

14 May 2009, PM, last session

### **Confession to the 35 Buddhas**

Now I am going to sing a song, a Sherpa song. (Rinpoche is holding the microphone like a singer.)

The last part, one of the four powers for purifying negative karmas, or is there five, maybe five or six, maybe increasing, they are expanding!

So regarding the last one (the last opponent power which is to resolve to not to do a negative action again), according to the explanation of the lineage lamas, actually it is already mentioned in the prayer to not commit again. When doing the last part of prayer, it says to not commit again. At the end of Vajrasattva or 35 buddhas do perfect confession with four powers. It comes in the text but the direct gurus when they give a teaching, they explain that to not commit again does not become very sincere, it is not really true, because there are so many things that you may commit again. So it is not sincere, and the lineage lamas advise “I will abstain from the ones that I can from now on.” But for the ones that are extremely difficult, make a time. For those that are extremely difficult to not commit again, (those from which one can abstain, “I will abstain from now on.”), whereas for the ones that are extremely difficult, those ones to abstain for one day, one hour, one minute, one second. For example, in your tantra vow, even basic tantric practice, you see yourself in the mandala, yourself and sentient beings as deities, visualized as pure. This is an example. Of course, since you do not have the realization to always have pure appearance, most of the time what happens is ordinary appearance. Therefore, for those that are extremely difficult, think “I will abstain for one hour, one minute, one second,” which is more true. If one says “I will never commit again” but it is not true, it becomes just words, nothing to do with that. Otherwise, if you make everything a time, the lay vows, the bodhisattva vows which are taken up to enlightenment, and the tantra vows... I think that the vows are taken until... the pratimoksha vows are taken until die, but the bodhisattva and tantra vows until enlightenment. However, the vows you took before have now changed. So what the lineage lamas mention is “I will abstain from vices that I can from now on” but others abstain from them for one day, hour, minute, or even a few seconds. This is more true.

Do you have the *Praise to Impermanence* by Pabongka in English? The complete one, not just parts? The heart instruction or heart practice pursuing impermanence. Is it complete?

### **Dedications**

Did you do the dedication at the end [of the prostrations]?

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas, may everybody here at IVY and Nalanda who came in the past, are here now, or will come in the future, as well as all the rest of the FPMT centers, not just Dharma centers, but also the social projects, hospices, schools, all the rest, generate bodhichitta immediately. As well, all the students, the benefactors, the many people in different parts of the world who have sacrificed their lives for the organization, may they generate bodhichitta in their hearts and benefit the centers, and may all the rest generate bodhichitta in the hearts of all sentient beings without delay for a second. And in the hearts of those who have generated bodhichitta may it increase.

The next is:

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas, that which appears as real in the sense of existing from its own side, not being merely labeled, not merely labeled by mind, in the view of ignorance, the hallucinated mind.

But in the view of the valid mind of wisdom it is totally non-existent, empty. The I which appears real in the sense of not being merely labeled by mind, existing from its own side, in the view of the ignorance it appears like this, and you believe it is true, but which is totally empty, totally non-existent in the view of wisdom, the valid mind of wisdom, the wisdom realizing the absolute truth, the ultimate reality of phenomena. May we achieve Guru Buddha Shakyamuni, the 35 buddhas, Guru Vajradhara, or the others, that which appears to be a real one in the sense of existing from its own side, not merely labeled by mind. Just to help make it more clear I am adding more words, to make it more clear, it appears and is totally believed in the view of ignorance to the world, total hallucination. By following ignorance you think it is totally real and that it being empty is not true. When you do not understand emptiness, you think that emptiness is maybe kind of spiritual, not real, whereas it is this real world which is actually totally false world, yourself being a real I is totally false, action is totally false, meditating and so forth are totally false, the object is totally false. What you have been believing in from since birth, what you were taught by others from birth is that everything is real, so here now it is completely non-existent. I have been believing by following ignorance that all these are true, real, whereas they are not there, does not exist at all, totally false. Not only from birth but from beginningless rebirths, time without beginning, you have been believing in this way, even though it never came into existence even for one second. True existence, not being merely labeled by mind, never existed.

When you do not understand reality, what you have been believing since beginningless rebirths is correct, what appears is correct, this is what the rest of the world believes and why they suffer so much. All the delusions arise on the basis of this ignorance, this illusion, hallucination, believing it is real. On this basis hallucination arises, and then karma. This is how we create all the suffering of samsara, harming self and harming others endlessly, including global warming, all that comes from ignorance. The economic situation going down, everything. Whether the world or global problems or individual problems, it is the same. So Buddha Shakyamuni or other enlightened ones appear as real, as not merely labeled by mind, but in reality it only exists by being merely labeled by mind. It does not exist in any other way except merely labeled by mind, therefore it is empty. This is the reason it is empty. It exists as not merely labeled by mind, therefore it is empty of being a real one. You dedicate to reach that enlightenment, and then lead all sentient beings (who are not real, who are merely labeled by mind and not existing from their own side but believed to be so by ignorance, but are totally empty, non-existent in the view of wisdom) to Guru Vajradhara's enlightenment, which is whatever I mentioned before – appearing as something real, not merely labeled by mind, not existing from its own side but totally believed by ignorance, although it is totally empty. That which is discovered by wisdom, perceived by wisdom, realized by wisdom as totally non-existent, not even slightest atom exists. So that is reality. What wisdom sees is reality. Then by myself alone, alooone, aloooone, which appears as real, existing from its own side, but is merely labeled by mind, but 100% believed by ignorance, one's hallucinated mind, the ignorance that is the king of delusions. At the same time it is totally empty in the view of wisdom, is realized by wisdom. So it is good to know that, the different views: the view of ignorance which is a total hallucination, that which is believed in the world, the view of ignorance, that which is completely opposite to wisdom. The way of apprehending, holding, the I that is completely opposite to how the wisdom sees, the definition of ignorance is rigpa, the one which is knowing, the way of perceiving I, the way of apprehending the I, that is totally contradictory, opposite, to the way the wisdom apprehends. That is the definition of ignorance, the way of apprehending totally opposite to the way the wisdom apprehends. The I is totally, it has no inherent existence, even the slightest atom of that, totally empty, that is how the wisdom sees. So the ignorance holds real I, or existing from its own side, independent, not merely labeled by mind, that is 100%, no doubt, completely true, then live your whoole life with that ignorance, believing that ignorance is a true mind, nothing wrong, that what it believes is totally right. So you become the party... There are two parties in the government, left and right, in India there is left party, Congress, left wing and right wing. I guess many countries

