

3 June 2009, PM

Dedications

Ana Baccardi died of cancer today, Lucinia Aguado died 17 May, Peres Pages Pujol surgery for brain tumor, Brigitte Carle generalized cancer, Richard Couchman serious heart failure – inoperable, Julia Le Hir Ven. Seunam's mother who died 1st June, Aloisie Trnovska nearing death, grandmother of Thubten, Helen Meyer died today, Diana 29 years old sick with breast cancer, Silvia who is suffering from terminal intestinal cancer, Martina suffering from breast cancer, Bentz who died the 1st June, ?? died 19 September, Eric Chaiuv.. who died 16 January, Nancy Tiberger 37 years old with cancer and six months to live, will leave two children behind. Renacouhe a long time Dharma student, age 65, with terminal lung cancer, Valerie who has cancer. Dorje Chang Institute who offered prayer wheel is trying to rescue 220 horse who are due to be slaughtered, so far rescued 19 with foal, asking prayers for the horses. Each horse costs 250 dollars.

We pray for all of them here. We pray for all of them including the horses, baby horses, and those who are in the intermediate state who are not yet born as horses but are about to be born as horses.

Due to all the past, present, and future merits collected by myself and numberless sentient beings, the numberless bodhisattvas, and all the buddhas, may all this happen to all sentient beings, to all those people who died, whose name was read here during the retreat, all those who died and are sick and are dying, all those, whose names were read just before, all of them. Then all the students, one's own family members, all the students in the organization, who came in the past to Vajra Yogini Institute, are here now, will come, all the Nalanda students, the benefactors, the many people in different parts of the world who are living for the organization, to benefit sentient beings and the teachings of the Buddha, and then all the rest of the six realm sentient beings, numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras.

Due to all the past, present, and future merits collected by myself and other sentient beings, the numberless bodhisattvas, and on top that all the buddhas, oneself, one's family members, all the students, all those who have dedicated their life to the organization, all the benefactors, just by being in this universe, world, country, area, center, may we be able to benefit all the sentient beings in the universe, world, country, area, center, may their negative karma, collected from beginningless rebirths to now, be immediately purified, and may they find faith in karma, find faith in karma and devotion to Buddha, Dharma, and Sangha; may all their sicknesses, spirit harms, mental and physical problems be healed immediately, may they never experience economic problems, famine, war, what else is there? Fighting, quarrels, dangers of fire, water, air, earthquakes, wherever those are happening or are going to happen, may they be stopped immediately, may they be pacified immediately; then for the Dharma, what should happen is, that they all meet Dharma and are able to have scriptural understandings and realizations of the graduated path to enlightenment, and in this way are able to actualize guru devotion, the root of the path, the three principle aspects of the path, the two stages, and especially bodhichitta – and for all auspicious things to happen.

Due to all the past, present, and future merits collected by myself and others, may the bodhichitta, the precious sublime thought of enlightenment be actualized in one's family members, all the students, those who are here now, those who came in the past, and those who will come in the future, all those doing service for the retreat, all the Nalanda monks, all the benefactors, all those who sacrifice their lives to the organization, all those for whom I promised to pray, whose name was given to me. In all their hearts and in the hearts of all sentient beings, the numberless hell beings, hungry ghosts, animals, human beings, asuras, suras, and intermediate state beings, may

bodhichitta be actualized in all the sentient beings' hearts without delay of a second. In those in whose hearts bodhichitta has been generated may it increase!

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

Due to all the past, present, and future merits collected by myself and numberless sentient beings, the numberless bodhisattvas, and all the buddhas, may bodhichitta be actualized in the hearts of all the leaders of the world, especially the leaders 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 myself and numberless sentient beings, the numberless bodhisattvas, and all the buddhas, may bodhichitta be actualized in the hearts of everybody in this world who follows different religions, without the 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.

May this world be filled with perfect peace and happiness, may people lead their lives without causing harm and whatever they do, may it only become the cause of happiness.

Padmasattva mantra

With the sound of the bell, remember that all phenomena do not have inherent existence, and at the end, more precisely, that there is no I creator, no action of creating, no negative karma created.

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)

Dedicate the merits, and while dedicating the merits, practice the mindfulness of how it is merely imputed by the mind, generate the recognition of that and meditating on the meaning of mere imputation at the same time, from which comes the conclusion that it is totally empty of existing from its own side. So we can do this in silence.

OM SUPRATISHTHA VAJRA YE SVAHA

Your arms absorb to the root arms, you become Chenrezig with one face and two arms. Develop divine pride of being Chenrezig.

Mantra for going to sleep

I was asked to recite the mantra over again, the one which, when you recite it, when you go to bed, it helps you to recognize the clear light of sleep and quickly actualize the meaning of the Prajnaparamita, emptiness.

