

22 May 2009, PM, last session

Mandala offering

By the merits of making the mandala offering may oneself, family members, students, supporters in many parts of the world who are dedicating their lives to the sentient beings and the teachings of the Buddha, and all the rest of the sentient beings, may we all become only like you Compassion Buddha, Chenrezig, may we become like your vajra holy body, holy entourage, pure field, holy lifespan, holy name, liberating sentient beings from the lower realms immediately. May hearing your name deposit positive imprints to actualize the path and become liberated from oceans of samsaric sufferings and its causes, karma and delusions, and attain enlightenment, free from the extremes of samsara and nirvana, by actualizing the wisdom realizing emptiness and compassion. May we be able to actualize the path by only hearing the name Chenrezig.

First verses of *Eight Verses of Thought Transformation*

Remember in the heart all the six realm family members, your own family members, the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, intermediate state beings, from every one of them you received numberless past happiness from past rebirths, present happiness, and future happiness, liberation from samsara, and ultimate happiness, enlightenment. You received from everybody, everyone is the most precious, most kind, most precious, kindest, dearest!

I haven't heard the exact translation of the Tibetan word, but I think the closest that expresses it is "dearest." "Dearest one" expresses the feeling. Look at their nature, their situation, how they are, each one, each hell being, hungry ghost, animal, human being, asuras and suras, each insect, each human being, each intermediate state being. Like in the *Eight Verses of Thought Transformation* the first verse says: I myself, it doesn't matter how the other sentient beings treat me, whether they harm or help me, respect or don't respect me, blame me, whatever the sentient being does to me, however it treats me, from my side, how *I* am going to act, behave, the conduct from *my* side, how I am going to act or behave, live my life, from *my* side, dag nyi, first think one sentient being, it says all sentient beings but think one sentient being and how you value the sentient being, recognize him, that one person, that one insect, as much more precious than a wish-fulfilling jewel. Generally take whatever you think is most precious for your mind, if you think a very old bone of an animal from 1000 years ago, bone of dog, very old, dinosaur bone, dinosaur nose or something, high pointed one, or a piece of antique bone from a few hundred or thousand years ago, or maybe even kaka from thousand years ago, antique kaka, you don't have to push the wish-fulfilling jewel if you have no idea what it means; even antique kaka, from thousand years ago, discovered in a cave or in the ground, or somebody who had a big nose, or something like that, or somebody who had a tail, a person with a tail... I'm joking, but you can use whatever you think is most precious for your mind. Some people think that a piece of bone is much more precious than gold, some people think gold is nothing, for them it is a piece of bone from thousand years ago or antique kaka... Sorry, what I'm saying is, whatever the individual person thinks is most precious, compare that to one sentient being, one human being or one insect. Now here generally in the world gold is the most precious, diamond is most precious, externally what is most precious, among all the material possessions is the wish-fulfilling jewel. Wheel-turning kings can find it in the ocean, clean it three ways, last is with cotton, then put on top of the banner on top of the house on the 15th day, full moon night, you don't say full moon day. I am not saying at night, am just introducing the 15th, then whatever you pray, whatever material comfort you wish for, you get it immediately. I think, I'm not sure, maybe whatever Sai Baba does, then gives watch, gold chains to people. Some tantric college monks, Sera Je monks, got invited by one lady to organize puja at Sai Baba's place and then he promised to pray