have that, but do they have to be completely opposite to each other? Some thing is opposite something is the same, right?

Dondrub: These days they are much the same, they used to be different.

So you have been party of ignorance, we have been party of ignorance. Supporting ignorance, Completely right, completely correct from beginningless rebirths all the time, completely right, nothing slightest wrong, so maybe the wisdom party, cannot understand or don't believe. Cannot understand or don't believe. There is also those who don't believe Prasangika school, maybe believe more lower schools, it depends on the capacity of your mind. So there are different levels of views or schools, the four schools of Buddhist philosophy: Vaibhashika, Sautrantika, Mind-Only or Chittamatra, the Madhyamaka, then the Svatantrika Madhyamaka and Prasangika Madhyamaka, *uma rang gyu pa* and *uma tal gyu pa*, The reality according to the Middle Way is difficult to understand, so Chittamatra. Then even Chittamatra difficult to understand, so then Vaibhashika. The Hindus believe in a permanent I, atman, a permanent I. In Hinduism it exists alone, without depending on parts, it exists with its own freedom, without depending on causes and conditions. According to Vasubandhu there are 18 schools in general, and one particular school does not accept that I is permanent, does not accept either permanence or impermanence, it is something inexpressible, I have heard that. The rest the Hindus believe the I is permanent, atman is permanent, existing alone without depending on parts or causes and conditions, existing with its own freedom. But in Buddhism, even for the first school, the Vaibhashika, the I is impermanent, empty of permanence, empty of existing by its own freedom.

Oh, yes, dedication. After that, dedicate for Lama Tsongkhapa's teachings, that everyone who is here at the center, who will be here in the future, to meet Lama Tsongkhapa's teachings, the unification of sutra and tantra. The previous dedication was for bodhichitta, now for Lama Tsongkhapa's teachings to spread in the hearts of all sentient beings. IVY and other centers to cause Lama Tsongkhapa's teachings to spread in the hearts of all sentient beings. So that is good at the end of finishing prostrations.

You are there at this place, and they are kind of helping you. Due to their kindness we got the opportunity to do practice, so in this way you pray for the organization in general and the center where you are doing practice and gaining so much merit, without talking about the rest of the sessions how much merit you collect, limitless skies of merit with each OM MANI PADME HUM, with each vow, Eight Mahayana Precepts, collect limitless skies of merit because all is done with bodhichitta, for the benefit of all sentient beings. There are so many different practices with immeasurable purification, so many eons of negative karma get purified from beginningless rebirths, inconceivable merits you collect with different practices. Then the mind going over lam-rim, planting the seed for the whole path to enlightenment, each time. Therefore with each session bringing your heart so much closer to enlightenment. This is due to the kindness of sentient beings and in particular to the organizing persons, those who work to make it happen, who put their time and life into organizing, putting effort to make it happen. Here the Mani Retreat is due to IVY, and then there are the other centers, due to whose kindness, even with just one prostration, you can collect this, how many atoms your fingers, toes, cover, from here down to the very end of the earth, is uncountable. How many atoms your feet, toes, big toes, small toes, very small toes, cover down to the bottom of the earth, where the earth ends, or your fingers, uncountable atoms one toe covers. So if there is one atom that is covered when doing prostration, you create karma to be born as wheel-turning king for 1000 eons, if your body covers one atom when do prostrations. The reason why wheel-turning king is used is because to be born as a wheel-turning king just one time you need to collect unimaginable, inconceivable merits. So to give you some idea of how much merit you collect if your body covers one atom when you do prostration, the name of wheel-turning king is mentioned. So to be born like this for 100 lifetimes. Now here, your one finger, the small finger,

how many atoms your thumb or your small finger covers, inconceivable number of atoms from here down to very end of earth, can you imagine? Before I said if one atom, then you create the karma to be born as a wheel-turning king for 1000 lifetimes, so can you imagine how many atoms ten toes covers, that many times you will be born as wheel-turning king, 1000 lifetimes for each atom. So can't imagine the rest of the body, how much merit you collect.

So I only mention here, when you do prostrations if you have long hair, then at this time there is some benefit as your long hair covers the ground. As much ground as you can cover, if at that time if your hair is not tied up, like the yogis, it is loose, how much ground the hair covers, so much merit. At other times you spend a lot of time, everyday, a lot of precious time goes on the hair, to fix it up in different ways, different styles, Italian style, French style (French style looks like yogis, everything wrapped up, packed up). Then also a lot of expense, a lot of money, goes on the hair. Then sometimes hair becomes a problem, hair becomes confusion in the life, confusions for the life. It brings a lot of hallucination. It starts the whole entire problem, whole entire package of problems. Like when packing cups, material things, when you buy tea cups from the shop, or a machine, whatever you buy there is a whole set, package, so like that there starts a whole package of problems.