So it says that you recite it when you go to bed, after you lay down in the same position as Buddha passed away, in the snow lion position (not Lion-faced Dakini!) and remember death and totally put your trust in the Buddha, Dharma, and Sangha. Lie down and remember death, you are dying, with total trust in your heart in Buddha, Dharma, and Sangha, and make a request to rise early, to get up early to do virtue; then generate a recognition of illumination, light, and with this illumination, holding that appearance, pray “May all sentient beings achieve the dharmakaya of the buddhas in this life.” You can pray for that. The mindfulness practice of dedicating your actions to sentient beings, one is from sutra, *Avatamsaka Sutra, Do De Palpo Che*, the teachings on bodhichitta, the six volumes, an unbelievable, most unbelievable teaching, His Holiness advised Kyongla Rato Rinpoche to give, and I myself received. Dagri Rinpoche had requested the *lung* of the whole Kangyur, which was supposed to be at Root Institute in Bodhgaya. But because giving the *lung* also to the reincarnation of the elder tutor of His Holiness, Ling Rinpoche, it was done in Mundgod. I thought to take the oral transmission of the Prajnaparamita, the heart of Buddha-Dharma, the twelve volumes, the 8000 stanza, one volume, the half, the others may not but, most important to receive this oral transmission; however, His Holiness advised Kyongla Rato Rinpoche to give first the six volumes of *Do De Palpo Che*, most amazing teachings. So you can pray like that, and also generate the thought “May I achieve the dharmakaya for the sake of all sentient beings.” You can also do that. Then place your mind in emptiness, the ultimate truth, the emptiness like sky, not sky but *like* sky, empty. There’s also a practice of sleeping yoga according to the generation stage and completion stage, according to completion stage there are nine mixing rounds, the mixing with path time dharmakaya, mixing with path time sambhogakaya, mixing with path time nirmanakaya. The mixing with Path time dharmakaya: mixing with waking with sleep, mixing with sleep, then mixing with death when it happens, each one of the three has three, for nine mixings. Even having intellectual understanding of that, no question of meditation on it, you don’t get reborn in lower realms. I didn’t practice that, not any of those. The pure conduct, sleeping meditation, what you practice when you go to sleep, that is what you use when you die. I received the text but I didn’t take this teaching, I don’t remember, I don’t think I had teachings on that. One old monk, a very good geshe, very humble, with good understanding, from Drepung Monastery, did many millions of White Tara mantras for His Holiness Kyabje Trijang Rinpoche, for his long life, in his small house in Drepung in the field. He lived at Kopan for quite a number of years doing meditation, one or two times we did puja together in my room. He did this practice and was very inspired by it and asked

me if I knew that one, he was inspired to help me but I didn't take teachings on that. It is Nagarjuna's advice, something to do with Amitabha Buddha. This mantra can recite

OM SIDDHI SIDDHI BUDDHA BUDDHA BODHAYA BODHAYA BARA BARA TISHTI
TISHTI KAMBA KAMBA PARAKA GEZA GEZA BAVATI MABI LAMBA BAVALE SVAHA

Recite this seven times and blow on the right hand palm, on the palm of your right hand, then put your palm under your right cheek while you are laying down in the position of snow lion, and then, without interruption of superstitious thoughts arising, go to sleep. In this way you will be able to recognize clear light and be able to realize quickly the meaning of the prajnaparamita, the wisdom gone beyond, emptiness.

Mantra for circumambulating holy objects

And here is another oral transmission. This is a mantra, you have another one for prostrations and circumambulations that increases millions of times each circumambulation or each prostration, you got that and have been reciting it from the beginning. There is another one:

I prostrate to the bhagavan, tathagata, ...

??OM DASHA DIKA TRIKALA SARVA RATNA TRAYAYA MAMA PARDAKSHA ...

This is when you begin to circumambulate holy objects, stupas, statues, scriptures, Buddha's relics, the house, where the guru is living, when you circumambulate his house.

By reciting the mantra one time you get the benefit of having prostrated to all the ten directions Buddha, Dharma, and Sangha. Not only that, but all the past Buddha, Dharma, and Sangha, all present Buddha, Dharma, and Sangha, all future Buddha, Dharma, and Sangha – all three times Buddha, Dharma, and Sangha. The first benefit is that of having prostrated to the three Rare Sublime Ones, the translation as Three Jewels, of the past, present, and future, you have prostrated to all of them, so, that is just an amazing benefit. Then second is the benefit of having circumambulated all those Buddha, Dharma, and Sangha, past, present, and future, in all the ten directions. Then not only that, the third benefit is, to purify negative karma collected from beginningless rebirths. Then you quickly achieve enlightenment, that is the fourth benefit. The fifth benefit is, you don't get harmed by enemies and interferers. Okay. The sixth benefit, you get liberated from all sicknesses, spirit possessions, spirit harms, you become free from all those. That is number six. So that is it. That is the mantra of circumambulation, so chant it when you begin a circumambulation. You can chant the other one, Rinchen Gyaltzan, but also do this one. It is in the book? It has six benefits, so when you begin to do circumambulation, from Buddha's compassion to us sentient beings, amazing how he made it easy to collect most unimaginable unimaginable merits, by having prostrated to ten directions Buddha, Dharma, and Sangha, and all the past, present, and future Buddha, Dharma, and Sangha, then circumambulated them, purified negative karma, then quickly go to enlightenment. So most amazing!