for Tibet. Did not give presents to everyone, but to one old monk he gave a gold chain, maybe from Dema Kangtsen. Whatever material comforts you pray for, immediately get materialized because the person has so much merit. Therefore, this wish fulfilling jewel is the most top, the most precious, more precious than gold or diamond. This is why they use the wish-fulfilling jewel in the teachings, by searching out that it is the most rare and precious, then to show how sentient beings are so precious. Here it is saying this insect, this mosquito, this person who gets angry at you, who doesn't love you, who harms you, cheats you, who beats you, who criticizes you, I'm using 'that person' in particular, otherwise mosquito, tiny insect that bites you so painfully, or small tiny ant, without depending on the kindness of each sentient being you cannot achieve happiness of future lives. All the happiness, good rebirth, wealth, you cannot achieve. You cannot achieve precious human rebirth, four Mahayana Dharma wheels, human body which has seven qualities, eight ripening qualities, all these happinesses of future lives, you cannot achieve without depending on the kindness of sentient beings. And without depending on the kindness of sentient beings, you cannot achieve liberation from samsara, without depending on this person, this mosquito, you cannot achieve any happiness of future lives, liberation from samsara, total cessation of oceans of samsaric sufferings forever, you cannot!! Every single problem, without the six realms sentient beings, you never achieve, cannot achieve this, cessation of cause, negative imprints, cannot achieve! Cannot achieve this without mosquito, this person, whatever story you make up about that person, saying that person is bad, without the kindness of this person, mosquito, you cannot achieve any happiness, that meaning is very clear. Even you have not just one wish-fulfilling jewel but own the sky filled with wish-fulfilling jewels, without depending on the kindness of a mosquito or a person who criticizes you, you cannot achieve any happiness now, or future lives, liberation from samsara. To be free forever by ceasing the cause, get liberation from oceans of samsaric sufferings from each realm, you cannot achieve this, without the kindness of one mosquito or one person, even if you own a sky filled with wish-fulfilling jewels. Next thing is you cannot generate compassion by a wish-fulfilling jewel, even if you have mountains of euros or dollars, you cannot generate compassion as they don't have mind. But sentient beings are suffering, under the control of karma and delusions, unbelievably suffering, so tormented by suffering and pain, even by samsara's pleasures, by suffering of pain, suffering of change, pervasive compounding suffering due to being under control of karma and delusions. So can generate compassion for them, for that mosquito, for that person, and if you generate compassion, then you are able to achieve enlightenment. Then you are able to generate bodhichitta, enter the Mahayana path, then attain enlightenment. You can achieve the inconceivable qualities of the five paths and ten grounds, then full enlightenment and all the qualities of Buddha's holy body, speech, mind. That insect, mosquito, that person whatever story you are telling about them, they give you enlightenment! They give you all these realizations, that is so amazing! Looks like I am a little bit like a comedian – in America there are few people like that, in Los Angeles, New York – looks like I am the comedian for the retreat.

But this is the real situation. This is the real situation. That is why they are more precious than a wish-fulfilling jewel. First think one sentient being, realize how one sentient being is more precious than a wish-fulfilling jewel, then think all sentient beings, how they are more precious than wish-fulfilling jewels. First think one mosquito is more precious than a wish-fulfilling jewel, than a whole sky filled with wish-fulfilling jewels. Even if you own a whole sky filled with wish-fulfilling jewels, without depending on this one sentient being you cannot achieve happiness of future lives, liberation from samsara, enlightenment. To get a precious human rebirth, you need to practice morality by making the vow towards sentient beings that you will not give harm, any sentient being, you make the vow on the object 'sentient beings'! Then you make the vow. You have to think very precisely, then make the vow to not harm. So you can see that we have this precious human rebirth, met the holy Dharma, met His Holiness the Dalai Lama, so many other great lamas, listened to teachings, paramitayana, vajrayana, then practiced, and it all came from this insect, this mosquito. All that opportunity, this precious human rebirth, comes from having made a vow in past to not

harm that one sentient being. Then, on the basis of not harming, you take the vow to benefit, so you can see you received this human body, qualified with 8 freedoms and 10 richnesses, you received it from this one sentient being. That we received this Dharma, guru Buddha Shakyamuni in human form who guides us by revealing the teachings, what he taught, what he left in this world for us, that we received this form that we can communicate with is His Holiness the Dalai Lama, then other lamas, that we received this unbelievable opportunity, this quickest way to be liberated from oceans of samsaric sufferings and achieve enlightenment, this all came from, is received from this one insect, sentient being, mosquito, from this person who you think is enemy, who you think doesn't like you, who criticizes you, who you think is so bad! All this you received from the kindness of that person! That is according to Dharma, according to reality. When I say 'according to Dharma' it may seem it means faith, but it means according to reality. It is totally opposite to the wrong concepts of ignorance, delusions, what the world normally thinks, the total opposite to that. Especially to the Western culture, it is the total opposite to that. The Western culture says, whatever you suffer to blame on others, on your parents. Your parents become the root of your samsara, there is no question of your ignorance, you are totally perfect, totally pure, nothing wrong that you did, all your problems and suffering are from your parents, they are the root of your samsara. So I don't know what the solution is. The solution becomes very strange. Anyways, it doesn't matter.

