

4 June 2009, PM

### **Dedications**

Roger Pilon, 80 years old, who is sick in the hospital, Gilles, 45 years old, who has just had a heart attack. Silvia. Harry. Marie Christine, may her health recover.

Dorje Chang Institute saved 20 horses, Hong Kong center saved 60 horses, that is great, amazing, so there would be no killing at Saka Dawa, for some horses it is too late, so prayers for them and those who killed them. That is great to have saved the horses.

I was thinking, when I was reading about these horses, I was thinking to pay to free them, but then I forgot.

Isabel Lopez, Spanish, who died a few days ago.

Alberte Dumeuil, grandmother of Agathe, who died yesterday, 3 June.

Phyllus Hunt, grandmother of Phil Hunt (of Vajrayana Institute and Animal Liberation Sanctuary) has suffered several strokes and now has been diagnosed with leukemia, tomorrow will go to hospital for a blood transfusion.

### **Oral transmission of the mantra that protects from paralysis**

There is the name of a particular buddha that can be recited or chanted even just three or four times. He dedicated to protect sentient beings from paralysis, so paralysis doesn't happen, also from lightning such that there is no danger of dying, there is a buddha's name to recite, he dedicated to protect sentient beings from those harms of paralysis and being struck by lightning etc., so you can chant his name. There is the initiation of this protector, sometimes you can see him in tangkas, the lower part of his body is like a snake but full of eyes, also on his belly he has eyes. He is called Tsa, you can receive the jenang and then have to offer tormas for 29 days in a row, when the sun sets, when there is something like an arms length distance between the sun and the horizon, before the sun is setting over a mountain, the length of distance like an arrow, maybe an armspan, there is this much space left for the sun to set down. At this same time you offer a tormas to the protector Tsa, every evening for 29 days. In West this part of the phenomenon is not known, this particular part of sicknesses connected with particular beings like nagas, which is not the main cause, but it is a condition. First there is the karma of the person, past actions, which caused the person to get this sickness, then there is the condition of spirit harm, of course, there can also be external conditions. In the west, it is possible for the external conditions, food and so forth, to be recognized, but that it came from the karma of the person is not known, and conditions like spirit harm are not known. There are many sources of problems when sickness occurs. So to Tsa you offer tormas for 29 days at that specific time, when the sun is still the length of an arrow away from horizon before setting. At that specific time you offer the tormas. If you do that from the first to the 29<sup>th</sup> of a month, for many, I don't remember exactly, but for many, maybe for millions of lifetimes you will never get paralysis if you do that tormas offering to him. There is the prayer, I received the oral transmission from Geshe Sengge Rinpoche who was abbot in Tibet of Sera Je and Me twenty years after destruction, and I also received it from Dakpo Rinpoche who was abbot of Sera Me, but I haven't done tormas offering yet, as one needs to do it in one place at that exact time, so not possible when travelling. Rinpoche received this from Tobgye Trichen Rinpoche, guru of His Holiness Dalai Lama and also HH Sakya Trizin Rinpoche. Tobgye Trichen Rinpoche asked Dakpo Rinpoche to take the oral transmission in order to give the jenang of Tsa to others, then Rinpoche needed oral transmission of Do De... he had a nun, Jetsunma, Rinpoche called Jetsunma, simply translated it means perfect, like

Jestun Dorje Neljorma. That is what he called this one nun, very educated, a nun who was very educated, who must have been very special because Rinpoche showed respect for her. Rinpoche selected, I think she did three year Vajrayogini retreat, Rinpoche asked Dakpo Rinpoche for oral transmission to give jenang of Tsa, for this need oral transmission of Do De... hundreds of deities, so Tobgye Trichen Rinpoche asked to take, he had very old aspect, asked to take from nun who was relative of Rinpoche, then half from one young incarnate lama who was attendant of ??, so Dakpo Rinpoche, a great lama, Lharampa, great lama from Tibet, not ordinary being, he was regarded to be a protector. So Rinpoche for two or three months took the lung from the nun and the young lama who was attendant. Two months it took, or something like that. This is just news, tonight's TV channel... There is this buddha's name mantra to not get paralysis and strokes, in the West it is not developed, the evolution of causes and conditions, many have not been discovered yet. Once you got a stroke, even small one, there is this mantra OM TUN POLI... that you need to recite seven times. There are two mantras that need to be recited, that the person himself has to recite, not other people, if you do that you never get a second paralysis or stroke.