You may have seen it, if it is in the book, the circumambulation is regarded an extremely important practice. The Kadampa geshe of Lama Atisha's tradition did so many circumambulations of holy objects, then emphasized circumambulations so much. The Kadampa geshe Dromtonpa, Lama Atisha's translator in Tibet, His Holiness the Dalai Lama's first incarnation, who is the embodiment of Compassion Buddha, because Lama Atisha every day had done so much circumambulation, even when had the aspect of old age, still every day went around stupas, holy objects, circumambulated them every day. It happened in the past in India, when there were many temples in the city, so you circumambulated the entire city and achieved realizations – that happened in the past. With the

motivation of bodhichitta, generate the motivation of bodhichitta – you can do similar motivation when you begin prostrations, can do like that – thinking of the kindness of sentient beings, numberless sentient beings who are in each realm. For example, numberless hell beings from whom you received numberless happiness from past rebirths, then ultimate happiness of liberation and enlightenment, you receive this from numberless sentient beings in each realm, so they are most kind and precious! Or think of mother’s kindness, think of how much they are suffering, then you can’t stand it even for a second, them suffering for eons! So to liberate them, develop compassion, wishing to free them from suffering and the causes of suffering and bring them to the happiness of enlightenment. This is the bodhichitta seeking the works of others and bodhichitta seeking enlightenment, so you must achieve full enlightenment. For that one needs to collect merits and to do that, one needs to purify negative karma, therefore is going to do circumambulation with speech, by chanting mantra; circumambulation of body and circumambulation of speech, which is to recite prayers like that praise of Buddha, Dharma, and Sangha, then chant mantras, like those powerful mantras for purifying negative karma, then OM MANI PADME HUM which fulfills all your wishes up to and including happiness. Not only temporal happiness but also ultimate happiness, liberation and enlightenment, and you are able to fulfill all the wishes of all the sentient beings of the six realms, bring them happiness of liberation and enlightenment. You are able to fulfill the wishes of all sentient beings through the mantra OM MANI PADME HUM and especially generate compassion for all sentient beings and take the responsibility upon yourself to liberate them from oceans of samsaric sufferings and bring them to enlightenment, by developing compassion, then wisdom, then achieve all realizations, then bring each sentient being from each realm to full enlightenment – that achievement happens. You are able to do that for each and every sentient being in each realm. Then, if you are doing just a few, only one circumambulation, or just three circumambulations, think “I am circumambulating for all the six realm sentient beings, to free them from the oceans of samsaric sufferings.” Then at the end, visualize from the stupa – you think the stupa is not just a stupa, think it is the guru, the stupa is the root virtuous friend and all the gurus, numberless Buddha, Dharma, and Sangha, numberless stupas, statues, scriptures, everything, so in other words, all the Buddha, Dharma, and Sangha and all the stupas, statues, scriptures existing in the ten directions, not only in this world, but in other universes, that which exists in all ten directions includes everything, numberless Buddha, Dharma, and Sangha and numberless stupas, statues, scriptures in the ten directions. With this mindfulness, circumambulate. If you do like that, thinking numberless stupas, statues, scriptures of the ten directions, you have circumambulated all those holy objects, get the incredible benefit of having circumambulated all those numberless stupas, statues, scriptures, even if you circumambulate only one small stupa at your home. If you think like this then you have circumambulated all the numberless Buddha, Dharma, and Sangha and numberless stupas, statues, scriptures, even if you are not in Lhasa or Bodhgaya, you get the benefit of having circumambulated the Bodhgaya stupa, even if they are not there and you do this at your own house. If you think numberless stupas, statues, scriptures, then you create numberless causes of enlightenment three times. Then there are numberless Buddha, Dharma, and Sangha, thinking of all the gurus, then you create more than six times numberless causes of enlightenment, more than six times, that means numberless causes to achieve liberation from samsara, more than six times. Then you create numberless causes to achieve happiness of future lives, more than six times. So even if you only do one circumambulation, but do with this meditation, the merit you collect is amazing, most amazing, amazing! Visualize the stupa like that, then circumambulate while thinking that beams of light emitted from the stupa and purify all the six realm sentient beings, you can do that. When you finish the circumambulation, even if you are doing only one, at the end give all the merits, dedicate all the merits of circumambulating the stupa, dedicate the numberless causes of happiness, of liberation from samsara, of happiness of future lives, give all these merits and their result of happiness up to enlightenment to the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, numberless intermediate state beings! Give completely everything away, such an unbelievable practice, then think they are all enlightened, then rejoice. If you are

