even one realization of the lam-rim, can you imagine? The first one, graduated path of the lower capable being – there is the graduated path of the lower capable being, then there is the graduated path middle capable being, and then the graduated path of the higher capable being – that graduated path of the lower capable being, is from precious human rebirth to karma, so we even haven't achieved the realization of renunciation of *this* life, which brings incredible peace of mind, incredible happiness, because the mind is free from attachment. When the mind is free from attachment, clinging and grasping to the happiness of this life, then there is incredible peace and happiness! So we didn't achieve even the first Dharma, not even that, by realizing impermanence-death and how precious the human rebirth is and how difficult to find again! So this incredible peace and happiness, which comes by cutting the attachment, you didn't get that, because of grasping for this life. That attitude itself is so much suffering, grasping brings so much pain, the pain of attachment. Then from there, can you imagine? All the problems that come from there, can you imagine? I am not going to go over them again, one other night I went over that movie already. I'm not going to show my documentary, the documentary on the problems of attachment. In the life, constantly there is this desire, clinging, grasping, to this life's things, pleasures. So even if you go for a holiday, after working hard, after many months of hard work you go for a holiday, even then there are always so many problems, because attachment is always there,

clinging to this life! Then you get jealous of other people, if there is somebody you like and that person likes someone else, so jealousy rises, and anger. Or if somebody is even talking to that person who you like, you get angry and upset, even if someone is talking to, or touching that person, you get angry and upset. It is always like this, so no peace, day and night it is like that. This is attachment, the problem in the life. THE problem; THE problem in the life; THE, THE problem! So you are constantly tortured, have no peace, even when you are on holiday, it is the same. You just changed the body from the home to the beach, from home to a hotel, but the mind the same, not free! Once there is attachment, clinging, selfish mind, then the mind has no holiday, even if the body has a new place, even five star, or six star, or a small star. In Tahiti on the water there are small houses, where you can sleep at night, the director Brenda, she asked me to sleep in one of those small houses on the water. I don't know how much you have to pay, probably 1000 dollars, but I didn't sleep there. Do you remember the small houses on the water? Bungalows, means what? What I am saying is: the body has a new place but the mind is the same. There is no difference, there again; because attachment is there you start the same story there, at the holiday place. It is the same story, the trip of attachment. The trip, you make a trip, the trip to go to climb mountains, Mount Everest, trip to Himalayan Mountains, so the attachment trip. Then also, because one doesn't practice the antidote to that, is not free from that, then it is the same, again the pain of attachment comes. Again you start the attachment trip. The attachment trip. Like you have ego trip, there is the attachment trip. So life goes like that. Constantly one's own life is under the control of, in the prison of attachment; under the control of attachment, totally. Then from there come anger, jealous mind, so many others and then you suffer.

What was I talking about before?

Student: The asylum in Barcelona, with the deformed people.

I was forgetting that. I will finish this story. I went inside, they were cleaning the place, I don't know how it usually looks, I didn't see boys but there were girls with rubber here on the arms, leaning on four wheels, because they couldn't walk. The rubber was to stop them biting, eating themselves, that is why they were covered. What I was really amazed about is, that for these people there's no hope to get better and go home, back to work, they are just there until they die, every day the nuns serve them until they die. It is not that they get better and go home, so I was very surprised, appreciative, I thought it was incredible. So every day they serve them, until they die. That is the first thing I saw. There was one young girl, eyes kind of small, small eyes, the nose, just two holes, and then the whole inside of mouth, teeth, like coming completely out, sticking out and small, tiny eyes. If you see somebody like that while walking on the street, suddenly meet someone like that on the corner, I think... maybe you run away 100 miles. I'm not sure. Maybe you are scared from there to Africa! I am joking. Then they were carrying, the nuns were carrying this girl, showing her their love. When they were leaving the girl's room, they said "Ta-ta." That time Merry Colony was there, she was a nun, and Piero, he was the organizer. He really was completely spaced out. Really did not want to see a place like this again. Of course, he had been Buddhist for so many years. He came to Kopan when we started the second meditation course, around that time, he came to Kopan, so you can see, many years. The most amazing thing was, in one room, there were many people with big heads and small bodies. The ones with arms were given jobs, something with newspaper or to sew. I tried to shake hands with all those people, with everyone. Usually this made them happy. I think that it is very, very effective way to meditate on lam-rim! Reading Dharma texts is one thing, but the other meditation, for transforming the life, to change the life, to make your heart better quality, have more peace and happiness, better quality, then the other form of meditation is to go to those places, to see the sufferings of others, animals and human beings. To see this is so good, most powerful. Definitely, when you are at those places, it makes you feel in your heart, that you have received the precious human body qualified with eight freedoms and ten richnesses, and that with each freedom and richness you can attain the happiness of future lives, liberation from samsara and

