

Teachings by Lama Zopa Rinpoche

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These transcripts were typed simultaneously with the teachings by Ven. Joan Nicell and simultaneously corrected by Tania Duratovic and Laura Haughey.

They are meant to be read in conjunction with listening to the recordings of Lama Zopa Rinpoche's teachings.

All errors are the fault of the transcriber.

A checked word-for-word transcript will be available in the future.

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(The umdze begins to chant the long mandala offering. Rinpoche stops him and jokes:) We do the dedication first. I was telling the umdze to do the dedication first and to do the mandala at the end after the talk.

So, I would like to do paying homage to, opening the heart to, opening the heart, making our mind connection with the Buddha, Dharma, and Sangha, so that first. So through that then we receive blessings, then we discover, so what we need, we discover the truth that we do not know, that we are hallucinated so to become free from that by receiving blessings, the realizations.

So we meditate, I chant and you meditate as we have read. I will chant in Tibetan, everybody meditate as you have said.

(Rinpoche recites:)

KAR MA RAB RIB MAR ME DANG
A star, a defective view, a butter lamp flame,
GYU MA ZIL PA CHHU BUR DANG
An illusion, a dewdrop, a water bubble,
MI LAM LOG DANG TRIN TA BUR
A dream, lightning, a cloud:
DÜ JÄ CHHÖ NAM DI TAR TA
See all causative phenomena like this.

SÖ NAM DI YI THAM CHÄ ZIG PA YI
Through these merits may sentient beings
GO PHANG THOB NÄ KYÖN GYI DRA TÛL TE
Attain the rank of all seeing, subdue the foe of faults,
GA DANG NA DANG CHHI WÄI LAB TRUG PÄI
And be delivered from samsara's ocean,
SI PÄI TSHO LÄ DRO WA DRÖL WAR SHOG
Perturbed by the waves of aging, sickness, and death.

Recite *Heart Sutra*, so *Heart Sutra*, we are going to do that next one, so that is, generally the Buddha had taught, the kind Omniscient One has taught 84,000 teachings, and the essence of the teachings is the *shunyata* or ultimate nature, ultimate nature, so that, only by realizing that then we can be liberated from the cause of the suffering, the delusion and karma, so that's how we can be totally free from oceans of suffering of samsara, all the problems, the suffering of pain, suffering of rebirth, suffering of old age, sicknesses, suffering of death. Then, from where we should be free from if we do not like, then not only that, to be free from the second suffering, suffering of change, the samsaric pleasures, that which is the nature of suffering, not real happiness, not pure happiness. We have been

experiencing numberless times from beginningless rebirths, not only this morning, from beginningless rebirths, but still we not free matter how much we attempt, we didn't get satisfaction, even we tried from beginningless rebirths but still we didn't get satisfaction, we didn't get to complete, whereas Dharma happiness you can continue and you can complete, when you achieve, when you cease the cause of suffering, that which is not outside, that which is in our own mind, our negative mind, by ceasing that then we cease totally whole, the oceans of sufferings of samsara, that time then we are free from, we are free from the suffering of change, totally liberated from the second suffering, the suffering of change. Not only that, to be totally free from the first suffering, suffering of pain, and the second, suffering of change, to be free from these two sufferings forever, that, then you need to be free from the third suffering, pervasive compounding suffering, in Tibetan *kyabpa duje kyi dugngal*, all that, you need to be free from the third suffering, only if you are free from the third suffering, only if you are liberated from that you are liberated from first suffering and second suffering, there are three sufferings, if they are summarized three, so all the three depend on realizing what the omniscient, kind to all, not only kind to you but kind to all sentient beings, kind compassionate Omniscient One what he has taught, what he revealed, ultimate nature, emptiness. So, to reveal that, the Buddha has taught twelve volumes, *Prajnaparamita*, this subject, directly revealing this subject, 12 volumes, then more condensed, four volumes, then more condensed, one volume that is *Eight Thousand Stanzas*, now much more condensed, *Sherab Nyingpo*, *Essence of Wisdom*, *Essence of Wisdom*, *Sherab Nyingpo*, what normally call the *Heart Sutra*, *Essence of Wisdom*, so this condenses all the texts, directly reveals ultimate nature, wisdom, and then indirectly mentioned the methods, revealed that. Therefore, reciting, therefore even one time reciting we meditate, we have to pay attention to the words, then that leaves, that prepares our mind, mental continuum, very, most important preparation in our mind, plants a seed so sooner or later to realize the ultimate nature, the truth. The truth of the I, self, and aggregates, basis to be labeled the I, and then all the other phenomena. So without realizing this, no way, the root of samsara, the ignorance not seeing the ultimate nature of the I, for example, the I is nothing else except what is merely labeled by the mind, so therefore, the I appeared, not merely labeled by the mind appeared to our hallucinated mind, due to negative imprint left on the mental continuum from beginningless rebirths by the ignorance, by the same ignorance, so the I appeared wrong way, not merely labeled by the mind. It means slight more than what is merely labeled by the mind, oh, that is the, that is the basic hallucination, from that, by believing in that then we suffer, we have been suffering from beginningless lives, not only from this morning, from birth, so therefore, so appeared the I wrong way, totally false, and the next thing we apprehend, we believe in that, the ignorance believes, holds on that. Oh, that is the root of our samsara, the root of all your suffering, depression, there are many millions of people in the West with depression, it came from that, wrong concept, all the suffering, abuse by others, all the suffering that you believe abused by others, every suffering came from that, all the suffering, whatever it is, that you are very thin but you think you are very fat and not eating food, there might be different things, but all those problems, all those wrong concepts, everything came from the wrong concept, the mind, your mind, the suffering

didn't come from God, didn't come from others, it came from the mind, your mind. So therefore, the way to make yourself free from suffering is, the way to do that is from your own mind, your own mind created all the whole suffering, the problems, and from your mind, that means positive mind, from there then you solve all the sufferings, you make yourself free from all the sufferings, from your mind. So both from your mind, suffering came from one's own mind, whole entire suffering came from your mind, so then it has to be ceased, stopped from your mind, that is the only way, otherwise just doesn't work. You cannot stop, cannot cease your suffering, cannot achieve ultimate happiness. So like that. Therefore, therefore, why we need meditation, therefore, you see, besides the education, what you learn from university, from kindergarten, from primary school, from primary school, all what you learned, that, yes you try to find job and you make money, all the normal things what you do in the world, what people do in the world is not enough, you need to do meditation, why? Oh, that's the reason. You see, suffering came from your mind, produced by your mind, created by your mind so it has to be solved by your mind, by your positive mind, other one is negative mind, but the positive mind. So when you are angry, somebody did harm, what your self-cherishing thought doesn't like, which hurt to that, so somebody did harm, your attachment did not like, it hurts your attachment so then you get angry. So when you get angry if you are able to practice patience by remembering this problem, the other person abusing you, the other person what you believe the other person harming you, this is result of your past negative karma, action, negative action, your past negative action, result of that. So, by recognizing that then you don't get angry, by realizing that you don't get angry, anger goes away, because it came from you, how others harm you it came from your mind, so by knowing that anger cannot stay, so that is the first thing practicing patience, that is not only, that is not the only thought, that is not the only technique of patience, that is the first one, an example.

Then, even one does not believe in reincarnation and karma, the lower realms, and so forth, however, you see, you abuse somebody or you harmed somebody, you think bad with the mind, you say something bad to hurt that person, or you do something wrong with the body, harm, of course the other person gets angry and harms back, that is the immediate thing, it happened because of your action, the way you think negative way, the way you speak, hurting in negative way with the body, immediate get negative response, get negative result, the person gets angry with you so you get negative result. So now similar to this, similar to that, the past times, many years ago in this life or in the past life before, many lifetimes ago you harmed others, you harmed somebody, so that was done with self-cherishing thought, done with attachment, anger, ignorance, so with negative mind, so that becomes negative karma, negative action, harmed others, that leaves negative imprint on the mind, so then because it is not purified, it is not purified so therefore then experience in this life, when it is ready, powerful, then it is experienced out in this life, so that who you harmed before so now the karma ripened so that being harms you, whom you harmed before. So even you have created karma but if you purified karma, you can purify, any karma, any negative karma created it can be purified, it is part of the qualities that it can be purified, but didn't happen that so then, yes, didn't purify, didn't cease the cause, the negative imprint, so then the other being who you harmed has karma to harm

you, the karma becomes stronger then you receive harm, so like that. So actually it is nothing to complain to the other person because who made the person to harm you is by your mind from the past, by your mind in the past, by your self-cherishing thought, by your attachment, anger, ignorance in the past, it is shortcomings of your self-cherishing thought, your negative mind. So now what happens? By harming you then that person creates continual negative karma to suffer, that person, that sentient being, it causes to suffer again and again, no end, as long as doesn't change his mind, doesn't purify his negative karma, then from that negative karma again result arises again and again, on and on, no end, the suffering has no end. That is one way to think, so therefore you are the one, your mind following selfish mind, or ignorance, anger, attachment, then harm to that person, made the person harm you, create negative karma, that makes the person to suffer without end, as long as the person do not discover the right method protecting him from suffering, protecting from suffering, problems of life, and keeping the life in happiness by creating virtue. So until the person discovers Dharma, or discovering that method protecting him or her from suffering and keeping the life in happiness and develops the happiness, inner happiness up to buddhahood, up to enlightenment, up to enlightenment, up to nirvana, up to enlightenment, so like that.

So the other thing, that person by giving harm to you, you made that person give harm to you, and then that person creates the cause to be born, this I'm talking another thing, to be born in the lower realms, what is called hell or hungry ghost or animal realm, so hell, like that, to be born in hell, so result is that. So then you develop compassion back, you develop compassion back, instead of getting angry, wanting to harm, revenge, even tiger does that, animals even they do that, whenever they can they do that, it is not special quality of human being, no, even tigers who are uneducated, they didn't go to university, tigers and mosquitoes didn't go to university, they didn't go to primary school, didn't go to kindergarten, they also do that, they harm back, special quality of human beings is to practice patience, develop compassion, to help not harm, to help, that is special quality of human being that human being has to learn those methods, how to do that, to develop the mind, your positive mind. Then you develop, you make the person to create negative karma by harming you, then gets reborn, now human being but then lose the precious human body from here then get reborn in hell, so then you develop compassion, instead of anger, compassion, then you benefit to that person or animal how much you can. How much benefit you can get depends on how much realization you have. So the perfect benefit, perfect benefit to others without any mistakes, slightest mistakes is Buddha, Omniscient One, kind Omniscient One, because no ignorance, no wrong concepts, no ignorance, no anger, no attachment, no self-cherishing thought, no thought of seeking happiness for oneself, no, besides self-cherishing thought, no thought of seeking happiness for oneself, the Buddha doesn't have, so *ooooonly* cherishing others, *ooooonly* cherishing others, every single one, including you, including you, including your enemy, every single sentient being cherishing, how the Buddha, how much the Buddha loves you, or has compassion to you, cherishes you is hundred thousand times more than you love yourself, hundred thousand times more than how much you love yourself, like this. So it doesn't matter, any sentient being who likes the Buddha, who doesn't like the Buddha, who

criticizes the Buddha, from the Buddha side the same, same, cherishing, everybody cherishing. So the mother her beloved child, if there is choice, the child dies then her, if there is choice the child survives, do everything best for the child, it is like her heart, more than her heart, oh, like that, she takes care. Oh, like that, now here the Buddha every sentient being like that, like the mother does for her child, the Buddha cherishes every single sentient being, there are numberless animals, numberless pretas, numberless human beings, numberless asuras, numberless intermediate sentient beings, the Buddha cherishes every single being from the six realms, every single sentient being, as sentient being who offers perfume here, one side, on the arm put perfume, then on one side the sentient being cuts with ax to pieces, slowly cuts to pieces, the same from the Buddha's side, there is no attachment to this, no anger to this, besides that same compassion from the Buddha's side, like that, loving kindness and compassion. You see?

Now I forgot what I'm talking about, I'm talking but I forgot. So going back. Huh? I think you are reading. I thought they are looking at me but they are reading [the teachings on the screen]. Normally they don't do that. They are looking at me funny, but they are reading.

Then, you benefit whatever you can, develop compassion and benefit, instead of harm, benefit, whatever you can, even dedicate merits for that sentient being to pacify negative thoughts, to have positive mind, patience, instead of anger, patience, instead of the dissatisfaction, instead of dissatisfaction, very heavy suffering, dissatisfaction, even millionaire, billionaire, zillionaire who has dollars, millionaire, billionaire, zillionaire so much dissatisfaction, so much unhappiness, dissatisfaction, oh, to achieve satisfaction, happiness, happiness of mind, satisfaction, renunciation, then from self-cherishing thought then to have bodhichitta, only cherishing others, bodhichitta, instead of ignorance to have realization wisdom of right view, realizing emptiness, ultimate nature, shunyata, you dedicate, you pray, even you can't do much, then other thing is whatever you can help, help. Even reciting OM MANI PADME HUM, one mala of OM MANI PADME HUM you dedicate for that person to purify negative karma, to develop happiness, inner happiness, from there up to enlightenment, total cessation of the mistakes of the mind and completion of realizations, to have that, buddhahood, the enlightenment. So you pray that.

