

2 June 2009, PM, Lama Chopa

Maybe we can begin with the Lama Tsongkhapa Guru Yoga and then do Tsog.

### **Motivation for doing the guru yoga practice**

Look at the I seeking enlightenment as empty, the action of seeking enlightenment as empty, the object sought, enlightenment, as empty, and the sentient beings for whom enlightenment is sought also as empty. How wonderful it would be if sentient beings were to abide in equanimity free from discriminating thoughts of attachment and anger discriminating sentient beings as far and close. May they abide in equanimity. I will make them abide in equanimity. Please guru buddha bless me to be able to do that.

How wonderful it would be if sentient beings were to abide in happiness and the causes of happiness, especially enlightenment. May they have happiness and its causes. I will cause them to have happiness and its causes, especially enlightenment. Please guru buddhas grant me blessing to be able to do this.

How wonderful it would be if sentient beings were to be free from suffering and its causes. May they be free from suffering and its causes. I will cause them to be free from suffering and its causes. Please guru buddhas grant me blessings to be able to do this.

How wonderful it would be if sentient beings were never separated from the happiness of the upper realms and ultimate happiness. May they not be separated from the happiness of the upper realms and ultimate happiness, liberation and enlightenment. I will cause them to not be separated from the happiness of the upper realms and ultimate happiness, liberation from samsara and full enlightenment. Please guru buddhas bless me to be able to do this.

Especially generate the thought: I must achieve the precious, full enlightenment for the benefit of all my kind mother sentient beings, therefore I am going to practice the path of deity-guru yoga. You can generate yourself as whatever highest yoga tantra initiation or lower tantra initiation you have received, such as Chenrezig, to do the tsog offering, or as Yamantaka, Heruka, Vajrayogini, Tara Chittamani or your own personal deity, or your own VERY personal “I”, your very personal “I deity” that you have practiced from beginningless rebirths; from time without beginning.

### **Rejoicing in the special activity of Lama Tsongkhapa**

Please rejoice in the special activity of Lama Tsongkhapa toward the teachings of the Buddha and sentient beings. In these degenerate times, with the degeneration of the mind, when the mind becomes much more difficult to be subdued, harder, being more thick-skulled, so unbelievably difficult, completely under the control of the self-cherishing thought, the opposite of three principle aspects of the path, completely under the control of the ignorance holding the I and aggregates as truly existent and the self-cherishing thought. So heavily under that! Then the degeneration of the delusions has become so heavy, unbelievable gross, so strong! Then the degeneration of sentient beings, and the degeneration of views: only a very little number who believe in reincarnation and karma. The right view of worldly beings, the belief in reincarnation and karma is believed by a very little number of people, the rest who don't believe are so many, find it so difficult to believe in this. Then in particular the Prasangika view of emptiness, so difficult to have faith in and understand that; it is extremely rare to find faith in this and realize this. Then the degeneration of life: life has become so short. Then the degeneration of time: many economic problems, poverty and sickness, so many problems arising at this time. It makes it so difficult to find time to listen to Dharma, reflect, meditate and do practice. There are so many enemies and obstacles to Dharma practice from within

