

16 May 2009, PM, last session

We will do some oral transmission. The director of Hayagriva Center asked me for the oral transmission of the mantras of the different practices that I explained of making charity to pretas. There are different practices of making charity to pretas, such as the practice to do with swimming pools or beach. I forget the name, today I don't remember the name of the practice, oh yes, Yeshe Kada. I received the oral transmission... There is sutra and tantra, I received the oral transmission of the practice and the whole story, the benefits, from Kyongla Rato Rinpoche, a Lharampa geshe from Tibet who received immeasurable lineages of teachings. He received all of Lama Tsongkhapa's and his two disciples' texts two times, and the Kangyur two times, one in his home when he was young and one later on in Lhasa that he took from Pari Dorjechang's last life, I think that he took the transmission of the Kangyur again precisely to make sure the lineage was perfect. So many great lamas, like sunshine in the world eliminating the darkness and creating joy even in animals, insects, so many great lamas happened in Tibet, great scholars who wrote unbelievable commentaries on sutra and tantra. I made a Dharma connection with Kyongla Rato Rinpoche some years ago, during the oral transmission of the 5th Dalai Lama's collection of teachings together with Pari Rinpoche and some other lamas, although I wasn't there for the beginning. Then I received the 7th Dalai Lama's collection of many volumes. Then I asked to receive the oral transmission with other incarnate lamas of Langdol Lama Rinpoche's two volumes (he was a lama from Sera Je who saw Tara). Then I also received Kachen Yeshe Gyeltsen's many volumes of teachings on sutra and tantra, unbelievable, on the Buddha's life story, which is most amazing, inspiring, and then the great lojong and lam-rim texts. I only received oral transmission of that in recent years. The Kopan Meditation Course (now I don't know how many there have been, the one-month course) started by having read the lam-rim teachings by Kachen Yeshe Gyeltsen and the *Lojong Chenmo, Great Thought Transformation*, an amazing text. By having read that, the first Kopan Course, five days, started, and goes up to now. And from there all the other centers started in different parts of the world, the US and different Western countries. All these started from this lam-rim text. So only in recent time I received the oral transmission of that from Kyongla Rato Rinpoche who now takes a lay aspect, maybe for the past 30 years, who lives in NY and maybe taught at university. He is a great lama, extremely close to His Holiness the Dalai Lama, like his heart. Kyongla Rato Rinpoche has an amazing story, you can understand from his story the great holy beings' activities to benefit the teachings of Buddha and sentient beings. He is extremely close to His Holiness the Dalai Lama. Although an elderly lama, Kyongla Rato Rinpoche has been writing the life story of His Holiness the Dalai Lama. I heard that one time Rinpoche went to see His Holiness, and His Holiness told him, maybe it was in Dharamsala, that either the 5th or the 7th Dalai Lama had had a horse. Rinpoche was connected to Dalai Lama in that he had been this horse, and then in his next life he became the attendant of His Holiness. So they have a very strong connection from the past. This is what His Holiness told Kyongla Rato Rinpoche one time. Pari Rinpoche told me this. Kyongla Rato Rinpoche went back to his room in Dharamsala, down below His Holiness's temple, down from where His Holiness gives teachings, in a small restaurant on the right side there is a small room where Kyongla Rato Rinpoche stays. Pari Rinpoche went to see him and found Kyongla Rato Rinpoche after seeing His Holiness, he was relaxing on his bed, he was totally relaxed and so blissed out. So unbelievably happy. So relaxed and blissed out because of the story of his past life with the 5th or 7th Dalai Lama. Maybe also His Holiness told him about his future life. He was so blissed out from this story. Just amazing.

Kyongla Rato Rinpoche gave the oral transmission of the teachings from the Kangyur. The Buddha's teachings translated into Tibetan are known as the Kangyur. Kyongla Rato Rinpoche said that it took many months of teachings to receive the oral transmission of the Kangyur. To give us full confidence in his oral transmission of the Kangyur that nothing is missing, Rinpoche told us that he never fell asleep even for a second during the entire month of oral transmission. To show

that it is reliable, he said that he had not missed even a word from the many, hundreds, of volumes. He never missed even one word. That shows it to be a very pure, authentic oral transmission.