Sorry, this is, just to let you know, this is not, this is nothing big deal but I just thought to mention. I hear this, what do you call the car that picks up the sick people, dying people? Ambulance, ambulance each day since I arrived in Madrid, you hear many times day and night, so like that, that is nothing big deal but just to give the idea, each time when I hear the noise, it is not that I have bodhichitta, not at all, not even smell of bodhichitta, I just try to little what I can, tiny bit what I can do, it is like that, when I hear the noise of ambulance, if it is sick person to not be reborn in lower realms at all, due to all the merits I have collected in the past, now and in the future, sentient beings' merits collected in the past, present, and future, and buddhas' merits collected in past, present, and future due to that may the person immediately recover from their sickness and also to not be reborn in the lower realms, in the hell, and able to generate bodhichitta in this life, to have meaningful life and achieve

enlightenment as quickly as possible. That I try to do, try tiny bit to follow, I try to pray a tiny bit. So like that, and if it is dying person, because many times person in ambulance is already dead or dying, or dies in hospital, if the person is going to die may they never get reborn in the lower realms, never get reborn in the lower realms means forever and to get reborn in pure land where that being can get enlightened, that or at least may the person to receive perfect human rebirth and meet Mahayana teachings and meet perfectly qualified Mahayana virtuous friend by pleasing, who reveals, better to say, who reveals the right path to achieve enlightenment, right path to enlightenment, right path, not wrong path, right path, by pleasing most the holy mind of the virtuous friend may that being achieve enlightenment as quickly as possible. I pray that. As much as possible each time when I hear the noise. There is one lama, Sakya lama, I don't know the name, I don't remember, in America, he lived in America long time, he passed away, His Holiness Sakya Trizin who is my guru also, received so much education, Dharma teachings from this Rinpoche, I don't remember the name, sorry, so much from young time I think. He built I think a university or something in Nepal, college or something in Nepal, he passed away in Nepal and then born in America, I don't know the father but mother is American. So he in America, each time when he hears the ambulance car, ambulance, not album, ambulance, each time the ambulance makes noise, each time the ambulance makes noise, he recites one mala of OM MANI PADME HUM, not he knows the person, he hears the sound of ambulance, whether sick or dying person he recites one mala OM MANI PADME HUM, not just one time, every time. He is a great bodhisattva. I should do like that but I can't do that, dedicate a lot of your time, that being is unbelievably sick or they're dying, can you imagine if that is you, you want everyone, people in the world, everyone to pray for you. You understand? If you relate it to you, how you want, you don't want anyone to criticize you, you want everyone to praise you. You want everyone to pray for you if you are in the ambulance, relate like that then you can understand how this is so serious in your life.

Sorry, this is side talk. And, well, in the airplane, sometimes possible, I may forget, but I try as much as possible, when I'm in the airplane, first pray, dedicate your merits, due to all my past, present, and future merits collected by me, three-time merits collected by numberless sentient beings and numberless buddhas, may this airplane, wherever this airplane carries people to be safe, forever to be safe, no danger, then may these people never be reborn in the lower realms. Then, also, may all these, sometimes maybe I forget, it is possible, I can't say, people's wishes to be successful, to succeed, succeed according to holy Dharma, positive mind, virtuous thought, from where you get the happiness and others get happiness, not harm. All their wishes to be succeed according to Dharma, not only that, every single action of their body, speech, and mind that they do, but I don't remember that every time I say that, but that is normally what I try to say, may it become a cause of enlightenment, every single action become a cause of enlightenment done with bodhichitta, so achieve enlightenment as quickly as possible. So like that try to pray for the people in the airplane, not only for the airplane itself but also for the people, as much as can remember.

You try to benefit your life towards, to others, other sentient beings, even insects, people, anybody, you try to benefit what you can. So that is the purpose of your life. Try to help, try to benefit what you

can, as you are born human being now, human being as His Holiness says, His Holiness, human brain has incredible, extensive, incredible what it can do, so help, not harm, help to others as much as you can, as much as the realization that you have, level that you have, level of mind, like that as much as you can. That is the purpose of life—to not harm and to benefit others. That is the purpose of life. With that you enjoy life. That is the way to enjoy the life. Enjoy the life with Dharma, with Dharma mind. So enjoy the life, sorry, healthy mind, if I put it a little bit different way, healthy mind, not unhealthy mind, not sick mind, healthy mind, you live your life healthy mind, not with sick mind. Don't make your mind sick. Make your mind healthy, happy mind. Then happy life, happy life, healthy body, from that comes healthy body. So like this. I say, you see, very happy life is when your mind is Dharma, positive, healthy, virtue, not angry mind, not ignorant, non ignorant, non anger, non attachment, then especially, especially happiest life, happiest life with the happiest mind, with cherishing others, bodhichitta, cherishing others, whether it is one sentient being, whether it is a creature, tiniest insect, whether it is a human being, whether it is one or where it is numberless, oh, like that cherishing others. That is the happiest mind, so your life is happiest life, most meaningful life, most beneficial life, beneficial to EVERY sentient being. Every hell being, every hungry ghost, every animal, every fish, all kinds of fish, every animal inside the ocean, every one, every worm in the ground, or on the ground every ant, every tiniest flies, tiny, tiny flies, every single, so immediately, I went, I don't know what that place is called, I forget now, I went there from Lama Tzong Khapa Institute, that place, didn't stay there night, evening came back, there was one spot where sun shining, you look where the sun is shining the small insects flying, numberless, numberless, the place where there is no brightness of sun, there is no sun shining, then you don't see anything. So that, but you might think I'm talking only this world, no, I'm not talking only this world, there are numberless universes, as scientists mentioned, as the Buddha mentioned, numberless universes, numberless worlds, there are numberless sentient beings in numberless universes, here I'm talking in particular animals, but not only this world, I'm not talking just this global, like this, *bah, bah, bah*, in the forest, in the wood, in the bush, numberless, numberless, so bodhichitta cherishing everyone, you understand? I gave example, as the mother her beloved child how she cherishes, so now here, *bah, bah, bah*, numberless human beings, numberless sura beings, numberless *bah, bah, bah*. Then with your body, speech, and mind whatever you do benefit to everyone! To achieve enlightenment, whatever you do with body, speech, and mind benefit to everyone, free from samsara and to achieve enlightenment. That, can you imagine? That is the most meaningful life, with bodhichitta happiest life, with bodhichitta cherishing others. Oh, that, you see? The most happy life. Yeah. Then the other one is good life, healthy life, happy life.

Looking at the I, it exists in mere name, in the mere name, so it does not exist from its own side, even though it appears to you like that, to your hallucinated mind, like a dream. When you dream, you don't recognize you are dreaming, so everything appears real and you believe in that, real, so double, not only appeared everything real, on the basis of that then you believe it is real, true. So like daytime, when you are walking, the same, exactly the same, exactly the same! You see? You see I,

action, object, exists in mere name, in mere name, in reality, so do not exist at all from its own side, you and your action, object, samsara and nirvana, hell and enlightenment, every day happiness and problems, everything, so like that. So when you dream, things appear as real, then on top of that you hold on, you believe real. Then because of that then strong attachment, strong anger, all those things happen. But you recognize a dream as a dream, you recognize a dream as a dream, you recognize a dream as a dream so you know it is not true, this is a dream, what you are seeing, what you are hearing, you see it is a dream, you recognize, things appear real but you don't believe. Like that, that is how you should be, recognize a dream as a dream, but you don't, but I don't, you see? That is the big problem, you don't recognize. Instead of recognizing it is dream you believe it is real, like the daytime. So same hallucination, same wrong concept believing it is true, then all the suffering, that is from where the suffering arises, that is how we create all the problems, that wrong concept itself biggest problem, that ignorance believing it is really true, that is the biggest problem. All the problems are created on the basis of this. So recognizing a dream as a dream, appeared but don't believe it is true, so, believing on top of it is real, that is not true, you know that, in the dream you become president of Italy, president of Italy but when you wake up you are not, you know that is true. In the dream you win the lottery, you win a billion dollars in the dream, you believe, but then when you wake up you don't have. Or you married with somebody that you like, husband or wife who you want to get married, in the dream you got married with that person and got a hundred children, got a hundred children I'm talking, but when you wake up so sad, you didn't get married, you didn't get children, nothing happened. Then you know by yourself. So like that daytime, our life is like that, like a dream. I think it is more effective, like a dream is correct, but I think maybe for our mind This is a dream. I think it is more effective for the mind. What I'm doing here is a dream. So it came from the mind, created by the mind, the hallucinated mind, so it is not true, as it appeared real from there it is not true. Then you get the idea. By practicing mindfulness, by practicing mindfulness, that the hallucination is a hallucination, during the dream, this is a dream, so when you recognize a dream as a dream then sharp things, you put your hand on sharp wood or something, it doesn't hurt, it doesn't hurt, so for example like that, so when you recognize a dream as a dream. So I think meditators, tantric practitioners, meditators, in the dream they practice because the mind is more subtle, more quiet, more subtle, so the practice becomes stronger. So however, the things, your I, action, object, object of the senses, form, sound, smell, taste, tangible object, things appear real, but you know, mindfulness, aware it is not true, they do not exist from its own side, it is hallucination, appearance to your hallucinated mind, so practice awareness of this. So that causes to not arise any belief that they are true. Then that helps very much to not have basis of anger and attachment, those other delusions, it helps to not arise.

Lamrim Chenmo, Lama Tsongkhapa mentioned in *Lamrim Chenmo*, (Tibetan) *timug gi rangzhinla...*, (Tibetan) means bad thoughts, these thoughts, (Tibetan) so what it is saying, please listen here well, it is very important what Lama Tsongkhapa explained, teaching, it is very important, this becomes like movie of your life, like movie of your life, like reflection what you see in the mirror, your life, (Tibetan)

ignorance, in the nature that ignorance exaggerated, means the ignorance what I was talking about before, in the nature that ignorance exaggerated, the wrong concept, the ignorance holding the merely labeled I as existing from its own side, as well as action and object, all the phenomena, so all that, (Tibetan) I try to remember the exact words, sometimes I don't remember the exact words, (Tibetan) you exaggerate, you discriminate, this is good, this is bad, you discriminate this is good, this is bad, then after the attachment and anger arises, you have to look how the evolution comes, you have to understand, in the nature that ignorance exaggerates, yes, that is the first creation truly existent from their side, real one is there, on the basis of that you discriminate this is good this is bad, this is ugly, this is beautiful, after that exaggeration anger and then attachment arises. First you put the real this is good, this is bad, then anger and attachment arises, not at the same time, not before, anger and attachment don't arise before the reason. They only arise after that, you have to know that, your own experience you have to recognize. Then, (Tibetan) means this wrong concept, starting from the ignorance, the attachment, anger, these wrong concepts, with logical reasons proved it is wrong, these wrong concepts are wrong. Then you can eliminate, you can abandon. Like that. (Tibetan), oh, like that Lama Tsongkhapa says.

You see, from here you can see how they are wrong concepts, you have to know that. In the West you develop so much the self-cherishing thought, you advertise, in the West so much advertises the self-cherishing thought, that is the biggest advertisement in the West, it is the biggest, you advertise the attachment, the object of attachment you advertise the most, is that right? Okay. They advertise most the object of attachment.

I try to remember some of the quotations, but I don't remember, my mind is very forgetful, sorry, difficult to remember, Gampopa's verse, verse not thinking every day so I forgot. Gampopa is Milarepa's disciple, Je Gampopa. I don't remember. So like that practicing mindfulness, looking at the hallucination as a hallucination, awareness of this, mindfulness, then you don't, even now it doesn't, by seeing something beautiful it doesn't cause to arise attachment, somebody praising you it doesn't cause attachment, somebody criticizes you, angers you, it doesn't cause anger. So incredible peace and happiness, inner happiness, even right now. Like that. Then, you do not create negative karma, your mind is in the awareness of that, state, then you don't create negative karma, *bah, bah, bah* it is incredible, it is incredible, that leads, that helps, that causes to cease, to realize emptiness, it ceases the seed of delusion and karma, the cause of suffering it ceases. By ceasing all that you become free from oceans of suffering in samsara, so ultimate happiness, nirvana, the liberation from samsara, so ultimate happiness you achieve, that, then of course, that directly ceases the subtle obscuration, *ngondrib*, gross obscuration ceases then subtle obscuration is ceased by that, realization of emptiness, then with support of bodhichitta, unbelievable, unbelievable, which in every second collects unbelievable merits. Then with wisdom possessed by bodhichitta, like that so you achieve, by completing that you achieve dharmakaya and rupakaya, a buddha's holy body and holy mind, then you are able to liberate numberless sentient being from oceans of samsaric sufferings and then bring them to full enlightenment. Oh, like that. Then also, that is very effective practice of mindfulness,