us sentient beings, in our mind, and externally there are also so many obstacles to practicing Dharma, to understanding Dharma, to having faith in Dharma. At this time Lama Tsongkhapa had extensive listening to Dharma, direct teachings of the Buddha and also the great pandits, yogis, those who achieved the Buddha's teachings and achieved the same path, had the same experience as Buddha, had extensive listening to the teachings and not only that, he examined them well. Then also the great Indian pandits and yogis, as well as the Tibetan scholars who were very learned and highly attained in the four traditions, the Kagyu, Sakya, Nyingma, Lama Tsongkhapa, he studied and checked all those. Then not only that, he did extensive listening, reflecting and meditating, put it all into practice and actualized the path. Atisha had integrated all 84,000 teachings into lam-rim, Lama Tsongkhapa actualized them all, and actualized the two kayas. Lama Tsongkhapa especially decided not to, for the benefit of sentient beings, he especially chose, even though he could have attained enlightenment in that very life, he especially chose to attain enlightenment in the intermediate state. Without practicing with a wisdom-mother not possible to achieve enlightenment in this life, to complete the clear light, the unification of clear light and illusory body. So although he could have done it in that life, he didn't and decided to achieve enlightenment in the intermediate state. Lama Tsongkhapa himself was Manjushri, and because of that, in Kumbum, where he built his monastery, there are 100,000 holy bodies of Manjushri. Lama Tsongkhapa's mother gave birth to Lama Tsongkhapa on the road. She went out to bring the animals to the mountain in the morning, I think morning, and the baby came out on the road. She left the baby on the road and went to bring the animals to the mountains. She thought maybe the baby would have been eaten by animals, when she came back, but found it had been protected under the wings of crows. She took the baby back home alive. That is what happened. Geshe Sengge Rinpoche who was abbot of Sera Je and Me in Tibet after 20 years of heavy destruction, when so many monks and lamas were killed, tortured, and died, twenty so very heavy years. After that Mao died and the next prime minister or president gave a little bit of freedom to have monasteries with a very limited number of monks. So they decided to appoint an abbot and they all agreed to Geshe Sengge Rinpoche, a Mongolian monk, who had completed all the studies and the tantric college and became Lharampa, like university professor. He became the abbot of Sera Je and Me. According to him, where Lama Tsongkhapa's mother gave birth, where Lama Tsongkhapa was born in the road, from the blood that came out and covered the road, a sandalwood tree grew, and on the leaves of that sandalwood tree is Manjushri's holy body, Manjushri's vajra body and syllable DHIH, so Kumbum is 100,000 holy bodies, it has Manjushri's holy body on the leaves. This is a sign that Lama Tsongkhapa is a manifestation of Manjushri. That is one thing, then Lama Tsongkhapa is also Chenrezig, there happened a dream that father or mother had, I don't remember now, then Lama Tsongkhapa is also embodiment of Vajrapani. He is embodiment of Chenrezig, all the buddhas compassion, and Vajrapani all the buddhas power. During the birth, the mother had a dream that a huge golden vajra came from Changrochen, Vajrapani's pure land. The vajra flew from there and absorbed into her, during the birth, when she was about to give birth, something like that. So that is proof that he is a manifestation of Vajrapani, the embodiment of all the buddhas' power. Lama Tsongkhapa is also a manifestation of Maitreya Buddha, because when Lama Tsongkhapa was on the way to India he met the yogi, Tubten Lege Dorje who was a great yogi of Vajrapani. He was going to meet Lama Tsongkhapa the next day and dreamed that Vajrapani told him that next day he would meet Maitreya Buddha and must take teachings from him. When Lama Tsongkhapa came, he saw on one side Sarasvati and on other side Manjushri. So Vajrapani predicated that he was a manifestation of Maitreya Buddha. This sandalwood tree you can see it growing outside the temple that contains the stupa, inside put sandalwood tree but root was there so grew again. When Panchen Lama and His Holiness the Dalai Lama were invited to China, and travelled through Amdo, from the root of that sandalwood tree two new branches grew and the people thought that they were them in essence, His Holiness the Panchen Lama and His Holiness the Dalai Lama, one, no separation. That sandalwood tree many people use, they take the bark of the sandalwood tree, a small piece of the bark, when mothers get pregnant and have so much pain when giving birth, they take a little bit, eat a little bit of the bark

and the baby comes out so easily. So Lama Tsongkhapa did very special activity for teaching of the Buddha, made teaching on emptiness so clear, not only presenting the four schools' view but presenting the most difficult one to understand, the Prasangika view, so clearly, the meaning of Prasangika school, subtle dependent arising which so difficult to understand. Lama Tsongkhapa wrote the *Lam-rim Chenmo* with great insight and analysis and correction of wrong views, presented the different schools of emptiness, and gave very clear explanation of the Prasangika view. He gave the great lam-rim, and *Middle Lam-rim*, wrote an unbelievable commentary on the Nagarjuna's root text. Then also on Chandrakirti's teachings on the middle way, he wrote *Gongpa Rabtsel*, clear view of emptiness. Then he wrote the *Ngag-rim Chenmo*, with unbelievable details on the tantric path, all the secret things that are not usually mentioned, he clarified. Then the dzog-rim, the *Clear Light of the Five Stages*. These are the special texts, maybe six, with clearest explanations of sutra and tantra. From sutra the most important is emptiness, where so many learned meditators make mistakes, so here he gave clearest explanation. Lama Tsongkhapa realized that many meditators made mistakes, especially with calm abiding and special insight. Many meditators made so subtle mistakes with the subtle sinking thought, which is difficult to recognize, so Lama Tsongkhapa made it clear. Then in tantra there had been no clear explanation of how to achieve illusory body in the past, so Lama Tsongkhapa gave a clear explanation of how to do this in his Guhyasamaja commentary. Lama Tsongkhapa wrote 18 volumes of texts. Made everything unbelievable clear. So studying them, studying his texts, stops many wrong views, many wrong views. Then one is able to have correct practice, and correct realizations very easily. Because he clarifies so much, it is very easy to have correct practice and correct realization, and easily without much difficulty, and without much time can come to achieve enlightenment. So therefore we have to realize how we have the most unbelievable opportunity, how we are most unbelievable fortunate. Due to Lama Tsongkhapa's kindness, we have qualified teachers at our centers, nowadays even in the West, where there was no Buddha-Dharma before, never happened before. Nowadays even in the West, in FPMT we have nearly 40 resident teachers, qualified teachers. Those who are here, Geshe Tengye-la and Geshe Tenzin Loden (my memory is so bad!), and Geshe Jampel, maybe 40 resident teachers, very qualified from the monasteries, mostly Sera Je but also from Ganden and Drepung, but mostly from Sera Je and also from Kopan who belongs also to Sera je. They have put their life from young time in the monastery, took vows, all complete vows, then with so much hardships, unbelievable hardships, for so many years studied and followed the monastic program, the extensive Buddha-Dharma, philosophy, did examination for geshe, received geshe from these monasteries. Lama Tsongkhapa founded Ganden Monastery and the others were established by his disciples. So he set up an unbelievable program. The way the program is set up, the way of studying through debate, not just memorizing, but by debate, like a scientist it is analyzing the whole path to enlightenment, debate means analyzing. To learn through debate, brings a very deep, clear, unshakeable understanding, so that no one can cheat you about the path, no one can show you a wrong path to liberation, a wrong path to enlightenment. If somebody teaches you bodhichitta or emptiness but teaches you wrong – just as an example – but you cannot be cheated, because you have a correct and rational proof with reasons, you have studied in depth. Someone who speaks well cannot cheat you, you have your own wisdom and understanding and can achieve realizations, have correct practice and then correct realizations. So from these geshe we learn, many students in the West learn from them, so this is based on Lama Tsongkhapa. How much wisdom, Dharma understanding, we have, and then through this understanding how much we practice lam-rim and tantra, then that much negative karma collected from beginningless rebirths we get purified, that much we are able to purify since we met Buddha-Dharma, Tibetan Mahayana Buddhism; that much negative karma collected from beginningless rebirths is purified and that many special imprints are collected in the heart, on the mental continuum. So many times we received complete teachings, the whole path to enlightenment, so many times we received lam-rim and deity commentaries, even complete tantric path and are able to plant seeds of the path to enlightenment, the cause, paramitayana, and resultant yana, tantra, so many times, unbelievable, most unbelievable,