doing only one circumambulation or three circumambulations, with each one, can do like this. If you are doing few, six or seven times, then first one, of course you can do each circumambulation like this, but you can also do the first circumambulation for all sentient beings but in particular for all the hell beings then at the end dedicate all the merits and the result of happiness up to enlightenment especially for the hell beings to become enlightened. Then dedicate the second one especially for hungry ghosts and at the end dedicate all the causes of happiness up to enlightenment to them. Then do the third one especially for animals, dedicate especially for their happiness up to enlightenment, dedicate for the happiness of all sentient beings, but especially animals. Then dedicate for all the human beings, and at the end give all the merits, as I mentioned before, and all their results up to enlightenment to all sentient beings, but especially human beings. Then do the same for asuras and suras and for the intermediate state beings. You can do circumambulation for the long life of holy beings, for all their wishes to be fulfilled, then second for the teachings of Lama Tsongkhapa to last long in the world also dedicate for that; then third, for the benefactors who help the sangha and to spread the Dharma in order for the teachings to last long in the world, for the long life and health of these benefactors, for their service to be successful. This is just an idea. At the end do dedication. Generate bodhichitta as we have been doing in the sadhana, generate bodhichitta, and dedicate the three times' merits of oneself and others for the sentient beings to achieve enlightenment without delay of even a second and for bodhichitta to be generated in their hearts.

So the Buddha, maybe a few words to mention that the Buddha has explained to the arhat Shariputra the very extensive benefits of circumambulating stupas and holy objects, just a few words on what Buddha explained to Shariputra. By having done circumambulation of a stupa you achieve the four mindfulnesses and achieve the four immeasurable thoughts, the immeasurable thought of equanimity, the immeasurable thought of loving kindness, the immeasurable thought of compassion, and the immeasurable thought of joyfulness. Then you achieve also the power of miracles, the four limbs of miraculous powers, you achieve that. These realizations happen when you enter path of merit and the preparatory path. By having circumambulated the stupa you actualize the four noble truths. You realize the four noble truths and the ten powers, the five mental powers, the ten powers, the seven branches of enlightenment (seven limbs of enlightenment), and by circumambulating a stupa you also achieve the six types of clairvoyance, the five clairvoyances that also Hindus achieve and the sixth which only Buddhists achieve, the uncontaminated clairvoyance. Then you achieve the great miraculous powers of the arhats of having completely abandoned all the disturbing thoughts. Having circumambulated holy objects, you abandon attachment and anger, and all the other negative emotions. If someone harmed you, said negative words, whatever that person said, you are holding them in the heart, you keep them in your heart. You are free of what is it called?

Garbage?

Oh, GRUDGE, not garage for the trucks. You are free from holding a grudge, then you achieve the solitary realizer's enlightenment. Not full enlightenment, the solitary realizer's enlightenment, arhatship. By having circumambulated a stupa, you achieve the tathagata's holy body, the golden holy body adorned with the signs and exemplifications. There are so many benefits that the Buddha explained to Shariputra, even of samsaric pleasures, which the ordinary people like. He related these for them to understand how the stupa, circumambulating stupa, is so beneficial. He used the example of samsaric pleasure, not like a lie, but explained how you get this and that, because that is easy for ordinary people to understand. So when the Buddha explained the benefits he mixed the realizations of the path and in between mentioned samsaric pleasures, so very skillful.

Tarthang Tulku who sponsored the Nyingma Monlam in Bodhgaya for quite a number of years, he read all these benefits, he reads the Kangyur, the teachings of the Buddha, and so one time he put