To do that only makes it worse. There was unity, harmony, peace then after you are taught that, all the peace is gone and instead you generate anger, then parents are worse, are the root of your problems. So I don't know how long a person can live with this attitude, how many years, I'm not sure. However, even whatever the way the parents treated you, of course, there is unbelievable kindness. Even if mother just gave you your body, gave you this human birth, and then someone else took care of you after birth, mother died or ran away, left you on the road, still there is the kindness of giving you this precious human body and carrying you for nine months. All the understanding and knowledge we have, is from the kindness of being given this precious human body. All comes from that kindness, even if another person took care of you afterwards. That is an example.

All the three great meanings you receive from the one mosquito who bites you, who does disturbing noise, bzzz, especially while you are sleeping, bzzzzzz, landing on your nose. Or the person, through whose complete kindness, you got this precious human rebirth, met Dharma, met guru, this unbelievable opportunity to get free from oceans of samsaric sufferings and achieve enlightenment all this, is received by their kindness, mosquito or person who you call enemy, by their kindness, so therefore they are more precious, this insect or person is more precious, than a whole sky filled with wish-fulfilling jewels. All that value is nothing, even if you own that much, without depending on the kindness of sentient beings, you cannot achieve this happiness, the three great meanings. Therefore, a whole sky filled with wish-fulfilling jewels and this one person or mosquito, who is more kind? No comparison, this mosquito, this person, is unbelievable kind. A whole sky filled with wish-fulfilling jewels does not have suffering, so does not give you the opportunity to develop compassion, bodhichitta, Mahayana path, infinite qualities of Buddha's holy body – all this you cannot achieve. But by this person or insect who is completely under the control of karma and delusions, has so much suffering, suffering of pain, suffering of change, even samsara pleasure being suffering, the pervasive compounding suffering, nature of aggregates, due to this person or insect you can develop compassion and generate all the realizations, all the qualities of buddha's holy body, speech, mind, and become able to liberate all sentient beings from oceans of samsaric sufferings. They enable you to do that, and then you are able to bring numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras to enlightenment. Wow, this is what you can do due to the kindness of this insect or person who you call enemy. Now here this insect, wow, how precious it is, can't imagine how precious it is. And this person who you call enemy, how precious it is. All this saying he scolded me, got angry at me, beat me, even killed me, all that is nothing! This is actually finishing your past negative karma now, giving you the opportunity to

practice patience, paramita of patience, so you can achieve enlightenment. Enables you to complete the paramitas, cease defilements, and achieve the realizations, it helps you do this. While giving you that, remember this person is creating negative karma toward me that makes this person to be born in lower the realms, in the hell realm. This person is creating negative karma, therefore is only an object of compassion! That is another one, which is totally the opposite to what the common people think, especially in the Western culture. Here this person is only an object of compassion, impossible to harm back, to retaliate back, no way to harm, only object for help, in whatever way I can, impossible to rise the thought to harm. So what I was saying before is: you can develop compassion and achieve enlightenment from this being. That is what they are giving you: the cessation of suffering, delusions, the collection of merits, liberation and enlightenment. Then you the one person you, can liberate numberless sentient beings. You get this opportunity from them, then are able to bring them to enlightenment, you get this from them. Therefore, this one insect, mosquito, one person who you call enemy, who did this, did that, was angry with me, didn't respect me, now here they are the most precious one in your life, *the most precious one*. A whole sky filled with wish-fulfilling jewels is nothing, values nothing, no question of million zillion dollars, even a whole sky filled with wish-fulfilling jewel – this insect, mosquito, the person called enemy is more precious. Therefore, Eight Verses says always, *tak tu* means always cherish. We sometimes cherish them, when they do something good to you, make you happy, do what accords with your desire, with your selfish mind. When they make you happy then you cherish and help them, do not harm them, sometimes but not always. But when they harm you, you harm them back, renounce them. No matter how sentient beings like you or don't like you, harm you or help you, whatever they do to you, from my side *always* cherish them. *Always* has that meaning: with body, speech, mind always serve them, work for them, motivation is to cherish them and then on that basis benefit them. Now all the sentient beings, numberless hell beings are most precious, numberless hungry ghosts are most precious, kind, numberless animals, numberless human beings, numberless asuras and suras, they are most precious, most kind ones. Then as I mentioned before they have been your mother, gave you four kindnesses, protected you from danger, gave education, suffered so much for your life and well being, numberless times, from beginningless rebirths, the whole family of the six realms, so we pray for them here.