unbelievable preparation we have done so many times even by listening to teachings. Then of course through your own study, even by reciting the Foundation of Good Qualities, a short lam-rim prayer, everyday, and by practicing your own deity's tantric path, it leaves, it plants so many seeds of the whole path to enlightenment on your mental continuum. You made so much preparation to sooner or later have realizations of the whole path to enlightenment and to sooner or later achieve enlightenment, and thus, to sooner or later be able to liberate sentient beings from the oceans of samsaric sufferings and bring them to enlightenment. Therefore, we should not forget that we are most the unbelievable fortunate people in this world, in the West, the most unbelievable fortunate people, and therefore *must* take the opportunity to learn the Buddha-Dharma, to learn Lama Tsongkhapa's teachings. So Lama Tsongkhapa's teachings, according to the karma of the organization, according to karma, that is the main effort. The main purpose and main effort is to benefit sentient beings. So we must have the great intention to continuously study, to leave a much as possible positive imprints, to have realizations of the path to enlightenment as quick as possible. Lama Tsongkhapa offered extensive benefit for the teachings of the Buddha which I often say in the dedication, and from that also extensive benefit for sentient beings. By knowing, by studying even all the Nyingma, Kagyu, Sakya, he checked all of them (not that he checked all this and then made his own path, not like that). Therefore, the organization, the FPMT, is most fortunate, because of having all the qualified teachers who put all their life into this and also practice. The big and old centers not only taught many teachings before – Lama Tsongkhapa's Lamrim chenmo, the Madhyamaka, many of these subjects, but now we have the Basic Program with philosophical subjects there, and then the seven year Master Program. I am hoping more and more centers will do that. This becomes one very important subject to rejoice in, in our lives, a very important matter! A very important subject to rejoice about in our life, to rejoice about what happened to our life in this organization! Like that, due to this organization, due to Lama Yeshe whose name is extremely rare to mention, who founded this organization, because it exists, there are centers and qualified teachers and so many sentient beings, so many people in the world, so many of us, are able to meet Lama Tsongkhapa's teachings. This shows Lama Yeshe's kindness, even though you might have never met him, you are receiving guidance in your life, direction for your life toward enlightenment: bringing you to enlightenment it is what is always happening. What I was saying is that, from Lama Tsongkhapa through his disciples up to now, from those monasteries so many branch monasteries happened, from disciple to disciple of the lineage, so many achieved full enlightenment, numberless beings achieved full enlightenment up to now, based on Lama Tsongkhapa's teachings. So many achieved the root of the path, bodhichitta, as well as renunciation, right view and the two stages of tantra – up to today this has been happening, even now it is happening that many are attaining the path! So many of them wrote teachings, wrote the commentaries, based on their experiences. All this comes from Lama Tsongkhapa, the lineage of Lama Tsongkhapa. So there is extensive benefit to sentient beings by studying Lama Tsongkhapa's teachings and actualizing the path. Every single understanding of Buddhism and every single purification of negative karma, as many negative karmas as have been purified up to now and as many merits as were collected by practicing lam-rim, the three principle aspects of the path and the two stages of tantra, all comes from what you learned from the resident teacher at your center. All this benefit basically comes from Lama Tsongkhapa, every single benefit that I mentioned, that you have received, all those that happened to you, come from Lama Tsongkhapa's kindness. That is what I wanted to say. So now here rejoice in Lama Tsongkhapa's three times' merits. Generate happiness. Then in Lama Tsongkhapa's qualities, all the qualities that he has, thinking "How wonderful it is." Not only scriptural understanding but also realizations, we rejoice in the skies of qualities that Lama Tsongkhapa has!