full enlightenment; and that you can create the causes for them in each second by practicing Dharma. So it is most amazing. I don't know whether possible in the West, but in the East you can go to the cemetery, where people's bodies are brought and burned. You can see the whole thing, the family members come and cry. Especially if it is a rich person, many people come, lines of so many cars, so many people come to pay respects or just to show that they are there, to the family. If it is a very poor person then just few people come. In Delhi I went to a cemetery at least two times to watch for hours, two times. The rich people have better wood, sliced wood that burns easily. The poor people have big chunks of old wood that takes a long time to burn and only two or three people come. So you see the person brought there, the one who died, and how the family members behave at that time, the state of their mind, crying and sad. All those things you see! The place for the human dead bodies are very good, reminds you of how your life is so precious and how you need to practice Dharma all the time, day and night; to continuously get the courage to practice Dharma all the time and overcome delusion! When you go to hospitals, where there are sick people, or those kinds of asylums, if you think this way, it makes you discover how incredible your life is, what an incredible opportunity you have. The people dying in the hospital never met Dharma, never met a virtuous friend, never purified even one negative karma; never purified even one negative karma in their life! That is like the introduction of many people, that they did not purify even one negative karma since birth! If a person has a good heart, at least some virtuous actions got done with animals and people, otherwise only negative karma 24 hours a day, because the motivation is only attachment and clinging to this life, and anger. From birth onwards, it is like that. So for most people not even one negative karma is purified, can you imagine? Their motivation is for happiness, but their actions to achieve this happiness are only negative karma because of *clinging* to the happiness of this life. Dromtonpa asked Atisha "what is the result of an action done with the motivation of attachment to this life?" So then Lama Atisha answered that the result is as it is: next life in hell, as a hungry ghost, or in the animal realm. He mentioned like that. I often mention what Nagarjuna explained in the Jewel Garland: "From actions, born from ignorance and attachment, all the sufferings of migrating beings arise. From actions, born from non-attachment, all the happy transmigratory beings arise." So that is what happens. When you go to a hospital even to see a friend or family members, somebody – when you are in the hospital... probably the happy thing is, when the family member gets better, otherwise generally when you are there, the environment is very sad. So it really makes you think very deeply about your life, it persuades you to think deeply about your life. It makes to think very deeply of your life, of the four noble truths, that there is suffering and why? Because there is true cause of suffering! True sufferings are dependent arisings, not truly existent, not permanent, and independent, they exist because there is a cause. That means if you cease the cause, then you get liberated from the oceans of samsaric sufferings forever. You can cease the cause because liberation exists. How it is possible? Because the true path exists! Guru Buddha Shakyamuni, most kind and compassionate Buddha Shakyamuni revealed, taught us, in unbelievable detail, about the true suffering and the true cause of suffering, karma and delusions, and how they can be ceased, how cessation can be achieved by the true path. He explained the details of the true path, how to achieve it; in the outlines, in the essence, in the details explained – it is so amazing. He explained it after he completed the experience of achieving liberation, and not only that, but full enlightenment, the cessation of gross and subtle defilements, the completion of all the realizations. And not only that, with his own complete experience, he achieved enlightenment and then showed very clearly – especially by revealing the truth of emptiness, the emptiness which is subtle dependent arising – the existing suffering and the causes of suffering, the cessation of suffering, the path, how all phenomena are merely imputed by the mind, the unification of emptiness, and dependent arising. He revealed that truth, then already numberless sentient beings, guru Buddha Shakyamuni's disciples, direct and indirect, Indian yogis and pandits, achieved enlightenment. Then as Buddhism came from India to Tibet, there was not only Milarepa but many, who achieved enlightenment in one brief lifetime of these degenerate times, who achieved enlightenment in this life, or the next. It happened in all the four traditions of Mahayana

