

19 May 2009, PM, last session

### **Prostrations to the 35 Buddhas**

When I was doing my Mickey Mouse mo, I was checking whether we could reduce the number of prostrations, but it came out to do more, five times! So there must be great need. I was thinking to cut down to give more time to do mantras, but it looks like 35 buddhas is very important. So need to increase, chanting names five times. There has been the habit in the organization, to recite when up and stop when go down – Neil goes straight through. To focus only on prostrating one by one to 35 buddhas is okay, but of course if you look at that buddha as numberless gurus, Buddha, Dharma, Sangha, numberless stupas, statues, scriptures, you collect numberless causes of enlightenment, liberation from samsara, happiness of future lives. You collect not just one time but many, otherwise you prostrate to only one Buddha. *Chag* means purifying all the negative karma, all the obscurations collected with body, speech, mind since beginningless rebirths. *Chag* is like cleaning garbage away with broom, so cleaning! Then *tsel* is expressing wishes. *Chag* includes all that needs to be purified: mistaken thoughts toward the guru, and from there through wrong concepts, attachment to this life, future life, self-cherishing thought, the root of samsara, ignorance holding the I to be truly existent, aggregates to be truly existent, the ordinary appearance and ordinary concept, ordinary impure mind and wind, which creates samsara according to tantra and which has to be ceased to attain enlightenment, up to subtle dualistic view. *chag* is all the wrong concepts up to subtle dualistic view, subtle defilements, the path of innovation, 10 bhumi path with the defilements that it purifies. *chag* contains all the wrong concepts from mistaken concept of guru devotion up to subtle dualistic view.

*Tsel* contains all the wishes: from the wish to attain guru devotion, root of the path, up to enlightenment, the two stages, generation stage, gross and subtle, and the completion stage, illusory body and clear light. *Tsel* includes all realizations of the path. *Chag* is all the wrong concepts from thought of mistakes in the guru up to subtle dualistic view, and *tsel* is all the wishes, from guru devotion up to enlightenment. When you do prostration to *one* Buddha, it is *one* cause of enlightenment. What I have been explaining recently is to prostrate to numberless Buddha, Dharma, Sangha, stupas, statues, scriptures, thinking they are all manifestations of guru, because then you collect six times numberless merits. Most amazing, each prostration is done in this way to every single holy object, Buddha, Dharma, Sangha, in whichever universe, not only in this universe but in all universes, to every single holy object in shops, private houses, etc. Because of that, if there is a break in repeating the names when you go down, if you only repeat when you come up again – since reciting the name even once means six or seven eons of different negative karmas are purified – if you keep quiet, you lose an unbelievable opportunity, as so many eons of negative karma did not get purified. So it is better to keep on reciting. Here it comes out to recite each name five times. So that way, of course, one way is to complete the number of MANIS, but the main goal, yes, that's right, but the main goal as Geshe Tengye mentioned, the heart of the 84'000 Dharma teachings, is to purify as much as possible, to subdue the mind. That is the result that needs to happen, this is the main goal. Then of course as many as possible OM MANI PADME HUM, complete the number as much as you can. But the main goal is to subdue the mind, to transform the mind into Dharma, to become the path, graduated path of lower being, precious human rebirth to karma. Then Dharma to become path, the renunciation of samsara, achieve path to liberation, then to not occur any obstacles on the path, that is the Mahayana path, graduated path of higher capable being, to not be stained by self-cherishing thought and path to become cause to attain enlightenment. Then later there is tantra, to arise simultaneously born great bliss, three utilizations, transformations, to have those realizations of oneself as the deity, sound as mantra, thoughts as dharmakaya. Forms, appearances, as deity, sound as mantra, thoughts as dharmakaya. I forgot what I was saying.

I'm not going to do now, but tomorrow will give more explanation on prostrations.

Begin with prostrations.

### **General Confession**

You don't experience the karma of those lighter ones immediately. If one karma is more heavy, you get the experience of rebirth. With other negative karma, before experiencing the result of rebirth, you experience the result of this negative karma. The meaning is okay, but exact translation might be without break, uninterrupted, without break.