daily meditation, ultimate nature of the emptiness, the truth, ultimate truth. Then the other one is, other daily mindful practice is whatever you are doing, the merely labeled I is doing the merely labeled action, you are eating, walking, whatever, relate to that—merely labeled action. Then merely labeled object. So if you are driving car or anything, there is always subject, doer, and action, there is always all the that so practice mindfulness that is merely labeled by the mind. Again that helps to not arise, even now arises strong attachment, anger, ignorance, it helps to not arise, so not create the cause of samsara it helps, like that. And the ultimate, of course, that makes to achieve enlightenment by ceasing the subtle obscurations directly by the wisdom realizing emptiness. Then the other one is mindfulness practice, you see yourself empty, action empty, object empty, whatever you are doing, so for example here, everything in reality, yes we are in Madrid, yes we are in this house, yes, but, yes we are in Madrid, now we are in this house for some minutes, but, it exists in mere name, exists in mere name, but appearing to us existing only in name, that is how it is but do not appear to us in this way. So maybe to the Buddha, but not to us sentient beings. The arya beings in equipoise meditation on emptiness, that one does not have appearance, but when it is not in that, after attainment, *jetob*, after that, until you achieve enlightenment, that is, things appear, I, action, object, things appear existing from its own side, even though it is merely labeled by the mind, existing in mere name, it appears existing from its own side, except in meditative equipoise. When you totally purify the subtle negative imprint left on the mental continuum from beginningless rebirths which projects true existence, or existing from its own side, existing by nature, real one on the merely labeled I, action, object, everything, then decorates, projects true existence, real one, so then, until that negative imprint, subtle negative imprint is totally ceased, sentient beings have that until you become buddha. Even bodhichitta has that hallucination. But, of course, like who recognizes a dream as a dream, same, appeared but don't believe, oh, like that. So as I mentioned the three levels, we who totally believe after the appearance, existing from their own side, real one, so then the next second we totally believe this is hundred percent true, I, action, object, all that, samsara and nirvana, hell and enlightenment, completely true, real one, that one is like magician person with some ingredients, mantra, hallucinates people, all kinds of things, celestial mansion, all kinds, all kinds of things, beautiful man or woman, all kinds of things, those who are hallucinated by the magician person and who really believe, not only appeared all this real, but on top of that you hold, you apprehend this is real, this exactly same as the hallucinated person that one, the scenery the people who are watching believe it is real, it is exactly the same, the way we do, the things that appear to us, the way we believe it is exactly the same, the way it appeared from the magician person, that way it appeared real exactly the same, we are hallucinated, our *whoooooole* life is hallucinated. And so here, we are now here in this building, there is no such, as it appeared there is no such thing, as the real building appeared to us there is no such thing here, the light, the bright light, the real one appeared to us, there is no such thing there. Then we believed all these are real, there is real Lama Zopa, Mickey Mouse, real Lama Zopa, you see real one then on top of that you believe real one, there is no such thing. Then going back to home, the real home that appeared to you and you believe, there is no such

thing, the real car, the road, the whole life. If you want to know emptiness, if you want to know emptiness, emptiness, *oh-hoh*, real emptiness if you realize, if you come to understand, if you experience, it is unbelievable shock, because not only from this morning, but from beginningless rebirths you have been believing I appears as real, you believe hundred percent exists, form, sound, smell, taste, tangible object everything real, then you believe whole life, yes, you create, you engage in nonvirtuous action, killing, stealing, sexual misconduct, you break the law and end up in prison, torture, yeah, all those things, so many years living in difficulty, *bah, bah, bah*, every second you want to be free from prison, in reality there is no such thing. The wrinkles happened, white hair, I also have white hair, now 74, something around, but before I was thinking why I didn't have white hair? Why I didn't have white hair, before I was thinking when I was building the monastery in Lawudo, Solu Khumbu, why I don't have white hair. I thought because those times normal to bless the food, the inner offering, the tantric way of offering food, the inner offering is very common thing, you do as common thing, not as explained in text but in every day life. I thought blessing food, because when you eat the food it has blessing, so it has blessing, so I thought because of that I didn't get white hair for a long time. That is what conclusion happened to my mind. Anyway I was a little bit surprised why it didn't happen before, when I was building the gompa in Lawudo. That is my story. Even your age is very young but you look very old, basically people think your age is very old even though your age is very young, it is all a creation of the mind, very suffered mind. What way is going to say?

So like that. The whole life, how much happy, how much suffered, everything that is like last night's dream, like dream, all this is like a dream, appeared and believed like that, actually that doesn't exist, there is no such thing, like that there is no such thing, one atom there is no such thing. Like that. So practicing mindfulness of this, and emptiness like that. So anyway, three types of mindfulness practice like that. So what I'm saying, then healthy life, healthy life healthy mind, like this happy mind. This doesn't create cause of samsara, you don't create cause of suffering realm, samsara. The meaning of samsara, in the Lama Tsongkhapa's *Lamrim Chenmo, sachen nyenlen gyi pungpo*... that is the meaning of samsara, I hope you understand Tibetan, *sachen nyenlen gyi pungpo*... "the part of the continuity of the contaminated aggregates," "the part of the continuity of the contaminated aggregates."

So we have aggregates, form, sound, smell, sorry, form, feeling, cognition, compounding aggregate, consciousness, at the moment we have five. So then they, samsaric beings come in three, desire realm, form realm, formless realm, formless realm beings do not have body, they have mind but they don't have a physical body. What I'm saying is, yeah, so the definition of samsara is "part of the continuity of the contaminated aggregates." The reason to say "part" is there are five Mahayana paths to achieve enlightenment. Even the Lesser Vehicle path there are five paths to achieve nirvana—path of merit, path of preparation, right-seeing path, path of meditation, no more learning. There are five paths to achieve nirvana. The fourth one, the meditator who achieved path of meditation, their aggregates, form, sound, no, form, feeling, cognition, compounding aggregate, consciousness, it is caused by karma and delusions, it is contaminated seed of delusion. But "part" is because it doesn't reincarnate again, because actualized path cease seed of delusion, it stops, so

there is no cause, so ceases continuation, there is no cause because contaminated seed of delusion is purified, so “part” shows attainer of path of meditation, so aggregates don’t continue, samsara doesn’t continue. Kyabje Denma Locho Rinpoche and many lamas say “part” is not there but that is the great meaning of what Lama Tsongkhapa said in *Lamrim Chenmo*, then Kyabje Denma Locho Rinpoche the same, the continuity, so relating to us, not all, “all” then you have to say “part” but relating to us we continue, our samsara continues to next samsara, so continuity of rebirth of the contaminated aggregates caused by karma and delusions. Oh, this is the definition of samsara. Our samsara continues to the next life. Samsara, like that, relating to us, relating to me it is like that. In general doesn’t have, as I mentioned now.

So the practice of mindfulness, three examples I gave, that becomes antidote to samsara, not cause of samsara, it becomes antidote to samsara and that ceases the root of samsara, ignorance. So mindfulness you want to practice, you should practice this, renunciation, bodhichitta, right view. Oh, then it is excellent. Otherwise, you can do one day renunciation mindfulness, awareness how samsara is nature of suffering. Then one day with bodhichitta mindfulness. One day emptiness, right view. Or one week, each one you do one week, or each one you do one month, or each one you do one year. That is great, great practice without talking tantra, just lamrim, unbelievable practice. You have to know. There is bodhichitta, there is book, Sarah worked on that, there is bodhichitta, of course you can generate bodhichitta with every act, dedicate for every sentient being every act, not everything is there but it gives an example, idea, Bodhisattva Attitude, somebody mentioned before, I don’t know if translated into Spanish or not? Is that translated into Spanish?

Spanish translator: It is going to be published very soon.

Rinpoche: Tomorrow? Tonight. You transform every single action. You can make it, on the basis of that you can relate to benefiting all sentient beings. So that is very good. So anyway. Okay. I want to give *lung*, I read the English, it is not my translation, some expert. I think maybe I do the *lung* in Tibetan but still I read the English, then do some mantra.

Anyway, the conclusion, the best life, the happiest life, most meaningful life, oh, that is, if possible, to practice bodhichitta, if you know lamrim. However, good heart, good heart, to not harm others, benefit others. On top of that benefit others, at least don't harm others. Even one doesn't believe in reincarnation and karma, you have to still practice good heart because you want happiness, you want peace, you want happiness, you want to have friends, you want a husband, you want wife, you want children, that is what you are looking for, what you need, so therefore, you need to practice, you don't practice anger, that anger brings suffering to you, to the husband, or to the children, wife, family, so then it causes separation, divorce, separation, relationships do not last, so therefore you need to practice the good heart, you need to practice patience, you need to practice contentment, you need to practice contentment, satisfaction, patience, tolerance or patience, still there is one more but I can't remember, you need to practice these things even you don't believe in reincarnation and karma, yes, that is the best life, so you have much happiness in your life then all the people around

you, wife, children, all the people around you have so they have so much happiness, you offer them happiness, they are so happy to see you, meet you, very happy. It is commonly known in the world people who have good heart many people want to help, money, when the person has problems, when have sickness many people want to help, want to pray for that person, but the person who has so much anger, so much attachment, selfish mind, *bah, bah, bah*, wherever the person goes, east, West, in the city or mountains, wherever they go everybody becomes enemy to them, everybody becomes enemy, everybody gets angry, they don't enjoy, everybody is not happy with you, wherever you go everybody complains about you, saying "that man *bah, bah, bah*", complains about you, don't want to see you, wherever you go in the road they see you coming then they take another road, they don't pray for you to have success and all that, they pray for you to die soon.

When I was a small child staying with my mother, maybe three or four years old, the man who asked for tax... (*the internet cut out so a very small piece is missing*) After my father died, I didn't see my father, when I was in my mother's womb or my mother's basket he died, my family became very poor, so he came, my mother offered potato alcohol, there was black table, small, black dirty table, she offered potato alcohol, so strong, it looks like water, he asked for tax, he left, because he didn't get money he left, he went downstairs, I don't think he left out, then my mother picked up dirt between plank, she picked up earth, she picked up the wood plank and said something, I think wrong wishes she is saying, she throw, upstairs she throws like this, maybe she is saying bad things, he is downstairs, she throws like this, maybe he dies soon, she said.

What did I say? Anyways. So therefore, now, good heart, practice good heart, to be kind to others, not only who you love, no, to anybody outside, inside, everybody, even animals and insects, everybody practice kindness. That is the best. I think that is all. I think maybe I leave this, I do the mantra *lung*. Now the first, Maitreya Buddha mantra you never get reborn in lower realms after you hear Maitreya Buddha mantra. First:

(Rinpoche gives the *lung* of:)

Buddha Shakyamuni's Name

LA MA TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG TSHÄL LO

**To [Guru,] Founder, Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha,
Glorious Conqueror, Shakyamuni, I prostrate.**

Buddha Shakyamuni's Mantra

TADYATHA OM MUNE MUNE MAHA MUNEYE SVAHA

"MUNI MUNI" no that is wrong, that is mistake, "MUNE MUNE", Kyabje Khunu Lama Rinpoche said that.

(Rinpoche gives the lung of Maitreya Buddha's mantra)

Mantra of Maitreya Buddha's Promise

NAMO RATNA TRAYAYA / NAMO BHAGAVATE SHAKYAMUNIYE TATHAGATAYA /
ARHATE SAMYAK SAM BUDDHAYA / TADYATHA / OM AJITE AJITE / APARAJITE /
AJITAN CHAYA HARA HARA MAITRI / AVALOKITE / KARA KARA / MAHA SAMAYA
SIDDHI / BHARA BHARA / MAHA BODHI MANDA VIJA / SMARA SMARA /
ATMAKAM SAMAYA / BODHI BODHI MAHA BODHI SVAHA

Heart Mantra

OM MOHI MOHI MAHA MOHI SVAHA

Close Heart Mantra

OM MUNI MUNI SMARA SVAHA

Then, Pinnacle, Lotus Pinnacle Deity mantra, oh that is so powerful, fully ordained monk it restores all the vows, it purifies all the negative karmas, killing human being, telling lies about realization you don't have, so born in hell realm but you remember his name or then you recite his mantra you get liberated from hell realm and get higher rebirth, it has so much power. Then reciting this seven times for sentient beings, then you never get born in lower realms.

(Rinpoche gives the lung of the mantra of Lotus Pinnacle Deity:)

OM PADMA USHNISHA BIMALE HUM PHAT

This is so powerful to recite for dead people, to insects, very powerful, okay? Dying or dead ones.

Then, Namgyalma mantra.

OM BHRUM SVAHA OM AMRITA AYUR DADE SVAHA

I think I did last time long one.

OM BHRUM SVAHA OM AMRITA AYUR DADE SVAHA.

Okay, then that is it.

Due to all the past, present, and future merits collected by me, all the three-time merits collected by numberless sentient beings and numberless buddhas, then bodhichitta which is source of all happiness and success, including enlightenment, be generated in our own mind, in family members, in those in whom it has been generated may it increase.

JANG CHHUB SEM CHHOG RIN PO CHHE

May the precious supreme bodhichitta

MA KYE PA NAM KYE GYUR CHIG

Not yet born arise.

KYE PA NYAM PA ME PA YI

May that arisen not decline,
GONG NÄ GONG DU PHEL WAR SHOG
But increase more and more.

Due to all the past, present, and future merits collected by me, all the three-time merits collected by numberless sentient beings and numberless buddhas, all these merits which exist in mere name, in reality they exist in mere name, may the I, who exists in mere name, achieve the buddhahood, which exists in mere name, and lead all the sentient beings, who exist in mere name, by myself alone, who exists in mere name.

The three-time buddhas how they dedicate their merits, I will dedicate my merits in the same way.

This for mindfulness is special advice directly given to Lama Tsongkhapa by Manjushri, Buddha Manjushri, embodiment of all the buddhas' wisdom. So I stop there. Okay, thank you very much. I hoped there was something meaningful. I don't know. I thought you were going to dance, you stood up. Ha-ha.

27 April 2019, 7.00 PM

So we are going to begin with the preliminaries, we are going to recite according to my root guru, Kyabje Trijang Rinpoche, the tradition, recite before initiation recite the Dharma protector prayers, mainly Mahakala and Kalarupa, but here I added Namthöse and Palden Lhamo, like that, as a puja. Success for His Holiness's holy wishes as well as for FPMT to enlighten sentient beings quickly, and for the centers in Spain, able to success in their Dharma activities, benefit sentient beings and the teachings of the Buddha, the extensive teachings of the Buddha, may the sentient beings dispel the ignorance, open their wisdom, kind of like that, to discover the conventional truth and the ultimate truth, about, use that as example to understand karma, to understand the teaching on karma, not just only understand the words but at the same time with the faith in the Buddha's teachings, Omniscient One's teaching, kind compassionate Omniscient One's teachings, so like that to realize the conventional truth, truth of the all-obscuring mind, then absolute truth, to understand. Then, all that, encompasses in lamrim, to cause everybody, sentient beings to understand lamrim, to subdue the mind, all the wrong concepts which create problems to themselves and to the sentient beings, which create problems for the world to be pacified, to make them free from that, the wrong concepts, then to realize the wisdom, the right concept, correctly following the virtuous friend up to omniscience, to actualize the essence, method, compassion, the centers whatever they do for that, all that to succeed, all that as well as all of us here success in our Dharma practice, to pacify obstacles, to be free from samsara, to achieve enlightenment, so to pacify obstacles to that.