Buddhism in Tibet. There are the founders, Sakya pandits, the five great Sakya holy beings and so forth, then Padmasambhava, there are so many from each tradition who attained full enlightenment. Then the same happened also in other countries, where Mahayana Buddhism and tantra spread, up till now. And so many of those explained, wrote their life story, explained how they practiced and how they dedicated their life, how they bore so much hardships to practice Dharma and achieve realizations. They lived a renounced life, they let go of the attachment, clinging to the happiness of this life, let go of the three poisonous minds, bore so many hardships to actualize lam-rim, the path to enlightenment. They explained how they achieved realizations of tantra and how they devoted themselves to their virtuous friend. Milarepa never rose one even second of heresy towards his teacher Marpa, even though Marpa never gave him any teachings or initiations, but made him build 3 9-story towers, then take them down again and carry the stones back, from where he had gotten them! His back was blue and bleeding! All those years he got only scolding and beating, even one day, he slipped inside among the other disciples and Marpa scolded him publically and kicked him out. Marpa was an enlightened being, not a crazy being, not someone who has to go to Western psychiatric institution! He was an enlightened being, you have to understand that, he knew exactly what to do, to bring Milarepa to enlightenment in the quickest way. Hevajra, he himself was Hevajra or Heruka, an enlightened being. Because Milarepa had killed 36 or 37 or 67 people through black magic, by following his mother's advice to get revenge on uncle and aunt after his father died. He did black magic, in the mountain. He dug a hole, did seven days retreat, and destroyed the house of his uncle and aunt. They were having a wedding, upstairs people were dancing and eating, downstairs were the horses. So all collapsed and maybe 66 or 67 people got killed and downstairs many animals. However, Marpa is an enlightened being, so he knows exactly how to guide Milarepa, to purify the negative karma collected from beginningless rebirths. There was no story of many 1000,000 mandala offerings, many 1000,000 prostrations, refuge, Vajrasattva, no things like that, but building the tower three times is all, all that is like many 1000s of mandala offerings, prostrations, refuge, guru yoga. According to Marpa, he wanted for Milarepa to bear even more hardships, so he could achieve enlightenment even quicker – that is written in the life story. But Marpa's wisdom mother pushed Marpa to give teachings and initiation to Milarepa. She insisted, so Marpa gave teachings and initiations earlier than he had planned. If it had gone according to his plan, Milarepa would have spent even longer undergoing hardships, to achieve enlightenment even more quickly. In conclusion, Milarepa in on brief lifetime of these degenerate times achieved enlightenment. Also ? Tri Dorje did so, it says he is still living on Mount Everest, When we requested Mahamudra teachings at the first Dharma Celebration – we did three or four Dharma Celebrations, 4 with Mongolia. During the first Dharma Celebration I took commentary on mahamudra teachings from His Holiness the Dalai Lama, commentary on Lama Chopa, at that time Alex Berzin was the translator. Alex Berzin was the translator and the only thing he did not understand was 'Mount Everest', Chomo Lhamo in Tibetan, he did not understand that it referred to Mount Everest. I was talking about Tri Dorje, who is still there. His Holiness Song Rinpoche says there is the much easier more comfortable way in which Gyalwa Ensapa achieved enlightenment, eating good food... But Kyabje Song Rinpoche said this with the point of Lama Tsongkhapa's teachings special quality. So many achieved enlightenment, explained their life story, how they had realizations, how they practiced. Every life story you read, you read how they experienced so much hardship! It did not just happen, they actually chose that way, not like cancer happened without planning, they actually chose that way. So, woow!! Any life story you read, there is unbelievable hardship, sacrificing the life for sentient beings, for Dharma, to achieve enlightenment.

What was I talking about?

Student: Jangwa.

I think what I am saying tonight is very important, I don't mean to praise myself, but I think it is important to go to see these places to see the suffering of others, so you get compassion and realize