"I have engaged in the five negative karmas without break."

Numberless times have collected these negative karmas. Generate regret using one of the three ways. Conclusion of whichever technique is looking it as empty, like atomic bomb on negative karma, most powerful purification. You see it totally empty.

"... the five nearing negative karmas without break." Collected numberless times from beginningless rebirths. With whichever technique, look at it as empty.

First of all always think collected from beginningless rebirths. That covers everything, otherwise your confession doesn't cover everything, also meditation on emptiness, purifying doesn't cover.

I have been disrespectful to my parents. Disrespectful sounds like simple words, but it contains harm, scolding, fighting with parents, so many harms, killed them, whatever you have done, all the harm done to parents since beginningless rebirths. Regret, look at it as empty. All that negative karma collected from beginningless rebirths, look at it as empty using whatever technique.

"I have been disrespectful to vajra masters": Same here, not just disrespect in the way you behave, this disrespect contains all the things, harm, non devotional thought, criticism, killed, any harm you did to the guru, vajra masters, from beginningless rebirths, all that. Regret, strongly regret. Now look at it as empty, as it is empty. And also my abbot, they can go together. Disrespect means any negative karma collected with abbot, think of negative karma from beginningless rebirths. Generate strong regret. Now look at it as empty.

Have been disrespectful to my spiritual friends living in ordination – in celibacy, tsang means perfect, Buddha, enlightenment is harmonized to that.

Harmful to Three Jewels, collected from beginningless rebirths, look at it as empty.

Again think totally purified, all the negative karmas accumulated from beginningless rebirths are totally purified. Visualize light rays coming from merit field, totally filling your body. Can visualize coming from Chenrezig. Can do the absorption into you, then you are blessed.

Now, in emptiness there is no me, creator, there is no action of creating negative karma, there is no negative karma created. According to that awareness everything is empty, while mindful of that, don't have to say labeled; while aware of emptiness, at the same time be aware that you are labeling.

Due to all the past, present, and future merits collected by myself, by all sentient beings including the bodhisattvas, and by all the buddhas, at the same time be aware, while dedicating be aware that it is mere imputation. That awareness in daily life is extremely important, while having a meeting, while eating, shopping, looking at TV – at the same time, keep one part of the mind in meditation,

mindfulness in meditation. Not only here, while dedicating the merits, but similarly during activities of daily life. That is so powerful, it is like dynamite, unbelievably powerful practice, most exciting, most interesting! If you want to do something exciting in life, no need to flap your arms and jump from a mountain, or jump from an airplane. Right in the place where you are, you can do the most exciting thing in the world, break your samsara. This excitement breaks your samsara to pieces. Even rising doubt regarding emptiness breaks your samsara to pieces, cuts the roots of samsara, ceases even subtle defilements, gives rise to bodhicitta, and then you can liberate numberless sentient beings and bring them to enlightenment.

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 – part of your mind practices mindfulness, constant labeling, the mind is constantly labeling, including your mind itself is labeled by your own thoughts, including yourself is labeled by your own thoughts – may this I become the vajra master, Vajradhara or Buddha Shakyamuni, attain enlightenment, and lead all the sentient beings to that guru Vajradhara's enlightenment by myself alone.

Due to all the past, present, and future merits collected by myself, by all sentient beings including the bodhisattvas, and by all the buddhas, all the people who came to Vajra Yogini and Nalanda...

May the bodhicitta be actualized in the hearts of all sentient beings without the delay of even a second and may that which has been generated be increased. That is most the unbelievable, unbelievable prayer for sentient beings! Nobody is left out, not even one tiny insect is left out. Those who came here in past, are here now, will come to this center in the future, are all able to meet Lama Tsongkhapa's teachings and cause all sentient beings to meet Lama Tsongkhapa's teachings and bring them to enlightenment. Same for all the other centers.

Maybe you need some wine, some *chang*, to give you energy!