Then including IVY people who are doing service for us making retreat possible, then all students and staff and benefactors and so many people in different parts of world sacrificing themselves for the organization, then, those who rely on me, those whose names were given to me to pray for, including all of them, and also family members and friends who have died recently, pray to Chenrezig, not only for yourself, but for all of them.

PHAG PA CHÄN RÄ ZIG WANG THUG JEI TER

O Arya Avalokiteshvara, treasure of compassion

KHOR DANG CHÄ PA DAG LA GONG SU SÖL

Together with your retinue, please pay attention to me.

DAG DANG PHA MA RIG DRUG SEM CHÄN NAM

Please quickly free me and all mother and father sentient beings

NYUR DU KHOR WÄI TSHO LÄ DRÄL DU SÖL

Of the six realms from the ocean of cyclic existence.

ZAB CHING GYA CHHE LA ME JANG CHHUB SEM

Please enable the profound and extensive peerless

NYUR DU GYÜ LA KYE WAR DZÄ DU SÖL

Bodhichitta to quickly grow in our mindstreams.

THOG ME NÄ SAG LÄ DANG NYÖN MONG NAM

Please quickly cleanse our delusions and actions accumulated

THUG JEI CHHAB KYI NYUR DU DAG DZÄ NÄ

Since beginningless time, with the water of compassion

THUG JEI CHHAG KYANG DAG DANG DRO WA NAM

And, with your compassionate hand, lead me

DE WA CHÄN GYI ZHING DU DRANG DU SÖL

And all migrators to the blissful pure land.

Ö PAG ME DANG CHÄN RÄ ZIG WANG GI

May Amitabha and Avalokiteshvara act

TSHE RAB KÜN TU GE WÄI SHE DZÄ NÄ

As our spiritual friends in all lifetimes,

MA NOR LAM ZANG LEG PAR TÄN NÄ KYANG

Show us the excellent unmistakable path, and

NYUR DU SANG GYÄ SA LA ZHAG DU SÖL

Quickly place us in the state of buddhahood.

Chenrezig very happily accepts, either verbally saying “Yes, yes” or in silence.

Dedications

Jerry D. Gooder, somebody who is doing retreat, his father died last year, Miguel Cosar who died today, Henreich Brenten who died today of a heart attack, Miguel Guijero, 70 years old, died 20 May of heart attack, two days ago, the Dharma student, June Exvira Balastair who is in hospital undergoing new experimental surgery on spine following severe damage to spine several years ago,

We do this prayer for them and all sentient beings.

Due to all the past, present, and future merits collected by numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, numberless bodhisattvas, numberless buddhas, to happen all this, in all their lives, life to life, including all these people who died and the sick people in this life and after this life, ourselves, family members, students, those doing service to us making possible this retreat, in life after life to have good, pure caste, to have a clear mind, no pride, great compassion, respect and devotion for guru, abide in Chenrezig samaya, may we all become like Chenrezig holy body, entourage, lifespan, pure land, like your holy name, become only like you.

In all my rebirths, may I belong to a good family,

Be clear in mind and free of pride,

Have great compassion, respect for my gurus,

And abide in the pledges of Avalokiteshvara.

O Avalokiteshvara, whatever your body,

Your retinue, life span, realm, and so forth,

Whatever your supreme and excellent name,

May I and others become only like that.