how samsara is in the nature of suffering. In Australia, Sydney, first time in Australia, people asked me what kind of things I wanted to see. My mind is very lazy so I don't have much interest in seeing buildings, towers, buildings... It doesn't make sense. Sometimes to museums where there are statues, stupas, scriptures, there I go, to see them, because that is meaningful. I'm not going to mention now here, but so meaningful. One day I will mention the unbelievable merits of seeing a painting of buddha, so many eons of negative karma get purified every time see a root text of Manjushri, if you read the quotation you will see how unbelievably fortunate. To see holy objects is meaningful, purifies the mind and collects merit, gets eight and ten benefits, the last two being liberation and enlightenment. This is the business you can do, when you see a holy object, eight or ten benefits, very important, basis of realizations! When you go to see holy objects, it is very worthwhile. Usually where the very old people are, how much suffering there is, those things, then dead people, where dead bodies are kept, it is good to see these suffering places! To see how samsara is the nature of suffering! To persuade you to practice Dharma! What you see becomes a great teaching. So thinking in this way, everything becomes a teaching, whatever you see: seeing dead bodies is a teaching on impermanence-death, how samsara is nature of suffering, telling you that you must get out of samsara, must be liberated from samsara, and develop compassion for other sentient beings, by looking at their suffering. That you must develop bodhichitta to achieve enlightenment for sentient beings! It makes you complete the path, to complete the two types of merit to achieve the two kayas and do perfect work for sentient beings. So it is extremely worthwhile and makes you think "I should not lead my life like this. I should do better, because I have all the *opportunities* to practice and to do better." The people in old folks home do not have that opportunity, but you have it, so don't waste life, don't be careless with your life, addicted to negative karma, addicted to negative karma! Going to these places makes you discover your life, and then to be better, to be able and have the courage to do practice. I think it is very good, is another form of teaching. I went, I asked them to take me to a house where dead bodies are kept. I went inside, I was watching from the door the people's faces, body starts and then face, I was watching each face of the people, it was very kind of interesting to see their faces. The student, the lady who drove the car and her friend, went straight to the end where there was a small baby in a glass container, they were interested in that, but I hadn't finished looking at the faces, so many dead bodies, but they went straight to the baby and were pushing me to go see it, but I was looking at the faces. I took time, then they showed me a body, that had been kept in a box with water and chemicals for three months. There was some smell, they opened the lid and showed how it was kept in water with some chemicals. The first time when we went to the United States, at Geshe Sopa's place in Madison, I went for the first time to an old folks home, maybe Lama was there, not Geshe-la, there was a Tibetan man who was working in a restaurant and helped Geshe-la write a Tibetan book. One student, maybe Wendy, I think she is American but married to one student who is German, I think they might have met at Kopan, they lived there a long time in old times, she was working in the old folks home, that is how I could go to see it. That was the first time I saw an old folks home. There were some old ladies like logs of trees lying on the bed; they couldn't move at all, like a log on the bed, couldn't move. Some were like that! Then some, I don't know what happened to their mind, but they were constantly cleaning the table. There were different ones that I saw. There were young girls giving food to them in the mouth, I was very impressed, thought they had incredible patience giving food in the mouth. I was very amazed, very impressed by that. So the Tibetan man, after we came out, he said "I will never come back." He was completely, what is the expression? Completely overwhelmed, he said he would never come back. If you don't think, when you are there, if before you go there, you don't think what you are going there for, if you don't relate it to Dharma, the shortcomings of samsara, to yourself to become free from samsara, if you don't generate compassion for sentient beings, if you don't think in that way, then of course you wouldn't like to see. But if you think in this way, it has great meaning, it is a great teaching for you. So that's it. Sorry, we were supposed to pray. I completely forgot. We were supposed to pray but then it became blah, blah, blah.

Bless the water:

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

So here, I think this text has some prayers missing, the offering of scented water is missing, there was one Chenrezig mantra, the lower part is missing, I didn't realize, except that Geshe-la showed me. I don't know how the Vajrasattva mantra is in English. This is kriya tantra, lotus race, there is lotus race, tathagata race, vajra race, this is lotus race, so

OM PADMASATTVA SAMAYA MANUPAALAYA 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 TATHAAGATA PADMA MAAME MUNCHA PADMA BHAVA MAHA SAMAYA  
SATTVA AH [HUM PHAT]

Here it stops with ah, but in other traditions Vajrasattva, in other sadhanas, stops AH HUM PHAT. Those who are doing Yamantaka sadhana, for example, here in this text VAJRA PADMA MAAME MUNCHA PADMA BHAVA MAHA SAMAYA SATTVA AH [HUM PHAT].

Has hum phat?

Student: it is in brackets so there is a choice.

