

1 June 2009, PM

### **Blessing the vase water**

Maryse Trincard who is close to death, Monsieur Martin Nguyen who died 14 March, Fanny Gondanos who committed suicide on 27 May and leaves a 6 month old daughter and 6 year old son behind, please pray also for her mother. Then for Arlette de Falco, grandmother of a volunteer at IVY, who died yesterday of a heart attack. Monsieur Louis Gasco who is very sick. Denise Bertolin who lives in Washington who has leukemia. Grilles Roger who died of cancer 29 April. D'Urso Germaine who died at 74 years on 13 March. Jean Luc Rochon who is suffering from brain tumor, his state is getting worse and worse, the uncle of the French translator Laetita. Grietje Konzett who is dying of internal bleeding and will die in the next few days. All those who have been our father, mother, brother, sister, our family members numberless times from beginningless rebirths, and all those whose names have been sent here, who have died or are sick, all the students and benefactors who offered service to the organization who have died or are sick, including all the six realm sentient beings, our fathers and mothers. They are purified by the nectar emitted from Chenrezig's hand. The negative karma and defilements they collected from beginningless rebirths are completely purified.

The wisdom being absorbs into the front generation.

### **Request**

Generally, if you have time you can recite this praise – Praise to Avalokiteshvara (Po Praise) – together with prostrations (Po Praise).

Whatever man or woman always rises at dawn,  
Respectfully brings Avalokiteshvara to mind, and  
Purely and clearly recites this supreme praise,  
All their mundane and supramundane needs  
Will be fulfilled in this life and all future lives.

All the wishes of samsara and beyond samsara, the path to enlightenment, attaining liberation and enlightenment, great liberation, all those are received. This is the benefit of reciting this praise. So it is unbelievable, it is *nyam-nyam* (in English: yum-yum). In French *miem-miem*.

That is the benefit of reciting this praise by any man or woman, it does not only say men, you have to understand, it is not saying only men, but all, young or old, men and women, whatever the body looks like, in this life and all future lives all your wishes will be fulfilled, the samsaric and non-samsaric wishes.

There are a few students who have done 100 Nyung Nes, who have completed 100 Nyung Nes. Tenzin Namdrol? Nothing missing? Tenzin Namdrol, she completed 200,000, completed 263 Nyung Nes, imagine? Two hundred and sixty-three, right? The idea is, I asked her to do 1000, so after she did 100 or 200 I told her it was good to plan, to have the goal, of achieving 1000 Nyung Nes in this life. So I hope she will be successful, to complete that without obstacles. So maybe we can all pray for her success. The idea is that it would be unbelievable, most fortunate to do 1000 or 2000 Nyung Nes, like that. Or more! I think I have to be very careful what I say. Geshe Lama Konchog did 2000 Nyung Nes in his life, he counted that many. Then the great lama, I thought he was Kagyu or Nyima, whose picture was hanging at the Bodha stupa where there is a prayer wheel,

Drubpa Rinpoche, the root guru of the head of the Buddhists in Nepal, Tsecho Rinpoche. I thought he was Kagyu or Nyima but later when I received his life story I saw he was a Lharampa geshe from Drepung Loseling, a professor. Then other high lamas.. he practiced Vajrayogini. His main thing is the Chenrezig practice, Nyung Nes and organizing 100 Million Mani recitations by people who came from all the villages; he benefited so many people with this. He did that in many parts of the Himalayan mountains, Nepal, Tsum. Seems he was the main person to make a law in the country that one cannot harm animals, it also existed in Solo Khumbu. So he was of incredible benefit to many parts of Tibet and parts of Nepal. In this life organized so many times 100 million OM MANI PADME HUM recitations, immeasurable benefit to so many sentient beings and the family members, besides the sangha. He himself, I saw, did 2000 Nyung Nes, maybe 3000, but definitely 2000 and he had disciples who did 3000 Nyung Nes in their lives. Taking the Eight Mahayana Precepts both days, one day taking Eight Mahayana Precepts with just one meal, the first day, then second day there is no food, cannot have anything, even milk, there is no drinking on the second day, no food or drink, not even a drop of water. In some monasteries they do it very strict, you cannot swallow even your spit, but spit it out into a container. The main thing is how many hardships one experiences is very good, because it purifies the negative karma to be born in lower realms, collected from beginningless rebirths; not just the negative karma collected in one day, week, year, or one life, but since beginningless rebirths! The negative karma to experience the heavy suffering of hunger and thirst, preta realm, then hell realm and animal realm, those negative karmas get purified. So the more hardships you experience during Nyung Ne the more heavy negative karmas committed from beginningless rebirths get purified. It becomes stronger purification the more you find it harder, difficult. Then there are a lot of prostrations, this praise (above) you have to recite both days, every session, 21 times, while doing prostrations, then also prostration to the 35 buddhas. So there are two days like that. The third day in the morning you do just a short session. That is a Nyung Ne, so it is unbelievable purification and collection of extensive merits. With Eight Mahayana Precepts done with bodhichitta, with each vow you take, you collect limitless skies of merit. Just reciting the mantra has unconceivable, limitless merits, is unbelievable powerful purification. So I will mention more during these few days, I haven't started talking about OM MANI PADME HUM, about Chenrezig, I haven't done anything yet!