The extensive benefit he did for Buddha's teachings and then for sentient beings, we rejoice in these limitless skies of benefit. Rejoicing like this, is the way to become Lama Tsongkhapa yourself, to achieve the same qualities and to be able to offer limitless skies of benefit to the teachings of the Buddha and to sentient beings. You are able to do the same, it creates unbelievable causes for that

by rejoicing. So this is one of the best things, best support to be able to study and learn the complete teachings of Lama Tsongkhapa and have realizations and do extensive benefit for sentient beings. You create the cause for that. So here in the FPMT, when we do Lama Tsongkhapa Guru Yoga, not just Lama Chopa, but also when we do Lama Tsongkhapa Guru Yoga we must stop and give everybody the opportunity to rejoice, to give everyone the opportunity to do limitless skies of benefit to Buddha's teachings and sentient beings. Doesn't matter whether chant or not, what we should do special in the FPMT, is to stop and rejoice! The seven limb practice is there, but rejoicing means *feeling* happiness in your heart, just saying the words is not rejoicing, *feeling* happiness in the heart, meditating, is the practice of rejoicing. That is what I want in the FPMT, this most unbelievable source of merits! Taking that opportunity is, what should be special in the FPMT, taking that opportunity, doing that, what we are supposed to be doing! Okay. I didn't finish the verse, stanza: Lama Tsongkhapa did extensive listening and meditation and put effort in the practice. He had extensive listening, very extensive listening and then he put it all into practice to set the mind in realization. Even then, Lama Tsongkhapa mentioned at the end, made Praise to Buddha Shakyamuni for having Revealed the Truth of Dependent Arising. What he realized he showed to sentient beings, the subtle view of Prasangika, Lama Tsongkhapa praised that, made special praise to Buddha. At the end of that, I think, or another prayer, I'm not sure it says: first Lama Tsongkhapa looked for extensive listening, in the middle all the teachings appeared as practice, at the end he practiced day and night and had complete unmistakable realizations of the path to enlightenment and dedicated himself to us sentient beings by the spreading and developing of the Buddha-Dharma in the world. Lama Tsongkhapa dedicated for us, for sentient beings which includes us. This and what Dromtonpa said, while listening to teachings he reflected, while reflecting he practiced, is not contradictory. Lama Tsongkhapa did the same. Maybe at the beginning there is more study, although that does not mean to not practice by living in pratimoksha vows and practicing lam-rim – it does not mean only listening, does not mean “this is only the time for listening”, not like that. “now is the time to experience, not time for listening.” Some people might have that thought but it is wrong. So what Dromtonpa said, Lama Tsongkhapa did. Dromtonpa was talking about the three practices of listening, reflecting and meditating being inseparable. Lama Tsongkhapa did listening, reflecting and practicing the path to enlightenment by abandoning the black eight worldly dharmas, white eight worldly dharmas, and mixed eight worldly dharmas. There are different explanations of this, but it means that he did the practice of the path to enlightenment unstained by the attachment to samsara and unstained by the eight worldly dharmas of clinging to this life, unstained by attachment to happiness of future lives, unstained by attachment to liberation from samsara, unstained by ignorance.

## **Tsog**

So we do blessing of the tsog and then the invocation.

You can do the inner offering according to whichever deity you practice, no need to do according to Vajrayogini just because I am doing that. If you haven't received the initiation, do the blessing of the inner offering according to whatever highest yoga tantra initiation you have received.

There is Vittorio Migliorenza, age 79 who died 12 April, Greg Vines, 49 years, heart surgery; Cayetano Gutierrez will undergo surgery for the second time, Marta Pena needs medical procedure, including all the people whose names were read yesterday and before yesterday, those who died, in particular for those who died we do dedication of Vajrayogini, special prayer to be reborn in a pure land, we do that for the people who died. According to Pabongka Dechen Nyingpo for the abbreviated practice of transferring the consciousness of a person who died to a pure land, just recite this prayer that comes in the long version of Vajrayogini, and maybe middle version of the sadhana, at the end composed by a Sakya Lama, I don't remember his name, a Sakya lama, Tsarpa Lo..., today I forgot also his name, the name of the lama who composed the prayer at the end of

Vajrayogini. This lama he didn't give much teachings, but he was a great lama of the Vajrayogini lineage, he made inner offering nectar pills and saved many sentient beings from the lower realms, with the inner offering pills so many sentient beings were saved by that. He composed this prayer to be born in the pure land and said, if you chant this prayer every day you will be reborn in the pure land of Vajrayogini when you die. Pabongka's method is, this is a short way to do powa, a quick way to do it is this prayer. Kyabje Ribur Rinpoche mentioned, that what Pabongka Dechen Nyingpo said was an abbreviated way to do powa for people who died. When Rinpoche was staying at Aptos house, one time we did this prayer for somebody who died. We are going to chant two or three and then read it quickly.

Please pray that all the people who passed away during the retreat, all those whose names we received today, all the students, benefactors, and supporters who worked for the organization who died may be reborn in a pure land.

Oh Venerable Vajrayogini, I request you please to lead me and all sentient beings to the Pure Land of Dakinis. I request you please to bestow on us all mundane and extra-worldly powerful attainments, without exception. (3x)

That's it. Then the next trip. The next trip.