So this is just the nature of the world. What transforms the mind, what effect it does to you, how it effects the mind, hallucinates. One thing that is helpful is when you do prostrations, it is beneficial. Can you imagine with the whole body how many atoms? Wow, if you think of small, what toes and fingers cover. So that is why I emphasize when you do prostrations your feet must be flat out. I don't mean like bread or chapatti spread out, I don't mean for your feet to become like chapatti, but instead of keeping the feet curled up, they must be flat out. If you do not do that, how much merit you lose, ooooooh. People commit suicide when they loose one million dollars, become crazy, when lose one million dollars, become so upset, mind becomes down, suicidal thought comes and think to go up to the roof of the house and jump. But that is really nothing. That's hardly anything compared to benefit of doing one prostration, that one million dollars is like one atom of this table, hardly anything, billion, zillion dollars is like a small atom of this table. When you do mandala offering how much merit you achieve is huge like king's palace, where there is everything, gardens, swimming pools, so many things in king's palace. The idea is like that, so many enjoyments, something like that you own, when seen by ordinary people it is unimaginable, but one mandala offering to achieve something like that is like an atom from this table, all the rest are so many. Numberless atoms that this table has, so mandala offering is something like that, the merit of one mandala offering, offering whole entire universe including the golden base, whatever you visualized, is immeasurable merit. So a king's palace with all the enjoyments is like one atom of doing mandala offering. From doing prostrations the benefit is like one atom compared to the immeasurable oceans of benefit. What I was saying is the number of atoms your body covers,

This does not mean that all the people doing prostrations have to born as wheel-turning king! We are not doing prostrations for that. Buddha explained that it is because we need to collect inconceivable merits to be born as wheel-turning king even one time, this is to give an idea. Because it is done with the motivation of bodhichitta, it becomes the cause of enlightenment. Then at the end also dedicate as a cause for all sentient beings to attain enlightenment, each and every sentient being, hell being, hungry ghost, animal, human being. Not only in this world but there are numberless universes in each of which is human world, eastern, northern, western, southern, and eight small ones in each universe. Then the numberless suras and asuras, dedicate for all of them to generate bodhichitta, in all their hearts to generate bodhichitta, so amazing.

Why we dedicate this way for the centers, the organization, is that the opportunity to do this, even with one prostration how much merit we collect, is due to the kindness of the people in the organization and here at IVY. So due to their kindness we are able to do this most amazing,

unbelievable, practice. We got the chance. We are served. That is why we should make dedication in this way. This is what I think normally. Just sometimes, whichever place you are doing prostrations, practice, at the end dedicate not only in general but for that particular center, organization.

Due to all the past, present, and future merits collected by myself and numberless sentient beings, the buddhas and bodhisattvas, may all the organization people, the staff here doing work, all the people who came in the past, who are here, who will come in the future to IVY be able to actualize Lama Tsongkhapa's teachings, unified sutra and tantra, and cause that to be met in the hearts of all sentient beings. And that this become the cause to bring them to enlightenment as quick as possible. Then can recite the words.

Now begin sadhana. Wait a minute, my mind is changing! This part of the motivation, for the realization of impermanence, for the renunciation of samsara, which is a preliminary for renunciation of this life, samsara, the most important realization is impermanence. I will read the English so you can understand, although, of course, if I read Tibetan it is much quicker. I translated it as *Heart Spoon*, with a spoon you take up what you like, whatever is the most delicious, but I think it is probably not correct translation. The heart spoon is something that is the most important thing in life, most important practice, meditation, the most important in the life.

### *Heart-Spoon: Encouragement Through Recollecting Impermanence*

I received the lung from a close disciple of Pabongka Rinpoche, Ribur Rinpoche.

Ah, the hurt!  
Kind Lama, look to this pitiful one—  
How I behave and how I've cheated myself my entire life.  
Please, look upon this mindless one with compassion.

The essential advice to give yourself—*Heart-Spoon*—  
Keep it deep within your heart.  
Don't be distracted; don't be distracted!  
Reflect upon the state of your life from the essential drop at your heart.

Since beginningless cyclic existence, which hasn't ended up to now,  
Though you've experienced countless cycles of rebirths—  
Just so many variations on happiness and pain—  
You've achieved not the slightest of benefit from them.

I am hoping that this sound is heard in the six realms, even in Solo Khumbu, Lawudo. I hope that the sound goes to the Lawudo rats hiding in the rocks, in the corners of the house, who come out at night time. (Rinpoche actually yells the "lung"!)

And though at present you've attained leisure and fortune so difficult to find,  
Always till now, they've finished and been lost, have been empty and without meaning.  
Now, if you care about yourself,  
The time has come to practice the essence of future happiness— virtuous actions.

You appear so capable, smart, and clever, but you're a fool  
As long as you cling to the child's play of the appearances of this life.  
Suddenly you're overwhelmed by the fearful Lord of Death  
And, without hope or means to endure, there's nothing you can do.  
— This is going to happen to you!

When you read this, think Guru Buddha Shakyamuni or your root guru is telling you this when you read it.

Because you think, "I'm not going to die for some time, I'm not going to die for some time,"  
While you're distracted by the never-ending activities of this life,  
Suddenly the fearful Lord of Death arrives,  
Announcing, "Now it's time to die."  
— This is going to happen to you!

One thing, I don't know 1000 years ago or 100 years ago what sickness was famous, but now is cancer. With Aids maybe can live many years. I have been hearing about this for the last number of years, this person has cancer, that person has cancer. Sooner or later, now you are hearing other people have cancer, this person, that person. Of course, some have operations and maybe stay some time, but for some the karma is not finished so the cancer comes back due to strong karma. Up to now you are the one who hears, but sooner or later someone else will hear you have cancer or some other life-threatening sickness that is a cause of death.