## **Chenrezig Sadhana**

### ***Refuge and Bodhicitta***

Until one achieves the causal refuge, the result refuge, one goes for refuge to the Buddha, Dharma, Sangha, the causal refuge, separate from you. We should start with first liberating the numberless hell beings from the unimaginable general suffering of samsara and particular suffering of hell realm; then numberless pretas, liberate them from the general suffering of samsara and the particular sufferings of the preta realm; then numberless animals, liberate them from the general sufferings of samsara and particular sufferings; then numberless human beings, liberate them from general suffering of samsara and particular suffering; then numberless asuras, liberate them from general suffering of samsara and particular suffering; then numberless suras, liberate them from general suffering of samsara and particular suffering; then numberless intermediate state beings, liberate them from general suffering of samsara and particular suffering, most unbearable. For that, until one has achieved the result, the end, enlightenment, one needs to practice the *causal* refuge in the Buddha, Dharma, Sangha that exist separately from one's mind. You need to have 100%, from the bottom of your heart, faith that they have the qualities and power to liberate from oceans of samsaric sufferings and to liberate from the causes. Their situation, those who are the most precious ones from whom you received all your past, present and future happiness, liberation, enlightenment, their situation is totally overwhelmed by karma and delusions from beginningless rebirths. Like that, they continuously have to reincarnate in the six realms, experience all the sufferings of these realms and then die, not just now, but from beginningless rebirths, can you imagine that? Can't stand even one second without helping them, cannot bear it. Even *one* sentient being suffering like this, in each realm suffering for eons – cannot bear! So now, there are *numberless* sentient beings,

which is much much more unbearable! So to liberate them from the causes, karma and delusions, and to liberate them from all sufferings of samsara and bring them to enlightenment – everyone from each realm, to bring every suffering sentient being to full enlightenment – for that, *I* need to achieve enlightenment, therefore may *I* achieve enlightenment. Relating to all those three times' merits collected by oneself, all sentient beings, and all buddhas and bodhisattvas, may I achieve enlightenment refers to all that merit. So take refuge very strongly, generate bodhichitta very strongly to achieve enlightenment – *may I achieve full enlightenment* – very strongly. So now right now we have collected inconceivable merit. All the buddhas fields filled with jewels, gold, diamonds, all that, how many buddhas fields filled like that equaling the number of three thousand galaxies, that many universes, galaxies, sand grains of three thousand galaxies, that many buddha fields filled with jewels, that many offered to the buddhas, most amazing, that much merit, wow! So if you offer even one small jewel, diamond, gold to the buddhas the merits are most amazing, from one tiny jewel you offer to Buddha, even to a statue of buddha, or a stupa, or scripture, even one tiny grain of rice, a flower, one tiny grain, if you offer to a statue, stupa, scripture, you achieve happiness from that, achieve all the happiness from that. The benefit you get is happiness from beginningless rebirths, how much happiness you experienced from beginningless rebirths, that much you achieve from offering one tiny grain or flower to a statue, scripture, stupa; most unbelievable unbelievable, unbelievable happiness, what you experienced from beginningless rebirths, on top of that ultimate happiness, liberation from samsara, on top of that enlightenment, cessation of all delusions. Then not only that, but you become able to liberate numberless sentient beings of each realm from the oceans of samsaric sufferings, wow! Can't imagine the result of offering one tiny grain of rice or flower to stupa, statue, scripture! On top of that you are able to bring each sentient being from all the realms to enlightenment, until you brought every sentient being to enlightenment and there is no body left in samsara. This comes only from that time offering one grain of rice or flower to statue, stupa, scripture, you complete the merit of even one drop of water offering to buddha, something tiny, so there is no question of offering a small jewel is much, much more merit, more expensive offering. Can't imagine buddha field completely filled with seven jewels, not just one but equaling number of grains of sand in the three thousand galaxies, or sand grains of the Pacific Ocean. The sand grains are not ordinary sand, but are extremely subtle atoms. Pabongka explained this in the commentary on *Engaging in the Bodhisattva Deeds* from his root guru. Then compare that much merit to putting your hands together and generating bodhichitta for benefit of all sentient beings: you create far more merit than offering jewels equal in number to grains of sand of Pacific Ocean, the merit is far greater and right now we did that! whoever concentrated on generating bodhichitta, earned that much merit – amazing, most lucky! We should realize we are the most lucky fortunate person! Now this is advice of His Holiness the Dalai Lama and also in Tibet there is Sera Monastery, behind is mountain, on top is hermitage with great lama. His advice is that at the end of generating bodhichitta, you seal with emptiness. There is no I seeking enlightenment. I will put it this way, the idea comes from Jetsun: I appears as not merely labeled by mind, empty, actions appear as not merely labeled by mind, totally existing there, and enlightenment appears not merely labeled by mind, but totally non-existent right there. As well as sentient beings for whom one will achieve enlightenment appear as not merely labeled by mind but are totally non-existent there, look at them as empty. His Holiness the Dalai Lama says, when you say 'the merits collected by oneself, may I bring them to enlightenment', when saying that, look at the I as merely labeled by mind, empty, when you are saying 'the three times' merits collected by me and may I achieve enlightenment', at that time don't believe that I to be inherently existent, independent, look at it as merely labeled by mind, empty.