the verses of the benefit of circumambulating stupas in Tibetan on paper and put them all around Bodhgaya stupa, many of them are temporal pleasures, it was there for one or two days then maybe Indians took down. He wanted ordinary people to understand the benefits of circumambulating the stupa. It is very helpful, it is great healing to do circumambulation, you never get experience of limping, nerves pain, arthritis, you get great healing of arthritis, this was explained by the Buddha. So no question that, if do circumambulations with meditation, then even cancer and so forth, those diseases will be healed, if you circumambulate with the meditation of light coming from the stupa. Circumambulation purifies so much negative karma, and these problems are the results of negative karma, they get effected, cancer is the result of negative karma so when you purify, it effects the result, by reducing it and the cancer even to be healed. So also one can sit down and think that the stupa, is absolute guru, dharmakaya, all the buddhas' dharmakaya, bound with infinite compassion to me and sentient beings. So therefore they manifested in this stupa, the stupa sends light to you, and you are totally illuminated, your body becomes the nature of white light and your mind is totally purified, all sickness, spirit harm, naga harm, and their causes, negative karma and delusions are completely gone. Meditate on that, half hour, one hour, or longer every day. Of course it depends on how heavy the negative karma is, but if you do that, many people will get recovery. Here the way you heal cancer, is by purifying the cause of cancer, karma and delusions. You have to understand how it works is in that way! My very first experience of recovery from cancer completely by meditation was one lady from Canada. She does business talking one hour to sell the ideas of what kind of dress people will wear next year and would like to buy, next year dresses, fashion, so next year fashion what people like, she was giving the idea in one hour to TV or other business people, she sold that and made high money from that, this was her business. I didn't meet her but I met her after, she came to Vajrapani, became interested in Buddhism, did not really practice, but was interested. She met one student Pam who started Tara Redwood school, her husband Karuna sent me a letter saying she had cancer and asking what to do. So I did mo and it came out to recite Vajrapani Hayagriva Garuda mantra and liberate as many animals as possible, 100 or equal to her age, but she did much more. She liberated many chickens, found a farm place where someone took care of them. Even after she completely recovered, she liberated many worms put them out around her house, where they went into the ground. That she did, and taking Eight Mahayana Precepts, I don't remember, taking Eight Mahayana Precepts is normally one thing, but I don't remember how many she did. So I told her to liberate and save lives of animals, so immediately she did that. She went back and told the doctors and doctors said she should stay in hospital but she said she needed to go around to do these things. I think after one or two months, not much time, I heard, the doctors checked and could not find any cancer at all. Then for many years nothing happened, that was my first experience, but then she did not continue the practices, her life became a bit out of control, a bit messy, then a virus started, I don't know what that means, but then she again started to discipline her life and again it went away. That was a long time ago. More than six or seven people completely recovered from cancer and got better through meditation; and by doing some pujas as well. In recent times I suggested to use small stupas for those with cancer, to visualize light coming from the stupa and then all sickness, cancer, gone, purified, especially the cause of sickness, karma and delusions. I used to mention this. One student, I don't know who, used this method, with someone who had cancer and the person completely recovered by doing this meditation with the stupa. So that is proof that it works. So that is an idea.

The benefits of seeing statues and paintings

There is a quotation from the root text *Jampel Tsa Gyu*, but I didn't bring it down and don't remember it, do not have a good memory, but even when you see a painting of the Buddha, a drawing or tangka, numberless eons of negative karma gets purified, there is unbelievable purification just by seeing it. As I have now started this, it is mentioned in the *Sutra of Mudra of Developing the Power of Devotion* that you collect numberless greatest merits, the minute you see the form of Buddha's holy body, that means a statue or painting of the form of Buddha's holy body;