So when there is no time, like now, then AH! But when there is time, then HUUUUM PHAAAT. In Sera Je Monastery when they chant the Heart Sutra, when they do the long chanting at night, it is said, that one person has time to go from Sera to Lhasa and come back! In the courtyard outside when they do debate, do class, class, debate, then do different prayers to pacify obstacles and have success in learning and practicing Dharma, then prayer for people who died, then do debate one by one, this is spring time when they do pujas and chant the Heart Sutra, the very long chant, such that a person can go to Lhasa and come back before it finishes! So you can do that. I wasn't sure how it is written in English. There is a short mantra, OM VAJRASATTVA AH and OM VAJRASATTVA HUM, so ?? Rinpoche said that OM VAJRASATTVA HUM is better. In order to purify today's negative karma, in order for negative karma collected today to stop from becoming double the next day. Double means I think that tomorrow it becomes two. Then the second day it becomes four, it increases to four. Then third day it becomes eight, increases to eight. Kyabje Trichen Rinpoche mentioned how karma increases: tomorrow twice, next day four, if you do not purify it becomes double tomorrow and next day triple, the next day becomes four, then next day eight, then next day 16, then next day 32 (I'm not going to ask after that!). When I was in Delhi in school, many years ago, while in Buxa, many young lamas were invited to the school by the second British nun, I don't know if there was someone before her. Alexander David-Neal? She dressed like a Khampa nun, the lama she met was Gelugpa. The first nun was ordained by Dromo Geshe Rinpoche in the past life, the incarnation is now in Sera, six years old, so his past life ordained the first Western nun, her name was Sister Vajra. How I know about her was that I had one friend in England, one mother who was 80 years old, Rita Levy who was a member of the Buddhist Society in England, she was introduced to me by Freda Bedi, who was a very devoted disciple of His Holiness the Karmapa. She made His Holiness the Karmapa famous in the West, she went everywhere, even Africa, to talk about his life story, this is what she did in her life, even went to Africa! She opened a hotel in Delhi, where she normally lived. She passed away there in her room, she had become a nun many years ago, her hands were maybe holding vajra and bell, the hands were in meditation posture. Miss

Aubrey pulled her hands but they went back. I think this is a great sign of success in her Dharma practice. It means that I think she correctly devoted herself to the virtuous friend, it shows that, success in that. If you made many mistakes, you cannot die in meditation, with many sicknesses and fear you cannot die in meditation state. Miss Aubrey organized Hindus, not sure if Christians too, but also invited many Tibetan lamas and her body was taken to a Sikkim monastery, Karmapa's monastery, in the gumpa there was a throne, she was recognized as incarnation of Dorje Pamo, one enlightened deity, she was very devoted. She was Christian before, then in 1959 when monks from the four traditions escaped from Tibet, in Mussorie where it is unbelievable hot, they escaped there. At that time Nehru was prime minister, and her son and daughter went to university and became friends with Nehru's son and daughter, Indira Gandhi, and she was given a job by Nehru. She met a Theravadin, and followed that, then Nehru gave her a job to look after the monks in Masumeri?? That is how she came to know about Tibetan Buddhism, about Tibetan monks. She came to Buxa two times, where I lived for eight years with 8000 monks, who are now abbots, top teachers in the monasteries. They are from Buxa, where they did most of their study for ten years, unbelievable study, learning Buddhist philosophy. In Tibet one only learned that, but in Buxa had to learn Tibetan writing and grammar, so many of the nowadays abbots were educated in Buxa. She came there two times to see the young lamas and invited us to the school in Delhi, two times, then five times in Dalhousie, I went one time to Delhi and one time to Dalhousie. In Delhi we did not do much study, we were quite young, that is where taught mathematics, but I was very naughty and could not learn. When I was building the monastery at Lawudo, I was the one receiving money and giving wages to the people every evening. So what I did was check how many days they worked, I talked to laborers, the workers. The workers were very strange, because usually people come to me prostrating, but I went there to check, so it looked a bit strange, as I was giving away money. After I finished paying the workers, I went to the kitchen sitting beside the fire where my sister was cooking, I counted the rupees, fives and tens, higher and higher, counted how much money was left and kept the money in one plastic bag given to me by a man who worked in an office. He came to check the land, so I kept the money in that bag, under my table in the cave. No one knew how much money there was, not even my uncles. One uncle passed away a few months ago, he said "that Lama never tells us how much money there is". This means he couldn't figure out how much work he could do because didn't know how much money he could spend, so he had some difficulties. I counted the fives, tens, then up, what was left, what we could spend. Ani-la Ann who became a nun two or three times? I think two. It doesn't matter. She was very good in book-keeping, she made a book, when she was there for six months, wrote everything in the book and taught me how to do it, but I didn't do it. But it doesn't matter.