\*\*\*\*\*

Rinpoche: Where were you before I came?

Neil: We were just about to dissolve into emptiness when Rinpoche came.

Rinpoche: You dissolved but cannot generate into anything, any form is too much. Maybe sometimes you arise yourself as a peacock! If not frog, then peacock.

### **Mantra of dependent relationship**

I mentioned before that:

OM YE DHARMA HETU PRABHAVA HETUN TESHAN TATHAGATO HYAVADAT TESHAN CHAYO  
NIRODHA EVAM VADI MAHA SHRAMANA YE SVAHA (3X)

OM YE DHARMA HETU PRABHAVA HETUN TESHAN TATHAGATO HYAVADAT TESHAN CHAYO then stop there, NIRODHA EVAM VADI MAHA SHRAMANA YE SVAHA. Otherwise in Sanskrit, it means may the female organ be destroyed, *yoni*. So stop at *yo*, stop there and then *ni*, do not say yoni, someone who knows Sanskrit and knows what it means might laugh, might fall down, cannot stay upright. Not only when you are blessing the speech in the morning, but this OM YE DHARMA comes in many other places and this is the way to recite it. If you write this down in your sadhana you won't forget, but make sure you remember. Probably only when you receive commentaries on tantric deities you hear this, otherwise there are not many other opportunities to hear this. So pay attention to it, during the retreat this is a way of learning how to practice.

### **Front generation**

Quick one!

It looks like we are doing a competition to see whether can read faster in English or in Tibetan.

## Brief Praise

CHHAG TONG KHOR LÖ GYUR WÄI GYÄL PO TONG

Your thousand arms are a thousand wheel-turning kings,

CHÄN TONG KÄL PA ZANG PÖI SANG GYÄ TONG

Your thousand eyes are the excellent eon's thousand buddhas:

GANG LA GANG DÜL DE LA DER TÖN PÄI

I prostrate to the venerable Avalokiteshvara who shows

TSÜN PA CHÄN RÄ ZIG LA CHHAG TSHÄL LÖ

Whatever is needed to subdue those to be subdued.



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.

It is very good to remember the purity, when we do the second praise here. After having purified the five delusions, ignorance, anger, attachment, jealous mind, and what else? Pride, that is right, thank you very much. Pride. Pride. By having purified all that, by the purity of that, the five purities become the five wisdoms of the buddhas, the five transcendental wisdoms, mirror like wisdom, wisdom of equanimity, accomplishing wisdom, wisdom of dharmadhatu, of the sphere of existence directly seeing the emptiness of all phenomena, not only that, but non-dual with that forever. So then, after having been purified, the impure five aggregates of form, feeling, discrimination, compositional factors, and consciousness, they arise as the five types of buddhas. These five types of buddhas are for sentient beings, for them to purify the five impure aggregates, and the five delusions. They are the antidote to the five delusions, so therefore here, think of the kindness of the five types of Buddhas. They purify the five impure aggregates and liberate you from the five delusions, so remember the kindness of the dharmakaya to be manifesting to you in this way.

## Blessing the vase water

Then those people whose names I read today, those who died and those who are sick, think of them. Nectar comes from Chenrezig's hand and purifies them, think of the names Greg Vines who will have heavy heart surgery, Vittorio Migliorenza who died 12 April, that one for sure, don't miss him, Cayetano Gutierrez who underwent surgery today, Marta Pena who has to undergo a medical procedure, ?? who will undergo a second operation for cancer, the nectar purifies their negative karma collected from beginningless rebirths. Purification is the most important for the living and for those who have died! Then generate the whole path, from guru devotion up to enlightenment, especially bodhichitta and clear light. Think of our family of all the six realm sentient beings, all the hell beings, hungry ghosts, animals, humans, asuras, suras and intermediate state beings who are our mothers from whom we have received the three times happiness. All those numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras who have been our mothers from beginningless rebirths, think they are purified. At the beginning or end of the mantra recitation, think that the water is blessed.

The wisdom beings of the self generation absorb into the front generation.