buddha's holy body in the form of a statue or painting. The minute when you see the statue or painting of the Buddha, you collect numberless great merits, unbelievable, unbelievable, much more than if you make offerings every day of one hundred divine foods, one hundred divine nectars, 100 divine foods means 100 divine nectars, 100 divine dresses to solitary realizer arhats, equaling the number of sand grains of the universes, to how many? Like that. Then maybe for the duration of 100 eons, something like that, is how long you make these offerings. So I want to mention that in India somebody who was very poor had some liquid, maybe soup, some kind of flour made into food in a bowl and offered it to four sanghas, four monks. It does not say arya monks with the realization of direct perception of emptiness, so maybe ordinary monks. And after that life he was born as a king in Kashika, most powerful, wealthy, most rich king right after that life. That was because in the life before when he was so poor he offered one bowl of food to four monks, those living in higher number of vows; he collected incredible merits from that. So, by offering one bowl of food, in the next life he was born as most powerful king. So you can see that karma is expandable. So here even offering one bowl of food to 4 ordinary monks, the result is like that, so then, offering to the arhats who are liberated, who collected so much merit and are liberated from samsara and its cause, karma and delusions, so how many merits would that be? An unbelievable number! Just making offering to one arhat, can you imagine what unimaginable result you achieve? So here how many arhats? Arhats equaling the number of atoms, it says sand grains of the universes, so can't imagine, unimaginable, can't imagine! Even just the sand grains of this ground here where we are, the number of sand grains here you cannot imagine. Just one handful of sand grains we can't count, so arhats equaling that number of sand grains – amazing! Now here, equaling sand grains of the universes, every day offering 100 divine foods, meaning divine nectar, then 100 dresses, meaning even one earring of divine beings – the price of which equals the price of all those of all human beings put together and still you cannot pay for it, like that is mentioned in the lam-rim teachings, so can you imagine 100 divine dresses? Then every day you offer that much for 100 eons, I think. So can you imagine the merit of offering to one arhat? Unimaginable! Then offering to *all* those arhats? Unimaginable! But all the merit of that, compared to each time seeing a statue of the Buddha, just opening the eyes and seeing that statue, creates much more merits than that! Compared to this, the merit of making all these offerings, it becomes small! Just seeing a statue or a painting of the Buddha, collects immeasurable merits! Then it says even more merits than prostrating, making flower offerings, making incense powder offerings, so that is giving you an idea. So when we do these things, making offerings and prostrating, the merits are far greater, numberless times more greater merit when seeing the statue or painting of the Buddha. So it is most amazing, unimaginable. Therefore, we must realize how we are most fortunate this time, unbelievably fortunate, incredibly fortunate! We are born human being this time and have the karma to see the holy objects, have the karma to have faith, be able to accept, be able to have faith, which is most lucky, unbelievably lucky! Being able to have faith, being able to see holy objects and to have faith – unimaginable lucky! Therefore I normally mention, that therefore, these holy objects, pictures of the buddhas, statues, tsa-tsas, pictures of the buddhas, drawings, are so unbelievable most precious, woow! How precious? Can you imagine? Immediately it purifies the mind, the minute you see them, they purify the mind and make you collect numberless times greater merits than making offerings. Then immediately when you see them, they plant the seed of enlightenment. It is mentioned in the teachings, that even while you are angry, even when you look at the statue or painting of the Buddha with a mind that is angry, it helps you to gradually see 10 millions of buddhas. Even if you look at these holy objects with angry mind, the benefits you get are, that it gradually helps you to see 10 million buddhas. It purifies your mind even if you have an angry mind, purifies your obscurations, you enter the path, the path of merit, the preparatory path, the right seeing path, the Mahayana path of merit, Mahayana preparatory path, Mahayana right seeing path. So when you achieve the Mahayana path of merit it has three levels, small, middle, and great. So after the small, middle, you achieve the great path of merit, and with it comes the continual Dharma concentration, at the higher path of merit. When you achieve the higher path of

merit, at that time you see, wherever you are, even in the bathroom, or wherever, in the subway, at the beach, in the ocean, wherever you are, you are able to see numberless buddhas in nirmanakaya aspect. When you achieve the third level of the Mahayana path of merit, my understanding is that this quotation says that by looking at a statue or painting of the Buddha, you get these benefits. What you get is the benefit that it purifies your mind of defilements and makes you achieve the Mahayana path of merit and when you achieve the third level, the great one, you can see numberless buddhas in the nirmanakaya aspect. This just gives you some idea about how it has unbelievable benefit – to be able to see 10 million buddhas. It means you achieve all the realizations, the path of merit, preparatory path, right seeing path and ultimately achieve enlightenment, that is where it leads each time you see a statue or painting of the buddha. Each time it leads to enlightenment. So this is a most precious thing. So normally my present which I give to people, it developed from Taiwan in the past, cards, with many cards on them of many Medicine Buddhas, or 35 buddhas. I gave those away for many years, sometimes also statues, or pictures of the Buddha. These are really wish-fulfilling holy objects, even a picture of the Buddha, makes you achieve all your wishes for happiness and enlightenment. Not talking about making offerings or prostrations, just by *seeing*. There are people who don't like to have a buddha in the house, but if you have freedom, you should have many paintings, pictures, statues, tsa-tsas, as many as possible, in your house. Not just heaped up disrespectfully, not like that. Of course, one must respect them, one must know how to respect them. So keep higher and in a clean place with respect. Can't put on dirty floor, that breaks the refuge vow. You must have respect opposite Buddha, Dharma, and Sangha! So statues, scriptures, even broken statues, even one syllable from a Dharma text, you need to respect and not put on the floor. Then also, if you find even one piece of sangha robes on the floor, must pick it up and put in a high place, out of respect for the sangha qualities. So put these holy objects in high places, in a beautiful way. So in that way, in every day life, not only yourself, but all your family members and friends, all the people who come in your house, aaaaamazing, they get unbelievable benefit! You don't have to say anything, just by coming in the house they get unimaginable benefit. How much merit they earn, is like earning money, can you imagine? Even non-Buddhists who come to your house, those who don't like the buddha, they get unimaginable benefit: happiness up to enlightenment. So you are liberating them without even needing to speak. Just by coming to your house, they create unimaginable merit, plant the seeds of enlightenment, the causes to achieve all the path to enlightenment. So it has all these benefits! Except, do not put in the bathroom, the toilet, that would not be respectful because of the smells. But otherwise as long as they are respected, can be in any room. In Vajrapani in America John Jackson who was builder for a long time, now monk, in his house, in his meditation room, the one who does Prison Project, Robina made tsa-tsas, 100,000 of Lama Tsongkhapa, so John put the tsa-tsas of Lama Tsongkhapa on the wall, two or three sets, very nicely. That is a very nice way. Otherwise tsa-tsas are difficult to keep if you have no tsa-tsa house. So the other way to use is in the house lined up, he has two or three sets, lined around the room, so nice. You can put a piece of wood on which are Christmas lights, then a line of tsa-tsas, then another stick with Christmas lights. Butter lamps you have to clean and fill, but these Christmas-lights you just have to switch on and even they are 100s of lights, so can offer constant light offering while you are outside working, daytime and nighttime. Also Vajrapani has in the gumpa, they closed off, what was door before, they closed it with a wall of lined up tsa-tsas painted with gold, just the higher up part, so no disrespect. We can also do outside the house. In Malaysia Lillian Too, who wrote Feng Shui books, the most spread out Feng Shui books, when you enter her house it is completely filled with so many buddha statues, all gold-leafed, can you imagine? Probably she is watching the talk here... maybe she will see what I am saying. So when you enter her house, there are so many buddhas, everything gold, all gold and so fortunate, unbelievable, it is very inspiring for other people, how to collect merit. Everyone wants happiness and success but they have no idea that this comes from merit. Because of this, the little merit they have from the past, they live on it and it runs out, so they get in trouble, business has some success at the beginning but then finishes. The business doesn't become Dharma, so there is