Neil: Rinpoche, can you please say the mantra slowly.

Rinpoche: I will chant it, for each syllable I will take one hour!

**OM TUN POLI TUN POLI SU SU ME ME SHIK SHIK SVAHA (7x)**

**OM TOM BULI, TOM BULI, VIK TUM MI SHEK, SOK SHEK SVAHA (7x)**

### **Story of Lama Yeshe's paralysis and death**

When Lama Yeshe came to California, he took the aspect of paralysis. At that time HH Song Rinpoche was in Geshe Rabten's monastery in Switzerland, giving teachings. He was a highly attained scholar and great practitioner, so I rang Rinpoche and invited him to do Hayagriva puja, Secret Hayagriva puja, to relieve a person from a sickness. That puja of Secret Hayagriva is quite common. Then after having done that, Song Rinpoche went back to Switzerland. Then Lama passed away and I invited Rinpoche to come back to California to do puja. We did Heruka and Vajrayogini self initiation while Lama's holy body was there. Geshe Gyeltsen who recently passed away was there. He was working in London, was teacher of Tibetan school there and was working in the hospital. This is just side talk. When we went to London the very first time, the course was arranged in one large building, I think a school, so we heard this geshe was going to come so we were waiting. Later in the evening he came from the hospital where he worked cleaning, he was wearing a blue uniform. He was a Lharam geshe before, he came and taught. Another day he made big piles of momos and brought them to us. His wife came also, maybe an American lady. Lama suggested to him to leave the wife and live alone. Lama said this because she seemed to control Geshe-la and seemed very self-centered and controlling, very strong, so Lama told him to leave her. Then Lama helped Geshe-la to come from London to California. Dick Meredith who lived in Kopan many years arranged course when we first went to California, so Geshe la came to America and Dick helped to arrange for him to teach in the university. He gave Geshe la a dress, a long dress like what Muslims wear, with sleeves and long, red color not white, this was his morning dress, so Lama gave it to him, and Geshe-la used to come from LA to Vajrapani and wear this long dress when teaching courses, I saw this at least two times. I think he sort of left the wife, the strong lady. There was a child he had with her, I think the child stayed with Geshe-la. Then there was a Chinese student who became a nun, maybe from Seattle or Colorado, some old stories. When Lama passed away Geshe Gyeltsen, and His Holiness Song Rinpoche were there. The first resident teacher of Vajrapani for five years, who passed away recently, lived by himself, not at center, his name was Geshe Gyeltsen, Yar... He did the puja and Geshe-la did Jangwa to Lama's holy body. Since I am talking about this, there was from Lama's side a plan, when he passed away, to stay in meditation for one year, to be