(The group does protector prayers)

Are you going to chant mandala? You can do short one. Do long chanting but do short one.

(The group offers a mandala)

So tonight do the preparation, so that comes more like examining, the preparation for the, according to White Tara, not Tara, sorry, White Umbrella Deity, you can see here the tangka, ha-ha, because I think my mouth is habituated to saying White Tara, anyway, White Umbrella Deity, preparation for the initiation.

The sadhana, blessings the vase, request permission to the Earth Goddess, then mandala, I thought, my text I think, I thought very complicated but then finally after when I went there to have tea, I think before that, at the end I thought not the text but my mind is very complicated. Because due to my ignorance, it's not the text, somebody who knows there is no complication, so therefore it is not the text, it is my mind, my mind is very complicated, very complicated. It is not the text because if the text is complicated then even who knows well it would be complicated for that person but it is not, so it is not the text, it is the mind, because of my ignorance my mind becomes complicated, not the text. Like that.

This is extremely powerful deity, pacify obstacles, healing, I mean disease, others' harm, human beings, non-human beings harm, to stop that, so very powerful. Very common in the monasteries, they recite every day in the puja, the monks and nuns gather inside the prayer hall or outside where they debate, every day they recite together the long version, there is short version from Lama Tsongkhapa, from maybe Seventh Dalai Lama, but the long version is very common, so in the courtyard when they do prayers, meditation, prayers, they do every day, such as *Twenty-One Tara Praises*, then the other praises, they do every day. This is besides many other prayers, many other powerful prayers in order to pacify the individual monks and nuns their own outer obstacles, due to your life under the control of somebody so you don't have freedom to practice Dharma, to study Dharma, your life is under the control of others so you don't have freedom, those outer problems, then inner problems, sicknesses, delusions of your own mind causing problems, sicknesses, your own mind, delusions is your own mind causing problems, complicating, oh, like this, so pacify, you need a lot of, yes, so much you need well powerful mantras, prayers of different deities, deities who have different power in the different fields, so like that. Not only that, then, however, complete their studies, Dharma studies, not just learning words, being in the monastery or nunnery studying is not just expert in the words like university, or like college or university just expert in the words, not like that, the main thing is to subdue your mind, whatever you are studying, the five different, the five main texts, major texts of sutra, *Pramanavartika*, logician, how the Buddha's teachings are pure, how you can rely on the Buddha, how the Buddha is pure, how you can rely on the buddha, logic proving reincarnation, there are different subjects, all depends on logic, not just belief, not kind of just blind faith, but belief, logical belief, logical proof, you study all that, wisdom, gone beyond wisdom, *Parchin*, *Prajnaparamita*, then *Madhyamaka*, all the whole, all the existents into two, conventional truth and ultimate truth, you learn the conventional truth and you learn the ultimate nature of the conventional

truth, then of course that explains the paths and bhumis, the path to enlightenment, how to achieve the path to buddhahood, full enlightenment, total cessation of obscurations and completion of realizations, then *Abhidharmakosha*, details about mental factors, all those things, evolution of the world, there are different chapters. Then *Vinaya*, the precepts, the discipline, the precepts, the details, that is sutra. Then on the basis of that tantra.

All that is encompassed in the lamrim, all that encompassed in the lamrim, graduated path to enlightenment, the whole thing is to subdue the mind, to subdue the mind, to subdue, from where all this life problems comes is attachment to this life, worldly concern. So from there all the problems arises from that, so you, like the root of the tree expands, the problems from that, *bah, bah, bah*, so you need to purify that. You need to be free from that, so that is the main definition of what means practicing Dharma. Otherwise if you don't practice Dharma, just learning the words that doesn't solve your problem, you don't practice Dharma you just learn the words that doesn't solve your problems. There was one sangha who studied with the London Geshe Kelsang, maybe old students know and Geshe Jampa Gyatso, Lama Tzong Khapa Institute, studied important texts, and studied with Geshe Tegchok.

Lama Yeshe's disciple, he was monk for many years, but then he changed, he sort of forcefully wanted to friend with somebody, very strongly, so he sort of gave up his monk, after 20 years he was going to become monk again, that was his plan, but of course once you fall in the mud then it is difficult to get up, once you fall in mud you can't get up, it is like that. Studied all those very important texts with learned teachers, even Lama Tsongkhapa, *Drang Nge Legshe Nyingpo*, the interpretative meaning and definite meaning, essence of good meaning, studied well with great learned teachers for quite a number of years but after all that he said, "Buddhism didn't bring me happiness." He didn't think whether he practiced Dharma or not, you recite mantra, do some prayers, just doing that is not doing that, rushing that is not practicing Dharma, just reciting mantras or prayers, just rushing that not necessarily becomes Dharma practice. Dharma practice is to do with the mind, if you let go of the attachment which brings all the problems to you and to the world, oh, that if you let go then that is practicing Dharma. Now you can see why practicing Dharma incredible peace you get, now you can understand by me mentioning what is Dharma practice. Reciting prayers you can do that but still same problems, anger still there like ordinary person who never met Dharma, exactly same, even you know a lot you have great understanding like this monk, great understanding from so many teachers, so many texts, but if you didn't practice, if you didn't practice, encompassing, by being in the lamrim, simple outline, then subdue your mind, so didn't practice, just reciting, just knowing the words what means, just able to tell, that alone doesn't solve your problems. So like that. So letting go of anger, through practice of compassion, patience, satisfaction, I mean, these things, so even people who don't believe in reincarnation and karma they need to practice these things, otherwise too much suffering, life has so much suffering, that is why so many people commit suicide, they can't bear the sufferings so they commit suicide, like in San Francisco the city people go over the bridge to jump, some jump, at different places, what? Rio de Janeiro, Brazil, there is huge Jesus on the mountain,

when you go there, there is a channel (tunnel), I heard many people commit suicide there. Anyway different places, have different places, besides people jumping from the roof, it is very common in the bathtub. You commit suicide in the bathtub. They don't know what is the purpose of life. They can't bear the problem of life. They don't know what is purpose of life, so much, because of that then so much suffering, so much unhappiness even though they are millionaires, billionaires, so much wealth but it doesn't help. Even they have few airplanes, airplanes, whatever they want, whatever they want in the world even they have but more dissatisfaction, more dissatisfaction, because they don't know how to achieve happiness from their mind, only looking for happiness from the outside, they don't know meditation, they don't know Dharma.

So practicing Dharma means looking for happiness from your mind, stop suffering from your mind, practicing meditation, practicing Dharma means stop creating suffering from your mind and then creating happiness from your mind. *Ah-hah*, you are the main creator, you are the main creator, you are the ultimate is in your hand, it is in your hands. You see, whether to get involved, it's like a spider web, spider webs, spider webs, webs of spider, whatever, you get inside, like the flies get inside and cannot escape and the spider comes and eats from bottom up, the head is difficult to eat so leave the head. When I was very small in Solu Khumbu I was staying with my alphabet teacher, my uncle, I had two teachers who taught me alphabet, with first one I ran away, it was very close to my home, I ran away from his home, I ran down, it is called Thame not too far, so I ran, when I was a small child I ran, you don't walk slowly, I ran, there was caves on the side of the road use to be scared, this story you might find, you might not find interesting, uninteresting, so what happened was, I was with my uncle, he was also my uncle, both were gelongs, first one passed away while he was gelong, bhikshu, second one was gelong when I was with him then much later took lay aspect with one student who was studying with him when I was there in Rolwaling, it is a hidden place of Padmasambhava general people not that much clever like people in Namche Bazaar, this side, sort of more primitive.

To come back [to what I was talking about]. My mother was very poor our family was very poor, when father was there, I don't know, maybe wealth little bit better, very poor. My mother made a dress for me when I was small child, when I was learning alphabet with my teacher, she made out of very cheap cloth to make prayer flag, you dye white one red color, she made pants for me, before I didn't wear pants, she made pants then goes on top with that goes together but she didn't tell me how to go to the toilet with the pants, she didn't introduce to me how to use the pants to go toilet, sorry for telling this story. Ha-ha. We eat four times a day with my teacher, kind of like that, my teacher goes in to make food, so I was alone, I was blowing some plant, long one, as a trumpet, then thought comes, "Oh, [I will] go home so I can play." Children time you don't analyze shortcomings and benefits of your actions, only play, play, "go home, can play," nothing else, it is like that. I didn't know how to open—I tell you that—so I made kaka inside [my pants]. With kaka I escaped to my mother's house down in Thame, mother's house. I didn't know how to open [my pants] so I ran down with kaka [in my pants]. My mother was outside with other people around on the ground. She opened [my pants]. She took off my dress and cleaned me. So I think then my mother sent me to Rolwaling, a more hidden place of

Padmasambhava, great yogi, great enlightened being who purified land of Tibet from spirits who harm to spread Buddhadharma. They built monasteries. They were not letting to build a monastery, the first monastery in Tibet, Samye. Padmasambhava came and subdued that place, otherwise daytime human beings build, nighttime spirits pull down. Then after that, after he hooked the spirits, three ran away. Twelve he hooked, he subdued their minds, he gave pledge to protect the people who practice Dharma. So many other places in Tibet he went, important places, like “the body laying down,” the important parts, like that he went. Then all the spirits he subdued, gave a pledge, samaya, to become protectors. So able to spread Buddhadharma in Tibet, especially tantra, is by Padmasambhava in Tibet, then the other great holy beings able to spread, like sun shining in the world like that then able to spread Buddhadharma in Tibet, what the Buddha taught, sutra and tantra.

So because of that, why I met Buddhadharma in this life is by the kindness of Padmasambhava, great yogi Padmasambhava. Similar why you met Buddhadharma in this life is by the kindness of Padmasambhava. It is like this, so now spread Buddhadharma in the West, in so many countries, where it has not been it has spread, study, the FPMT has 166 centers, most of them Dharma study, meditation and Dharma study centers, so I think we have how many geshes?

Ven. Roger: 43.

Rinpoche: 43 geshes from Kopan and from Sera mostly, then others from Ganden monastery, other monasteries, yes, but mostly from Sera, from Kopan but also are from Sera, 40 what?

Ven. Roger: 43.

Rinpoche: 43 geshes. So they studied Buddhist philosophy, sutra and tantra when they were young, studied whole life, they practiced, debated, checked, from very learned teachers, so now they teach in our centers, FPMT, situation of the FPMT is like this. Of course, nowadays, of course nowadays because of the Masters Program, Lama Yeshe and Geshe Jampa Gyatso together met and discussed for one week, after the Masters Program was taught first by Geshe Jampa Gyatso in Lama Tzong Khapa Institute, those 30 or 36 people I’m not sure, who studied, those who passed now they teach philosophy. Before only geshes, not the students, only geshes, but now even lay people teach philosophy, Western students, our students teach Buddhist philosophy, those subjects that were taught in Masters Program, teach philosophy where there is geshe and where there is no geshe. Developed so much regarding learning and teaching Buddhist philosophy. So that was a long time ago, now more and more happens in different centers Masters Program, besides the Basic Program. Now many students even lay, can teach philosophy. So that is great development, their understanding of Dharma expanded. Then of course, that helps to understand the lamrim better, especially the path to emptiness then you understand better, deeper, more extensive. Oh. So anyway, so this is all due to Padmasambhava’s kindness, we come to meet Buddhadharma in this life, this one time, this one time human rebirth, precious human rebirth, we met Buddhadharma is by kindness of Padmasambhava.

What was I going to say? Now I forgot. Ha-ha.

Here my mother made the first pants for me, joined here backside, here lot of lice, here where they [the seams of the pants] meet (*Rinpoche indicates where on his body*), a lot of lice, a lot of *shig*, a lot of lice, then eggs of lice, small ones, small tiny white ones, so many, full. I used to have like that. Ha-ha. Ha-ha. The karma that I have created in the past so it ripened, so you have this lice born to you, from your body, from the heat, so like that. Even they bite you it all came from your mind, your karma. So what I was going to say? Hee-hee.

Regards mother, my mother unbelievable kind, so she sent me to Rolwaling, this hidden place, then I spent seven years with my second uncle who was that time fully ordained monk. So I had to read *Diamond Cutter Sutra*, I think not just one month but for a long time you read over and over, so I think I have little familiarity with two or three words of emptiness I think that is the great kindness of my teacher, my alphabet teacher, second one, who let me to read *Diamond Cutter Sutra* again and again for months and months, you finish then you read again. In the country those who can read one big volume of texts in one day are regarded as very expert, very wise, very capable, so partially maybe because of that, I'm not sure, so unbelievably kind. It came from my mother, so because of that I know two or three words of emptiness, little bit familiarity because of the imprints left on my mind. (My talk becomes longer and longer.)