Another one that is good to remember is the more effective meditation on death. There is the nine-round death meditation, but the more effective one is regarded to be that in which you visualize yourself as dying in hospital or at home with doctors coming, people around, that which normally happens. Begin by thinking you are dying and then that you are dead, and what happens in the West. Think the family comes, then the cemetery, crying, beloved ones, there is nothing that they can do to help. They don't have any idea what death means, reincarnation, consciousness continuing, having to be born in another realm with the body of a happy migrating being or body of suffering migrating being. The life is not ended, but they don't have any idea what death means. Most people are like that, no idea of karma, that where consciousness goes depends on past karma. This education is not common education in the West, so no idea about death.

I went two times in Delhi where there are two cemeteries. The very first Tushita Meditation Center was found near cemetery. I didn't have chance to go to the house, but Lama went with Doctor Nick and Sunita, who owned the land and house, Bakshu Hotel. She owned that and somehow she had the karma to meet and she wanted to help the center, she got this house. While Lama went to the house, I was in the cemetery watching, very interesting, the rich people. One rich person's body was brought, a mother or wife, and so many people, 40, 60, maybe 100. The body was laid down, family members did prostration, showing respect. The father of the family was walking around. During that time it is very interesting time because at that time you don't think about the outside. You don't think of business and other things, where the mind is usually distracted. At the time of death you are thinking of death, you are seeing someone who you knew who died, so at that time the face is different. But people really have no idea what is happening. Of course, the person who is still alive has no idea, those who are not dead yet, that everyone who came to watch, to show respect, is in the process of death. The mind is confused. You see death happen to someone you know, but no idea about death, so your face shows you are totally confused. At that time you do not think of other things. The father was walking around and came to me and asked me if I was doing research there

in the cemetery. I didn't talk much but I think that is the best time to speak about Dharma. They see the reality of life, so best time to talk about Dharma, what happens to the mind beyond this life. I didn't get to talk to him, but really need explanation at that time, Dharma, I noticed that.

There was a very poor person who died. Just a few people brought the body, and the wood for them is old wood. For poor person the wood is old, for rich people, sliced wood, easy to burn. Very interesting. Then there was a mother, maybe her son died, who was almost going in the fire. They were talking about the good qualities of the son, poor family, the mother was pointing out her son in the fire and almost running into the fire, another lady was trying to hold her.

I went there two times, it is very good, useful, to wake up your mind from the concept of permanence which does not allow you to practice Dharma, makes your mind distracted, especially attachment. It brings the mind in, it brings the mind from distraction, dissatisfied, into really practicing Dharma by remembering impermanence and cutting the delusions.

The more effective meditation is that of visualizing yourself as dying and then dead, and then how people do, the cemetery, coffin. That is more effective for the mind, to think you are dead, your room empty, your house empty. To think that, what is going to happen in the future, to bring into the now, it is very effective. All your dresses, books, pants, shoes, left. If you are wealthy, family members fight if you didn't make clear before you died. Then die and becomes cause for the family to make war, to fight each other, when you have money, are wealthy.

So the name of this person, that person, who dies. Someone has cancer, this person has cancer. It takes a long time to talk to that person by telephone. Of course, you can give short advice, a few words. Therefore, I wrote this advice you can get from the FPMT office, from the last time when we did here, same place, the four Kadampa deities' initiation and retreat. I spent four or five days talking about how to help the dying person, education. So that is one thing. That is a very important education. In the family in which suddenly someone died, father, mother, brother, sister, or friend, suddenly you are puzzled, you don't know what to do, how to help. This happens, so by having this book on how to help yourself and how to help others, I talked maybe five days about that. There the main advice is to practice the five powers near the death time, practice the five powers near the death time. There are five powers integrating the whole entire practice of a lifetime into five powers, the advice or instruction on integrating the five powers. Then there are five powers at the time of death. I think it is very important to be able to practice the five powers in normal life. If you can do that, no question that you can practice the five powers at the time of death. The explanation is on that together with the six paramitas.

Then it also explains about your belongings. In case the person has no idea. What you have collected for so many years, from kindergarten when you start your education, for so many years, then work, make money, and at the end becomes family fight, court case, disaster, so no benefit to yourself. Dedicate that for sentient beings' charity or offering to the Buddha, Dharma, Sangha. If it is neither charity for sentient beings or offering to Buddha, Dharma, Sangha, it is of no benefit to yourself and then the family fights. So there I explained that if the person does not have clear idea what to do, to give ideas. For example, in the FPMT there are various social and Dharma projects, so how one can dedicate and make the most merit. The benefit that you get from that is that you are able to offer benefit back to sentient beings. You got benefit from sentient beings and from Buddha, Dharma, Sangha and then you offer back to meet a virtuous spiritual friend, to meet the Dharma. You can dedicate like that, offer back to sentient beings until they reach enlightenment. The ultimate is to achieve enlightenment.

I just remembered one thing. In California, Aptos, near Santa Cruz, in Aptos there is a beach, and one day, together with our house nuns, we went to the beach, where there was one table. We were

having lunch at the beach and one mother came, she drove by in a car. She went by and came back. She said she was so happy that we were using the table to have lunch because her father or her husband had died and, thinking to do something for others, the thought that came to her was to put this table at the beach so people could enjoy. She didn't know what to do to really benefit others, but I said it was good, because at least there was the thought to benefit others by putting a table at beach. She was very happy, she came back to express that.

Where was I? It is a very good meditation to remember this: you died, your house is empty, your belongings there, people mentioning your name saying that you died, they send letters to each other, tell other people, telephone. Meditate on this, it is very powerful. It is going to happen sooner or later. If it does not happen this month, this year, or next year, sooner or later it will happen. So it is good to meditate like this.