## Request

Do the requesting prayer at the end. The six realm sentient beings, numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, from whom we received happiness from beginningless rebirths, so most unimaginable, unimaginable kind, so unimaginable kind, and on top of that, we received all the present happiness, and more than that, we also receive all the happiness of future lives – most kind and dear, on top of that all the happiness of future lives, most kind and unimaginable – then on top of that, liberation from oceans of samsaric sufferings, oceans of hell beings, hungry ghosts, animals, human beings, suras and asuras, total cessation of the suffering of every realm! That is unimaginable, we received all that from their kindness, then on top of that also full enlightenment, the cessation of all the mistakes of the mind, the defilements, and the completion of all qualities, realizations! We received all that from every hell being, hungry ghost, animal, human being, asura and sura being, including the people you call enemy, the people who you don't like or who don't like you! You receive all happiness up to enlightenment from them, so they are the most dear, the most precious, the kindest. Then therefore now this is the best: the best and most important in your life is thinking of others, with a mind cherishing others! Others can be one insect, can be one person, anybody, one insect, one ant, one mosquito, one cockroach, one rat, any of those, just one, any of those, one person who bothers you all the time, who bothers you *all the time*, what do you say? Who bothers you all the time! With a mind cherishing that sentient, thinking of that being's happiness and freedom from suffering, with body, speech, mind wanting to help, to benefit. To help does not mean just to give food, shelter, peanut butter, to give pizza or something, French pizza or Italian pizza, Italian mozzarella cheese, not just that! When you think of help as just something like that, that is something very limited, don't think like that. If you hadn't met the Buddha-Dharma, you could think like that, but having met Buddha-Dharma you can think of deep help. Help doesn't mean that you have to be with them, that you have to mix with them, that you have to go to a hospital and mix with the children or mix with the old people. Somebody can be living in a solitary place, a cave on Mount Everest or in the Himalayas, somewhere far, an isolated place; can be living in pure morality, without seeing anybody, not even the birds, not seeing even insects, not having interviews even with insects; can be someone with renunciation, realizing how your own samsara is the nature of suffering, then on the basis of that, knowing others' suffering – not only the suffering of pain but the suffering of change, how temporal samsaric happiness is only nature of suffering, pleasures of desire realm are only nature of suffering, pleasures of form realm are only nature of suffering, even in the formless realm, which is free from the first two sufferings, the aggregates are only nature of suffering, completely under the control of karma and delusions, are contaminated seeds of delusions and therefore only nature of suffering and compounding suffering – so living in pure vows, pure morality to not harm sentient beings, living in the vow to not harm sentient beings, that is incredible, that is unbelievable. It is unbelievable. On top of that then there is so much happiness that other sentient beings receive, by you stopping to give them harm, by you living in that number of vows, so therefore to not harm others, which is based on not harming yourself, of course, which comes by the way. Then of course they receive so much happiness from that. Then there is compassion, your compassion persuades you to meditate, to have realizations, to live in pratimoksha vows, bodhisattva vows, tantric vows and then to have realization of three principle aspects of the path and the two stages. You are meditating to have those realizations. What benefit sentient beings get, when you realize bodhichitta, I mentioned. I mentioned, that even every single breath in and out becomes the cause of happiness of all sentient beings and cause of their enlightenment. Even breathing in and out when you have bodhichitta, becomes the cause of happiness for sentient beings. When a bodhisattva generates bodhichitta it has most amazing benefits. When you are in a solitary place to generate bodhichitta, can you imagine the benefit for numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras from life to life, and then how it brings them to enlightenment? Can you imagine? Happiness from

life to life and then enlightenment, woow!! You liberate numberless sentient beings from each realm and bring them to enlightenment. That happens even preceding the bodhisattva path, even from aryas you get limitless skies of benefit and then deeper and deeper. So you can see, a person who is doing meditation, retreat, living a life totally in the lam-rim, day and night in an isolated place, away from distraction, can you imagine the goal of deeper and deeper benefit of sentient beings? Deeper and deeper benefit of sentient beings and then achieving enlightenment for sentient beings, can you imagine? You see the benefit, numberless sentient beings, what benefit they receive from that person, wow! Then by realizing emptiness, can you imagine, then you are able to liberate other sentient beings, to show them the truth and liberate them from the cause of samsara, karma and delusions, by causing them to realize emptiness and generate wisdom inside of arya path. Then that helps them to cease the gross delusions, then enter the bodhisattva path and cease even the subtle defilements, it is amazing. It is based on renunciation of samsara, realizing how your samsara is only the nature of suffering! Feeling that being in samsara is like you are in the middle of a fire, even every second, is like being in a septic tank, drowning, like you fell down and got caught in a septic tank filled with dirt, insects, those things! When you realize how samsara is nature of suffering, like being with a naked body in a thorn bush, with a thorn bush all around your body, how the nature of samsara, is like sitting on the tip of a needle, as mentioned by Buddha Shakyamuni. If you realize how your samsara is the nature of suffering then every second there is no peace, it is like sitting on the tip of a needle, sitting like wrapped around by a thorn bush and trapped, like that, no peace and happiness even for one second, no break from suffering even for one second, no break especially from pervasive compounding suffering, which I described before. Whichever realm you are in, desire realm, form realm, even formless realm where you don't experience the first two sufferings, you still experience pervasive compounding suffering, the fundamental suffering. So I use two things, living in pure morality in a monastery or nunnery, isolated from others, from the mess, from distracting conditions, the objects of delusions, then the other one I also use is living in an isolated place, but putting yourself into the condition of living a pure life, abstaining from all the negative karma, the other one is by living in pratimoksha and at the same time developing the mind in the path to enlightenment. So you can see the benefit that the world receives from this person, and not only *this* world, which is like one atom, but there are numberless universes, so all sentient beings receive benefit from this person, can you imagine? First thing is they don't receive harm from that person, which means amazing peace and happiness, then on top of that, they receive compassion, which persuades the person to develop the mind in the path to enlightenment, persuades the person to develop all the qualities of cessation and realizations. The more you are developing, the more realizations you achieve, the greater, deeper benefit you can offer to numberless sentient beings, can you imagine? You have the condition, living in the vows, in an isolated place, free from distraction, free from all those obstacles to freedom, putting yourself in that situation, so you can complete the whole journey, the path, and not that you achieve it and then disappear, practice and then disappear. It is just a one time practice, a one time work, a one time Dharma practice, achieving the path is just one time, achieving liberation and enlightenment is just one time. It is not like starting samsara pleasure again and again without end, here in Dharma it is just one time. This is one thing we have to understand, to see, to remember again and again. It is just one time, whatever samsara pleasure, we have been experiencing it numberless times from beginningless rebirths, whatever pleasure, not only human being pleasure, but also suras and asuras pleasure – they have 1000s and millions of sense pleasures – we experienced those numberless times, from beginningless rebirths, any one, there is no new samsara pleasure left, as human or deva, which we never experienced from beginningless rebirths. In the same way, there is no suffering left, which we never experienced. Any kind of suffering, we experienced numberless times, from beginningless rebirths, whatever suffering sentient beings experience - we have experienced it numberless times, even those of suras and asuras, all of them. There is no pleasure of sleep that we have never experienced from beginningless rebirths, no pleasure of sleep, pleasure of food, pleasure of beach, pleasure of sex, we have had it with every sentient being: numberless hell