I taught the mindfulness practice during retreat, not only during retreat, but also afterwards, and when you do other retreats, it is the same. This mindfulness practice is not only for the Mani retreat, even when you do lam-rim retreat you can do the mindfulness practice, because all the attitudes to keep are for the benefit of sentient beings. It is not just for this one here, not like that. It is to give an idea of how you can do, when you do retreat, even lam-rim retreat. It is very powerful, the retreat becomes very powerful, when you train the mind in bodhichitta and good heart to benefit others, when you train to keep as much as possible, to keep as much as possible, as best as possible, as pure as possible. During retreat keeping the mind pure, retreating away from selfish mind, the idea is that! So I didn't start with the benefits of OM MANI PADME HUM and Chenrezig. Some people, of course, have read or have heard already those subjects.

Whether you know many scriptures, whether you know 100,000s of scriptures and commentaries by pandits and great Tibetan lamas, whether you know many scriptures by heart and are learned, or you know little, the goal is not only to be liberated from oceans of samsaric sufferings, of course, that is what we need to achieve – liberation from samsara, the cessation of all the sufferings, oceans of samsaric sufferings – but the most important thing is to achieve enlightenment, not only for yourself but for the benefit of numberless hell beings, numberless hungry ghosts, numberless animals, human beings, asuras, suras, and intermediate state beings; numberless intermediate state beings, after the six realm sentient beings, then also for numberless intermediate state beings to achieve enlightenment. That is the utmost, the most important goal, there is nothing more important than that for you and for sentient beings! There is nothing else. For that you need to actualize the path, for that you need to purify negative karma and defilements and collect extensive merits, to be


able to actualize the path. Therefore, you are doing Chenrezig practice, the recitation of OM MANI PADME HUM and then the Nyung Ne. Whether you are learned and know Kangyur and Tengyur by heart, or have little scriptural understanding, the practice of OM MANI PADME HUM and recitation of Chenrezig is the most important. Then Nyung Nes, as many as possible, you can do 100s and 1000s, that is an unbelievable thing to develop renunciation of samsara and especially compassion for all sentient beings, the root of the path, from there bodhichitta comes, and from there enlightenment. So to generate the complete path to enlightenment; do as many Nyung Nes as possible, for that to happen! And not only that, it is the answer to all, it contains the preliminary practices, prostrations and Eight Mahayana Precepts, lots of prostrations with Chenrezig praise then recite OM MANI PADME HUM, most unbelievable. So unbelievable, unbelievable, unbelievable, benefit to yourself to achieve enlightenment, to quickly achieve enlightenment, and unbelievable help to the sentient beings of the six realms, to others, the six realm sentient beings, and unbelievable benefit to this world and to the country where you are, to the people there, for the economy, to not suffer from economic problems – all these things. For human beings and even the other sentient beings, nagas and all the other living beings, there is incredible benefit for them: rain comes at right the time and crops grow well. It makes life easier, crops grow well and all that, plants of food and all that, that is just to give an idea. That gives an idea of the rest of the economics, affected by you living in the Eight Mahayana Precepts. You know, like the story of the four harmonious brothers. In India, in Kashika – I heard and also saw the story, the drawing, the story is written at the bottom – the economy developed so much from before, plants grew, crops grew, so the king thought “I did it,” the minister thought “I did it”, many people thought they did it. They had a meeting and the minister suggested asking a sage. They went to see a sage with clairvoyance to ask due to who the development had happened in the country. The sage said that is was not due any of them, but due to the four harmonious brothers living in the five lay vows, all spreading living in the five vows to their respective animals: the elephant spread to other elephants, the monkey to other monkey... the bird is a manifestation of Buddha Shakyamuni, the monkey is a relative of the Buddha, Kungawa, Buddha’s disciples, each one manifested as different animal. They lived in the forest, living in the five lay vows and each spread to other animals to live in the five lay vows, due to which there was the unbelievable economic development in the country, there was no want in the country. So if you keep this picture of the four harmonious friends, there will be harmony in the family. One time in Dharamsala an oracle suggested to have this picture in the office of the organization. Generally it has the benefit to bring harmony. To not have fights, to not have these problems, but to be harmonious and have peace. It benefits all the people and all the nagas living in the country, they get incredible benefit. The four elements are pacified, there is no destruction, and there is peace. So it is of such unbelievable benefit to the sentient beings, most unbelievable benefit. It becomes the best thing you can do for hell beings, hungry ghosts, animals, all sentient beings, also the best thing you can do to repay the kindness of your present family: present father and mother who gave you life, this precious human rebirth, who brought you up, who sacrificed their life, spending so much time and exhausting themselves for you, for so many years put their life into your life to bring you up, so much worry and fear, working so hard to earn money to feed you and give you education, for so many years, creating so much negative karma for your well-being, unbelievable, unbelievable! So the result is that they will have to suffer, they already suffered numberless times in the lower realms for your well being, and still there is so much negative karma that they still have to experience in the lower realms, unimaginable, can’t bear! This is the way to repay their kindness doing meditation and recitation of Chenrezig which brings unbelievable purification and collects limitless skies of merit, and brings the heart closer to compassion for sentient beings, to bodhichitta. This is the real heart practice, compassion, the root of enlightenment. Then the Nyung Ne: when you do Nyung Ne it has very powerful preliminary practice there. All the powerful means to purify the defilements, the obstacles to developing compassion and bodhichitta and attaining enlightenment, and the means to collect the necessary conditions, limitless skies of merit, even with each session there are limitless skies of merit, so