in meditation state for one year, Lama didn't tell me about that, but he discussed with the Spanish nun who made the book *The Lawudo Lama* and also Piero and Claudio, the original Italians who came to Kopan during second Kopan course, maybe they were there but mainly Jampa Chokyi, I heard, if all students came to one place to do Vajrasattva, Lama said he would stay for one year in meditation. When I went to Kopan there was a notebook on Lama's bed, Lama went through many books like Pabongka Rinpoche, great lamas who were like sunshine in the world great and benefit for sentient beings, so many sentient beings entering in Dharma and achieved realizations, so many achieved tantra realizations. Some of their teachings, their collections of works, Lama went through, to check how they passed away, those stories, so I think Lama himself was making preparation. The passing away happened in the US, not in Nepal, so I invited His Holiness Song Rinpoche. That was from Lama's side his plan, one year to be in meditation state. What I was saying is that when I opened a note on Lama's table in Nepal, he wrote that Shantideva was many years in meditation when he passed away. The one place for all the students to come to do retreat was at that time not easy to find so that gathering did not happen. But at Kopan they did Vajrasattva for one year, also in Osel Ling, and maybe New Zealand. At Kopan day and night they did, so it happened, maybe also at Tushita. That time Lama's secretary was Jacie Keely, an American lady. She served Lama for quite a number of years, she wanted to keep Lama's holy body so I mentioned to His Holiness Song Rinpoche that Lama had mentioned one year to be in meditation state so to keep the body but His Holiness did not accept because it doesn't happen in Tibet to keep the lamas holy bodies, only His Holiness the Dalai Lama and few other high lamas. So I didn't push, and didn't get permission for that. So what happened was that the holy body, he passed away in Los Angeles. Lama had asked to do the bath, with blessed water, so I did that in Delhi, India already. At that time Lama did not take the aspect of paralysis. But in hospital, I didn't see it, the nurses actions were quite strong, very pushy, not soft, seems Lama had aspect of having hard time with the nurses who gave so many medicines, they weren't soft, so Lama had quite the impression of the nurses. There was one girl in Delhi, at farmhouse where we stayed, one girl, my cousin's niece, my cousin married a Tibetan lady from Lhasa, her daughter, she was put in the children's school TCV in Dharamsala and another two boys from Nepal, a Sherpa family, so the professor of Columbia University, Alex Wayman was there so we asked him to sponsor the children. His wife was Japanese. She was in Switzerland teaching how to set up Japanese flowers, so I got to learn two ways how to set up flowers. Even if you have only a few flowers, if you know how to set them up can make them very beautiful. So the niece, the daughter, she came down to see Lama and I think she had already finished school, she offered massage to Lama's feet, able to offer service to Lama so she was very fortunate. Lama advised her, her wish was to become a nurse and help sick people, but Lama told her not to become a nurse because he had had a very hard time in hospital, told her to go to university, maybe secretary, but don't become a nurse. But that was her wish for many years so I think she did nursing in the US, she did nurse and completed it. Now she has a child, a Sherpa person. So Lama's holy body, from the hospital, like normal ordinary people was taken in a box, an animal skin box, the box was terrible, in LA, very strange, the box was animal skin box, the holy body was put in this. It is like in Tibet the nomads, in Tibet don't put in animal skin box, but anyways, took it to the place where they usually fix the body, where they put ice, then brought to Vajrapani by car on the hill. Then it was in the gompa for a few days. When puja was finished before bringing to the stupa to put in fire, the holy body was usually very hard like wood, tree branch, hard, so I think one Tibetan ex-monk from Gelugpa monastery near Boudha stupa, ex-monk together with two other old students from Vajrapani, John Mackay, Bill, and maybe John, they were trying to take the holy body with ice box, put deity's crown, keeping the legs in vajra position, then you carry in the box, small house, palanquin carried by four people, it has a roof, did initiation with the materials, brought from the gompa. The ex-monk and two or three others were trying to fix the body, closed door, the limbs were like normal, nothing hard. Only when they tried to put it together, only that time the bodhichitta came out, so this means that Lama was in meditation state all those days, putting together then bodhichitta came out. The ex-monk was so shocked, reported to His