First teacher didn't beat, not even a spank I don't think, but the second one unbelievable kindness, when the teacher, I was reading text, *Prajnaparamita* text, the Buddha's teachings, from the temple, from the monastery from the temple, I draw with coal, black, I write on the side of the paper, big one like this, I think it might still be there, I'm going next year, I went there for pilgrimage to give teachings, incredible Padmasambhava caves, nectar coming from the cave, you can see like wax put there, if you clean, you do incense offering prayer, *Sangcho*, nectar comes. But the monk who took me didn't do incense puja, he just pointed, many Padmasambhava footprint, not carved, he just put footprint there, there are many things in the earlier times. Incredible, unbelievable places like that, the yogis from Tibet, yogis or different meditators came there, stayed in those different caves. So my second teacher, when the teacher leaves then I don't read, when the teacher goes out I stop reading, I played with the weave, with thread, I watched the spider, small spider in the corners of the house, small spiders they put their website in the corners. My small hand, my small hand do like this (*Rinpoche claps his hands*), in the summertime many small flies, with my small hand I do like this, two or three killed, I give to the spider, then I watch how they eat. They eat from the bottom, they leave the head. I said they leave the head because I have seen. Small spiders, not big. I created much heavy negative karma. Can you imagine? So I created karma to be reborn in hell, the Being Alive Again and Again, and Black Line, you are used like carpenter by the hell guardians, they use your body like wood. Then the third one, Gathered and Crushed, that animal that you killed appears like, mountain appears like face of animals you killed, you are gathered between then crushed, like waterfall coming your blood, until karma is finished it is like that, again revive, then again crushed, until your karma is finished. Once it happens, that is it. Unless your friend or family do, those who are Buddhists, all those who have good heart who want to help, they may do practice, puja for you, purification for you,

dedicate merits for you, that of course can help to become shorter or less suffering even though you are reborn in lower realms. I played, not all the time, maybe one or two times, so I created negative karma, heavy negative karma to be born in hell, the third hell realm, Gathered and Crushed, much like that.

But interesting thing, in child time like this, there was one, in Tibet, in Tibet, this Padma Choling, the name of the monastery Padma Choling it is between Dromo, where I became monk, Domo Geshe, great yogi, built monastery in Dromo, from Sikkim, it is close to Sikkim in Tibet, it's between Pagri where I lived three years, small temple, they have a lot of nomads, big clay pot filled with yogurt, nomads, even you get filled up then flow out, things like that. They have Tsetsen Lhakang, you have the main gompa where you have main statue, I think might be Maitreya Buddha, upstairs one room in the front, for Gelugpa you usually have Tsetsen Lhakang, one thousand Lama Tsongkhapa statues, in this monastery, this temple, do not have that, instead of statue it's all butter, round butter, round butter, so many round butter. It is all butter, in the place of statues filled up with round butter. I don't go farther with the story.

My second teacher, I was going to tell this, because I don't read, when my teacher goes out then I play, when my teacher comes back he beats me, bamboo, dry bamboo, we have dry bamboo inside, I don't know, where we keep wood and things, I don't know what it is called, we have dry bamboo, then dry bamboo hit on the head. Hit on the head, then it all became pieces, they all spring in the sky like that, it is dry so it gets broken in pieces. That many times. That is, the great lama, Kagyu, Drogon Tsangpa Gyare, I think Kagyu, Drugchen, they follow advice of Drogon Tsangpa Gyare, he said this, he made this comment, (Tibetan) "If guru beats you, then that is receiving initiation." (Tibetan) "If you want to receive blessing, oh, that person who gets beaten by the guru receives blessing." "If the guru scolds you," (Tibetan), *tagpo* is violent scolding, strong scolding, (Tibetan) "that is wrathful mantra." "The strong scolding of the guru is wrathful mantra, if you want to eliminate your problems, that will eliminate your problems." So everything is way to understand, way to think, way to understand in positive way. Of course, nowadays the same day maybe you put the guru in prison, maybe for whole life or you ask for a million dollars, or one hundred thousand dollars or a million dollars' punishment. No way that kind of beating, can't. Even scold, even scold you put the guru in prison, even scold or spank.

One time, sorry to say, this story is getting longer and longer, there was nettles growing outside, outside there were nettles, when you touch you get pain, nettles growing outside the door of the house, so one day I don't remember what I did, I'm sure I did funny things, my teacher took me, took my clothes off and rubbed my backside on the nettles outside the door, but I didn't feel painful to me, usually if you touch it is painful, uncomfortable, but he rubbed my backside on the nettles but I didn't get feeling of pain. Very interesting, I didn't get that feeling. Then, I don't know again what I did, must have done something wrong, summertime it was raining, outside there is water, I don't know what

you call, there is firewood around, it is outside the house, there is firewood around, there's a gate, there is also roof with firewood outside.

(One of the attendants speaks to Rinpoche) White Umbrella Deity initiation is finishing. Ha-ha. You go back with the initiation.

I don't know what mistake I did, my teacher grabbed me and he put my mouth where there is water on the ground, he put like that, my mouth on the water, outside where there is little bit of water there, I don't know what I did. All those like the great yogi mentioned, Drogon Tsangpa Gyare, it is great, great, purification, all that is purifying all my negative karmas and obscurations collected from beginningless rebirths, purifying all my past negative karmas from beginningless rebirths, not just one life, from beginningless rebirths get purified like that. Hee-hee.

Okay. Break? *(Rinpoche speaks with someone in Tibetan)* So break, break whole life. Sorry. Break, okay. Fifteen minutes, ten minutes or fifteen minutes. Fifteen minutes, okay, all right, thank you.

(mandala offering followed by a fifteen minute break and another mandala offering)

I think I might have mentioned last time. In Aptos, there was one student Amy Cayton, the student's mother's name Amy Cayton, who goes around to give advice. Is her name Pam Cayton? She goes around to give advice to the centers, some training, her daughter has been working for the [Tara Redwood] Compassionate School for children, not the Buddhist family children but people outside. So she has some sickness for a long time, I didn't tell her, I recited the White Umbrella Deity prayer, it came out good in my observation, my Mickey Mouse observation, I recited that morning, I heard, she didn't know I recited this prayer, her sickness got better, I heard like that, that was the effect of the prayer, reciting White Umbrella Deity like that. Sometimes it comes out for people who have problems and sickness, to do White Umbrella Deity, there is short prayer and long one written by Lama Tsongkhapa and Seventh Dalai Lama, so it is very powerful, very effective So I didn't have the beginning text was going to mention that. There are holy beings who protect you by reciting that text. Goddesses and other holy beings.

So always they look after you, they guide you, they hide you from problems, dangers, they find you beautiful or affectionate, they feel affection to you, like you have loving kindness to somebody, Kadampa geshe Potowa said, (Tibetan) so if you have loving kindness, how feel, how the mother feels for their child that they cherish so much, how they find. You may be ugly in the view of other people, but the mother sees, loving kindness, cherishing, somebody she cherishes very much, (Tibetan) something very precious, something very precious, (Tibetan) that is when you have loving kindness how you feel, how you see the object, how you see the person is like that. It could be ugly regards the shape in the view of other people but the mother because of loving kindness cherishes so much, (Tibetan) something very precious, like how you feel with gold, gold, *pangpai nampachen*, something very precious, so how the mother sees the child they see you like that, they become happy with you, by reciting this remember the great eon, 84 great eons you remember the lives. (Tibetan) 64 vajra

messengers, male and female, they, those who are maybe enlightened or unenlightened but have high realizations, they always look after you. And any time, *nojin*, harm-givers, pretas, flesh-eaters, hungry ghosts, flesh-eaters, then, I think maybe pretas, I don't know exactly, *supo* and *lusupo*, *supo* and *lusupo* in Tibetan language, I don't know exactly, *supo* and *lusupo* you don't become those, and you never become poor, (Tibetan) you never become poor, you don't experience poverty. Then next one, (Tibetan) it means that if you read the White Umbrella Deity prayer, you gain unbelievable, most unbelievable, unbelievable merit. So the idea is, (Tibetan) *sanggye chomdende*, the Buddha innumerable numbers, innumerable, numberless, numberless but innumerable, numberless not one or two, innumerable buddhas, how many buddhas, numberless buddhas, even that is innumerable, so how much is that, according to the number of sand grains of River Ganga, Indian River Ganga sand grains, the River Ganga is very big and very long, water comes from Mount Kailash, Mount Kailash is for Buddhist, for tantra practitioners is Heruka holy body, holy place, Heruka's holy body, also Hindus, very important holy place for Hindus, something to do with Maheshvara, the numberless buddhas innumerable, how many, according to the number of sand grains of the India River Ganga, that much merit you get, you receive. Numberless buddhas and bodhisattvas according to the number of sand grains of the River Ganga, oh, all those buddhas and bodhisattvas they protect you, they protect, they guide, they hide from dangers, dangers, problems, they hide you. Then they become so pleased, you are in their heart. (Tibetan) That means this having White Umbrella, this deity, so this mantra came from the crown of the tathagatas, buddhas. So this (Tibetan) cannot be controlled by others, (Tibetan) *chitobpa*. *Chitobpa* is others harming you, you are able to stop back. (Tibetan) this queen, there is a mantra which does that, this mantra *gyalmo*, called queen, White Umbrella Deity is female so I think that. If you keep this, even those who can't live in celibacy they are able to live in celibacy. Those who can't control negative things, whatever, problems, negative things, who can't control then able to control. *Thubpai Ongpo*, the Buddha's name, *Thubpai Ongpo*, able to cease cause of samsara, delusions. Then able to also cease even the subtle obscurations, *shedrib*, so that is why the Buddha is called *thubpa*, Mighty One, able to control, unable to control now able to control by keeping this mantra, reciting it. (Tibetan) it will take time so I just make short. Those who committed killing father, mother, arhat, cause blood to the Buddha, disunity among the sangha, who committed the five heavy negative karmas without break, even this heavy negative karma gets purified if you read this, recite this mantra, read this prayer and recite this mantra. (Tibetan) Negative karmas that you collected from the past, from past lives they totally get purified.

(Tibetan) *rig gi pumo*... so son or girl of the race, this race might be maybe who has precious Mahayana teaching, path, might be that, I'm not sure. So anybody who wishes a son, the reason "son" is brought is because I think in China I heard they prefer when the child is a son in China, there are some countries like this especially in the east, China, India, maybe in Tibet, not much but maybe there is some, I don't know, for example, in Bodhgaya the very poor villages, so anybody if they get a girl when they send for marriage, wedding, then the family who has a girl then they have to provide, even they are very poor they have to provide one hundred thousand, one *lakh* rupees, the gardener in Root

Institute Bodhgaya he talked to me, the hardest in the life is when the daughter goes to another family, gets married, they have to offer one lakh, one hundred thousand rupees, that is the most difficult thing in their life, when that is done they relax, so that is incredible huge problem especially for the poor families. So what happens in the village if they got a girl they give less and less food, they let them die, in the village I heard, if it is son they keep it, if it is son they don't have to pay money, they have unreasonable, very painful culture, very bad culture like this, nothing to do with religion. So I thought to change this Indian culture so if they get girls then slowly, slowly let them die by giving less and less food, I heard that, so I thought to change this, we have school, Adriana, run by old Italian lady older student, before leprosy, look after leprosy people, certain number of years she has to give to the government, still has leprosy, TB, to look after them, she has one two schools before, but now only one, it is very difficult to get teachers for the school, very poor families, so I thought to change the culture, from this school, the parents of this school if they listen to me, one or two families listen to me their daughter send marriage, wedding, but they don't have to pay, the other family doesn't have to ask for money, doesn't have to accept money, one hundred lakh rupees, so maybe I give some money to the family first to start, that way one family, two families, three families, so slowly you start like that, hopefully it gets more and more then that harmful culture leaving girls to die so doesn't have to do, so this is kind of, I thought to do like that some time ago but I haven't started yet, I have to talk to the family and you have to give them some money for them to listen. If one or two families accept, then that is how you can start. This White Umbrella Deity this mantra if you are keeping, read, then even you desire to get a son, you find a son. That means example, for common ordinary people what they like, is only what makes them happy in this life is just only wealth, material, a son, like that, there is no good life future, higher life, good life, to not be reborn in the lower realms, to be free from samsara, to achieve nirvana, ultimate happiness, they don't have this, then to achieve great nirvana, enlightenment, they don't have this, the common ordinary people it is only to do with this life. So using that as example. Whatever you want by reciting by reading this you get succeed. (Tibetan) so you will find life and fortune and power. (Tibetan) even you die from here, from this world, your consciousness will be born in the Blissful Realm, Amitabha Buddha pure land, so like that. (Tibetan) Those who human disease and animal disease, disease that causes harms, *tsewa dang nopa*, *tsewa* is somebody harm, then *nopa* maybe probably like black magic, maybe things like that, (Tibetan) contagious disease, (Tibetan) is I think itching, many people have that problem. This one lady Hong Kong, very rich Indian lady, first family I think very rich, most rich in Hong Kong, girl had itching in the body, went to many hospital, usually hospital can't do much for itching, she met one doctor in London, a Chinese doctor it helped for one year, but then it came back, itching. I met in airport, I did *Kago*, means blessing of the deity, Black Garuda is a buddha but manifests as a Black Garuda, [or] multicolored, five different colors, there are many ways. I did *Kago* requesting the deity to help her, I never heard it came back. Like that, I never heard.

Even making war, (Tibetan) making war, attacking you from others, so then you put this mantra, White Umbrella Deity's mantra you put on a banner, you put on a banner, you put outside the

banner, you stick the banner on top of the (pole) banner this White Umbrella Deity mantra, prayer, then you make offering to that, if you do that, this is what is called, having White Umbrella came from the crown of the tathagatas, buddhas, so if you do that, you put on top of the banner on top of the long stick, either the gate of the city, either the gate of the all city or village, in the city, (Tibetan) I don't understand, valley, or monastery, so if you put this stick with the umbrella on top, no, banner, not umbrella, banner on top, inside the banner you put the mantra of White Umbrella Deity, that helps even to stop wars, wars coming toward you, that place, that area, so able to stop. (Tibetan) so as soon as you do this, you put this banner, with the Umbrella Deity mantra inside, the minute you do that war gets pacified. Then, contagious disease, cold disease, harm, maybe black magic, that kind of harm, contagious disease, probably I mentioned, I talked about itching, but maybe that wasn't itching, fighting each other, quarrelling, wars coming from outside, so they are stopped, pacified, like that. So this is to show how powerful it is. Able to, by having this prayer, mantra, able to protect when there is fire happening to the monastery or place, your house, things like that, many other benefits. Okay.