unbelievable and so many times! The essence of what I am saying is: whether you have an unbelievable understanding and knowledge of Dharma, know all Kangyur and Tengyur and all the commentaries of the Tibetan lamas, or whether you know little, the heart or essence of lam-rim, the most important is the *practice*! If the practice does not get done, then life is wasted. Of course, just having understanding is unbelievable fortune, lot of positive imprints are left on the mind, to meet Dharma in the future, to achieve realizations, to gradually achieve enlightenment, of course, it has that, sometime in the future. So this is just after one time having this, we have received this not only precious human body this just once perfect body, qualified by eight freedoms and ten richnesses, have attained it just once, most unbelievably rare, so it is not just to become a computer in this life. Not for your mind to become a tape recorder or computer recording the teachings. Having intellectual understanding, you become computer or tape recorder, you become the tape or computer, not just that, but to have some realizations, some development in the life so that it becomes quicker to achieve enlightenment and liberate the numberless six realm sentient beings from the oceans of samsaric sufferings and bring them to full enlightenment. So that is the ultimate goal of life, the goal of life. That is the ultimate goal of life and why it is so important to survive, each day to survive, why it is so important is THAT! Why each hour is so important to live longer, the purpose of surviving, why we live each hour, minute, second, why it is so important to live, is to achieve this ultimate goal, to liberate numberless sentient beings who have been experiencing unimaginable suffering without beginning! Because suffering is not independent, not truly existent, it is a dependent arising, it depends on causes and conditions, it came into existence in dependence on causes and conditions, and so can be eliminated by depending on causes and conditions. The Buddha showed so clearly with true cessation and true path: true path is how to remove the cause, karma and delusions. He explained the whole path as a preliminary and then in detail. Then he summarized this in lam-rim, then elaborated in the subjects which are studied in the Basic Program, which is more or less in four or five years in the city, but in ILTK can be completed it in two years because they live there all the time. Before they could not do BP and MP at the same time but recently, it seems they discovered they could do both. It is in the subject of the five year BP and no question in the seven year program. So *practice* is the most essential thing. Of course, in the life, even just understanding Dharma, even not practicing it, makes a huge difference. Thubten Sherab, he was a Kopan monk, from Lukla, where since many years ago there is an airport for Namche Bazaar and Mount Everest. He was born down below Lukla, his family lived there. He was a Kopan monk, almost all the children in that family become monks at Kopan monastery, but I am not sure whether even one is still monk, everyone of them achieved yogi... He is the eldest one and then there are many others, three or four, who all became monks, but I am not sure whether even one is still a monk now. He may have translated at Kopan but then he was the translator at Nalanda for many years when Geshe Jampa Tegchok was the abbot. Then I don't know what happened, but he went to Spain. In Spain, after he became lay, he had a lot of experience of life, many Spanish people are so worried about their life, not finding a job, if they find a job then still worried. Thubten Sherab told me that. when I went to Nalanda he would come to see me, normally would come from Spain to Nalanda When I was there, quite often he came to see me, he told me "Oh, the people, the Spanish people have so much worry in their life but because I have learned Dharma, it is okay." So this is very true. Because he studied for many years philosophy, many of those subjects in the BP he studied. He was a quite good, a very intelligent student. Even though not great practice, experience being lay, but because he learned and studied, he said, pointing at his head, "Because I have learned Dharma, it is okay." So he said this after he stopped being a monk and was living in Spain. Of course, having learned Dharma is of help when problems come in the life.


## **Request**


Now the requesting prayer: think of all our family members, of the six realm sentient beings, all those who died, all the students and benefactors of FPMT, all the many people in different parts of the world bearing hardships to offer service to the organization, all those at IVY and Nalanda,

including your family members and friends who have passed away. We make a strong request to Chenrezig from the bottom of our heart, to Lama Chenrezig, His Holiness the Dalai Lama.

 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.

You request to Guru Chenrezig, as you turned your mind toward liberation and enlightenment this time, even though it has not been like that for most lives, from beginningless rebirths, but this time you have turned your mind, so Chenrezig very happily accepts your request, the dharmakaya accepting in silence and the rupakaya accepting verbally.