Holiness Song Rinpoche. I think he had experience of this, at that time the bodhichitta, white sperm, came out, told His Holiness Song Rinpoche unbelievable smell, he was very surprised. In reality this means Lama was in meditation state all that time, during puja time. So originally meant to be in meditation for one year, he didn't order me, but ordered the other students. So I think maybe Lama planned that. Sometimes I think, sometimes according to the lama's plan, how you want during the death, passing away, sometimes depending on where you pass away that doesn't happen exactly. So I think many of them want to go back to East to the monastery to pass away, then can do pujas, fulfill their needs, they don't want it to happen in a hospital in the West. Then when the fire started, fire has to be started by someone who has no connection, has not received teachings, I think one girl started the fire. His Holiness Song Rinpoche gave advice of how to build the place in which the holy body was put, underneath fire, inside mandala, Rinpoche gave advice then the students of Vajrapani built it. When the smoke came out, His Holiness Song Rinpoche his face had aspect of happy when the smoke came out. I didn't have much experience of offering fire, all the ceremonies, all the things to check what is good and bad. The first smoke was white, so Rinpoche showed happy face and said "he is somebody who reached tantric path, who completed the tantric path." In the Lama Chopa it says if the death happened unable to achieve the path, this means tantric path, not three principle aspects of the path, not renunciation, bodhichitta, right view, generation stage and completion stage, so if death happened then need to do forcefully achieving enlightenment, means the quick way, powa, the quick way to achieve enlightenment, transference of consciousness. Then it says the teaching, the advice, apply well, the mind apply well with the five powers near the death time, there is this advice, please grant me blessings to be able to go to a pure land. Rinpoche said he is somebody who had actualized the tantric path, not just renunciation and bodhichitta, that is already gone before tantric path. So, of course, no way lower realms, totally beyond that. So Rinpoche's face was very happy when he told me that. Then seven days kept in container where you burn oil, put upside down, some lamas show signs, I don't remember but sometimes you see small footprint and depending on where they are pointing, when you take the container off the ashes, maybe there was something but not very clear. There is a ritual when you do that, Lama's brother Geshe Trinle who came from Australia, and one lama whose past life was very famous, totally renounced, extremely learned, great practitioner, totally renounced, very famous Geshe Gyatso, very highly respected, that great meditator geshe passed away and reincarnated in Canada, born to Western family, he was there. Lama had enthroned him with the resident geshe at Vajrapani, he was not enthroned before that. He was there when we did the ceremony and took the pot off the ashes. I didn't see but he saw many Tibetan letters in the sky, the name of the mother, there were some syllables in the sky. I'm not sure if the name of the mother was Maria, but anyways some syllables. That's it.

I was talking about strokes, that's right. Normally if you recite that buddha's name, and the other thing is to receive the initiation and do tormo offering, but if can't do that then recite the buddha's name, I can't remember clearly the buddha's name, but the mantra is this.

(The buddha's name: CHOM DEN DE DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PAI SANG GYE OZER CEA GYEN GYAL PO DRI MA ME PA DA WAI DRON MA LA CHAG TSAL LO)

When Lama took the aspect of paralysis, I called Song Rinpoche in Switzerland and he said if Lama recited this mantra he would not get a second stroke. It was difficult to push Lama to recite this. Lama took this aspect of paralysis, so not easy for the tongue. But very soon, the blessed water, purifying, Lama asked, this was the aspect, so anyways he recovered very soon. Of course, it was in Lama's hand, not like ordinary people. Even though I have seen the mantra in a text this is specifically what His Holiness Song Rinpoche advised. If someone has a first stroke or paralysis give this mantra to recite, can be together with another person, if does this, the person does not get

second stroke. In hospital difficult to recover because no medicine, only some massage, if someone has light karma it can happen to get better by some massage.

### **Dedications continued**

Francisco Toscana, 51 years old, suffering with lung cancer and brain damage for three years, please pray for his recovery.

Chloé La Gamba, Remy Massonneau, Theophile and Aurelien Marie Raphaele Gilbert.

Eduard Coll, 89 years, who is dying, or who is dead, not sure.

Natasha, 19 years who died 29 May after car accident and 10 weeks in a coma.

For all the human beings suffering from poverty, miserliness, sickness, wars, especially Africans, all the people living in shanty towns, all those without hopes. People suffering from spirit harm. I think I read this yesterday.

(With respect to the cymbal that broke the other night:) I hope it doesn't break tonight! They look the same, so I hope it doesn't mean they will break tonight.

### **Protector Prayers**

Oceans of uncontaminated tormas are offered. It can be offered oceans of uncontaminated nectar or it can be, it doesn't have to be nectar, but the essence is transcendental wisdom of non-dual profundity and clarity. Think the essence is bliss, you can think that.

Six Arm Mahakala, who is the protector... Among the three principle aspects of the path, the heart of whole Buddha-Dharma, the 84,000 teachings of the Buddha, he is the protector of bodhichitta, Namtose (Vaishravana) is the protector of renunciation, and Kalarupa is the protector of right view.

Namtose is the protector of higher training in morality, Six Arm Mahakala is the protector of higher training in meditation, and Kalarupa is the protector of higher training of great insight, *lhag tong*.