beings, hungry ghosts, animals, human beings, asuras, and suras, with every one, with human body, with animal body, with all the different bodies, not just one time, but numberless times from beginningless rebirths! We think the “first time”, but no! You are thinking only of this life. But it is all numberless times, from beginningless rebirths, nothing new, but we don’t remember past lives. Then all the people who came here to IVY in the past, are here now, will come here, all the monks of Nalanda, all the students, benefactors, all the people dedicating their lives for the organization and are bearing so many hardships, all those who rely on me, all those in the organization who died, all those whose names we received, who died or are sick or need operation, everybody we pray for this to happen, then your family members, anybody who died, with whole heart, we rely on Chenrezig for this to happen to all sentient beings.



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 with the happiest mind agrees to our request! From beginningless time in samsara we have been in the lower realms, this time by a miracle, miraculously, we have turned toward liberation and enlightenment, something most amazing. It is like the example of a vase, a clay pot that has a hole, the flies go inside and, although there is a hole, they can’t get out, but go around and around until they die. Nobody is stopping them from going out, but they just don’t see it. You are like that, there are many examples of other beings that we can apply to ourselves. Miraculously, unbelievable what good luck, what miracle it is, that this time, we are facing toward enlightenment. Just thinking of that, is most unimaginable, just thinking of liberation and enlightenment is unimaginable. Normally we do not do this, so even thinking of that is so extremely rare. So this

time, we are thinking of that and Chenrezig is very happy and accepts our request, the dharmakaya and rupakaya accept for all this to happen, including your prayers for others. But also when you yourself die, Chenrezig has accepted to bring you to a pure land, to generate bodhichitta and purify your negative karma and bring you to a pure land, Chenrezig has already accepted that! But here you are, making request for all sentient beings, so remember that Chenrezig has accepted your request! Remember that, when you die, when suddenly you have a car accident or a heart attack, when suddenly death is happening, not slowly, but suddenly life totally changed and death is happening, at that time remember that Chenrezig has accepted your request, then at the time of death you will have no fear or worry.

### **Torma offerings**

Oceans of transcendental wisdom nectar, numberless, then that many merits, all the extensive merits you collect, offer them to Guru Chenrezig, thinking of all the gurus, all the Buddha, Dharma, and Sangha, all the holy objects.

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

### **Bath offering**

(Talking about the katas used as divine dress:) When you do Nyung Nes, you can also use like that, if you have, or you can buy from shop very nice scarves, very beautiful scarves, these square ones, they sell them in the shop, there are different sizes, square, many beautiful things that you can use for the offering of divine dress, many beautiful things in the shop, even if you don't have the scarves, there are many beautiful things you can buy in the shop.

### **Dedications**

Due to all the past, present, and future merits collected by myself and numberless sentient beings, the numberless bodhisattvas, and on top of them the buddhas, may the family members, students, people working for the universe, the benefactors, just by being in this universe, world, country, area, place, and center, may the sentient beings who are living in this universe, world, country, area, place, and center, may their negative karma get purified, may they find faith in Buddha, Dharma, and Sangha, may they be freed from all sufferings of body and mind, sickness, wars, fighting, quarrels, danger of fire, water, air, earthquakes, may all those obstacles be pacified immediately, those that are happening and will happen, may no one in the world experience these and may everybody meet the Dharma, understand the Dharma and generate all the realizations of the path to enlightenment from guru devotion up to enlightenment, especially bodhichitta and the realization of emptiness, clear light, may that happen in everyone's hearts and then may all auspicious things happen, so that even when travelling there are no obstacles, no lightning, no crashes in cars or airplanes, like that, no inauspicious things to happen and all auspicious things to 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 all the people who came to IVY and Nalanda, are here now, and will come, all the students of the FPMT, benefactors, all the people in different parts of the world who are dedicating themselves to the organization, all the people whose names were given today and during the retreat, who died or are sick, all your family members, in everybody may the bodhichitta be actualized without the delay of a second. May the bodhichitta that has been generated in the hearts of sentient beings increase.