Sorry, Vajrasattva. OM VAJRASATTVA HUM His Holiness Song Rinpoche said better than OM VAJRASATTVA AH. Negative karma multiplies, next day two, then four, multiplies like that. so if you never did purification at the end of the day, that one negative karma of gossiping, or killing one tiny insect becomes, like one atom that multiplies and becomes the size of the earth, when you die that one negative karma has increased like one atom that became the size of the earth – so terrifying. Every day we collect so many negative karmas of body, speech, mind, and each one of them multiplies every day, so each one becomes like the size of the earth, becomes so heavy when you die, so can you imagine the suffering you will undergo in the lower realms in the next life? It is hard to say *when* you will come back to the human realm. It is almost impossible. In the teachings it is explained, that if you recite the short Vajrasattva mantra, you should do 28 times, the long one 21 times, in order to stop the negative karma from increasing, to stop negative the karma of body, speech, mind created in 24 hours from multiplying, to stop it from becoming double. It purifies today's negative karma, the karma of past days, months, years of negative karma, and also negative karma of past lives! Therefore reciting Vajrasattva is extremely important, especially if we have taken pratimoksha vows, lay vows, bodhisattva vows, tantra vows, no question of the ordained! Especially tantra vows, like for example, looking at everything as pure appearance, yourself as

deity, place as mandala, other sentient beings as deity, you are supposed to practice that, but can't keep the mind in that, do not have the stability, don't have realization of generation stage. Not only this, there are many other tantric vows where constantly collect vices like rainfalls! Even vices, like bompos, those heavy ones. Like rainfall, second by second, we collect so many vices, like rainfall. Lama Atisha said, two geshe from Drepung Monastery, their idea was to not take any initiation, because impossible to live in the vow. This was their view, but Lama Atisha said "this is because they did not know the method of Vajrasattva whereby one can purify". He said their view was like a blind yak eating grass, could not see all the grass, just eat some here, eat some there. He used that example of the two geshe from Drepung. Lama Atisha said there is Vajrasattva! Normally it is like when you clean your mandala, and then very soon it is all covered in dust again, or you could say it is like when you put your car outside and clean it, but soon it is covered by dust. So the dust is like the vices, but Lama Atisha said, that if you practice Vajrasattva one time, that thick cover of dust is completely cleaned away, you can purify it all at once, this is the benefit of practicing Vajrasattva. Lama Atisha said this about Vajrasattva, so you can take initiation and get degenerated vows purified. Therefore, Vajrasattva practice is very important. If you can't recite the long mantra, then recite short one 28 times.

Sorry.

The wisdom being absorbs to the front Chenrezig. Tonight you can read the English. Okay. Maybe read the English first.

Please remember the six realm sentient beings, numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras. All the sentient beings, from whom we receive all the numberless past, present, and future happiness, liberation from samsara, and enlightenment, think how much they are suffering in each realm, so unbearable! Even thinking of one sentient being, is so unbearable. Now there are numberless, so cannot bear at all, cannot stand it, without liberating them from samsara, without enlightening them, can't stand that they suffer in samsara, not even for one second, cannot bear it for even one second! Not only that, but they have been our mother numberless times and gave us the four kindnesses, gave birth then protected us numberless times, both of these numberless times, then gave education numberless times, then bore so many hardships for your happiness, well being, survival, numberless times, then created so much negative karma, having no idea of karma, cause of suffering and cause of happiness, so created so much negative karma, which they will have to experience suffering in the lower realms numberless times for you. So much unconceivable suffering they will have to experience in the lower realms and also in human realm – for us. So keep the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras in your heart, keep everyone in your heart like a friend or someone who you feel is the most kind, father, mother, or friend, like someone you *feel* in your heart. Pray for them and for all the people, whose names were given to pray for, all the people who died during the retreat, all the people who are sick, then the child who jumped through the window, all of them. We include everyone, and pray for everyone.

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.

Guru Chenrezig happily accepts what you request, accepts to complete all these, not only for yourself, but for your family and everyone, for all those for whom you prayed, all those names you were given to pray, all those who died and are sick, and all the sentient beings of the six realms.

Numberless oceans of uncontaminated nectar, transcendental wisdom nectar, the nature of great bliss.

Generates infinite bliss in the guru Chenrezig, numberless Buddha, Dharma, and Sangha, generates infinite bliss in the holy minds of the merit field.

Offering Torma to Dharma protectors, Six Arm Mahakala, Kalarupa, Namtose, the protectors of the three principle aspects of the path to enlightenment, the protectors of the lam-rim, graduated paths of lower, middle, and higher capable beings, the protectors of the three paths and the protectors of the three higher trainings of morality, concentration, and wisdom, then Four Arm Mahakala and the other protectors, they generate infinite bliss and are totally inspired to fulfill all your wishes and the wishes of His Holiness the Dalai Lama, your wish to complete in this life the entire lam-rim, then to fulfill the wishes of His Holiness the Dalai Lama and all the projects of this organization.

Torma offering to country devas and landlords of the three thousand galaxies of universes, then local protectors of Tibet, five Long Life Sisters, the local ones in different parts of Tibet, in Himalaya mountains, devas of country, landlords, nagas of this country France and the area, including tago tsan, they are all fully inspired, totally inspired to fulfill all your wishes as I mentioned before.