### **Torma offerings**

Imagine oceans of uncontaminated transcendental wisdom nectar. Each time think that it generates great bliss in the holy minds, this is the essence of the offering.

(Rinpoche is holding the cymbals, ready to play:) This is a very simple thing but you need to watch well, a very simple thing, the Lower Tantric College holds according to the tradition like that, you don't play like this, you don't play both cymbals like that, you play just one side; if you do like this, the sound is different. It is a very simple thing, just a matter of paying attention just one time, precisely, and then you know it. Of course, it is not the understanding the words and meanings of Dharma, that is important for practice, the transformation of the mind is the most important. There are various methods to make offerings, how to make offerings, playing cymbals and so forth, there are many things, so as to have many extensive offerings. The basic thing is that, the reason is that –

to collect merit and to purify. I already mentioned that there are ten benefits including liberation and enlightenment. To make offerings, for it to become Dharma practice, making offerings to become the holy Dharma, not worldly Dharma, the motivation should not be just to achieve liberation from samsara, but to attain enlightenment for the benefit of sentient beings. With that motivation it becomes pure Dharma. So when playing, since here we are doing Chenrezig practice, the merit field is Chenrezig, His Holiness the Dalai Lama who is all the gurus, and all the numberless Buddha, Dharma, and Sangha. Think “I am making offering to all of them” and each time you play. After that you can extend it to make offerings to the ten directions numberless Buddha, Dharma, and Sangha and stupas, statues, scriptures, then you create more than six times numberless causes of enlightenment, more than six times numberless causes of liberation from samsara, more than six times numberless causes of happiness of future lives. Not only Buddha, Dharma, and Sangha in the ten directions and stupas, statues, scriptures but remember, they are *guru*, in this way it becomes highest, most extensive merits, the most skilled way to collect extensive merits and achieve enlightenment and enlighten sentient beings. When you do business in worldly life you think of how to make the highest profit with every single thing, so here in Dharma practice it is the same. The four ways how to collect most extensive merits, as far as offerings are concerned, think the objects are *guru*, in this way you collect the most extensive merits, then have the motivation of bodhichitta, then living in vows. If you are a lay person living in vows, you collect 100,000 times more merits than a lay person not living in vows, then getsul living in 36 vows much more, many 100,000s times more, when collecting merit it increases so much. Then fully ordained monks or nuns whenever they collect merits, they collect unbelievable so much more, those living in high vows. That means also other people who are making offerings, other sentient beings who are making offerings, the higher number of vows in which you are living, the more merits other sentient beings collect, when they do service or make offerings to you. You become Dzambala for them, you understand, Dzambala? You become the wealth giving deity, Dzambala, for other sentient beings to have success in attaining wealth. You become Dzambala by living in the higher ordination, when others respect you; when they do service to you, they collect far more merits, then when others make offerings to you, they collect so much more merits from which they will have so much success in life, not only wealth but also realizations, not just in this life but in all the future lives, all the happiness they need, all the success.

Of course, this is just chatting. But some people don't know much Dharma, but know externally how to do rituals well, how to play the cymbals, don't know Dharma well but externally know how to do some rituals well. Then some might think this organization doesn't know much Dharma, doesn't know how to play cymbals, how to do this. Not knowing Dharma, the path to enlightenment well, this person, not knowing well, might judge that this organization doesn't know how to practice Dharma well, because they don't know how to do external rituals, play cymbals. That is the point of view of someone who himself does not know Dharma well. So not only when you play cymbals, but also when you play the drums, whatever music you are offering, during that time the way to meditate and make offering is the same, it is not just to do with cymbals. The whole thing is about making the life meaningful, creating the causes for enlightenment as much as possible.

OM ARYA LOKESHVARA SAPARIVARA ARGHAM (PADYAM / PUSHPE / DHUPE /  
ALOKE / GANDHE / NAIVIDYA / SHAPTA) PRATICCHA SVAHA

Torma offering to the dakas, dakinis, and Dharma protectors – Mahakala, Kalarupa, Palden Lhamo...

Torma offering to the landlords, country devas of the three thousand galaxies or universes, making offering to all of them, then to the local protectors in Tibet, the five Long Life Sisters, twelve Tenma, those of the Himalaya mountains who were subdued by Padmasambhava and given

pledges, then all the landlords, country devas, nagas, tago tsan, king spirits of France. The Tago tsan promised one of the lineage lamas of the Nyung Ne to help all the people who practice Nyung Ne, he made a vow to do that. The yogi asked all the lineage holders of the Nyung Ne to offer tormas to this tsan.

### **Bath offering**

Generally, different people can also chant. I thought it might be easier if the one who does the offering with the mirror and vase in the center, the one holding the container like that, the person holding the container on the left side, holds it like this, then the person who does all the activities stands in the center, and the other person holds the scarves and other things.

The verse has Buddha Shakyamuni's name, so it needs to be changed to Chenrezig.

Hold the vase up, in respect. Then first offering, to elaborate or just to visualize Chenrezig as all the gurus, the numberless Buddha, Dharma, and Sangha, or you visualize the elaborate merit field, can do either.