Kalarupa is the protector of the realization of impermanence, to actualize the graduated path of a lower capable being, Vaishravana is the protector of the graduated path of a middle capable being, and Mahakala is the protector of the graduated path of a great capable being, so they are the protectors of the lam-rim. Offer a tormas to them to have success in your practice, to generate the path to enlightenment from guru devotion up to enlightenment, the three principle aspects of the path, the two stages, and enlightenment. Then of course for all His Holiness's wishes to succeed immediately, all the projects in the FPMT to be successful and of the most benefit for sentient beings. You can think of particular things in which you need success, that there are no obstacles to them. They are fully inspired after having received the tormas to actualize all your wishes instantly.

Tormas offering to the landlords, country devas of the great thousand, three thousand galaxies, all those immeasurable worlds, then all the local protectors of Tibet and the Himalayan mountains, the five Long Life Sisters, the protectors, not potatoes, I hear 'potatoes', but it is 'protectors', the twelve Tenmas, all the protectors in the different parts of Tibet, the landlords, country devas, nagas, Tago tsan in France and this area, especially make tormas offering to them. They are all fully inspired, having received the tormas, so unbelievably happy with you that they immediately, without the delay of a second, complete all your wishes, what I mentioned before including all your wishes to attain realizations up to enlightenment, all the projects in the FPMT, especially Maitreya Project. And also, without delay they immediately change those who are in control, the high leaders of

mainland China, change their mind, so they realize that His Holiness is the embodiment of all the buddhas' compassion, become extremely devoted to His Holiness and dedicate themselves to fulfilling the wishes of His Holiness; then for the freedom of the Tibetan people, to enjoy their country, but main reason for the total freedom is to practice the Buddha-Dharma in Tibet and make it flourish, such that even more buddhas and bodhisattvas happen than in the past. This helps the rest of the world, everyone meets the Buddha-Dharma, it spreads in all the directions, and all are able to achieve enlightenment. So for this to happen as quick as possible! The other one is that they invite His Holiness to mainland China. There are billions of people in China, so for them all to meet His Holiness and enjoy his teachings and have unbelievable happiness of Dharma, that they enjoy that great fortune!

### **Blessing the vase water**

So we pray for all of them, the sick people and the dead people, all those of today and all those who died during the retreat or are sick. Then any people, sponsors, who help the organization, anybody who did work for organization bearing so many hardships and then died, all those who are sick. We included everybody. Then those who came to IVY, who are now here serving the retreat, those who will come in the future, all the sangha of Nalanda, then all sentient beings, your own family members, anybody who passed away as well as the living.

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

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

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

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

Due to all the past, present, and future merits collected by myself and numberless sentient beings, the numberless bodhisattvas, and all the buddhas, ourselves, family members, students, supporters, those who sacrifice their life to the organization to benefit sentient beings and the teachings of the

Buddha, just by living in this universe, world, country, area, center, may the sentient beings who are living in this universe, world, country, area, center, may their negative karma be purified, all their suffering of body and mind be pacified, may they generate faith in karma, devotion to Buddha, Dharma, and Sangha, may they be free from sickness, spirit harms, poverty, economic problems, war, fighting, quarrels, may those that happened and those that will happen be pacified, may they never occur again; then dangers of fire, water, air, earthquakes to never happen again in this world, then for the Dharma to increase, and to generate the path to enlightenment, especially bodhichitta in the hearts of sentient beings and for all auspicious things to happen; to have realizations of causal vehicle, sutra, and resultant vehicle, tantra, generate all realizations and all for 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 the precious sublime thought of enlightenment be generated in one's own heart, in one's family members, the students, those who came to Vajrayogini in the past, are here now, will come in the future, the Nalanda monks, supporters, those who sacrifice their life to the organization to benefit sentient beings and the teachings of the Buddha, and all the students, then for everybody in this world, all the sentient beings to generate the supreme thought of enlightenment in their hearts without delay of even a second. In whose heart bodhichitta has been generated may it increase. We dedicate all the three times' merits for all sentient beings to generate this.

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, including numberless bodhisattvas, and all the buddhas, may bodhichitta be generated in the hearts of all the leaders of the world, especially those of mainland China.

JANG CHHUB SEM CHHOG RIN PO CHHE

May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE PA NYAM PA ME PA YI

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

Due to all the past, present, and future merits collected by myself and numberless sentient beings, the numberless bodhisattvas, and all the buddhas, may the bodhichitta be actualized in the hearts of everybody, every person, who follows different religions in this world.