Some of the reincarnate lamas like very much to talk during oral transmissions! But they are high lamas, there are many stories about their past lives, so maybe they can both talk and listen at the same time. Generally it is mentioned that you can do your sadhanas during an oral transmission, so many times people bring their sadhanas. Kirti Tsenshab Rinpoche, when one lama was giving lung of the Tengyur, the commentaries on sutra and tantras of the Indian pandits, he brought all his sadhanas during the time of the oral transmission. I think as long as you can pay attention to the sounds of the teaching, you can do your sadhanas. The *lung* depends on hearing the sound, that is sufficient. But my problem is that when I read the text while an oral transmission is given, the text of which the oral transmission is given, when I read that I get caught. My mind gets caught in that and I can't follow very fast. So I get caught in the meaning and miss the teachings. I have taken quite a lot of oral transmissions in recent years because I thought to preserve the oral transmissions of so many sutra and tantra texts from the old lamas who collected or received many precious teachings and commentaries. The idea is to preserve them that they do not degenerate. Much of that was done recently. I received a long time ago many oral transmissions of various teachings that happened during the last years, so I have many experiences of always getting caught by the meaning and then not hearing. When reading, the sound is blocked by thinking of the meaning, so the oral transmission is blocked. Unless you decide from the beginning, make a very strong decision just to follow the sound, but it is quite difficult. So I didn't talk much but sometime someone passed written a message, but when passing the message I tried to listen, but maybe did not succeed all the time.

One bad habit is sleep, that is one bad habit. When you fall sleep, the teachings go very far, like they are happening very far away, not here. I have quite a bit of experience of this. I started taking courses from Geshe Sopa Rinpoche, Lama Yeshe's teacher from Tibet. Since I moved to America, I attend his courses. Since Geshe Sopa retired from university, the students who studied under Geshe-la requested him and he promised to give the oral transmission of *Lam-rim Chenmo*. I think I attended all the course, maybe he gave it in two times, maybe for two months. The commentary on Lama Tsongkhapa's text *Drang Nge Leg She Nyingpo, Essential Explanation of Definitive and Interpretive Meanings*, this was requested and he gave the oral transmission in two years, so I attended that. Then Chodron requested... She was attending the course. Chodron from US, now she started a nunnery or monastery?

Student: Abbey.

Rinpoche: That means nunnery or monastery?

Student: Either.

Rinpoche: Whichever it becomes! She requested Lama Tsongkhapa's incredible commentary to Nagarjuna's *Root of Wisdom*. So Geshe-la started that and this year is a continuation of that. One year I had a bit of karma of sleeping. There is one technique to not fall asleep, I think it must be from Padmasambhava. You need a turtle, so I got a turtle. It was in a suitcase, I think it is still there. I used it one time but didn't use it other times. I went to a shop or someone gave me a small turtle. You need to put a mantra in its mouth, and then from a small girl who is very pure (she hasn't had physical contact, hasn't lost the essence of body) you take some nails and hair and put them in its mouth. If you don't want to sleep, you put it facing one side on the table. It worked. I told Geshe-la, he was very surprised. When the teachings were finished, I told him that. If you want to fall asleep you turn the face to the other side. Unfortunately I didn't get to use it all the time but it definitely worked. I checked Yangtse Rinpoche's sister's daughter (Yangtse Rinpoche started a Buddhist

university), who has the animal sign, tiger (I'm not sure) got some hair and nails from her. So it really helped.

Kyongla Rato Rinpoche has unbelievable lineages. Of the many oral transmissions and commentaries he received, I still have a lot to receive. I didn't receive the complete oral transmission of Lama Tsongkhapa's teachings, only certain teachings. I started to receive these from Rinpoche in NY, so I thought to finish them. This year he is giving the six volumes of Buddha's sutra teachings, *Avatamsaka Sutra*, unbelievable teachings on bodhichitta. The idea is to receive the complete teachings of the Tengyur from Rinpoche, maybe at Root Institute so that Western students and Tibetans could come as it is pilgrimage place and easy to come. His Holiness Ling Rinpoche's incarnation also needs to receive these as well as many hundreds of others, including the ex-abbot of Sera Je ?? from whom I also received teachings. It already happened in Drepung but I didn't get to go, so I am hoping to do it at Root Institute. To receive the *lung* of the Kangyur is also very good. The *Golden Light Sutra* is there, but the most important is the Prajnaparamita teachings. The 100,000 Stanzas in 12 volumes, the 20,000 Stanzas, and the 8,000 Stanzas contain the whole entire Buddhism. I received the six volumes of *Avatamsaka Sutra*. His Holiness advised Rinpoche to do this first as it has the most extensive teachings on bodhichitta, so that was done.