DRO NAM DRÄL DÖ SAM PA YI

With the thought desiring to liberate migrating beings,

SANG GYÄ CHHÖ DANG GEN DÜN LA

I shall always go for refuge

JANG CHHUB NYING PAR CHHI KYI BAR

To the Buddha, Dharma, and Sangha

TAG PAR DAG NI KYAB SU CHHI

Until I reach the essence of enlightenment.

SHE RAB NYING TSE DANG CHÄ PÄ

With perseverance for the welfare of

TSÖN PÄ SEM CHÄN DÖN DU DAG

Sentient beings due to wisdom with mercy,

SANG GYÄ DÜN DU NÄ GYI TE

I take a place in the presence of the buddhas

DZOG PÄI JANG CHHUB SEM KYE DO

And generate the mind of complete enlightenment.

### **Rejoicing in Virtue**

CHHOG CHÜI GYÄL WA KÜN DANG SANG GYÄ SÄ

I lift up my heart and rejoice in all positive potential

RANG GYÄL NAM DANG LOB DANG MI LOB DANG

Of the buddhas and bodhisattvas in ten directions,

DRO WA KÜN GYI SÖ NAM GANG LA YANG

Of solitary realizers, hearers still training, and those beyond,

DE DAG KÜN GYI JE SU DAG YI RANG

And of all ordinary beings.

Without merit there is no result of happiness no matter how much education, degree, smart you are, so merits are incredible precious. I have collected precious merits from beginningless rebirths, how wonderful it is, how happy I am! You can choose, the main thing is to make the mind or heart *feel* happy, then this is rejoicing, saying the words alone is not rejoicing. When the heart feels happy this is rejoicing! You must include ‘from beginningless rebirths’ not just this life, advantage is that the merit is doubled up. Also all the future merits that will be collected by you. Rejoice in all the numberless sentient beings, in the merit they collected from beginningless rebirths Since merit gets doubled up, it is important to think of merit from beginningless rebirths, then all the merit collected from beginningless rebirths doubles up! Feel happiness, when you do that. There are so many sentient beings whose level is lower than yours, so you get double merit, then from those of the same level you get the same amount of merit, and from those higher you get half their merit. If you rejoice in one bodhisattva’s one day merit, you get half a day merit. To collect that by yourself, takes 30’000 years, but by rejoicing you get it in one second! now rejoice in the past, present, future merits of all bodhisattvas, numberless bodhisattvas, rejoice in all that! Their merits contain the three things of holy beings: merit, qualities, and benefits. Rejoice in these three things of holy beings. It is the same for buddhas. Now the buddhas, they liberate numberless sentient beings from the lower realms in each second, liberate numberless sentient beings from samsara in each second, liberate them from lower nirvana and bring them to enlightenment in each second, so rejoice! The conclusion is: may I be able to collect that much merit of sentient beings, buddhas, and bodhisattvas, for the benefit of each and every single sentient being.

### **The Mantra of Pure Morality**

Think that the vows that have been degenerated, all the negative karmas accumulated since beginningless rebirths are purified, including vows taken in this life, then degenerated or broken, are purified by the mantra of pure morality. It has the benefits of purifying and making pure, Kyabje

Trijang Rinpoche says you receive the pure morality of the bodhisattvas. In general recite it 21 times, but when no time 7 times ok, or just one.