Though you make arrangements, saying “tomorrow” and “tomorrow,”  
Just then, suddenly, you have to go.  
— This is going to happen to you!  
And without choice, leaving behind in disarray  
Your left-off work, left food and drink, you have to depart.  
— This is going to happen to you!

There's no time other than today to spread [your bedding] and go off to sleep;  
Upon your last bed you fall like an old tree,  
And others, unable to turn you with their [lily]-soft hands,  
Tug at your clothes and blanket.  
— This is going to happen to you!

Even if you completely wrap [your body] in last under and outer clothes,  
Still you have no freedom to wear them other than just today,  
And when [that body] becomes as rigid as earth and stone,  
You behold for the first time your own corpse.  
— This is going to happen to you!

Though you struggle to speak your last words,  
Your will and expressions of sorrow,  
Pitifully your tongue dries up, and you can't make yourself clear—  
An intense sadness overwhelms you.  
— This is going to happen to you!

Though others put your final food, holy substances, and relics  
With a trickle of water into your mouth,  
You're unable to swallow even a single drop,  
And it overflows from the corpse's mouth.  
— This is going to happen to you!

You can relate this to Tibet, to Buddhists who have holy substances.

I mentioned some time ago, I think two years ago, I don't remember, but one girl in America was walking, no particular life-threatening disease, just walking and suddenly fell down, died. She was very healthy, walking, then suddenly she fell down and died, without any life-threatening disease.

Recently Thubten Pende, who was a monk for many years and studied Buddhist philosophy at Manjushri Institute and maybe here at Nalanda, his mother died recently in US. The father and mother were standing talking, no life-threatening disease, but suddenly the father turned his face and the mother died. They were talking, the father turned his face away and in that moment the mother died. This happened recently to Pende, The Pende, from Nalanda. He sent her name to dedicate, to pray.

One experience that is a very common thing is inner offering pills, blessed pills, from great lamas, to bless the mind. They made many prayers to bless the mind to rise virtuous thoughts so as to not get born in lower realms, to rise devotion, compassion. Maybe it blesses the chakras, the wind, it is possible. Pam Karuna, the one who has Tara Redwood School at LMB, her brother was dying in Australia so I gave her Heruka's relic from Mount Kailash. This person is not someone who has read Dharma, not a Buddhist, not someone who has read Dharma books, studied, not that. Probably he never read, he was not interested in Buddhism, but he was dying and she put the relic in his mouth. After the relic was put in the mouth... He was having a heavy time but after the relic was put in his mouth, it totally changed his life. His face was in great peace. The very interesting thing is that he could recognize the 25 absorptions that happen when you die, the meditation that you do when you do the three kayas, dharmakaya, do meditation based on that. This person never read Dharma books but he was able to recognize those appearances at death time, so that is very interesting, very inspiring. No fear, great peace in his heart and he was able to recognize the appearances of the 25 absorptions. During that time, it is not easy to talk, so a great thing, an amazing thing, happened to him from the relic of Heruka from Mount Kailash. This thing happened last year.

Though surrounded by a circle of close relatives, heart-friends, and those near to your heart,  
And even though they're loving and distressed at the ending of your being together,  
While crying and clinging,  
Just then, you have to separate forever.  
— This is going to happen to you!

Though you [experience] horrific hallucinations like a turbulence of waves  
And are overcome by unbearable, excruciating pain,  
Pitiful though you may be, there's nothing to be done;  
The appearances of this life are setting [like the sun].  
— This is going to happen to you!

Though with unbearable compassion your lama and vajra-friends  
Plead in your ear for a critical virtuous thought to arise,  
And even though they do so with loving minds,  
There's no hope; it's unthinkable.  
— This is going to happen to you!

With an [expelled rasping] sound, "sor...sor..." [at the time of death]  
The movement of your breath builds faster and faster,  
Then breaks like the string of a violin  
And the end of your life has come to its close.  
— This is going to happen to you!

There'll come a time when your cherished and sadly lost lovely body  
Is called "corpse"—disgusting and rotten,  
And a time when your body, which can't bear even rough bedding and mattress,  
Is laid out on bare ground.  
— This is going to happen to you!

I heard about some people who stayed in a hotel and at night got fleas or lice and then moved to another hotel.

There'll come a time when your body, which can't bear even a thorn,  
Is chopped to pieces and [from the bone] its flesh is torn,  
And a time when your body, which can't stand even fleas and lice,  
Is devoured by birds and dogs till nothing's left.  
— This is going to happen to you!

Though you ~~[go to so much trouble blowing]~~ "pur...pur..." in dressing dress your body in the finest of clothes,  
There'll come a time when that body is placed within a burning house,  
And your body, which can't tolerate even the fire of [a glowing stick of] incense,  
Must be burned in the midst of a fiery conflagration.  
— This is going to happen to you!

There is a word that was mistaken because I didn't understand it at that time, *pur pur*: "Though you 'pur pur...' in dressing your body in the finest of cloths." Maybe the change is... I thought it was the blowing of a fat body, blowing over dressing, I thought it was like that. So maybe change this one, it is not that. This one is related to the lamas, the gurus, *pur* not *bur*, it should be *pur*, not *bur*, who are wrapped in the finest cloth, brocade. "*Pur*" means wrapped in the finest cloth. There will come a time when the body is put in a burning house. There will come a time when your body, which cannot stand a stick of incense, will have to experience being burned in a conflagration. "*Pur*" I didn't understand at that time, but Kyabje Pabongka Rinpoche explained this to His Holiness Ling Rinpoche. There were two lamas who received the teachings from Pabongka, he said this *pur* is for us, that when a lama dies the body is wrapped in brocade, very rich, the tantra deities' costume, crown, and so forth. So *pur* is the Tibetan honorific word for a lama's holy body that is put in a fire, put in a stupa, or sometimes kept like His Holiness Ling Rinpoche's body is kept in His Holiness the Dalai Lama's palace in Dharamsala. That is *pur*. When Pabongka Rinpoche gave the transmission to Ling Rinpoche he explained this word, saying this word *pur* is for us.