I saw in one text that when you hear an oral transmission it deposits imprints on your mental continuum. An oral transmission should be like that. I think that means that an oral transmission has to have very clear words. Generally, if you hear the lama's words, whatever you are doing as long as you can keep on hearing, it is okay. The purpose of the *lung*, oral transmission, is that it carries the blessings. The lineage is from the Buddha. In the case of Buddha's teachings the lineage comes from Buddha, so you receive blessings. That is one purpose. The other is that if you receive the *lung*, then when you recite the text it has greater benefit for your mind, and when you give the *lung* to others, either the commentary or the *lung*, others receive blessings and so it has a greater effect on others' mind. Of course, it is very important. The general benefit of listening to the Dharma is that it purifies negative karma. When you receive the Dharma, it purifies negative karma and makes you have a good rebirth in your next lives even if you do not understand the teachings, such as some technical philosophical teachings that you can't understand. However, even just listening, definitely causes a good rebirth in the next life. According to Buddhism it is like that. For example, there was a dog who heard three or four monks reciting a text. The dog was staying with them and so it heard the text. One day the dog died and was reborn in the Thirty-Three Deva Realm. Of course, the dog couldn't understand the meaning, there was no way for it to understand the meaning of even one word, but just even hearing the sound of Dharma it received a higher rebirth. Buddhism has that benefit, it does not depend on understanding the meaning of the words, just by listening to them it purifies negative karma and brings a good rebirth. It leaves a positive imprint on the mental continuum. The subject that you heard in this life leaves a positive imprint on the mind, so in the next life you understand the words and meanings so easily, it becomes unbelievably easy. Then you are able to have the realization through the practice, to cease the defilements, and to achieve liberation and full enlightenment. It is just amazing. So the oral transmission of Buddhism, the oral transmission of Buddha's teachings, by hearing them, even if you don't understand them, definitely brings you to enlightenment. The effect is like limitless skies, each word you listen to has an effect like limitless skies. For example, among the Six Ornaments, the pandits, Vasubandhu was the pandit who wrote *Abhidharmakosha*. He recited *Abhidharmakosha* every day. There was a pigeon on the roof who could hear the recitation. One day the pigeon died and Vasubandhu checked with his clairvoyance where the pigeon had been reborn, reincarnated, and saw that it was way down below from where he was. It has been born as a child in one family. Vasubandhu went down to see the family and asked them whether he could have the child, and the family offered the child to him and it became his student. He received teachings on *Abhidharmakosha* and later wrote four commentaries on the texts that he received both when he was a pigeon and when he was born as a

human being and received teachings on them. He wrote four commentaries because of having become an expert on them due to listening. Kirti Tsenshab Rinpoche said that when this ex-pigeon became a monk, he had some trouble understanding *Madhyamaka* because he hadn't received imprints of this in the past, whereas in *Abhidharmakosha* he became an expert. So even for an animal, just hearing the sound, not understanding the meaning of even one word, there is incredible benefit when it is born as human being in the next life, like Sthiramati.

So we should remember this when we listen to very technical philosophical teachings and don't understand. Even just hearing the words has incredible benefits, what it does to your mental continuum now and in the future, wow, it definitely brings you to enlightenment. Kirti Tsenshab Rinpoche explained that, among the five paths, there is the path of merit and the preparatory path, which has the four levels that I mentioned before – heat, tip, patience, and sublime dharma, when you achieve sublime dharma, the fourth level, at that time however many oral transmissions you received in past lives you remember all of them. So there is great benefit.

I am going to read the stories, the unbelievable benefits, and how this different practice happened that Buddha gave. I received the oral transmission so you get the oral transmission of the practice. In Singapore the translator monk Gyurme translated half of the text, but I am not sure whether he completed it or not, I need to check, but it is most unbelievable inspiring to see the benefits, how much benefit there is for the measureless pretas, many billions, billions of them.