just a little success at the beginning, then it disappears. You never had to worry about paying your rent, all these very basic things, no worry before, but now all of a sudden you have to worry. So many cases like this you can see. So this is a great example for other people, of how to collect merits. Then in the house she has so many lines of tsa-tsas, in the dining room where you eat food, lines of tsa-tsas, so beautiful, nothing disrespectful. Every day by having many holy objects, every day without effort when you look at them, just naturally see the statues of buddhas' holy body, can you imagine the benefit you get? Then of course she (Lillian) makes offerings all the time. Then all the people who come... even if they are Buddhist, but have no wealth, no opportunity, not much faith or do not know that they can do these things, that there is this easy way to collect merit and achieve happiness, but then they come in the house and get unbelievable benefit. Even if you don't teach Dharma, you can give so much help to people, to sentient beings. This is one way to use tsa-tsas. The other way is, when there are big statues and stupas, you can offer them to put inside. I want to tell this again. Then yet another way to use tsa-tsas, you can give them away to many people and they can take to their house. Maybe you don't have land to build house, but you have space to put a table or actually build one with cement and put many tsa-tsas on it, make different levels, four or five, one level then another, then fill up all the space with tsa-tsas, stupas, statues, then on top put a buddha or a stupa, small or big. Even you don't have land to build a large stupa, you can circumambulate this in your house. You can make it out of wood or cement. Inside you put tsa-tsas and outside on the levels larger stupas or statues. In this way you yourself can do circumambulation every day, such unbelievable benefit, as I mentioned before. Then family members and also children get the opportunity to purify negative karma. Then dogs, cats, whatever animals you have, you can take around as I mentioned before, as we tried to do with the dog OM MANI PADME HUM who died in a very peaceful way. So they get unbelievable opportunity to purify negative karma and get higher rebirth. When your friends come, they can go around and unbelievable negative karma gets purified and they collect merit. So if there is 100 tsa-tsas, tsa-tsas can be one piece or many small buddhas, or even pictures, one photo with 1000s, or with merit field, or tsa-tsas with many small buddhas, if there is a 100, then by circumambulating one time you collect 100 causes of enlightenment, if 1000 then 1000 causes of enlightenment, if 100,000 tsa-tsas or pictures of buddha you create 100,000 causes of enlightenment! So easy to purify negative karma and create causes of enlightenment! This helps not only you, but many other people who go around, either in the garden or in the house. You can do that very easily.