There'll come a time when, entering into roaring flames, all your flesh and bones are burned  
And [reduced to] a pile of ash;  
Or a time when your body, which can't bear even heavy cloth,  
Is wedged tight in a hole in the ground.  
— This is going to happen to you!

There'll come a time of the announcing, "the deceased, \_\_\_\_\_, him- or herself,"  
At the beginning and end of your sweet name.  
— This is going to happen to you!  
And a time when the area is filled with the sobbing sounds

Of your affectionate, close companions and circle of servants.  
— This is going to happen to you!

There'll come a time when your clothes, hats, possessions, and livestock will be divided up  
With nothing left in the four directions and corners,  
And there'll come a time when, in total despair, alone,  
You reach the passage to the intermediate state.  
— This is going to happen to you!

The terrors of the four fearful enemies descending upon you are going to come:  
The appearance of being trapped under a mountain of packed rock and rubble,  
And buried beneath a furious avalanche of earth— what to do?  
The appearance of being set adrift on the surface of a vast sea  
And carried away by violent, swirling waves—what to do?  
The experience of your heart and ears being split open  
By the sizzling and crackling sounds of a fiery conflagration— what to do?  
The fearful experience of being enveloped and swept away  
By the swirling dark winds of the end of an eon— what to do?

When you're driven by the powerful red winds of karma  
And swallowed up by a terrifying darkness—what to do?

When you're bound with a lasso by the messengers of Yama  
And, in total despair, are led away—what to do?

When you're tortured in so many detestable ways  
By ox- and scorpion-headed karmic agents—what to do?

When you're before the Yama king, the Lord of Death,  
As he weighs up the whites and blacks—your virtuous and non-virtuous actions—what to do?

When Yama exposes your lie of having spent  
Your human life in attachment, hatred, and deceit— what to do?

When at Yama's court the punishment that is the ripening effect  
Of your negative actions [is meted out]—what to do?

When your naked body is stretched out on the glowing red-hot iron  
ground in the fires of hell—what to do?

Though your body is cut to pieces by a rain of weapons,  
Still you must experience it without dying—what to do?

Though you're cooked in molten iron until your flesh falls away and your bones disintegrate,  
Still you must experience it without dying—what to do?

Though your body and fire burn inseparably,  
Still you must experience it without dying—what to do?

When your body is pierced by a freezing cold wind  
And cracks into a hundred thousand pieces—what to do?

Having fallen into the miserable state of a hungry ghost with its hunger and thirst,  
You have to starve for many years—what to do?

When you’ve become one of those stupid, dumb, unfortunate animals  
That eat each other alive—what to do?

When the unbearable sufferings of the evil-gone realms  
Have actually befallen you—what to do?

Now! Don’t be distracted! [With the sounds of hurrying] “la...ur...la...ur...”  
Right this moment is the time to steel your will.

It’s not only time—it’s almost too late.  
Right now! Right now! “La...ur...la...ur...,” [apply yourself with] great force!

Holy precept of the lama, kind father;  
Heart of the authoritative scriptures of the Victorious Losang;  
Practice of the pure path of complete sutra and tantra;  
It’s time to place real experience upon your mindstream.

*Shel* is mouth, the mouth advice (precept) of the one father, the kind guru. It does not mean the physical father, it means the one on whom your life totally relies. Like a child for everything, survival, education, relies on his father, the student, not only this life, but also the happiness of future lives, liberation, enlightenment, liberating all sentient beings from the oceans of samsaric sufferings, totally puts his life in, relies on, the one father who guides him to have all this. The one father, this is the kind guru.

“Holy precept of the lama, kind father,” it lost a bit in the translation. So what to do after all this advice? Having read the scriptures of the Victorious Losang, the heart of the main scriptures, *shung*, that which is accepted by Lama Tsongkhapa, Losang Gyelwa, the Victorious Losang. We need to translate the name, “Losang” is pure wisdom, Lama Tsongkhapa’s name, so “the Victorious Pure Wisdom.”

Of course, you learn the heart of the scriptures, the heart of Buddha-Dharma, which is asserted by Lama Tsongkhapa. Of course, on the basis of the heart, you learn the extensive scriptures if you are able. So what is the heart? The heart of the extensive scriptures, the practice of the pure path, the complete sutra and tantra, the lam-rim, the foundation, the root of the path, is guru devotion, then renunciation, bodhichitta, right view, and the uncommon path of the two stages. It is time to place real experience of these on your mind stream. The real experience, the real authentic experience, it is time to have it on your mental continuum.

Who’s the faster: Yama, the Lord of Death,  
Or you in your practice of realizing the essence of your eternal dream—  
The welfare of both yourself and others—as much as you can each day?

Unifying the three doors [of your body, speech, and mind],  
Put the whole of your effort into your practice.

“Heart” here is translated as essence – the heart of your eternal dream. Jampa translated it like this, it means the happiness beyond this life, liberation from samsara and then enlightenment. The essence of your eternal dream is the works for self and works for others. So practicing that one in every day life, as much as possible get done this practice.

Comparing your practice, the lam-rim, to the Lord of Death, who is faster? It is a competition with the Lord of Death. Death is constantly happening, every second is reaching that. The Lord of Death is coming to you constantly, so your practice of Dharma is in competition with that. So don't delay, because that is happening in every second. Put your body, speech, mind unitedly into Dharma,

That's it. Thank you very much, the oral transmission is done, finished. So from time to time recite this. Even if do not recite all, but half, half.