By offering robes dedicate that oneself and all sentient beings achieve the vajra holy body, by offering the ornaments dedicate that oneself and all sentient beings achieve the holy body adorned with the marks and signs.

KHYE ZHING KYE WA DAG NI THAM CHÄ DU  
In all my rebirths, may I belong to a good family,  
RIG ZANG LO SÄL NGA GYÄL ME PA DANG  
Be clear in mind and free of pride,  
NYING JE CHHE ZHING LA MA LA GÜ DÄN  
Have great compassion, respect for my gurus,  
CHÄN RÄ ZIG KYI DAM TSHIG LA NÄ SHOG  
And abide in the pledges of Avalokiteshvara.

All our family members, the six realm sentient beings, one's own family members, those who are living and those who died, all those, all the people who ever came to IVY, are here now or will come in the future, all those who are doing service now, all the sangha of Nalanda, all the benefactors who help, so many people who are bearing so many hardships doing service for the organization to benefit sentient beings and the Buddha's teachings, all those who rely on me, all those whose names were given to me to pray, all those who died and are sick during the retreat, then an Air France plane crashed in the Atlantic Ocean between Brazil and France, 291 people died, whether it crashed or disappeared, I am not sure. If it disappeared it could be in another realm or another world, maybe a happier world, if it disappeared, by lightning, bad weather, we include them and pray for them with this prayer, the 291 people who died.

KHYE ZHING KYE WA DAG NI THAM CHÄ DU  
In all my rebirths, may I belong to a good family,  
RIG ZANG LO SÄL NGA GYÄL ME PA DANG  
Be clear in mind and free of pride,  
NYING JE CHHE ZHING LA MA LA GÜ DÄN  
Have great compassion, respect for my gurus,  
CHÄN RÄ ZIG KYI DAM TSHIG LA NÄ SHOG

And abide in the pledges of Avalokiteshvara.

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

KHYE LA TÖ CHING SÖL WA TAB PÄI THÜ  
By the force of the praises and requests made to you,  
DAG SOG GANG DU NÄ PÄI SA CHHOG DER  
May all diseases, evil spirits, poverty, and quarrels be calmed,  
NÄ DÖN ÜL PHONG THAB TSÖ ZHI WA DANG  
And may the Dharma and good fortune increase  
CHHÖ DANG TRA SHI PHEL WAR DZÄ DU SÖL  
In the regions in which I and others dwell.

Due to all the past, present, and future merits collected by myself and other sentient beings, the numberless bodhisattvas, and all the buddhas, just simply by my being in this universe, world, country, this area, center, may it cause all the sentient beings who are living in this universe, world, country, this area, center, to immediately purify all their negative karma, their suffering of body and mind to be healed, spirit harm to be pacified, to find faith in karma, the results of actions, and to develop faith in Buddha, Dharma, and Sangha. May war, economic problems, poverty, war, fighting, quarreling, all those things, be pacified immediately. Any danger of fire, water, air, earthquakes, wherever it is happening or whether there is the danger of them happening, may they be pacified. May no one in this world ever experience them forever! And what happen is that the understanding of the meaning and words of Dharma increase and especially the realizations of the path to enlightenment, especially bodhichitta and clear light, to be generated in their hearts. May all the auspicious things happen.

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 precious supreme thought of enlightenment be generated in one's own heart, in the hearts of one's own family members, IVY students, Nalanda sangha, students and benefactors, those bearing hardships... all those who rely on me, whose names were given to me, all of them to actualize bodhichitta in their hearts without delay of a second, and in the hearts of all sentient beings without delay of a second; may that which has been generated, never decrease. Same for all the people whose names we were given today as well as all the people who died in the airplane crash.

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

But increase more and more.

Due to all the past, present, and future merits collected by myself and other sentient beings, the numberless bodhisattvas, and all the buddhas, may the bodhichitta be actualized in the hearts of all the leaders of the world, so those atomic dangers, so many people so worried about, that these don't happen and that they generate a good heart and compassion, so that even though atomic bomb is made, is actualized, it is not used to harm others. And so forth. Then especially mainland China, bodhichitta to be actualized in the leaders who control mainland China!

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.

Without delay of a second, may bodhichitta be actualized in their hearts! Then 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 everybody who follows different religions. So in this way real religion, the very heart of spiritual practice, of religions is that a good heart is generated. That means the actual practice; otherwise the mind gets caught in the external things without using wisdom out of compassion. If good heart is there, then harming many sentient beings, that doesn't happen. So in the real spiritual practice, in real religions, good heart is happening, good heart is there, is practiced.