Then offering a bath. We can do the offering bath until tomorrow morning.

Neil: It is tomorrow morning!

I think it would be easier if whoever is doing the main activity is in the center.

Purify the six realm sentient beings; think that they all become Chenrezig.

So please include all the six realm sentient beings who are our family members. The mother sentient beings, the most kind mother sentient beings, then all the students who came here in the past, who are here at IVY now, will come in the future, all those who are doing service for the retreat, all the sangha at Nalanda, all the students and benefactors of the FPMT, all the people in different parts of the world offering service to the organization to benefit sentient beings and the teachings of the Buddha, all the people who died, all the people who are sick, all those whose names were mentioned today who died or are sick. Make this prayer with strong request to Chenrezig.

Oneself, one's family members, students, supporters, doing service for the organization, just simply being in this universe, world, country, area, and center, may all the sentient beings in this universe, world, country, area, and center their negative karma collected from beginningless rebirths get purified, may they find faith in karma, devotion in Buddha, Dharma, and Sangha, may all their suffering of body and mind immediately get healed, whatever sickness or spirit harm, then may all their poverty, economic problems be pacified immediately, may wars, fighting, quarrels, all those things be pacified immediately, also danger of fire, water, air, earthquakes that have happened and will happen, may they be pacified and no one ever experience these ever again. May they meet Dharma, understand Dharma, and develop the realizations of the path to enlightenment, especially bodhichitta to be actualized in all their hearts, may all the auspicious things happen to everybody. So pray this to Chenrezig.

Due to all the past, present, and future merits, collected by myself and numberless sentient beings, the numberless bodhisattvas, and numberless buddhas, may the precious supreme thought of enlightenment be generated in all the students who came here in the past, who are here at IVY now, will come in the future, all those who are doing service for the retreat, all the sangha at Nalanda, all the students and benefactors of the FPMT, all the people in different parts of the world offering service to the organization to benefit sentient beings and the teachings of the Buddha, may all the people in those countries where there are atomic dangers, North Korea, Iran, where there are atomic dangers, and everybody in Pakistan, wherever there are wars happening, may all generate bodhichitta in their hearts. In those in whose hearts bodhichitta has been generated may it increase.

Due to all the past, present, and future merits collected by myself and others, may bodhichitta be actualized in the hearts of all the leaders of the world, especially mainland China.

Due to all the past, present, and future merits collected by myself and others, may bodhichitta be actualized in the hearts of all the people who follow different religions, without the delay for even a second, so their actions do not become the cause of harm and everything they do becomes the cause of enlightenment.

Remember the sound of the bell – no phenomena have inherent existence, all totally empty. Then after that, more precisely, in emptiness there is no I, creator of negative karma, no action of creating negative karma, and no negative karma created.

While you are dedicating the merits, at the same time practice the mindfulness that your mind is merely imputing this and that, at the same time be aware of that – merely imputing. Due to all the past, present, and future merits collected by myself and all the past, present, and future merits collected by numberless sentient beings, including numberless bodhisattvas and on top of that numberless buddhas, then do the dedication as mentioned in the text. May the I achieve the Compassion Buddha's enlightenment, become the Compassion Buddha and quickly lead every single sentient being to Compassion Buddha's enlightenment by myself alone. While you are doing

this sloooowly, do it with the mindfulness that they are merely imputed by the mind. Meditate *in* that, the mindfulness of mere imputation.

All the heads and arms absorb back, you are Chenrezig with one face and two arms, crown marked with OM, throat with AH, heart with HUM.

Due to all the past, present, and future merits, collected by all the sentient beings, including numberless bodhisattvas, and all the buddhas, may His Holiness have a stable life and may all his wishes succeed immediately.

Due to all the past, present, and future merits collected by myself and others, dedicate one... ohh

I promised to recite this mantra liberating from the hell realms, many of you know about Vickie Mackenzie's brother who died in his apartment, plus there was somebody else's brother who died in the snow mountains, Carol Davis's brother. The other is Vickie Mackenzie's brother, a good hearted person but had some past negative imprint of being involved with alcohol and had many problems in the shop with people due to alcohol and was supposed to go to court but did not go and when the police went to check, they found him dead in his house. Vickie tried to help him very much, but in his life, due to negative imprints from past lives, he got involved in alcohol and had constant problems, so he ended up like that. Vicky is very much concerned that he be reborn in the hell realm so it came out very good, very beneficial to recite this mantra. If we do 21 times he will definitely be liberated from lower realms. This mantra was used some years ago when thousands of people died from the tsunami.