(Rinpoche recites the refuge prayer.)

Om nama sarva, the name is Gyelchen Togyel, not the Togyel that not only His Holiness, but also seven great lamas like Kanchen Yeshe Gyeltsen who wrote commentaries on sutra and tantra also gave advice to not practice. Maybe many people think only His Holiness says to stop, but already there were many in lamas in Tibet who advised the monasteries to stop.

NAMA SARVA TATHAGATA OM SAMBHARA SAMBHARA HUM

This is one of the mantras when doing tormas offerings, the name of the mantra is Gyelten...

Put food in a bowl, recite this mantra seven times. Hold the food and say NAMA SARVA seven times. It seems it is very important to snap the fingers because it says don't do very quickly but with a little bit of time, it seems to make a big difference for them. When you do that, the minute you chant the mantra and give the tormas, the pretas of the four directions, that many pretas, get fully satisfied. An unbelievable number, many pretas equaling the number of sand grains of the Pacific Ocean. It says sand grains of Ganges River when it talks about the benefits of bodhichitta. Maybe something like this is mentioned in *Lamp on the Path to Enlightenment* quoting one sutra, *Palden Yeshe Do*. When talking about the benefits of bodhichitta it mentions the number of sand grains of the Ganges River, a large body of water, but it means the Pacific Ocean not the Indian river, the Ganges. When His Holiness Kunu Rinpoche was receiving teachings from his guru, he explained it is not the Ganges River, but the Pacific Ocean. But here I am not sure, it could be the Indian river Ganges, but even so the sand grains of the Ganges, can you imagine? It is so wide and long, can you image the number of grains of sand even in one handful? So many if you were to count each one, if you are going to count this. In the West there are people who study the dolphins in the oceans, they study six or seven dolphins. They go there by boat and spend many years studying them, so maybe counting the sand grains is okay. Maybe this is more interesting. Here it is counting for Dharma, the benefits are very inspiring. The sand grains in one handful, wow, can you imagine the number? You help that many pretas. Wooow, can you imagine? I think, maybe you don't faint, but you would lie on the bed blissed out for the whole life after benefiting, satisfying, the number of pretas equaling

the grains of sand in your hand. The Ganges River is very long, very wide. If you don't analyze, then you don't get much feeling. So how many are you able to make pretas fully satisfied? A number equaling the number of sand grains of the Ganges River. Not only that number of pretas equaling the number of sand grains of the Ganges River, but one *tratis*, I think one billion. One hundred million, ten times that is one *terbum*, ten *terbum* is great *terbum*, how much in English?

Student: 10 billion, an American billion.

Rinpoche: One *terbum* is one hundred billion?

Student: 1000 million is a billion, an American billion.

Rinpoche: Anyways 10 *terbum* is 10 billion, so one *terbum* is one billion according to the Americans. 10 *terbum* is great *terbum*, 10 great *terbum* is one *tratis*.

Student: 100 billion.

Rinpoche: So one *tratis* is 100 billion. It would be good to write it down because sometimes when you receive teachings you get in trouble. If you write it down, then it gives the idea. One *tratis* is 100 billion. Now it doesn't stop there. 100 billion like that 100,000 times. Oh, that many pretas! They get fully satisfied when you give food, even if it is just a few grains of rice in a container. I had the wish to make a container as big as possible, but because you chant the mantra, as I mentioned, they receive skies of enjoyment, like a city, unbelievable drink, enjoyments, food. That many pretas get satisfied when you give with this mantra seven times. The pretas that you make fully satisfied, benefit, equal the number of sand grains of the Ganges River. Now just that itself is amazing without thinking an American billion, just the number of sand grains of the Ganges River, you are able to help them, to stop their suffering. That is unbelievable inspiration to do the practice. That many equaling the number of sand grains of the Ganges River, like that 100 billion times. Still it doesn't stop, 100,000 times that you are able to satisfy. It is amazing, you get completely blissed out, your whole life, day and night. If you think of the benefits...