Having made praise and request, whatever universe, country, area, house, may all the sentient beings in this universe, world, country France, area Toulouse, center IVY, the negative karmas

accumulated from beginningless rebirths, and all the people who died and are sick all their negative karma accumulated from beginningless rebirths get purified immediately. Just by us being in this universe, world, area, center, may we be able to benefit sentient beings may their negative karma get purified, immediately heal their physical and mental problems, find faith in karma, devotion for Buddha, Dharma, Sangha, actualize bodhichitta, and achieve enlightenment as quick as possible, may poverty, economic problems, fighting, war, danger of fire, water, air, earthquakes, all these things, all the obstacles to traveling by plane, car, remember the two hundred people who died in the plane crash in Indonesia yesterday or the day before, so to have success, to not have obstacles, may Dharma increase, understanding and realizations in the hearts be developed, may all auspicious things 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 bodhichitta be actualized in the hearts of oneself, students, staff working in centers, benefactors, all those who have sacrificed their lives working for sentient beings. In whose heart bodhichitta is already generated, may it be increased.

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

Due to all the past, present, and future merits collected by myself, by all sentient beings including the bodhisattvas, and by all the buddhas, may bodhichitta be actualized in the hearts of all the leaders of the world, especially the leaders of mainland China.

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 bodhichitta be actualized in the hearts of every person who follows different religions, may the hearts of everyone in the world be filled with compassion and bodhichitta...

And whatever they do may it only become the cause of happiness for all sentient beings.

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

OM PADMASATTVA SAMAYA MANUPALAYA PADMASATTVA TVENOPATISHTHA DRIDHO ME
BHAVA SUTOSHYO ME BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA SARVA
SIDDHIM ME PRAYACHHA SARVA KARMA SUCHAME CHITTAM SHRIYAM KURU HUM HA HA
HA HA HOH BHAGAVAN SARVA TATHAGATA PADMA MAME MUÑCHA PADMA BHAVA
MAHA SAMAYA SATTVA AH [HUM PHAT] (3X)

In emptiness remember again, make sure to not miss meditation on emptiness, the meaning of the sound of the bell, it means no phenomena has inherent existence. That is what we believe, what appears to our mind and what we believe, that is how we have been living our life in total hallucination. So here meditate that all these things are totally non-existent, totally empty, and in that emptiness there is no I creator of negative karma, not action of creating negative karma, no negative karma created.

Due to all the past, present, and future merits collected by myself and others, that which appears to one's mind as not merely labeled by mind but existing from its own side, independent one, real one, this is total hallucination, meditate on the meaning of that. It is totally non-existent, totally! There is not even one atom existing from its own side. May the I, again how it appears to your mind, is real I, independent one, that is total hallucination, means totally non-existent. May that I achieve the Compassion Buddha's enlightenment, again appears as something real one, not merely labeled by mind, real one in sense of independent one, which is total hallucination, totally non-existent. All these three become one taste in emptiness, in emptiness there is no this and that. And bring the sentient beings, again appearing as real one in the sense of independent, existing from their own side, which is total hallucination, totally non-existent, there is no such sentient being, to Chenrezig enlightenment which also appears as real one in the sense of being independent one, existing from its own side, but is total hallucination. Think of the meaning of that, what it means, totally non-existent from its own side, totally empty. By myself, I, appearing as the real I, independent one, existing from its own side, which is total hallucination, there is no such thing, not even atom of that, which does not exist at all, it is totally empty.

Sleeping

Just a few words on sleeping, for sleeping. So Lama Tsongkhapa explained that when you go to bed, come up to the room, wash your feet, then go inside, right side of body then lay on the bed, here talking about like when the Buddha was passing away he stayed in the position of the snow lion laying down, so describing that, left leg put over right leg, stretched out. Lama Tsongkhapa says lying down like snow lion, to do like that. So you hold, after laying down, in the mind you hold light, illumination, sunlight, you hold that. I guess why Lama Tsongkhapa says that, is so you don't have very heavy sleep and then are unable to get up at the right time, in the early morning to practice Dharma, to practice virtue. He says that to not waste life, this precious human life, to make it meaningful so need to get up early in the morning. As mentioned in teachings the upper part of the night is not for sleep, only the middle part, then the later part is to get up. The middle part is to sleep in virtue, not just sleep. Not like pigs' sleep. So you divide the night into three parts. In the later part you wake up to do practice. That is normally advised. When you go to bed think of light, signs of light, illumination, this helps to sleep light. Go to bed with virtuous thought, meditation, and in interval fall asleep. Just before falling asleep you should have strong determination to not have very heavy sleep and to be able to get up at the right time, to wake up, sort of motivation, put effort before falling asleep to be able to accomplish that. It gives the example to do like deer, who are animals that have very light sleep. They keep their ears up, as there are many enemies at night. So they keep their ears up, that in case enemies come, they can escape, whereas the lion doesn't have fear and so keeps ears down. That is why during initiation, when you visualize the lama as Buddha Shakyamuni giving prediction standing holding two corners of cho-gu to represent lion, ears down, without fear. Buddha Shakyamuni is totally free from all fear of suffering, and expert in how to liberate others from fear of suffering. There are four reasons why Buddha is a valid object of refuge. Besides these two, Buddha does not have partial mind toward all sentient beings, discriminating some as close and some as far, his mind is the same towards all sentient beings. Then he is doing work for all sentient beings, without depending on whether somebody helps and praises, whether somebody worships Buddha or does not worship – he is doing the work equally for all. So go to sleep like deer, these animals, this makes you able to get up, strongly prepare the mind. When