### ***Meditation on the Front Generation***

According to Ngulchu Dharmabhadra you don't need to recite a separate prayer for the front generation, you can do it at same time as do self generation.

### ***How to Meditate on the Self-Generation***

#### *1. The Ultimate Deity*

His Holiness the Dalai Lama in Yamantaka commentary says to do the description first then read the Sanskrit mantra.

The natures of myself, the deity to be meditated upon, and all phenomena are in essence of one taste in emptiness.

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

### ***Mantra Recitation***

Make sure the mantra is not recited only for one's own happiness, but, in short, for numberless hell beings – from whom one received all past, present and future happiness, liberation, enlightenment – to free them from the oceans of samsaric sufferings and its causes; for numberless hungry ghosts from whom I received all happiness from beginningless rebirths, liberation from samsara, and enlightenment, I will liberate from oceans of samsaric sufferings and its cause and bring to enlightenment by myself alone. Numberless animals... most precious kind, Numberless human beings, from whom I received... most precious, most kind in my life, must liberate from suffering and causes... Numberless suras and asuras...

They are the most precious, most kind, so I must free them from the oceans of samsaric sufferings and its causes and bring them to enlightenment by myself alone, therefore I must achieve full enlightenment. For this reason I am going to chant this mantra. Or you can say bring them to Compassion Buddha's enlightenment, therefore I need to achieve Compassion Buddha's enlightenment, free them from all the stains and lead them to enlightenment, therefore I am going to recite this mantra. Feel all sentient beings in your heart, numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras in your heart, including enemy, who you don't like, everybody in your heart. Then for His Holiness' long life and all his wishes to succeed, then besides this to attain whole path to enlightenment, bodhichitta in your heart, success for all the FPMT projects, including IVY. Then for all family members, those who died, purify their negative karma, especially for Ian Brown, a long time student of Jamyang London, who died of cancer, May 8, also Alan Turner, and also the man and his daughter, Jose, the father, and Consuela, the daughter, who died in the well in Spain, for Marta Morels who died, for Roger A. who died, and all the rest. Chenrezig sends nectar purifying them, these names and all the rest who died, friends, family, who are sick, dying, or dead, get purified. Then at the end, after that, do mantras to bless the water coming from self and front generations.

According to this short text, it skips all the offering bath and all that. Your wisdom being absorbs to the front generation Chenrezig and then you do the requesting prayer.

### **Request**

PHAG PA CHÄN RÄ ZIG WANG THUG JEI TER ...

O Arya Avalokiteshvara, treasure of compassion...

As I explained the past nights, having made strong request to Guru Chenrezig, yourself, all sentient beings, students, benefactors, organizers, family members, numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, everybody, and those particular beings who died, guru Chenrezig with a very happy mind, completely accepts your request to make all this success happen!

*Blessing the Tormas*

Oceans of tormas offerings, uncontaminated wisdom nectar to Kalarupa, Mahakala, Namtose, and so forth, generate great bliss in them and they are totally inspired and accept to eliminate all obstacles and fulfill all your wishes exactly, those that you request. Generate bliss.

Targo tsen promised in presence of lineage lama to not only harm, to not interfere with you, only to help,

### **Offering an Ablution**

Offer bath to buddha and numberless Buddha, Dharma, Sangha, gurus, one stanza covers all.

### **Dedication**

By having done the praise and request, may oneself and one's family members, directors and other people at IVY who make possible this retreat, the rest of the students, benefactors in FPMT, those who sacrificed their lives to the organization, those who gave their names to me to pray for, wherever they abide, universe, country France, area, center, all the sentient beings, may all their negative karma accumulated from beginningless rebirths be purified and may they find faith in Buddha, Dharma, Sangha and actualize bodhichitta in their hearts, and then may their sickness, spirit harm, poverty, economic problems, war, dangers of fire, water, air, earthquakes be pacified immediately and no one experience these forever,

Realize path to enlightenment, actualize bodhichitta, loving kindness, compassion, bodhichitta, to achieve enlightenment as quickly as possible, all auspicious things to happen,

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 the precious supreme bodhichitta be actualized in one's own heart, family members....