The candles have been waiting a long time. At Lawudo I was doing Vajrayogini retreat, there was small butter lamp, normal one, small butter lamp, it was lasting a long time. This does happen, it happened. And also flowers, like rose flowers, also sometimes they last a long time. It has some meaning.

So, giving tormas to the interferers who interfere to grant initiation, to receive initiation, you can meditate on compassion to sentient beings or emptiness, or something like that during that time. Of course the ultimate one is to be free from samsara yourself, so that you can free others, numberless sentient beings from the suffering of samsara and bring them to buddhahood by yourself, so therefore oneself to achieve omniscience, state of omniscience, that is the ultimate purpose of White Umbrella Deity, the numberless buddhas and the guru manifest this for us, that is the ultimate, even though it has infinite benefits while you are in samsara.

(Rinpoche does the gegtor ritual. As it seemed Rinpoche was going to give the initiation, the livestream was turned off and the transcription stopped due to which a bit is missing here in which Rinpoche talked about how it was a mayor in the U.S. who came to tell His Holiness that His Holiness had won the Nobel Peace Prize)

The title is *Song of Four Mindfulness Causing a Rainfall of Blessings* by Kelsang Gyatso, the Seventh Dalai Lama, it is translated by Jeffrey Hopkins, translated and edited by Jeffrey Hopkins.

Mindfulness of the guru:

**On the seat of the immutable union of method and wisdom
Sits the teacher who is the entity of all the refuge,
A Buddha who has perfect abandonment and wisdom is there.
Forsaking thought of defects, make a petition with pure perception,
Not letting your mind stray, place it within admiration and respect,
Making your attention unforgetful, maintain it within admiration and respect.**

Mindfulness of the altruistic aspiration to highest enlightenment:

**In the prison of the suffering of limitless cyclic existence
Wander the six types of sentient beings bereft of happiness;
Fathers and mothers who protected you with kindness are there.
Forsaking desire and hatred, cultivate endearment and compassion.
Not letting your mind stray, place it within compassion.
Making your attention forgetful, maintain it within compassion.**

Mindfulness of your body as divine body, rupakaya. It is talking about rupakaya and dharmakaya, the two, a buddha's holy body and holy mind:

**In the divine mansion of great bliss, pleasant to feel, abides the divine body,
Which is your own body of pure aggregates and constituents.
A deity with three bodies inseparable is there.
Not conceiving yourself to be ordinary, practice divine pride and vivid appearance.
Not letting your mind stray, place it within the profound and the manifest.
Making your attention forgetful, maintain it within the profound and manifest.**

Mindfulness within view and emptiness:

**Throughout the circle of appearing and occurring objects of knowledge
Pervades the space of clear light, the nature of phenomena, the ultimate.
An inexpressible mode of being of objects is there.
Forsaking mental fabrications, look to the entity of immaculate emptiness.
Not letting your mind stray, place it within the nature of phenomena.
Attention forgetful, maintain it within reality.**

**At the cross-roads of the varieties of appearance and the six consciousnesses
is seen the confusion of the baseless phenomena of duality.
The deceiving spectacles of a deceiving magician are there.
Not thinking they are true, look to their entity of emptiness.
Not letting your mind stray, place it within appearance and emptiness.
Making your attention forgetful, maintain it within appearance and emptiness.**

So without going through the introduction about tantra. The old students received many times, I explained many times, except those who first time to receive. Taking the initiation, White Umbrella Deity, is not only for yourself. Even that, not just for this life, your happiness just of this life, not, even yourself but just for this life, kind of like same as motivation of what mosquito has, what tiger has, what leeches have, what ants have, happiness of this life, to find food, to find food or to achieve power or reputation of this life, just like that, nothing more special from the insects, from the animals

motivation, concern, nothing higher, special, if it is like that. Not even yourself to be free from samsara, even that is not enough, to not be reborn in the lower realms and to born deva or human being next life is not enough. Even yourself to be free from samsara and achieve ultimate happiness, nirvana, even that is not the right motivation for taking the initiation, even that is not right, even though liberation from samsara it is still not enough, not qualified to receive the initiation, so here then there are numberless hell beings, there are numberless hungry ghosts, there are numberless animals, there are numberless human beings, numberless sura beings numberless asura beings, numberless intermediate state beings, so you are responsible to free everyone, every numberless hell beings, numberless hungry ghosts, numberless animals, numberless asuras, numberless human beings, I'm not only talking this world, there are numberless universes, scientifically mentioned and the Buddha mentioned, numberless universes, I'm not only talking about the six realm of this world, I'm not talking that. We are responsible for everyone, in the six realms everyone, for example, the ones we can see, every animal, every kind of fish in the ocean, large like mountain, smallest I don't remember the name, smallest one, so everyone, to be free, not only that, under the ground all the worms, in the trees, the worms, I don't know which, Africa, I don't know which country, very primitive place, they cut the wood. Inside the wood many white worms. They live inside the wood. Then the lady, I think the son's wife, something like that, they cut the wood and in the wood so many white worms living inside. She takes them out and she makes butter. I was talking before that they fill up the altar. She makes round, maybe ?? I'm not sure, makes round like cheese, round. So many like this in the house, piled in the house but it is from the worms, *bah, bah, bah*. I think maybe this is means of living, to sell, I don't know what it is called.

In the bushes, yes, ants, and mosquito, tiniest flies, *bah, bah, bah*, amazing, amazing, they live in the bushes, *bah, bah*, so everyone, everyone you have responsibility to free them from suffering of samsara, so every human being, there are numberless universes, every human being, sura being, asura being you are responsible to free them from oceans of samsaric sufferings and bring them to enlightenment, buddhahood, total cessation of obscurations, gross and subtle, and completion of realizations, that is the meaning of buddhahood, enlightenment. You are responsible. Why? Because the person who gets angry to you, dislikes you, who abuses you, who harms you, whatever, whom you call "enemy," so person whose mind is obscured, the nature of suffering, depending on that compassion is generated. Depending on that compassion is generated. So from compassion bodhichitta is generated; from bodhichitta, bodhisattva happened; from bodhisattva, buddha happened; from buddha, there are two actions of buddha, one possessed by omniscient mind, one in us sentient beings, virtuous thought, virtuous action is the buddhas' holy action. Our good karma is buddhas' holy action. From the virtuous action which is the Buddha's holy action within us sentient beings, from that you received happiness what you experienced from beginningless rebirths up to now. From that you experience all the present happiness. From that you experience all the future happiness including enlightenment. So all your past, present, and future, every single happiness, every little bit came from the person whom you call enemy. Including your enlightenment came from

this person who you call enemy. So the numberless qualities of a buddha's holy body, holy speech, holy mind that you are going to receive came from this sentient being who you call enemy. "Enemy" because of what the person does now, right now. Depending on that you call them "enemy." You don't think of the past when the person helped you, you don't think of the future, you only think now what the person gives you so you call, label them "enemy." All the infinite qualities of a buddha's holy body, speech, and mind comes from this sentient being who you call "enemy." *Ah-hah*. So if you practice patience, if you cherish this person, you achieve enlightenment from this person. If you renounce this person you don't achieve enlightenment, you don't receive the infinite qualities of a buddha's holy body, speech, and mind, you don't receive, but if cherish you receive from this person the infinite qualities of the buddha's holy body, speech, and mind, you have perfect compassion, power, embracing all sentient beings so then you are able to free the numberless sentient beings from oceans of samsaric sufferings and bring them to enlightenment by yourself alone, so that opportunity you receive from this sentient being whom you call enemy. So therefore the kindness of the person is like the sky, like limitless sky, if you analyze it is like this, the kindness of the person is inexpressible, like limitless sky. So like this, if you practice patience, yes, then from that, paramita of patience complete, then from that enlightenment you achieve from that person, that person gives you enlightenment. If you cherish you get enlightenment from that person, including the qualities of a buddha's holy body, speech, and mind, whatever quality a buddha has, infinite, you get from that person.

So like this, this example, now with every sentient being, with every sentient being, with every mosquito, with every ant, with every human being, with every human being just here, next you, who is sitting your right side, left side, front side, back side, starting from there, every sentient being, so every sentient being is most precious, most kind to you, most dear to you, the most dear to you, and your wish-fulfilling. They fulfill your wishes. I told you how who you call enemy now if you practice patience and cherish they give you enlightenment (*Rinpoche snaps his fingers*). So you see, sky, limitless skies of kindness. So every sentient being is like this, most kind, most precious, most kind, most precious, most precious. And most dear to you. And everyone is your wish-fulfilling. Like that. Okay. So, now, this is the purpose why we are taking initiation. This is the purpose why we are born human being this time, to work for sentient beings, to benefit sentient beings, to not harm, to benefit sentient beings. That is why we are born human being this time - to help sentient beings. That's why, that is the purpose, that is the REEEEEEEAL purpose why we meditate, why we practice Dharma, why we learn Dharma, you understand? Now you understand, now why taking initiation, now you understand?

So here I finish the motivation. So you go to sleep, then receive initiation. Okay.

So I think maybe stop there, any question? Is there a question, otherwise I think we are going to stop. One, somebody? One ant crawling there wants to ask a question?

Student: Guru Rinpoche, if there is a serious problem with an animal, for example, a serpent, venomous, and there is possibility of it taking the life of a person, what happens if we kill this animal? This problem with future...

Rinpoche: You can repeat?

Student: Is there some mantra possible to keep away the danger of some animal?

Other student: If there is problem with animal, if he kills animal because there is a problem with the animal, he is asking if there is a mantra to do?

Rinpoche: What problem? What problem? What problem the animal has? What problem the animal has?

Student: The animal...

Rinpoche: Not meditating?

Student: The animal can be surprised and catch the body, the person, hurting or killing...

Rinpoche: The animal bites people?

Student: Yes it is serpent, very dangerous, there are children, people living near the house, if the children go near and surprise it, the animal can attack and kill the person because it is very dangerous. Is there a mantra to keep away this animal, to protect the house and people?

Rinpoche: My suggestion is there is still a way to protect the animal without need to be killed. If there is danger you write down, make a notice to outside people "There is a dog, be careful to not touch." I have one dog called OM MANI PADME HUM. So Sogyal Rinpoche from France came one time to Aptos house. He went to pet it, it bit his hand, He had to go to hospital. He touch, he bit on Sogyal Rinpoche's neck. Then Geshe Ngawang Dakpa from Buxa, very old geshe, he tried to pet, then he caught in his mouth, he bit his hand. Then Peter, in the past Maitreya Project director, and Massimo Corona, Massimo Corona, ha-ha, several people, yes. Beginning Roger said we should have a dog, then I said if we have a dog in the Buddhist people's hand must not let it to be reborn in the lower realms. Then I said if we have dog we must build stupa backside of the house. One student built it. He was a monk for some years. A little bit like Borobudur, there are many stupas, top big stupa, on top, backside of the house. I thought when I am there I take every day the animal around the stupa to purify negative karma and to achieve enlightenment. Everyone in the house, monks and nuns, to take around. It didn't happen exactly what I thought. The main person who did it was Anet, the nun from Switzerland doing the cooking. She was the main one who took the dog around the stupa. If you go around one time, the secret relic, *sangwa rinchen*, those mantras, the Stainless Pinnacle deity, there is one mantra, secret relic mantra inside, you go around one time it purifies negative karma to be born in eight major hot hells, it is totally gone if you go around one time, the six neighboring hells, then easy to go to a pure land just one secret relic mantra inside, *bah, bah, bah*, there are many mantras inside. So what happened is when I was in Nepal or somewhere, he died, Holly was there. He died like

sleeping, he died very peacefully, not dead tongue hanging out, very ugly way, no, very peaceful like sleeping, she left for three days because it was peaceful like sleeping, you must know this, this is new thing, not new thing happened, but knowledge new thing, if you heard tantric commentaries then you know this, after three days white seed or red seed came out, red seed came out, I think white seed down there, red seed there, human beings male and female different, same as animal, I think female white, red, down there. Then he starts to smell, then change, before that like sleeping peaceful, means died with virtuous thought. Because went around stupa many times, he didn't have faith but died with virtuous thought, we succeeded so hopefully next life to meet Dharma.

So you can protect, you can write a notice for outside people to watch [out]. You can keep the dog. If it is dangerous you can keep it. You don't need to kill. You can keep it in a shelter. It is too early to kill it. You should find other ways to keep it.

I tell you one thing, in Solu Khumbu was born butchers, butchers are Tibetan, not Sherpa, they kill sheep and goats, they kill the ribs. OM MANI PADME HUM. The idea is to not be completely negative, but some positive imprint for enlightenment, to plant positive seed of enlightenment even though killing, I heard butchers in Solu Khumbu do like this.

Okay, now finish. Okay, yeah. Okay. I want to give the *lung* of this mantra for all of us, this mantra. But he asked question so that helped to remind me, mantra from the sutra (Tibetan) called *Sutra of Great Liberation*, it is amazing, amazing, amazing benefits. I'm supposed to do it at Tushita, but I explained benefits but I didn't get to finish. I finished in Kopan. I think in Kopan I finished for the monks and nuns. That mantra is here. If you hear the mantra one time you never go to lower realms. You go to enlightenment, if you hear this mantra or recite this mantra one time. I'm going to do the *lung* of that. Then thinking of all sentient beings to bring to enlightenment, therefore I must achieve enlightenment, therefore I'm taking the *lung* of the mantra from the *Great Liberation Sutra*.