Then to each preta... Magada is Bodhgaya, that area. A Magada *dre*, I think it is a measure when you sell corn or grains, the container that you fill up, so each preta gets this amount seven times. It is a large size and each preta gets seven like that. They couldn't find a spoonful of food for hundreds of thousands of years, buddha imagine if we can't find food, bread, for even one week. If you can't find any food for one week, can you imagine the suffering? Each preta receives seven times this large size after not finding food for hundreds of thousands of years, so it is an incredible thing. Not only do they get satisfied, you transfer their consciousness from the preta realm to deva realm. They die from the preta realm and get reborn in the deva realm by your making charity to them. This high rebirth is your great gift to them. Buddha told Nanda that he should always tell the *gelongs* and *gelongmas* (the *bhikshus* and *bhikshunis*), as well as those living in eight precepts or five precepts, to do this practice. Buddha advised his attendant Nanda that if they do this they will have unbelievable merit and long life. They will have merit like the buddhas, 10 million tathagatas, and it doesn't stop there, 100,000 times 10 million. Those people will have that much merit. Then you won't be seen by spirits, those running spirits won't see you. They won't see those who do the practice. The *yakshas*, *rakshas*, flesh-eaters, and cannibals do not see those people who do this practice, so they can't receive harm. In addition, they get much power and perseverance, glorification.

I am not very sure, it may be a type of preta, "one who wants to satisfy the brahmins." Fill the container with water or maybe food, and recite the mantra seven times. Wherever there is waterfall or river, you make charity there. If you do this, make charity, then in world of pretas, however

many equaling the number of sand grains of the Ganges River, like that 100 billion times. And it doesn't stop there, 100,000 times that. That many you satisfy with divine food and divine drink. Then they pray for you to be happy. Those sentient beings who do this practice will have a pure mind, glorification, and always be able to live in celibacy. They will create so much merit. You get merits of how many buddhas? Buddhas equaling the number of sand grains of the Ganges River, but like that how many times? 100 billion times, and like that 100,000 times. That much merit and you are always able to overcome the enemy.

To the pretas blazing from the mouth, you give the torma, freeing them from suffering and giving them breath.

There is another practice if you want to write it down. You need flour, incense, could be powder incense, food, drink. On any of these, recite this mantra NAMAHA SARVA TATHAGATA OM SAMBHARA SAMBHARA HUM, 21 times on the flour, incense stick, can be even small, on the food and drink, then offer it to the Buddha, Dharma, Sangha. If you do that what happens? Those who do this, whether bhikshus, bhikshunis, those living in the five precepts, in the wishing vow, the daughters of the race, the sons of the race (maybe this means the Mahayana race, those following Mahayana Buddhism), any of these who do the practice the benefit that they get is seven benefits. The first is that you make offerings to the 10 direction tathagatas, to all the Buddha, Dharma, Sangha of the field of the tathagatas of the ten directions, you make divine offerings, not just the human beings' offerings that we see but much better quality, deva offerings, to all the Buddha, Dharma, Sangha who are in the field of the tathagatas of the ten directions, just amazing. The second benefit is that the offerings becomes supreme, highest, offerings of the tathagatas. The third benefit is that it becomes a peerless offering of service. Then, all the tathagatas pay attention to you, think of you, give you prediction, and all the devas protect you. So there are seven benefits if you do this inside or outside the house, on flour, incense, food, and drink, recite the mantra 21 times. Buddha told Nanda to go and reveal this to sentient beings, so as to collect a lot of virtue, all these collections of roots of virtue, to collect, gather.

There is another practice, I am talking about that. Nanda met a very terrifying preta who told Nanda that he would die after a week. Nanda asked what to do and the Buddha told him to give a torma to the pretas equaling the number of sand grains of the Ganges River, like that a billion times, and even that 100,000 times, to that many pretas. And for the benefit of the pretas also make offerings to the Triple Gem, then Nanda would have long life. The preta told Nanda that he would die in a week and be reborn as a preta, but if he made these offerings. Then he met the Buddha and the Buddha told him to make charity to the pretas and then he would have a long life.