you go to sleep, remember Buddha, how he passed away, by lying in that position, that helps to not forget Buddha, to remember Buddha, in daily life to not forget Buddha. Especially when death comes, also remember Buddha, it helps for that, so when you die you also lie down in this position. When you know you are going to die, that helps to rise virtuous motivation or thought, compassion, helps to die with virtuous thought, so as not to get reborn in the lower realms. Then block the right nostril if you can. People who know, block it with cotton. Attachment goes with the breath, so when you block it, it blocks, what causes to reincarnate in samsara, which is usually attachment. It also helps the mind to not separate from virtue. This way of sleeping helps the sleep to not become heavy, thick, like a pig. Then also in the dreams you don't have nightmares, don't receive harm from spirits, and don't dream of engaging in negative karma. So the whole entire sleep becomes virtue, Dharma. If done with bodhicitta, how many hours you sleep with bodhicitta motivation, it becomes the cause of enlightenment. Then, even when you dream you are able to practice Dharma, to practice virtue. Lama Tsongkhapa's way is how to practice virtue, when you go to bed. Before going to bed examine whether today I received any vices, transgressed Pratimoksha, bodhisattva, tantra vows, check, if you see downfalls happened, then do confession. By mentioning those, do confession, strong confession with the four powers. Then if one has taken highest tantra initiation, has done retreat of highest yoga tantra deity, then one can do the self initiation, there is long and short versions of the self initiation, different versions, can do a short one. Of course that is the best one, it purifies everything, all vices received by transgressing pratimoksha, bodhisattva, tantra vows. When you know you are going to die, self initiation is the best thing to do, it cleans away all the negative karma. If one is unable to do that, then Vajrasattva meditation recitation before going to bed, or extremely powerful confession practice of reciting thirty-five buddhas names. How Lama Tsongkhapa does, is before going to bed, he recites names of 35 buddhas 35 or 37 times, maybe 35 times, I don't remember, recites names maybe 35 times together with prostrations and then goes to bed. Here it says that in the lam-rim teachings, it says to recite 35 times with very happy mind, very pure mind, Lama Tsongkhapa says this. By doing recitation of 35 buddhas 35 times. It doesn't say in particular Vajrasattva, but 35 buddhas. Lama Tsongkhapa did many 100s of thousands of prostrations to 35 buddhas, I haven't seen that he did to Vajrasattva. I wrote to Kyabje Denma Locho Rinpoche, maybe in Nepal, asking why it says Lama Tsongkhapa did many hundreds of thousands 35 buddhas and not Vajrasattva. He wrote back that if you do 35 buddhas practice well one time it has the power to purify the 5 uninterrupted karmas of killing father, mother, arhat, drawing blood from buddha, causing division in sangha. So it makes sense why Lama Tsongkhapa did so many hundreds of thousands. By reciting names even one time, many eons of negative karma get purified, by reciting just one! So I think Lama Tsongkhapa did preliminary that is unbelievable powerful. Of course, it is good to do Vajrasattva, recite with bodhicitta, emptiness, faith. It is advised to do like Lama Tsongkhapa did. That is very good. Lying like lion, pointing head to north if possible, that means you are facing west. Head north, facing west, because Amitabha's pure land is there, so you make a connection with that. Remember death also after you lie down. Then it becomes preparation, so when you are actually dying, you can lie down like that. With the mind having total trust in Buddha, Dharma, Sangha, make prayers to rise up early and to do virtue. It says like that. Hold the mind in light to not have thick sleep. As I mentioned before, may sentient beings achieve dharmakaya. That is one thing for sleep to become beneficial for sentient beings, generating that bodhicitta. The other one is emptiness like sky, like space, then placing the mind in that, concentrating on that. That is one thing. Also at the end, King of Prayers, if possible one can recite it as a daily prayer before going to bed. It is extremely powerful, unbelievable powerful purification of negative karma.