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Now we can do a very short session. It is getting shorter and shorter.

While the chant is being done, have a look at the English, you can do that. Then those who would like to chant, can chant. Sometimes it is nice to chant in Tibetan...

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You can read the part kun kyab page 15 bottom.

Please bless me that I might be cared for closely like an only child  
By Pädmapani who enjoys the Potala  
And by drinking the essence of the nectar of the Mahayana,  
Accomplish solely what is pleasing with my three doors.

That is related to His Holiness the Dalai Lama, so very profound, extensive meaning.

The lineage gurus absorb to oneself, and you generate yourself as the deity.

Do the meditation, one second of meditation. Look at it like a dream. There, in the dream, there is truly existent appearance, but when you recognize a dream as a dream, you fully realize it is not true, there is no such thing. So it is exactly the same, Chenrezig's holy body appears as real, not merely labeled by mind, existing from its own side, but it does not exist at all, there is no such thing, it is totally false.

A dream, like the illusion of a dream, looking at it like that is one meditation, unique, easy to understand what is false and what is reality. Your wisdom seeing, focusing your transcendental wisdom on the deity's holy body, that which is the practice of method, the mind practicing method, and at the same time understanding that there is no true existence. There is the appearance but there is no nature. Appearance but no nature. Nature is what? Nature, this nature, is not the nature which is the view of wisdom. It is not talking about that emptiness. Here it is talking about the nature that never existed up to now from beginningless rebirths, that never happened. That nature is what ignorance believes, the truly existing nature, that one. You have to think what nature means, what is nature. You have to understand the truly existent nature, the view of ignorance, the hallucination of ignorance, what ignorance believes as being 100% true. Although there is appearance, no inherently

existent nature. Understand this. While focusing on the deity's holy body at the same time understanding that there is no inherently existing nature, that the appearance of inherently existent nature is a hallucination. Believing that is true is ignorance, totally false. Now there is wisdom. The same mind while practicing wisdom is practicing method, while practicing method is practicing wisdom, so unified. Merely imputed by mind, so it does not have true existence, not at all, not the slightest atom.

## REJOICING

So in the different sessions you can do like this. This is how I advise when do Medicine Buddha Puja or Tara, the seven-limb practice. First rejoice in your own three times' merits, then other sentient beings' merits, then rejoice in particular in the three times' merits of bodhisattvas, then next rejoice in the merits of buddhas. Then you can start again from rejoicing in your own past, present, future merits. You can start again like that.

The other one is to rejoice in the bodhisattvas' merits. First in the ordinary bodhisattvas' merits, those who have attained the path of merit and the preparatory path, the lower bodhisattva realizations. Then rejoice in the bodhisattvas of higher level, those on the bhumis. There are 12 different things that 100 time increase, for example, going to 100 buddha lands, giving 100 teachings to sentient beings. There are 12 things, each one by 100, then next is by 1000, so immeasurable number, zillions, billions, trillions, so rejoice in their realizations, the attainers of the right seeing path, path of meditation, the attainers of no more learning. Rejoice in that, but not only that. Rejoice in their extensive benefit to sentient beings, that is the third. Rejoice in merits, then rejoice in realizations, and then rejoice in their extensive benefit for sentient beings. Those two, still there is the seven limbs, so do realizations and extensive benefits, rejoice. Each time do that you are creating cause to attain similar realizations. You create the cause for this, and also create cause to do extensive benefits for sentient beings. All the realizations of the buddhas, the qualities of the holy body, holy speech, and holy mind, the limitless qualities. If you have studied extensive philosophy, the last chapter of *Abhisamaya*, it talks about the qualities, or if you have studied *Seventy Topics*, remember those qualities and rejoice. Then in the buddhas' extensive benefit to sentient beings.

Here there are a few sessions, so you can divide it like this. You can do the bodhisattvas' qualities and buddhas' qualities in one session, rejoice in them, and the extensive benefit to sentient beings by buddhas and bodhisattvas, rejoice in them. So we do that here. Do like that. There are numberless bodhisattvas and numberless buddhas, so included here are all their qualities. Rejoice in the bodhisattvas' qualities and their extensive benefit to sentient beings, then next rejoice in buddhas' qualities and their extensive benefit to sentient beings. "May I be able to offer limitless skies of benefit to all sentient beings like the buddhas and bodhisattvas."

## MANTRA RECITATION

Make sure the recitation of mantra is done with bodhichitta so as not to waste time. Even for it to become Dharma, even if it is unstained by non-Dharma, the attachment clinging to the happiness of this life, ignorance, even if it becomes Dharma, the cause of happiness of future lives, but does not become the cause of liberation and enlightenment, it becomes a great loss. If it doesn't become the cause of liberation for oneself, it is a great loss. If your action does not become the cause to achieve ultimate happiness, by thinking how samsara is the nature of suffering, how the desire realm, form

realm, and formless realm are the nature of suffering, and with this recite the mantra, then it becomes the cause to achieve liberation from samsara, but it does not become the cause of enlightenment, so is a great loss for the life, a great waste. So you must generate bodhichitta again, here, and make sure every single mantra is dedicated for every single sentient being – the numberless hell beings, hungry ghosts, animals, human beings, suras and asuras, all the numberless unenlightened beings, to achieve enlightenment for the sake of all sentient beings, to free them from the oceans of samsaric sufferings and bring them to enlightenment as quick as possible. “Therefore, I need to actualize bodhichitta, therefore I am going to chant this mantra.” Put emphasis on bodhichitta, the root of the path, great compassion. Then recite for His Holiness the Dalai Lama’s long life and his holy wishes to be successful immediately, for the people of China to realize His Holiness is important, for the total freedom of Tibet, for the complete Buddha-Dharma to be actualized in Tibet, for more buddhas and bodhisattvas to happen than before, to help Buddhism to last in the world, for all sentient beings to meet the Buddha-Dharma and to actualize the path to enlightenment. By actualizing bodhichitta in the hearts of all sentient beings, the dangers of fire, water, earthquake to be pacified immediately and no one to experience them. Then for the benefit of the world, then the success of all the FPMT centers, IVY, Nalanda, all the projects of the individual centers, to be actualized. Then all sentient beings to achieve enlightenment. Then family members, father, mother, brother, sister, friend who have died, if you want to help them dedicate for that, for example, for Roger Antregreis who died in Lavaur two days ago.