JANG CHHUB SEM CHHOG RIN PO CHHE

May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE PA NYAM PA ME PA YI

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

Due to all the merits collected today, all the limitless skies of merits collected by taking the vows with bodhichitta, then numberless merits of reciting the mantra, then numberless merits with the prostrations. You collect merits with each prostration, as numberless as the numberless atoms covered by your body, from here down to the bottom of the earth, equaling that number of atoms you created the cause to be born as a wheel-turning king, so those who have a tall body and long hair can rejoice! Maybe some have a short body but long hair! Most unimaginable merits are collected with each prostration, done with bodhichitta. Can you imagine the numberless merits collected with each prostration? Then there is the seven limb practice, especially doing the limb of rejoicing, which doubles all the merits collected from beginningless rebirths. By rejoicing in your own merits, they become double, then by rejoicing in those whose are higher than you, become double, by rejoicing in those equal to you become the same merits, those lower half merits, so unimaginable, unimaginable merits with this practice from the beginning of the sadhana until it is finished. All the merits collected by you from beginningless rebirths and all the past, present, and

future merits collected by all the numberless sentient beings, numberless bodhisattvas, and numberless buddhas, meditate on this. By these may the I achieve Chenrezig’s enlightenment, the Compassion Buddha’s enlightenment, and lead all the sentient beings to that Compassion Buddha’s enlightenment by myself alone.

### **Arising as the Commitment Being**

All the arms go back, you develop the divine pride of being Chenrezig marked with OM AH HUM.

### **Dedications**

Due to all the past, present, and future merits collected by myself and others, may His Holiness have a stable life and all his holy wishes be successful.

### **Long Life Prayer for His Holiness the Dalai Lama**

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR

In the land encircled by snow mountains

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

You are the source of all happiness and good;

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

All-powerful Chenrezig, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

### **Prayer that Spontaneously Fulfills all Wishes**

TONG NYI NYING JE ZUNG DU JUG PAI LAM

Savior of the Snow Land teachings and transmigratory beings,

CHE CHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN

Who extensively clarifies the path that unifies emptiness and compassion,

CHAG NA PÄ MO TÄN DZIN GYA TSO LA

To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech—

SOL WA DEB SO ZHE DÖN LHÜN DRUB SHOG

May all your holy wishes be fulfilled!

Due to all the past, present, and future merits collected by myself and numberless sentient beings, the numberless bodhisattvas, and all the buddhas, may I be able to offer limitless skies of benefit to sentient beings and the teachings of the Buddha, like Lama Tsongkhapa did, by having the same qualities within me as Lama Tsongkhapa has, from now on and to be like that in every second forever.

Due to all the past, present, and future merits collected by myself and others... to accomplish the lojong practice: that all the obstacles become the path to enlightenment and the happiness of all sentient beings, the path to enlightenment for oneself, not just temporal happiness but ultimate happiness, not just liberation but enlightenment, all the problems, misfortunes, to become like that, the cause of happiness for all sentient beings, everything to become positive, all the sufferings, all the misfortune, all the bad luck to become positive. Whatever suffering sentient beings have may it ripen upon me, whatever happiness I have may it ripen upon all sentient beings – numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras!

### **Abbreviation of the *King of Prayers*:**

JAM PÄL PA WÖ JI TAR KHYEN PA DANG

Just as the brave Manjushri and Samantabhadra, too,

KÜN TU ZANG PO DE YANG DE ZHIN TE

Realized things as they are,  
DE DAG KÜN GYI JE SU DAG LOB CHHIR  
I, too, dedicate all these merits in the best way,  
GE WA DI DAG THAM CHÄ RAB TU NGO  
That I may follow their perfect example.

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI  
I dedicate all these roots of virtue  
NGO WA GANG LA CHHOG TU NGAG PA DE  
With the dedication praised as the best  
DAG GI GE WÄI TSA WA DI KÜN KYANG  
By the victorious ones thus gone of the three times,  
ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI  
So I might perform good works.

### **Oral transmission of a mantra**

There is one *lung*, oral transmission that didn't happen yesterday, that I forgot. This one I have received the oral transmission of, so I can do it, from Kyabje Kyongla Rinpoche. The benefits of this mantra, it is from the Kangyur, the Buddha's teachings, is that it says: whoever, the words or the meanings, the sentient being who is mindful, it says holy sentient being, but I am not sure, means who has intelligence I think, will achieve the ten benefits. The first one is that all your elements will be developed, means you will be healthy, all your elements are developed so there is no sickness. The second is that when you die you achieve the holy sublime bliss, when you die you achieve the holy sublime bliss. That is one of the names of the four blisses. When you die your mind is in incredible bliss. Then whichever rebirth you want to take you can do that. If you want to go to pure land or become human, whichever you want to take, it happens. I mentioned this Miss Lee, the one who is expert in ballet dance, who had 1000 students to who she taught ballet dance: her wish was to be born as a monk in mainland China to spread the Dharma; that is what she wanted to do after this life. Wherever you wish to be reborn, you get that. In all your lifetimes you will remember all your past lives. You will meet buddhas, it is plural, you will meet buddhas. Like that, from those buddhas you will hear Mahayana teachings. I'm not sure, so you will have intelligence, you will have wishes and intelligence, maybe wishing for enlightenment. You will achieve the two doors, it doesn't say the two windows! The two doors! And then you will achieve enlightenment quickly. So it might be by realizing emptiness then you are able to achieve, without bodhichitta you enter the small path, and achieve liberation, the cessation of oceans of samsaric sufferings – that is one door, you get liberated from the extreme of samsara. The other one is if you generate bodhichitta to not fall in the extreme of nirvana, lower nirvana, and achieve enlightenment. So my guess is that these are the two doors. They are like the foundation of a building, like the two main walls that hold up the building, or two pillars. The last is you are able to achieve enlightenment, so ten benefits.