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.

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)

The rest of the arms absorb and you hold the divine pride of being Chenrezig with one face and two arms. Then dedicate the merits.

### **Emptiness dedication**

Due to all the past, present, and future merits collected by me, and the past, present, and future merits collected by others, that does not mean by only a few people, some friends or family members, but numberless sentient beings including numberless bodhisattvas and on top of that all the buddhas, all their merits, so it is an amazing amount of merits, tonight we dedicate all the merits collected by us and by all sentient beings, a real one, not merely labeled by mind, a real one, an independent, truly existent one, which we always believe in this way, not only from this morning, not only from birth, but from beginningless rebirths we have believed in that.

May the I, again not merely labeled by mind, independent one, truly existent one, real one, okay. That one in which we have been 100% believing from beginningless rebirths up to right this second, achieve Chenrezig's enlightenment, become Chenrezig, again, that which is truly existent, independent, not merely labeled by mind, something real one.

And lead all the sentient beings, real one, not merely labeled by mind, let the mind hold on to that as 100% true.

To Chenrezig's enlightenment, again which is not merely labeled by mind, something that is real one in the sense of existing from its own side.

By myself alone, again who is not merely labeled by mind, something really existing from its own side, an independent one.

All these which never came into existence from beginningless rebirths, never happened, never came into existence, completely empty from beginningless rebirths, totally empty from the very beginning.

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

Then you become marked with OM AH HUM.

Due to all the past, present, and future merits collected by myself and others:

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.

(As well as the other prayers for His Holiness's wishes to succeed.)

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 within me, from now on and in every second to be like that – the greatest benefit.

Due to all the past, present, and future merits collected by myself and others, here is the lojong practice, the exchange of self and others: normally we cherish the I and renounce others, which is what makes life full of problems and difficulties, this we do all the time. Never get satisfaction, fulfillment, no satisfaction and no fulfillment. So if one cherishes I and renounces sentient beings then one can never achieve enlightenment, cannot do perfect work for sentient beings, liberating them from oceans of samsaric sufferings and its causes, karma and delusions, and bringing them to enlightenment, one cannot do this. So, instead of renouncing others cherish them, and instead of cherishing the I renounce the I, then you can achieve enlightenment and liberate numberless sentient beings from oceans of samsaric sufferings and bring them to full enlightenment. When you practice this, then all the obstacles that you believe in, all misfortunes, become causes to achieve enlightenment, then the causes of happiness of all sentient beings.

DRO WÄI DUG NGÄL GANG CHI RUNG  
Whatever suffering sentient beings experience,  
DE KÜN DAG LA MIN GYUR CHIG  
May it ripen on me.  
DAG GI DE GE CHI SAG PA  
Whatever merit and its resulting happiness I have accumulated,  
DE KÜN ZHÄN LA MIN GYUR CHIG  
May others experience it.

Whatever sufferings sentient beings have, may they ripen upon me. Whatever happiness I have, may it ripen upon all sentient beings, meaning all the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, everyone!

The abbreviation of the *King of Prayers*:

JAM PÄL PA WÖ JI TAR KHYEN PA DANG

Just as the brave Manjushri and Samantabhadra, too,

KÜN TU ZANG PO DE YANG DE ZHIN TE

Realized things as they are,

DE DAG KÜN GYI JE SU DAG LOB CHHIR

I, too, dedicate all these merits in the best way,

GE WA DI DAG THAM CHÄ RAB TU NGO

That I may follow their perfect example.

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI

I dedicate all these roots of virtue

NGO WA GANG LA CHHOG TU NGAG PA DE

With the dedication praised as the best

DAG GI GE WÄI TSA WA DI KÜN KYANG

By the victorious ones thus gone of the three times,

ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI

So I might perform good works.

Nyung Ne prayer

Auspicious prayers means: “May the truth of all this actually happen to us.”

### **Three utilizations**

Yourself is Chenrezig, everybody is Chenrezig. All the sounds are the mantra. All the yawning is mantra. All the laughing is mantra. Your thoughts are dharmakaya, Chenrezig’s holy mind, the absolute guru.

All good things, good morning, good night, good evening.