(Rinpoche gives the lung of the mantra from the Great Liberation Sutra:)

NAMO BUDDHAYA / NAMO DHARMAYAYA / NAMO SANGHAYA / ATENDI
DHARANI / TADYATHA AKASHANI BARBINI / SARVA DHARMA NI KHA NA /
ISHARMADA / PI PA SHA NA / BIMALA SUPARI / DHARMA NI KANA / BARUNITSAYA
DAMALE TSALE / HULU HULU / SHIBITE / MANTRA MANTRA SVAHA

We have three children in Maitreya School, there was before one school but the director was Australian man, he died, didn't take care well of school, I told the director of Root Institute, Trisha, why don't start again the school, they built stupa before they go to school they go around stupa, I explained the eight benefits of doing this, they do that before going to school, this mantra to write on the door before you go in the building, on the door outside draw this mantra big one in Hindi, then on top the mantra OM PADMA USHNISHA BIMALE HUM PHAT then each time you go purify one hundred thousand eons of negative karma, then on side wheel of life, the suffering of pain, suffering of change all that is expressed there and how to get out, wheel of life, for children go to get idea. Also for Kopan school I want the mantra written in Nepali so easy to read, then on the side deity so each time you

look you are purified, so easy to be born in a pure land and achieve enlightenment, OM PADMA USHNISHA BIMALE HUM PHAT above, so that is unbelievable benefit. Other one, OM PADMA USHNISHA BIMALE HUM PHAT.

So tomorrow I bring mantra in English so you people can copy *Great Liberation*.

OM PADMA USHNISHA BIMALE HUM PHAT

You must recite that, not only people dying, also animal, when they can hear you recite in their ear.

Then, (*Rinpoche gives the lung of the Medicine Buddha mantra:*)

TADYATHA / OM BEKANZAY BEKANZAY / MAHA BEKANZAY BEKANZAY / RADZA SAMUDGATAY SOHA

Then Maitreya Buddha mantra never get reborn in the lower realms, never. So I did that yesterday. There are other mantras, but basically this is what you can do.

Due to all the past, present, and future merits collected by me, all the three-time merits collected by numberless sentient beings and numberless buddhas, which exist in mere name, may the I who exists in mere name, achieve Buddhahood which exists in mere name, and lead all sentient beings which exist in mere name, to that buddhahood which exists in mere name by myself alone, who exists in mere name.

So that's very good question then everyone gets idea what you can do to help animals or people who are dying, it gives good idea, simple idea what you can do, you can learn that, at least those of you who are buddhas and bodhisattvas.

28 April 2019, 7.00 PM

Good evening. So yesterday, last night, after the question and answer, I forgot one. Kyabje Khunu Lama Rinpoche, Kunu Tenzin Gyaltzen, great bodhisattva who gave elaborate commentary on *Bodhisattvacharyavatara* at Bodhgaya to His Holiness the Dalai Lama, Rinpoche went young time to Tibet, under very learned many teachers he learned the Buddhist philosophy and so much Tibetan grammar, poetry, many things, became expert, then when he came to Lhasa he was asked to teach I think poems, the Tibetan grammar, poems or things, *dra*, he taught in Lhasa in medical center for some years. So Rinpoche lived in Varanasi with the saddhus for a long time, with the saddhus a long time at Varanasi the saddhus helped or served Rinpoche or something, seems like that. When His Holiness came to Bodhgaya, the Gelugpa monastery, that was built much before Tibet was overtaken by communist China, before that, the monastery was built a long time ago. Kyabje Khunu Lama Rinpoche came there in saddhu manner, costume, he asked place to sleep, room, but the caretaker of monastery didn't recognize and didn't rent him a room, finally he asked if he could sleep outside of the monastery on the terrace, not upstairs, downstairs on the cement floor, downstairs on the cement floor, not in a room, outside. So that was allowed, so Rinpoche slept outside without room on

the floor. That time then I think His Holiness found out, then His Holiness requested to give the *Bodhicharyavatara* commentary, so Kyabje Khunu Lama Rinpoche gave, offered extensive commentary on *Bodhicharyavatara* to His Holiness. Often His Holiness says. So one day His Holiness asked Kyabje Khunu Lama Rinpoche what to do to get Tibetan independence. So Kyabje Khunu Lama Rinpoche advised that to pray to generate bodhichitta in Mao Zedong's mind, to generate bodhichitta. That time Mao Zedong was living, so to generate bodhichitta in Mao Zedong's mind. So that is what Kyabje Khunu Lama Rinpoche answered to His Holiness the Dalai Lama. Then of course without taking much time, since His Holiness took teachings from him, I think His Holiness the Dalai Lama's guru, maybe not teaching but maybe *dra*, the poem or grammar learned from him, it seems like that. But very soon he became very famous, then upstairs they—usually the outside people, the guest house outside, not in monastery, but outside there's a guest house downstairs upstairs, I don't know, maybe ten rooms, outside, guesthouse. So Rinpoche was given one of the rooms upstairs, so sooner or later the people seeing Rinpoche from there going down the stairs lined up, people waiting even on the steps going up. So it was like that. Rinpoche is unbelievable, so expert in the Buddhism and Sanskrit and the other knowledge field.

When I was in Buxa, studying, well most of the time playing I was, that is my way of studying. So His Holiness informed the abbots, very learned, very famous, very, very learned from Tibet, the abbots of those monasteries, six monasteries and then maybe perhaps from others, I'm not sure, even that was Kyabje Zong Rinpoche past life, so expert, like the ancient Nalanda pandits, so expert, they were there for teacher training, Mussoorie, Kyabje Khunu Lama Rinpoche was invited there to give teachings, explanations, to the abbots of the monasteries, they are from Tibet, not abbots from India, from Tibet, very, very knowledgeable, extremely knowledgeable, very learned, Kyabje Zong Rinpoche especially. So Kyabje Khunu Lama Rinpoche was giving teachings to them. So like that. Rinpoche received *Bodhicharyavatara* commentary from Rinpoche in Bodhgaya, upstairs there is room for the Kangyur, where they keep the Buddha's teachings, more than 100 volumes, so the Kangyur there. During the teaching Kyabje Ling Rinpoche, His Holiness the Dalai Lama's gurus, Kyabje Khunu Lama Rinpoche, we, no, the incarnated lamas came from Buxa, came from different places, mostly from Buxa, we stayed together there, there the monastery had shelter, place to keep. Kyabje Khunu Lama Rinpoche's teaching time, teaching was done in same house but I was not staying there, Rinpoche's way of teaching was like this. So learned, not only Lama Tsongkhapa, but Kagyu, Nyingma, Sakya, so when he teaches the different learned from different sects, Rinpoche teaches the Gelugpa is like this, Nyingma is like this, Sakya is like this, when he teaches like this he teaches all the different views, different advice, little bit different way. He teaches like that so everybody gets answer, advice, according to their sect. So that is very wise, very learned, so Rinpoche teaches like that, similarly His Holiness the Dalai Lama also teaches like that, introduces according to the four sects. So like that. I requested *Bodhicharyavatara* commentary just for myself, for my ego. Ha-ha. For my self-cherishing thought. For my self-cherishing thought, for my ego, ha-ha. So anyway. Rinpoche didn't give commentary because just for me, that would take much time so Rinpoche didn't do. Of course I did

receive from Rinpoche with other lamas. I think it was after that, Rinpoche didn't give, but then Rinpoche gave commentary from wisdom chapter, Rinpoche from his side gave commentary from wisdom chapter, emptiness. As soon as Rinpoche started commentary on wisdom chapter then I started to fall asleep. Huge obstacle. Just from my side. So as soon as Rinpoche started commentary on the wisdom chapter, I started to fall asleep. So I have great, great, great obscuration to realize emptiness, to understand the teachings on emptiness, great, great obscuration.

I made... You know, President Trump, President Trump wants to build a big wall, how many story wall? He wants to build a big wall between Mexico and America, big wall, huge wall. I think like that I made a wall to understand teachings on emptiness! So I don't think the wall became smaller, no, I don't think. Maybe it became bigger, even bigger now. Ha-ha. Then during that, the postman came, he banged the door quite some time when Rinpoche was giving the *lung*, oral transmission, of *Bodhicharyavatara*. Then Rinpoche advised that I should translate *Bodhicharyavatara* into English, but he said, that time there is only one text from Sikkim, Jigme, he made a Tibetan dictionary, the first one, the paper is so bad, the paper if you curl, if you fold, it breaks. Like this if you curve, you know, it breaks, so bad paper. That is only what exists that time, Kachen Dawa, I think, so he translated one *Bodhicharyavatara*, only one book exists. Rinpoche said even others translated you must translate but you must learn well, I think probably not translation but Rinpoche wanted me to learn *Bodhicharyavatara*, probably I think that is the main thing, Rinpoche said you must learn both English and Dharma, the subject you see—Dharma. Have to learn well before you translate, Rinpoche said that. So sorry, so far I haven't, it didn't get done. But I think, I don't know how many there are, now there are several I think, there are several, one translation group, Padma something, one Nyingma translation group, and Alan Wallace translated one. Then the other one, he was a monk the one who wrote the book that there is no karma. He was a monk before, Geshe Rabten's disciple. He lived in Switzerland in the monastery for many years with Alan Wallace. But Alan Wallace, after studied *Madhyamaka, Prajnaparamita*, after His Holiness came [to Switzerland], he left. He didn't mention much Geshe Rabten. He went to Dharamsala to meditate on *zhiné*. Asked like that. Then I don't remember the monk's name. He is living in London, the monk, not monk now, monk before.

Ven. Roger: Stephen Batchelor.

Rinpoche: Stephen Batchelor! Sorry. Sorry. Ha-ha. Anyway, he wrote a book saying there is no karma. Do you know? Yes. He studied quite a bit, for many years. There were quite a number of monks. It is very interesting, every monk has, benefactor older Swiss people benefact the monastery, the monks, Geshe Rabten found sponsors, so the monks don't have to pay much, I think maybe 5 dollars or something, very little, but Italian monks, there were some Italian monks, they make their own food in the same kitchen, Italian monks make their own food. But Nalanda each month the monks have to pay one hundred thousand, no, one hundred dollars. But the thing is very interesting, the monks there in Switzerland, in Geshe Rabten's monastery, Tharpa Choling, somehow the monks didn't last a long time, all those monks they left, disrobed. Only one monk not from Australia, from Austria, who

served Geshe Rabten for many years, he was a monk for long, long time, now I don't know if he is monk or not. But they all disrobed. But in Nalanda you have to pay one hundred dollars a month, but of course more expensive but the monks, they last longer. It is very interesting, in Tharpa Choling Geshe Rabten found sponsor, old Swiss people, but I think the main thing is if you know, you see, it is little bit like deva realm, so much luxury, so good the conditions, they received teachings, philosophy from Geshe Rabten, Gonsar Rinpoche translated. So what happens, they run out of merits, merits, good karma you run out, like you run out of money in your purse, you run out of money, shopping or playing or whatever. It is like that, you so much enjoy the good karma, result, then you run out of good karma, merits you collect in the past, so you run out of that, like you run out of money, you have no money to live on, similarly you run out of good karma, so much like outside good conditions, so therefore you run out of good karma, then also maybe monks don't last long time even though know Dharma, philosophy, the monks do not last. But in Nalanda where the monks come from, they last a long time. Of course, there are monks who disrobe gradually, but some monks last long time, since they were ordained, still monks. Conditions more difficult but the monks last longer. It is very interesting for us to learn why. It is very interesting for us to learn.

I want to say something, the reason I brought up is I want to say what Kyabje Khunu Lama Rinpoche advised. For some people when people come to receive blessings, Rinpoche advised to recite:

LA MA TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG TSHÄL LO

**To Guru, Founder, Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha,
Glorious Conqueror, Shakyamuni, I prostrate.**

TADYATHA OM MUNE MUNE MAHA MUNEYE SVAHA

Most people do like that. Then Rinpoche gave bodhichitta, near the stupa where Rinpoche showed enlightened, in the early morning of the fourth, the Tibet fourth month, 15th early morning, the day before that in the evening time maras, ten maras, ten million maras they attacked the Buddha, not allowing him to become enlightened. Not allowing to become enlightened. They don't want him to become enlightened, then kind of, then victory over everything, so then they can't do anything, can't harm. So they don't want him to become enlightened. Tried to attack the Buddha while he was in meditation, at the same place. They, where the stupa is, inside that very precious statue of the Buddha. But before originally, there was a Buddha statue inside. So that, I think made by Sokyab Vishnu Karma, very special holy artist, Sokyab Vishnu Karma, that statue, at nighttime no light in the room, but the statue has light from own side at nighttime, it is an unimaginable statue. Then that was destroyed I think such a long time ago, I think His Holiness said two thousand seven hundred years ago, sincere, I think sincere Buddha showed aspect of passing away in sorrowless state, not inside, outside, backside of the stupa, here front side go around, here there is a throne and I think maybe a statue, I don't remember, there is a throne, that is the place where the Buddha sat. Whatever the ten million maras, whatever all kinds, all kinds, all kinds of weapons, thundering, totally black, foggy, all sorts, but all the bullets, whatever don't harm the Buddha, when they go near the Buddha's holy

body, they all become flowers to the Buddha. Without any movement of the holy body, then holy mind just loving kindness, just staying still in the loving kindness, then subdued all the maras, ten million maras subdued. So like that. So that's why in the preparation later on, the string with three knots is given, that time there is story related to that, the greatest protection is loving kindness, so the meaning of mantra is that you will be protected by Maitreya Buddha's loving kindness. The main thing is loving kindness.