Those who rely upon me...

### **Purifying Errors with the Hundred-Syllable Mantra of Padmasattva**

Remember, the sound of the bell means no phenomena has inherent existence, in emptiness there is no I, no action, no karma created.

### **Dedication**

There is no, you know, there is no what we have been believing. All this virtue we have collected from beginningless rebirths, real virtue, independent virtue, existing from its own side, there is no such thing. Totally completely something... do not... then you have to figure out the rest yourself! I say just that much, do not...

So what exists is only what is merely imputed by the mind, most unbelievable, unbelievable subtle, what exists is unbelievable subtle, almost like nothing, not that it doesn't exist but it is *like* it doesn't exist. the subtler you can think, the closer and closer you get to emptiness, to Prasangika view of emptiness. May the I, think same way as I introduced at the beginning: What appears really existing, the real one, existing from its own side and believed in from beginningless rebirths, not from today, this morning, but from beginningless rebirths, created by ignorance, is completely non-existent. What exists is what is only merely imputed by the mind. Try to realize it as subtle as possible, most unbelievably subtle: it is not that it doesn't exist but it is *like* that. May I achieve Chenrezig enlightenment, that is exactly the same, what it is, is unbelievable subtle, what exists is what is merely imputed by the mind, only that, unbelievable subtle, it is not non-existent but it is *like* it doesn't exist. Lead all the sentient beings, again the same, what appears to ignorance, to hallucinated mind, as something real in the sense of existing from its own side, in reality that is completely non-existent, what exists is only what is merely imputed by the mind, so unbelievable subtle, it is not that it doesn't exist but it is *like* it doesn't exist, to Chenrezig enlightenment, the same again, what it is is unbelievable subtle, it is not that it doesn't exist but it is *like* it doesn't exist. This expression causes to come down to extremely fine discovery, as much as possible. Then, by myself alone... oh if this real I is not there, then I don't exist, if that real I existing from its own side is not there, then there is no me, then what will I do with my car? My house? My children? Husband, wife? The whole thing? What will I do with my money if the I doesn't exist? The big question arises, since there is no owner, no I. if that real I is not there it means I don't exist, there is no me. When you don't know conventional truth, dependent arising, how the I exists in reality, if you don't know that, then you believe that the only I that exists, is an independent I. So if *that* doesn't exist, then there is no I, meaning there is no possessor for all these things, suddenly you discover there is no possessor for all these things which you put together for so many years, then wrote down on paper, this is mine, this is mine, in the bank this money is mine, this property is mine... then all that becomes false. That is because of not understanding, not having an idea of the false I and the I that exists. There is false I and the truth of the I, there is truth of I and false I. so not having recognized clearly those two, the I that appears and is believed in but does not exist, and the I that exists but you don't see, what exists you don't see, and what exists is like it doesn't exist for the mind, because you don't see it, one doesn't realize and doesn't believe, no understanding so you don't believe. It is like that: what one believes does not exist, what exists one does not believe, due to not understanding. What exists... this one never came into existence. From this morning, from birth, from beginningless rebirths it is and has been completely empty. What exists is something most unbelievable subtle, it exists but it is *like* it doesn't exist. I am talking not because I have realization but because we have to try to meditate as much as possible to get as close as possible to that, to leave positive imprint – then, sooner or later to realize.

This most unbelievable fortune we have to meet and practice Dharma, to benefit in every second numberless sentient beings, making preparation to achieve path and attain enlightenment and liberate numberless sentient beings from oceans of samsaric sufferings and bring them to enlightenment, that we can benefit in every day in every second all sentient beings, is by the kindness of His Holiness the Dalai Lama, then Lama Yeshe. We learned Dharma from Lama Yeshe's center, met Dharma there, in Lama Yeshe's center, the students, from resident teachers at FPMT centers, therefore next one is due to Lama Yeshe's kindness, therefore pray for long life of Lama Osél Rinpoche and for him to be most beneficial in this world, inspire everyone to Dharma, to achieve liberation and enlightenment.