Here it says "son of the race," the Mahayana race. Anyone who wishes to have a long life and increase merit and complete the paramita of charity quickly. Here the Buddha is talking about the time to do the practice, either every morning or at any time, it doesn't become an obstacle. Why it says the early morning is because before you eat food if you do charity to them... If you do charity after eating, then it seems that the body becomes very pompous (enlarged?), like small animals get when they see a lion, pompous. After eating if you make charity, the pretas see the human body as very pompous, very powerful, and kind of frightening, unimaginable. If you do that before eating, it is easier for the pretas, they don't get frightened. So probably it is good to do it early morning before eating. But it says you can do either in the early morning or any time, either way it doesn't become an obstacle for them. So normally I do it before lunch, I try to do it before lunch.

In a clean container put a little bit of clean water and some food like bread or flour. Put a little bit inside and with your right hand cover the container, and then recite the mantra seven times and the four buddhas' names that come in the torma offering.

By reciting these name all the non-virtue that all the pretas collected by miserliness, stinginess, from beginningless lifetimes, all those negative karmas, get purified by reciting “I prostrate to the Tathagata Many Jewels.”

By reciting “I prostrate to the Tathagata Holy Beautiful Form,” by the blessings of the holy name so many pretas with an ugly body come to have a perfect body with perfect qualities. By reciting “I prostrate to the Tathagata Very Gentle Body,” by the blessings of that so many pretas get fully satisfied and abandon the suffering of thirst, they get food as they wished and are satisfied. Then by reciting the last name of the buddhas, “I prostrate to the Tathagata Free of all Fears,” by the blessings so many pretas get free from the fear of being controlled by others, those sufferings, they get free from that. After you recite the four buddhas’ names and cover the container with your hand, snap your fingers three times, and then throw it on a clean place. Snap three times and then put it on a clean place. To read that was helpful as I think I forgot to snap my fingers three times in these days, so it is good to do this today.

If you make this tormas offering, then the pretas who are there from the four directions equaling the number of sand grains of the Ganges River, like that but 100 billion times, and like that 100,000 times (unbelievable), every one of them receives seven times the measure of a *dre*, this quantity, the highest one. Kyabje Ribur Rinpoche says that one *dre* is 20 handfuls of grain. Then they are fully satisfied as they wish and become free from the preta realm. Buddha told Nanda that bhikshus and bhikshunis, as well as males and females living in the five precepts, who recite this mantra and give this offering to the pretas collect limitless merit, they complete their merit. He also said there is no difference from making offerings to ten million buddhas, 100 billion, like this 100,000 times, you get the same merit as offering to this many buddhas. You also get a long life, good complexion, and strength in your body. So those people who feel very weak, usually it is due to spirit harm, the essence of the body has been taken away, so by doing these practices the strength, the power, of the body comes back. You are also able to complete the roots of virtue, and you do not get harmed by spirits. You become very glorious, powerful, no limit, very powerful, very glorified.

Another charity is to the brahmins, *drang song*, sometimes translated as holy beings, sages, *drang tse* is brahmin, so I am not sure, sage, maybe some type of preta. You make charity to them, fill one container with pure food, recite the mantra three times, throw it over clean water, it becomes divine food for those beings.

If you do that and the brahmins, *drang tse*, sages, eat the food which has got the mantra, by the blessing of the mantra they get whatever they wished for in the past, it is actualized, they complete their merits, and they pray for you to have a good complexion, power, happiness.

SECOND TEXT

This other one is just short, then I am finished. This one is for when you are at the beach or swimming pool. Where there is a waterfall, river, lake, ocean there is no question, that is the best. Of course, generate bodhichitta at beginning, the motivation to liberate numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras and bring them to enlightenment, therefore I must achieve enlightenment, therefore I am going to practice Yeshe Kada, make charity to the pretas, liberate them from the path of the preta realms and bring them to a higher rebirth, and eventually bring them to enlightenment. You hold a container of water in your hand, then chant the mantra. Yeshe Kada is a deity that is not described here but is visualized above the container. The mantra is ...

OM JNANA...

Recite this seven times, then throw the water back in the lake, swimming pool, river, or ocean and then think, meditate, if you are at the beach, that this ocean appears as an ocean of nectar to all the pretas who get omniscient mind. They all drank the nectar and are fully satisfied, purified of all the defilements, negative karma, and become 1000 Arm Chenrezig. You can also visualize yourself as Chenrezig after generating bodhichitta. Then take up the water again, chant seven times, and throw it back, and then do this meditation again seven times.