One can recite this mantra, blow on right hand, then put right hand under cheek, that helps. Then lie down in lion position without interruption of other superstitious thoughts, meditate on emptiness, generate bodhicitta, and with that bodhicitta fall asleep. Then if you do that, it has the benefit that you are able to recognize the clear light of sleep, clear light of sleep. Then you are able to quickly

realize the meaning of Prajnaparamita, emptiness. It has this benefit, recite mantra, blow on hand, lie down in lion position, meditate on emptiness with bodhichitta, and with that thought fall asleep. The mantra is:

OM SIDDHI SIDDHI BUDDHA BUDDHA BODHAYA, BODHAYA, BARA BARA, TISHTI TISHTI, KAMBA KAMBA, PARAGAZA, GEZA GEZA, BAVATI, MARPILAMPA ABHI SVAHA (or something like that!).

This makes you able to recognize clear light and quickly realize emptiness, the meaning of the Prajnaparamita. Then some advice “Ke ma” expression of sadness, you say “Woe,” something sad. In these degenerate times life doesn’t have time, the perfection of samsara has so many shortcomings, so many problems, so many shortcomings, the perfections of this world, happiness of samsara, perfection of samsara has so many shortcomings, so many problems, very unimportant, the friends without spreading out the husk which doesn’t have the result, husk is cover, I don’t know in West but in India, Nepal, the skin comes off, husk flies away, the inside essence stays there, Friends, without making the husk, without taking, “Friends, without taking the husk which has no result”. Who is working for just this life’s happiness is like that, you don’t look for result, inside grain, look for husk, who lives this life just to achieve happiness of this life, you miss achieving happiness of future lives, miss achieving liberation from samsara, miss achieving enlightenment, you just look for husk, seeking husk which doesn’t have the seed inside, like husk which has not result, so it says: “Friends, without taking husk which has no result, wouldn’t it be good to complete the happiness beyond this life up to enlightenment?” “After you have achieved the boat to cross the river of suffering, after you have achieved the 8 freedoms and 10 richnesses of this human body, then passing time in non-conscientiousness, being careless with your life, spending time in distractions, eight worldly dharmas, after having achieved this human body, the boat that enables to cross the river of suffering, the great river of suffering, this perfect body with 8 freedoms and 10 richnesses, passing the life in non-conscientiousness and sleep and laziness, then when you fall down in the lower realms don’t get upset! When the result is that you fall down in the lower realms after all that, when it is finished, so at that time don’t get upset.”

That’s it for today.

Dedications

Due to all the past, present, and future merits collected by myself and others, all this unbelievable opportunity we have, this hard to believe opportunity we have now, this precious human rebirth, having met Buddha-Dharma including tantra, the quickest path to enlightenment, highest yoga tantra by which one can achieve enlightenment in one brief lifetime, we have met that and also the Compassion Buddha in form of a teacher, His Holiness the Dalai Lama and other great masters showing us the path to enlightenment, so all this is most amazing. The opportunity to practice, then especially to practice Chenrezig, to chant this mantra, do this practice, this quick way to develop compassion and bodhichitta for all sentient beings and achieve enlightenment quickly, is all by the kindness of His Holiness the Dalai Lama.

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR

In the land encircled by snow mountains

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

You are the source of all happiness and good;

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

All-powerful Chenrezig, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

Due to all the past, present, and future merits collected by myself, by all sentient beings including the bodhisattvas, and by all the Buddhas, may I be able to offer so much benefit like Lama Tsongkhapa, by having his qualities and to do this in every second.

Whatever suffering others have, may it ripen upon me, and whatever happiness I have may it ripen upon them.

I came tonight and changed the plan for tomorrow morning! So good morning, good night.