May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE PA NYAM PA ME PA YI

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

Due to all the past, present, and future merits collected by myself and other sentient beings, the numberless bodhisattvas, and all the buddhas, may bodhichitta be actualized in the hearts of all the leaders of the world, especially those of mainland China, without delay of even a second.

JANG CHHUB SEM CHHOG RIN PO CHHE

May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE PA NYAM PA ME PA YI

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

Due to all the past, present, and future merits collected by all sentient beings, may the bodhichitta be actualized in the hearts of everybody who follows the different religions of the world and may the world be filled with perfect peace and happiness, may everybody lead their life only benefiting sentient beings, becoming the cause of happiness of sentient beings.

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.

Emptiness:

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

All the arms absorb back to yourself, with divine pride you are one faced, two armed Chenrezig.

### **Emptiness dedication**

So think: I, action, object, all phenomena are empty. Nothing exists from its own side, not even one atom, because everything exists in mere imputation. So therefore everything is totally empty. I is empty. Action is empty. Object is empty. All the rest of the phenomena are empty. Now with that

awareness of your mind labeling this and that, pray: due to all the past, present, and future merits collected by myself and numberless sentient beings, including bodhisattvas, and all the buddhas, may the I become Chenrezig and lead all sentient beings to that Chenrezig's enlightenment by myself alone.

### **Request to Reside Continually**

DIR NI ZUG DANG LHÄN CHIG TU

Please remain here together with this image

DRO WÄI DÖN DU ZHUG NÄ KYANG

For the welfare of migrating beings and

NÄ ME TSE DANG WANG CHUG DANG

Excellently bestow health, long life, riches,

CHOG NAM LEG PAR TZÄL DU SÖL

And the supreme attainment.

OM SUPRATISHTHA VAJRA YE SVAHA

### **Dedication for His Holiness the Dalai Lama**

Due to all the past, present, and future merits collected by myself and others, may His Holiness have a stable life and may all his wishes be fulfilled. All the merits we collected today, limitless skies of merit with each vow taken with bodhichitta, with each prostration taken with bodhichitta; limitless skies of merit, with each mantra recited with bodhichitta motivation, limitless skies of merit – with each practice it is like that, amazing, amazing, amazing! And unbelievable, unbelievable: with each session, beginning with prostrations, besides the merits, unbelievable eons of negative karma are purified, by reciting the names of the 35 buddhas. So during each session unbelievable purification gets done, negative karma is purified, so you must be very happy, rejoice, feel great happiness and joy, by reciting lam-rim prayer you made your mental continuum closer to lam-rim, to the path to enlightenment, closer to enlightenment, closer to liberating sentient beings, closer to enlightening all sentient beings. So feel great happiness and joy. Then all this unbelievable merit you collected today and all the merits collected from beginningless rebirths and those that will be collected, all the three times' merits collected by all sentient beings, all bodhisattvas, and all buddhas, you put that all for His Holiness's long life and for his wishes to be fulfilled, and do the same for all the virtuous friends, all the holy beings in the world; that they may only benefit sentient beings.

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 Avalokiteshvara, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

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

### **Lojong dedication**

Due to all the past, present, and future merits collected by myself and others, whatever sufferings sentient beings have, may they ripen upon me and whatever happiness I have, may it ripen upon them, all the three times' merits may it ripen upon the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, intermediate state beings. Pray like this, and not only pray, but when we actually encounter, experience problems and difficulties, the idea is, to rejoice that your prayers have succeeded, to be happy and to experience the problems for other sentient beings, to develop bodhichitta and attain enlightenment, so you can actually liberate numberless sentient beings from the oceans of samsaric sufferings and bring them to enlightenment, perfectly and without the slightest mistakes. Even to be able to do this when you are still a bodhisattva on the path. But of course after having achieved enlightenment there are no more mistakes. You experience the suffering and allow numberless sentient beings to be free from suffering, to have all happiness.

Abbreviation of the King of Prayers.

### **Three utilizations**

Yourself are Chenrezig, everybody is Chenrezig. The place is the mandala. And all sounds are the mantra. So those frogs, all those frogs are Chenrezig. They have been doing very long sessions! Very long sessions, all night! But I think that at dawn time they stop, not at dawn time. All that is OM MANI PADME HUM. All your thoughts are dharmakaya, absolute guru, dharmakaya.

Tomorrow not sure, but maybe I will come to the session before, to finish a talk, some teachings to finish. So that's it. So good morning, good night, good evening, all good things.

Rinpoche points out about the prayer wheel on his table: There are three times the number of prayers in this prayer wheel compared to the big prayer wheels in Nepal because there are 300 million, this is because of using technology, microfiche, for Dharma. Each time you turn it, it is like reciting 300 million OM MANI PADME HUM, it is like many years of retreat. It is mentioned like this in the benefits of prayers wheels, unbelievable purification.