Benefits of offering a flower to a stupa

The last thing is, I mention about the offering, and then I will stop there. It is mentioned in the sutra *Heap of Flowers* by the Buddha that if you offer one flower to a stupa, so it is said that all the happiness, the benefit you get, is all the happiness that you received from beginningless rebirths up to now. All the samsaric happiness that you received from beginningless rebirths up to now, that much happiness you will receive in the future, by having made offering of one flower to a stupa. You get the happiness that you have experienced from beginningless rebirths up to now and you will receive in the future. Not only that, it doesn't stop there. That is temporal happiness. On top of that, you achieve up to the sorrowless state. This means on top of this you achieve ultimate happiness, liberation from oceans of samsaric sufferings, cessation of oceans of samsaric sufferings and their causes, karma and delusions. You achieve ultimate happiness. It is known from the very beginning of lam-rim, that any circumambulation, any offering, prostration to stupas, statues, scriptures of the Buddha, even if your motivation is not Dharma, is totally non-virtue, attachment clinging to happiness of this life, by the power of the holy objects, your action becomes not only Dharma, but even the cause of enlightenment. This is a special case. With holy objects, these actions become not only Dharma, but the cause of enlightenment, even if the motivation is total non-virtue. Therefore, no question, any offering, circumambulation, etc. becomes the cause of enlightenment. But it doesn't stop, achieving the sorrowless state, liberation from samsara it doesn't stop there. You achieve great liberation, great nirvana, full enlightenment. By offering a flower to a

stupa, the result is that. It doesn't stop there, the result doesn't stop there, you are able to liberate numberless sentient beings of each realm from oceans of samsaric sufferings and their causes, karma and delusions. So it is just amaaaaazing. It still doesn't stop there. You bring the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras to enlightenment. When you brought numberless sentient beings there, not *one* sentient being will be left in samsara. When you brought numberless sentient beings to enlightenment, at that time, there is no one left who is unenlightened, so when everyone is brought to enlightenment, only at that time, the merit of having offered the flower to the stupa is completed. Only when every sentient being is brought to enlightenment, when no one is left, only then the merit of having offered a flower to a stupa is completed. So no question, even one grain of rice, one tiny flower (Rinpoche looks in the flowers around the throne...these are big ones! Oh here is a tiny one), one tiny flower like that, one grain of rice, offered to one statue of buddha, no matter how big or small, to one painting of Buddha, no matter how big or small, the joy only finishes, when all sentient beings have been brought to enlightenment. How much samsara happiness, put together, you experienced from beginningless rebirths, you will experience again, then liberation from samsara, then full enlightenment, then you liberate all sentient beings from oceans of samsaric sufferings, and you bring all sentient beings of each realm to enlightenment. All these are the results of offering even one grain of rice or one tiny flower to a statue or picture of the buddha. So it is most amazing what good karma you created, the benefit what you receive from these holy objects. So you can call them wish fulfilling, your mind fulfilling all wishes with the buddhas' holy objects. Maybe I will stop here. That is it for tonight.

Therefore, you can see, there is no question about the largest Maitreya Buddha statue in the world. Why it is so big? Big, so people come from all over the world to see it.

So we can do the auspicious prayers, then that is it.

Dedication for His Holiness the Dalai Lama

Due to all the past, present, and future merits collected by myself and others, the unbelievable opportunity that we have, even with each session to purify so much negative karma and collect so many times limitless skies of merit and bring the mind closer to enlightenment, is totally due to the kindness of His Holiness the Dalai Lama, so we dedicate all these merits for his long life and that all his wishes succeed immediately.

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 just like Lama Tsongkhapa, by having the same qualities as Lama Tsongkhapa, from now on and to be like that in every second forever.

Lojong dedication

Due to all the past, present, and future merits collected by myself and others, giving one's happiness to others and the cause of happiness, and taking others' suffering and the causes of suffering upon oneself is the most important bodhichitta practice, the very heart of Mahayana teachings and

practice, and of the Chod practice, where you take the suffering of others and experience it for their sake, then it becomes Chod practice, the meaning of which is cutting the ego, cutting the self-cherishing thought. You engage in cherishing others, so you cut the self-cherishing thought. Another meaning of Chod is cutting the ignorance, the root of cyclic existence, holding the I to exist from its own side, as inherently existent, while it is not, and holding the aggregates to be inherently existent while they are totally empty of that. So you are cutting, slaying the enemy, the root of samsara, ignorance, by meditating on the wisdom of emptiness. So this is the heart of Chod, and then you use all the obstacles, misfortunes, problems on the path to enlightenment, that time they don't become obstacles, but they become helpful and beneficial for achieving enlightenment, you use them as the causes of happiness for sentient beings. At that time you don't have obstacles to practicing the Dharma. And it is the best way to die, if you die with that thought you have the best quality death. It is the best way to create the cause to be born in the pure land of a buddha. Whatever sufferings sentient beings have, may they ripen upon me. Whatever happiness I have, may it ripen upon all sentient beings – the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras.

Abbreviated King of Prayers...

Three utilizations

Chenrezig, yourself is Chenrezig, yourself is Chenrezig. Everyone, all others, become Chenrezig. Including the frogs, don't leave out the frogs, they are very important. Then all the sounds are the mantra. All your thoughts are dharmakaya, Chenrezig's holy mind, the dharmakaya.

Good morning, good night.