To make it more powerful I added this. If the water you are throwing there comes from the house where you blessed it with the five powerful mantras, Namgyelma, Kunrik, Mitugpa, Stainless Lotus Pinnacle, and Stainless Pinnacle, chant these five mantras, then blow on the water. Before you throw the water, chant Mitugpa seven times, then blow. Then the Namgyelma and Lotus Pinnacle mantra, OM MANI PADME HUM, those powerful mantras for purifying negative karma, you can chant different mantras, NAMA NAMA TE... You can also recite that. Then also the Mantra for Supreme Success ... which comes on the death card that I made to put next to the pillow when someone is dying to purify the heavy negative karma of killing father or mother, killing an arhat, drawing blood from a buddha, and so forth. Chant the mantra, then throw the water back, in this way the ocean gets blessed, and all the animals, insects, human beings who contact the water get purified and a higher rebirth. If you do this practice, all the pretas find divine food, all the pretas that the omniscient mind can see, get divine food and taste divine food. All drinks become highest quality drinks. They purify their negative karma and immediately get a higher rebirth. Even human beings, men and women, girls and sons, by drinking this water, even their negative karma gets purified, so no question about the pretas or the animals in the water. Even human beings get purified. So it is extremely good to do this at lakes, or if have swimming pool at your house, or at the beach. It is a very short practice.

So we jump to the dedication.

Do very quick visualization of the mandala.

Offering a Vase

(After offering a vase, Rinpoche inserted a short mandala offering and the short long life prayer for His Holiness the Dalai Lama. Here he is talking about the tune for the short mandala offering.)

We are going to do... Takpa Dorjechang, the great lama who directly received Tara Chittamani initiation, whole entire tantra path... I think Pabongka received Tara Chittamani lineage from him. What we normally do in Kopan is supposed to be the secret tune of Takpa Dorjechang, but I need to shape it a little, now it sounds like... Very early in the morning at Kopan, we stand up and do the prayer for the Eight Mahayana Precepts, it reminds me of that when do chanting, so it needs little bit of shape. Of course, I don't have a stable tune, but sometimes you can do the long chanting (of the mandala offering) during teachings. So today we will do the Takpu Sangpo long chanting, that which is normally chanted in the teachings, we can do that. Normally when you chant in Tibetan begin with oooo, maybe Chod practice doesn't have that, but most chants begin with ooooo, some don't have it, but most have it.

Blessing the vase water

Anybody who drinks this water is immediately able to purify all diseases, sicknesses, spirit harm, negative karma, defilements and is able to generate the whole path from guru devotion up to enlightenment, especially bodhichitta. Anyone who drinks or contacts this water on the body, human beings and non-human beings, get this benefit. So make a strong request to Chenrezig who is all the gurus from his own side, and to the numberless Buddha, Dharma, Sangha, and bless the

water in the bottles in this way. Also from the ten directions' buddhas and bodhisattvas nectar comes and blesses all the water in the bottles and the vase.

Request

Feel that the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras are one family. They have been mother numberless times from beginningless rebirths, and then have been kind in the four ways. They gave you a body numberless times from beginningless rebirths, protected your life from danger hundreds of times each day when they were your mother from beginningless rebirths, gave you education related to the path of the world from beginningless rebirths. They did that numberless times. Then there is the kindness of bearing hardships for your well-being and life. Not only that, but from beginningless rebirths they created so many negative karmas due to not knowing Dharma, not having realizations, their motivation being the attachment clinging to this life, the attachment to one's own happiness of that life, the attachment to one's own family. Due to this, their actions only became negative karma. They created so many negative karmas and experienced the result of suffering in lower realms numberless times for you, so many times for you. And still have so much negative karma for experiencing suffering in the lower realms that they haven't yet experienced. This is the reality, it includes this life parents, don't forget them. Everybody, the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, everybody has been your own mother, so from the bottom of your heart make a request to Chenrezig, not only you but for all your family, for all sentient beings.

Think that Guru Chenrezig delightfully, very happily, accepts your request to accomplish that, everything for you and for all sentient beings, the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, including your family, this life's family.