TAYATHA, OM VAJRA PRAKAARA,...

It is a short mantra but has these benefits. When one lama was receiving the lungs of the Kangyur he collected that.

### **Ten benefits of offering divine dress**

There are ten benefits of offering divine dress to the merit field. So there is no question that it is the same by offering to the guru or to statues and scriptures that you will achieve a very beautiful body, very attractive, then very soft skin, very, *jam-pa* is soft, *non-pa* is maybe oily, I guess kind of shiny like how you see His Holiness, like that. Then you will have no bad smell from the body, the body

doesn't have smell or dust. You will always receive good dress, always have the karma for good dress, but are unattached. You receive good clothing, dress, but are always unattached. You will find covers, seats, all temporal needs you will find easily. Then shame and shy: yourself shame and with respect to others shy, meaning you are able to discipline yourself and live in pure conduct, live in good karma, so perfect. All the things you need are perfect, you have all the conditions, all the needs, perfect without much effort. When other people see you, they become happy, other sentient beings become happy. You have great wealth. You get born in the higher realms. Quickly you become liberated from samsara, meaning also quickly you achieve enlightenment.

### **Ten benefits of offering an umbrella**

(The canopy happened today) I'm not going to make a joke, just to say that.

There are ten benefits of offering an umbrella, it can be the same as this one, an umbrella can protect from sun or rain. What can happen is basically the same, ten benefits. You become the head in the world, a leader or head, like His Holiness the Dalai Lama, like the head of the four Tibet Mahayana Buddhism traditions, like the head of Sri Lanka or China, a leader in the world, become like an umbrella, the top among all people. You have no suffering: what happens is that it protects from rain and hot so in the future your body does not have sickness, doesn't have sufferings, is very healthy. Some people easily get sick, receive harm. Then also the mind has no suffering, no worries, no fears. Everybody respects you. You become an object in the world that other people rely on and follow. You create the karma to become sort of the leader or owner of an organization or monastery. Not necessarily only a monastery, a leader of an organization or of a religion, whatever, a country in the world. Then you will achieve being a wheel-turning king again and again. You will have great power, will have great power, power. You will be kind of known for great power in the world. Also great wealth! Any offering is the cause of great wealth, it is just the nature of it. You get higher rebirth as a human or deva. You will quickly get liberated from samsara and achieve enlightenment. So that is the same.

The reason why to offer cover to Tibetan texts – of course, one thing is, because there is nothing there to hold the pages, no spiral or bindings, that is one reason they are wrapped – but I think one main reason why to offer expensive and beautiful scarf is to create good karma, same as offering robes or dress to the guru and to statues, or robes if they are in monk aspect; dress to the deities, like to 1000 Arm Chenrezig offering a long skirt; Similar for the texts, Dharma texts, to offer nice, good quality cloth or dress to cover it. It keeps the text together, if it is a Tibetan text, but it also creates good karma. It is good to always get very nice cloth to offer to the Dharma texts, with the motivation to collect extensive merits. Each time when you wrap it up, think you are offering a scarf or dress to the holy Dharma text. I remember Ling Rinpoche, he took aspect of paralysis of his right hand. When you go to Darjeeling, from Ghoom there is a monastery where I stayed many times for health, for treatment. It is the monastery of my teacher, where I became monk in Tibet, my teacher who brought me down to Buxa, he is from that monastery, Dromo Geshe Rinpoche's monastery in Tibet. His Holiness Ling Rinpoche was there for six months, he was going for a walk, half hour, on the train tracks. I heard the name, there is a hill that goes down, so stay there half hour, talk, and then go back. I think I mentioned that sometimes it happened that we had a meal together, then after the Tibetan news there finished, there was a piece of music that I liked, so Rinpoche played it for me. I sat on the bed, a monk Dorje on the ground, Rinpoche on the bed; one small ball given by a doctor called Pemba for Rinpoche to exercise his hand. We threw it back and forth and when I threw it, I hit Rinpoche's head, Rinpoche's very shiny head, this unbelievable holy being, living in pure vows, having all the qualities, a real Yamantaka. I threw it, but 'ting' it hit Rinpoche's head, he laughed. It happened at least two times. I forgot what I was talking about. Every time Rinpoche finished his prayers he wrapped the text so nicely, so perfectly. I saw this not just one time. The surprising thing is, I was in Sera receiving teachings on emptiness, philosophical

teachings by His Holiness the Dalai Lama, so I attended for that. They put my seat next to Ling Rinpoche (the present reincarnation). When he was wrapping the text he did exactly the same as the previous one in Darjeeling. That is amazing. So this collects merits. Then tangkas which have brocade around, that is also an offering of dress to the tangka. This is the way to offer dress to a painting of buddha, you put the brocade around.