I don't know it by heart, I have to read the text. I will do the oral transmission first, I received it from Kirti Tsenshab Rinpoche or Kyongla Rato Rinpoche. Think: to attain enlightenment for benefit of all sentient beings, I am going to take oral transmission of this mantra.

I think the English is more correct, the Tibetan didn't get revised so there are many small dots missing.

Visualize guru Buddha Shakyamuni, nectar descending and purifying them and all the hell beings, hungry ghosts, and animals, all six realm sentient beings, but especially the lower realm beings, and Vickie's brother. In the observation, the other one, Carol's brother, I'm not sure if it is correct, but did not come out he went to the lower realms, but still dedicate for him to achieve enlightenment.

SYA DYA THE DÄN TSAK KSHU SHU RU DA DA / TSAK KSHU BHA BHA / DHU LA ME THA / KA LA TA  
THA / I TA TI TA THI / SU RATA / SU TA THA YA / I TA THAM SA / BE LA BE LA / PA NI / TSA RU MURTI  
NI / ARANI ARANI / KALA PANI / KALA PANI / TURU DUSI TURU DUSI / DHASUTI DHASUTI / DHIRI  
DHIRI / DHURU DHURU / DHURU DHURU / KALA KALA / SA TE THA SA / GILA GILA / GILA PAYA /  
GILA PAYA / DHUSU DHUSU / SUM DHU SUM DHU / SING THA SU / ATTHA SU / ETHA SA / ETHA SA  
PANI / YU TSU RE DHASU / DHARE / KARA KARA / KIRI KIRI / KURU KURU / KURMA KURMA / KURMA  
PANI / KURMA PANI / KELU KELU / KELA PANI / KELA PATI / KANGKARI KANGKARI / LARU BUDDHE  
/ DHURU DHE / DHURU DHE / MAHA DHURU DHE / KARA KARA / KIRI KIRI / PI HU SI PI HU SI /  
DHASU DHASU / HASU PANI SVAHA

I hope this is not the last one to recite in your life.

Dedicate:

Due to all the past, present, and future merits collected by myself and others, may Vickie Mackenzie's brother immediately be liberated from wherever he is in the hell realm and be born in a pure land where he can become enlightened, or may he receive a precious human body and meet the Mahayana teachings and a Mahayana guru and become enlightened as quickly as possible and never be reborn in the lower realms. May Carol's brother who went on holiday to the mountains and died, may he never be born in the lower realms, but be born in pure land where he becomes enlightened or receive precious human body and meet perfect teachings and Mahayana guru and quickly achieve enlightenment. Then all the other people who died, who are just name, and all the people in the organization, supporters, may they be born in pure land or receive precious human body ... without ever getting reborn in the lower realms. And also those sick people, due to all the past, present, and future merits collected by myself and others, may they immediately be healed and have a long life, be healthy, and in this very lifetime generate the root of the path, guru devotion, and perfectly actualize the path from precious human rebirth up to enlightenment, especially bodhichitta and clear light to be actualized in this very lifetime.

Due to all the past, present, and future merits collected by myself and other sentient beings, the numberless bodhisattvas, and all the buddhas, may oneself be able to offer limitless skies of benefits to the teachings like Lama Tsongkhapa, by having the same qualities as Lama Tsongkhapa has and to be like that in every second.

Due to all the past, present, and future merits, collected by myself and other sentient beings, the numberless bodhisattvas, and all the buddhas, whatever sufferings sentient beings have, may it ripen upon me, and whatever happiness I have, may it ripen upon all the sentient beings – numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras. That means all the merits, past, present, and future, all the happiness, happiness of future lives, liberation from samsara, full enlightenment, may all sentient beings attain this, every single happiness, may all the merits be received by all sentient beings, numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras.

I dedicate all the merits...

Oneself is Chenrezig; Very exciting Chenrezig, very exciting, not a tired Chenrezig but an exciting Chenrezig! Not sleepy Chenrezig, but fully aware and exciting Chenrezig! Not confused about what is going to happen next, next minute, not sure what is going to happen; Whether there is a chance to go home to sleep or not. Not sure what is going to happen between now and then.

Everybody else is also Chenrezig, even the frogs. Everybody, the peacocks, everybody is Chenrezig. Then the place is the mandala. All the sounds are the mantra. All the thoughts are dharmakaya, absolute guru, Chenrezig's holy mind, the dharmakaya.