You can dedicate for somebody who has cancer, you can also dedicate for that person. It is not necessary only cancer, I am not saying dedicate only for people with cancer but for people with so much problems, sickness, dedicate for them.

### **Mantra of dependent arising**

Here recite the heart of dependent arising, the last mantra, when you come to *yo*, stop there:

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

If instead you say *yon*i, it has a totally different meaning. it eliminates the female organ. So stop at *yo*, and then say *ni*, so it does not become that.

### **Request**

We do the requesting prayer while visualizing front generation Chenrezig. We will just do it short today. From the heart, beams, invoke Chenrezig from the Potala in the south together with all the ten directions buddhas and bodhisattvas.

### **Mandala**

By the merits of having offered a mandala, may the gurus’ lives be long, may virtuous white actions increase and spread in all ten directions, and the light of pure wisdom, Lama Tsongkhapa’s teachings, in the three realms, or else on the earth, in the sky, and below the earth, or in the three realms, exist forever.

### **Request**

The one that was put together in English has words missing. If it is mainly aimed for chanting but the meaning is not there, then it loses the meaning. From your heart make a prayer to Chenrezig for your family members, for the students in FPMT organization who bear so much hardship, who sacrifice their life, doing so much service, for all those for whom I promised to pray, for all the six realm sentient beings, which are like one family.

Think that Chenrezig has most delightfully, happily accepted your request to guide in this way.

### **Ablution**

The simple way is that in the bathing house there is Chenrezig, Buddha, Dharma, Sangha. Whether the prayer is elaborate or not, that is the simple way. Each time you offer a bath, robes, ornaments, it generates bliss. Concentrate on that. Among them, the most important is the guru, His Holiness the Dalai Lama, then your collect most extensive merit. In Nyung Ne change the lama-yidam to Chenrezig, then dakas and dakinis, Dharma protectors.

### **Torma offering**

Padmasambhava came to Tibet and purified, tamed, many spirits who were going to harm, destroy, the Dharma. He tamed them and made them become a protector (not a potato!). He subdued many in the Himalaya area, this is why no other religion was spread in Tibet. One time a Hindu saddhu was coming but he became sick and turned back, this was due to the torma offering to protectors, this is why so many bodhisattvas in Tibet. Maybe in the government, some people, maybe in the public, not everyone, but some degeneration happened, maybe toward His Holiness, and this had the effect to lose Tibet.

### **DEDICATION**

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas, as well as the merits collected today by numberless sentient beings, numberless bodhisattvas, numberless buddhas, may I quickly achieve enlightenment in this world.

Due to all the three times' merits collected by myself and all sentient beings, the buddhas and bodhisattvas, may I be able to turn the wheel of Dharma for sentient beings, liberate the sentient beings who are tormented by so many sufferings.

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas, may one's family members, students, those abiding in the universe, country, area, house, may all the negative karma collected from beginningless rebirths be purified. Just saying this becomes great purification for others. May all their negative karma collected from beginningless rebirths be purified, all their sicknesses be healed, all their problems be pacified, their mental problems be pacified, wars and fighting be pacified. Not only that, all natural disasters which happen from the karma of sentient beings, the dangers of fire, water, earthquakes, may they be pacified again, never happen, no one ever experience them. May there be perfect peace and happiness in the world, whatever they do never harming. The realization of Dharma, the path to enlightenment, bodhichitta to be generated in the hearts of all sentient beings, universe, country, area, house, and only auspicious things, never inauspicious things, to happen.

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas, may the precious bodhichitta be actualized in the hearts of all students, supporters, those who sacrifice their lives for the organization, and in the hearts of those for whom I promised to pray and all sentient beings of this world, and may it be increased on and on.

May bodhichitta be actualized in all the leaders of the world, bringing peace and happiness to all the people in the world, especially in the leaders of mainland China, and in the hearts of all the people of different religions.

Due to all the past, present, and future merits collected by myself and others, which are not there (after all that, after all day!), that are not there as you believe, that exist but not as you believe, not

there as you believe, may the I, which exists but not as you believe, achieve the Compassion Buddha's enlightenment, which exists but not as you believe, want to believe (maybe it can be said, it exists but it is not there, that has some meaning for the experience), and bring, lead, the numberless sentient beings, who exist but are not there as one believes, to Chenrezig's enlightenment, which exists but is not there as you believe (the peacock says that is correct, he says it is very correct, he says he has been listening, didn't even fall asleep, he says he is still listening), to Chenrezig's enlightenment which exists but is not there, by myself alone, the only one that is there is that one, me existing alone, the I existing by myself alone, so the only which is there is this one. It exists but is not there as one believes.

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas, may all His Holiness's wishes be fulfilled.

Due to all the past, present, and future merits collected by myself and others, may I be able to offer limitless skies of benefits to sentient beings by bringing them Lama Tsongkhapa's teachings in this life and all the future lifetimes.

To actualize Lama Tsongkhapa's teachings in the hearts of all the students, supporters, all the people in different parts of the world who are bearing so much hardship to benefit and serve the organization,

Good morning again, sorry it is very late, so maybe we have one week break!