So offering like above, to statues, even to statues on your altar at home, not just to big statues. Usually in monasteries, to the big statues, you offer an umbrella on top. You can do that with many statues, just put a long one on top. It is another very powerful cause of success. There was one leader, he wanted to become prime minister of Taiwan. I met him, he didn't speak English. So he wanted to become that, I suggested some pujas and to offer umbrella, to get higher position. I don't know if it happened or not. But he was the head of Taipei who had talk with Lama Osel in public, he won, I don't know whether he did pujas or made offering. I think to some statue. So great success, very good to get higher position, to run a country, or for Dharma.

### **Ten benefits of offering malas or garlands**

Then ten benefits of offering malas or garlands. In the world you create the karma to lead sentient beings. You have no bad smell of body, scented smell of morality spread from you to the ten directions, corners, natural smell, not from the make-up shops. You don't become a servant, you don't become a slave. Always you become attractive object of men and women. Then great wealth, also great wealth! You get a higher rebirth. You quickly get liberated from samsara so achieve liberation and enlightenment.

Maybe that is enough for tonight. There is still a little bit left on mindfulness but I think for tonight that is enough.

Yesterday I mentioned the first Western nun who was ordained by Dromo Geshe Rinpoche, Sister Vajra. I had a connection with her because of an older lady, a member of the Buddhist Society in London, Frieda Bedi had asked to be my sponsor, my friend, to help me. She was a very good lady. She was very old, a very good lady. When I was studying in Buxa for those eight years much of the letters I had around were from her. Not many other people could read them, she was old person, but I could read them and wrote back to her. She mentioned one time to me whether I wanted to come to London. She asked me that out of curiosity. Maybe I said yes. She said when you become like Lama Trungpa then you can come. Lama Trungpa was one lama who helped Frieda Bedi start the school for the lamas of the four traditions, maybe Bonpo too, he founded Samye Ling, a monastery in Scotland. Later he went to the US, but before started the first monastery in the West in Scotland. The one who started the retreat center in Scotland is Akon Rinpoche, his name wasn't Lama Yeshe then, it was ?? he got small pox and I got small pox. We were brought to a hospital very far away in Delhi, very far. Then we went back to school. Then we got TB, I got TB and also he got TB. His name was Jampel. There was a Sakya lama, who translated for His Holiness Sakya Trizin, he was able to translate and speak English, I thought had TB also and so I could be in hospital with him and learn English. I had so much the wish to learn English! In hospital I went to see highest doctor, maybe in Medicine, then I found out, that the Sakya lama didn't stay in the hospital and I cried in front of the doctor and he gave me Banana and cookies. I was brought to a private room with a fan, not for small children, a little bit grown up, the boys, then girls, near toilette, I stayed with the little bit grown up children. One nurse came to watch. I cried until the whole pillow was wet. She came and checked then went back. I didn't speak for three days, although I could speak Hindi. I was dressed in hospital cloths, the boys in my room said Lama, don't cry, but I didn't speak for three days. Then it disappeared. Then the school examination came but it didn't get it done. I was invited to see Nehru, he was very old, lying on a bed, kind of bluish in color. She (Frieda Bedi) knew him. There was one very young lama. Then I went back to Buxa to study. So the old lady, the cousin of

Audrey, she took care of me for maybe six or seven years but I never met her, I met her cousin when I arrived in London. This rich lady knew Sister Vajra and asked Sister Vajra to make one whole set of robes for me. So she made a whole set of robes that I received. That is how I came to know her. She was ordained by Dromo Geshe Rinpoche, she was first Western lady to become a nun. The main story is this, why I brought it up is: in Darjeeling there is a lot of rain, so there was a landslide happening, everyone screamed at her, she had built a small, very nice cottage, but she didn't come out, she was busy picking up her money, she was just about to come out, she picked up all her money and put it in a briefcase and an umbrella, then just before she came out the house fell down on her, she died with briefcase here and umbrella there when the house fell down on her. That is the main story, the shortcomings of attachment! If she had come out, she would have survived. She also built a small cottage in Varanasi, I went there too. Frieda Bedi was the second nun. So that is the message: when you die, what makes death difficult, is attachment. This is a teaching, how she died. It is a great teaching for us.

### **Three Utilizations**

Chenrezig, you are very huge, bigger than Mount Everest, Chenrezig, 1000 arm, oh, we packed them up already! I didn't realize. So then Chenrezig one face two arms! Everybody is Chenrezig. Whether you visualize 1000 arms or 100,000 arms, everybody is Chenrezig. You are Chenrezig. Everybody is Chenrezig. All the living beings are Chenrezig. All the sounds are OM MANI PADME HUM, including the frogs. All the thoughts are dharmakaya, Chenrezig's holy mind, absolute guru.

So good everything!