Torma offering

Offer the torma to the landlords in the three thousand galaxies, to all the devas, landlords, Tenma, five sister protectors, all the protectors, the landlords of Tibet and the Himalaya region, and in particular the devas, landlords, and nagas here in France, the spirit kings, and the *tsen* who promised to complete the actions in the presence of the lineage lama ?? of the Nyung Ne. Because they promised that, the lama told all the people who do Nyung Ne that they must offer torma to the *tsen*. The receive torma and are fully satisfied.

Dedications

I mentioned also yesterday: yourself, your family members, all the students in the FPMT organization, all the people who are working for the centers, so many people bearing hardships, doing service, to the FPMT to benefit sentient beings and the teachings of the Buddha, all the benefactors, all the people whose names were given to me to pray for them. Here we include Alan Turner who died on the 14th, a long time Dharma practitioner and ex-husband of Ven. Irene, who were old students from Manjushri Institute. Then Marta Morel, 7 years old, who died last night at 5 o'clock of a brain tumor, then Roger Ante.... All the people here at IVY and Nalanda who are offering services, then all the sentient beings, the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, from life to life may they abide in the samaya of Chenrezig, be born in a pure caste, free of pride, have compassion, be devoted to the guru. Then all of us and all the people who died, the sick people, all sentient beings to become only like you Chenrezig, with your holy body, holy entourage, holy life, holy pure field, holy name, we become only like you.

By having done praises and requests to you, wherever we are in the universe, world, country, France, place, house or center, may all diseases, spirit harms, poverty, economic problems, war,

fighting, quarrels, so-called natural disasters (they are not *natural* but are created by the minds of the people experiencing them), all the dangers of fire, water, earthquakes be pacified, and may the Dharma prosper. May the entire path to enlightenment, especially bodhichitta, be generated in the hearts of EVERYBODY, the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, everyone including those people who died. May all the realizations especially bodhichitta and clear light be generated, may all the inauspiciousness be stopped and all auspiciousness happen.

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas, may the precious thought of enlightenment be actualized within all of our hearts, in the family members, in the hearts of all the students and supporters in the organization, all the staff of the centers, the many people who have sacrificed their lives for the organization, all those people's whose names have been given to me to pray, and all the six realms.

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas, may bodhichitta be actualized in the hearts of all the leaders of the world. Why? Because in each country there are so many people who will get led to peace and happiness if the leader has bodhichitta in his heart, especially China. If the leader has bodhichitta it effects so many other countries in the world, not just their own country.

May the bodhichitta be actualized in the hearts of every single person who follows different religions...

Due to all the past, present, and future merits collected by myself and all sentient beings, the buddhas and bodhisattvas... Here it sounds like bodhisattvas are not sentient beings, so "sentient beings including bodhisattvas," and after that the buddhas.

All the merits collected in the three times, past, present, future, which are merely imputed by the mind (concentrate on the mere imputation as finest as possible, trying to get into it as deepest, finest, subtlest as possible), may the I, which is also merely imputed by the mind but just believed (get into it as deep, as subtle, as possible, it is merely imputed meaning it is totally empty from its own side, it does not exist from its own side), achieve Chenrezig's enlightenment which is merely imputed by the mind (unbelievable subtle, it is completely empty from its own side), lead all the sentient beings, who are merely imputed by the mind (means it is totally non-existent from its own side), to the Compassion Buddha's enlightenment, which is merely imputed by the mind (it means it is total non-existent from its own side), by myself alone, which is also just merely labeled by mind (what it is in reality is just merely labeled by mind, means it totally does not exist from its own side, totally empty).

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

Due to all the past, present, and future merits collected by myself, by all sentient beings including the bodhisattvas, and by all the buddhas, Roger Ant..., Marta Morels, 7 years old, who died, and Alan Turner who died, may they be born in a pure land where they can become enlightened or else may they receive a precious human body and from a very young time take ordination and develop renunciation and follow the Buddha's teachings and be guided by a fully-qualified Mahayana guru and only please his holy mind and train in the common path, the three principle aspects, as well as the uncommon path, the two stages, and achieve the three kayas as quickly as possible. Also for all others, not only these people, but all the students of this organization who have already passed away from this world, and the benefactors who did service to this organization, and your family members

who passed away, to achieve enlightenment and to be liberated from the lower realms, to be reborn in a pure land and achieve enlightenment as quickly as possible.