So Rinpoche for some people, then Rinpoche tells you should recite:

Rinchen Tsugtor's Name

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG
GYÄ RIN CHHEN TSUG TOR CHÄN LA CHHAG TSHÄL LO

**To the endowed transcendent destroyer, the one gone beyond, the foe destroyer,
the completely perfected, fully awakened being Having a Jewel Ushnisha, I
prostrate.**

If you hear that, you never get reborn in the lower realms. That one, yesterday I forgot to tell him, to suggest to him. Sorry I don't know his name (*the name of the person who asked the question yesterday*). I'm ignorant of his name.

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG
GYÄ RIN CHHEN TSUG TOR CHÄN LA CHHAG TSHÄL LO

So some people Rinpoche advised. It is said in Kangyur that is one particular buddha if you hear that, if you recite that they will never be reborn in the lower realms, so that's the first thing to recite. If you going to see somebody who is dying, if you are going to see somebody who is dying, some Western people recite without sound, no, you must recite loudly, so people can hear, so animals can hear, not (mumbling), in the ear, in the ear recite. That is the first thing to do, then you can recite those other mantras that I mentioned yesterday. I told to organize all the different mantras, not all, there are many. But the basic mantras that I suggest to recite for animals, whatever big or small, for animals, people, then yourself. Why yourself? Because you can die anytime. Anybody who hears, such as Namgyalma or Maitreya Buddha, ?? mantra last night I gave lung, if you hear then your life goes toward enlightenment, not only stops rebirth in lower realms, if you hear it one time your life goes toward enlightenment, you have to keep that in your mind, in the heart, maybe not in the heart, keep it in the brain, keep it in the brain—here. Not in the heart, ha-ha. The brain, the machine. *Ha-ha*. Because, yes, why you recite, that helps, you think I'm not dying, dying is not the main thing, I mean, why you recite, the basic reason is you can die anytime, then for eons, eons, eons, eons you may not hear even the human voice if you are born as worms, all kinds under the ground, that you don't hear even a human voice for many eons you can't hear, you see? *Oooooooh*, if you can sign for sure I won't

be like that, that is okay, if you can sign, but that is very difficult. For someone like me it is very difficult—can't sign. So besides meeting Dharma, no way! Receive perfect human rebirth, meet Dharma, no way, especially meet Mahayana teachings, no way, especially meet Mahayana Vajrayana, Mahayana sutra and Mahayana Vajrayana, Mahayana tantra, no way. It is more and more difficult, you need more and more merit, unbelievable merit, even to hear the name bodhichitta you need so much merit. All the Buddhists in the world doesn't mean they hear the name bodhichitta, no! There are so many number who are Buddhists but they never hear name bodhichitta, do you understand? So you can realize how fortunate you are to hear bodhichitta, leaving aside knowing how to meditate, even just hearing the name, now you can realize you are *sooooooooooooo* fortunate, unbelievably fortunate in this life. So first recite this, you must recite loudly so they can hear, not just *bu-bu-bu*, not that. You can't hear even by yourself, not that way, as if you are a criminal you are doing something you are not supposed to do, very quiet! Not like that. you understand?

The English, everything, to Holly I told that to set up (*see Benefits of the Mantras at the end of this document*). It also explains the benefits of the different mantras, I gave the *lung* last night and also the night before. So there are more, but I think that is the basic thing that I suggest to recite. Like that.

There is, in the *Golden Light Sutra* there is one chapter, not beginning, near the end, a chapter, I don't remember the full story, ten thousand fish, they don't have water, so they are dying, so recited by I think, now I forgot, the one who recited, I don't know whether the Buddha way back, past life, I'm not sure, he recited this name:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG
GYÄ RIN CHHEN TSUG TOR CHÄN LA CHHAG TSHÄL LO

Then, I think they were born in deva realm, I think, they were born in deva realm, there was a story, there is something like that, so all the fish were born in higher rebirth, deva realm, by hearing that, so like that happened. One time in Singapore, I went to the ocean and, I blessed, I think I blessed water and recited Chenrezig long mantra and other one, I went to the beach to pour the water, something like that, I don't know whether that story related to me, I can't say hundred percent, but after I left so many fish dead, so many fish dead, that news I heard, but of course general people think something wrong with the water, some pollution or something, general people would think like that, something harmed them, but in my view not necessarily bad, *ha-ha*, not necessarily bad, they are in the lower realms, so that could be positive they were born in a higher realm, not necessarily bad, for common people in the world who don't know Dharma think it is bad, something wrong with the water harmed, but not necessarily bad. I don't know if related to me, hundred percent I don't know.

In Tso Pema, where Padmasambhava gave one king's daughter I think, Mandarava, she really wanted to practice Dharma, many kings, I think she has very beautiful body, so many kings' sons want to marry her, many asked, Padmasambhava on the mountain, she went to receive initiation from

Padmasambhava on the mountain, then the king found out, the father find out, then the king wants to bring down Padmasambhava and burn him in the fire. The wood is very strong fire, very hot fire, sandalwood, big pile, Padmasambhava was caught and put inside, then they burn. One week they burned, filled the whole sky with smoke, but people noticed Padmasambhava is not burned by fire, something I don't know the whole clear story, totally changed the manifestation, something I don't know, wood, lotus or something, then the king came and respected, I think the king apologized, confessed, then with prostration involved, bring Padmasambhava from the fire place up, with much prostration, so like that, Tso Pema. There I, tsampa, one time with tsampa made small dough, blessed tsampa with water, also with puffed rice, tsampa we made then throw in the lake. The lake happened after that. When Padmasambhava, the king tried to burn in the fire, before that no lake, so as soon as that happened, the water, the lake happened after that so it is very precious water. After I left I heard a lot of fish dead, after I left I heard a lot of fish dead. But when I went after that in Tso Pema because I have to receive *lung*, teachings, from abbot at Kagyu monastery, Zigar Rinpoche, incredible compassion, rare teachings on vinaya, in Gelugpa also rare teachings, many *lungs* of the great yogis life stories, Milarepa, common one and uncommon one, written by third Karmapa, fourth Karmapa or something. I did that, I tried to liberate, the mantra has benefits to liberate animals from lower realms, and to go to enlightenment, main thing is to be free from samsara and to achieve enlightenment. So I think a lot of fish dead, I heard from one Tibetan lady whose hotel I stayed, she said some impurity from mountain, some stuff came down. There was so much rain it came down and went in water, that is why so many fish died. But then the fish, they, the lake has been there so many hundred years, and only now much rain, before no rain at all, sounded like that, very strange, not that much rain, then bad, some impurity came down from mountain, *ha-ha*, very strange story, like it never rained before all those thousand years, hundred years, a little bit strange. I can't say whether it was related to me, related to my mantras or not.

That story happened. If you don't think Dharma, if you don't think Dharma, so just with attachment to this life, then your puppy, you want to stay as puppy forever, but of course you can't be human being forever, but you want your puppy to be puppy forever, your puppy to not become buddha, to not become buddha or bodhisattva, just be puppy forever so you can enjoy, but you can't be human being forever. That is very strange, that idea. If you don't think Dharma, just your normal mind is very funny. It is like that. That I want to say, just finish this, sorry it took long time. When he was umdze for quite a number of years, he recited *Lama Chopa* during the long-life puja for His Holiness in Bodhgaya, he went very slow the lamrim part, *ZHING CHHOG DAM PA* (LC94), very slow, of course His Holiness very busy but His Holiness didn't say anything because he didn't want to create anything inauspicious or something. His name is Thubten Pende, I think mentioned his story the other night, his father and mother, they were in the house, in the room. They were standing in the room, talking and standing, father and mother, the father, he turned like this and mother dead. Suddenly father turned face away and mother suddenly died. There is no heavy sickness, nothing, they were just talking, and then when

he turned his head like this, the mother died, suddenly died. Like that happens. So many people in the world dying just like that, while walking suddenly died.

I heard in America, maybe a student, I'm not sure, one lady [heard] *tok, tok, tok* coming, then suddenly died in the road. Then recently, she is a chairperson in India in our center, she is little bit black in color, little bit fat, what is her name?

Ven. Roger: Dee.

Rinpoche: Dee. Her name is Dee, very simple name, Dee, maybe Manjushri's mantra, DHIH DHIH DHIH. *Ha-ha*. Just recently, just only a few weeks ago, recently her mother came to see her, not sick. Her mother came to see her. When her mother was in front of her she suddenly died. That happened just recently just a few weeks ago when I was in Nepal. I met her, I came from India, when I was in Bodhgaya I met her. It just happened, mother came to see her, while she was in front of her, suddenly died. So the reason is we never know. So many sangha, nuns, I think monks different times died, recent years so many dead. Many of your friends, some died even by cancer. So therefore, therefore, you also need to recite, that is what I'm saying, that's why I'm giving the reason—to not be reborn in the lower realms and receive higher rebirth, perfect human rebirth, to meet Dharma, more Dharma, more practice, more realizations, then go to achieve enlightenment. Like that. Okay.

Yeah. I think that is all. Okay. Again *gegtor* has to wait a long time, same as yesterday. *Ha-ha*. With a lot of patience! *Ha-ha*. Okay.

Puppies, cats, dogs, horses, cows, whatever, animals that we have, animals that we have, living together, that we look after, mostly, I can't say everyone, but mostly it is incarnation of our recent parents, or brother, sister, husband, wife who died in recent lives, recent past lives, so we don't have clairvoyance, so you don't know, we don't have neither omniscience or ordinary clairvoyance, so we don't know, but it seems connection, there is always a reason. Bad thing happening there is always a reason, why is it happening? A good thing happen, there is always reason, there is a logical reason you can see if you have omniscience, if you have clairvoyance you can see all the past, all the reasons, all the causes. This happened, why you meet this horse, this dog, that you are keeping, that you are together, that is because in past life it was your husband, your wife, your children, your father, mother, even enemy, like that. There is Nagarjuna's words, I don't remember, Nagarjuna's words, quotation, but I don't remember, sorry, my mind is so poor, so kind of bad memory. So example like this, because gentleman asked question yesterday so that is why I bring that up, because of that, related to that. Sharipu, the Buddha's disciple, arhat who are excellent in wisdom, Maudgalypu is Guru Shakyamuni Buddha's disciple, arhat, excellent in psychic powers, Sharipu is expert in wisdom. Sharipu was going for alms in India, because during the Buddha's time, of course that is how the monks should, that is how they live their life is like that, they go for alms, even the Buddha goes for alms, so like that, so therefore you don't need to keep much material, collect food and material, you don't need, so you go for alms, practice contentment, renunciation.

So Sharipu went for alms, one family he looked from outside the door, totally changed the whole family. The son, anyway, the mother died with attachment to the home, so she was born as a dog in that family, waiting to be given the bone that the son is eating, the son was eating a fish which they caught behind the swimming pool, pond, he caught a fish, so he was eating the fish, so expecting maybe to give it the meat, bone, to the dog that was waiting there, the mother. The fish was the father, the father used to eat fish by catching from the water, pond from backside the house, so the father was born as fish. So that fish the son was eating was the father's meat, he was eating. Then he was carrying child in his lap, that was his enemy that was attached to the wife, so born to the wife, so he was carrying the child in his lap who in past life was his enemy. So completely mess related to past life, this life. Then also you think of future life everything changes, *bah, bah, bah*. So Sharipu said (Tibetan), "Eating father's flesh, beating the mother," because he was carrying a stick to beat the dog that was his mother, beating the mother with a stick, (Tibetan) "the enemy born to him, carrying on his lap, (Tibetan) samsaric existence, I laugh." "All the changes, samsaric existence, I laugh."

Here I have to speak, so I put it in the nose, nose doesn't have to speak. Like that, that is not just a story leave it there, no! That is to relate to us, relate to us now, this life, the animal that we have in the house we are living, horse, whatever, *oh-hoh!* That's exactly same, so one way to say, we need to take care really good, we need to take care really good, otherwise then we badly treat, then for five hundred lives, it is nothing, but thousand, millions, *bah, bah, bah, bah, bah, bah*, suffer, unbelievable torture, suffer, not only in lower realms, but also in human realm then you suffer, thousands, millions, on and on, so much suffer if we don't keep well the animals that we are keeping, I had dogs in the early time in Nepal, it is up to the cook whether give food or not, we have one young monk, his name is Thubten Monlam, it was up to him whether he give food or not. I didn't really pay much attention. I did one retreat in Dharamsala, Tushita. One thought that came in mind was the dogs I had before I didn't take care well. There is one lama, Dagyab Rinpoche, Dagyab Rinpoche, he is very pure, very old lama, you can see is very pure, Kyabje Zong Rinpoche don't praise much other lamas, but this lama he praised, Dagyab Rinpoche, Sera Mey, he praised him, because he says he is incarnation of Kadampa geshe Potowa, so Rinpoche really held respect, so very pure. So he is in his room, corners there are spiders, they made their website, spiders made their website, in the corners of the room, so the attendant, *changtso* wants to clean, but Rinpoche doesn't want to bother the spiders, to destroy their website. Like that. It was so many years ago, I wanted to get oral transmission, make connection and get oral transmission of *Eight Verses of Thought Transformation* from Rinpoche but that time Sera Mey doesn't have, even from Tibet, original thing only Sera Jey Jetsun Chokyi Gyaltsen the author of scriptures, debate, all the five major sutra texts debate, each college has special author write books, write debate, write Buddhist philosophy debate, that time only Jetsun Chokyi Gyaltsen, nothing else, that is how old time, seems maybe like that, now of course you have from four sects, even probably outside, not necessarily Buddhism, even science, many, now it is different, before that you don't have other texts. so could not get bigger size text for Rinpoche to see, took the aspect to see, take aspect to see the small, I have small letter, I have text but very small text, Rinpoche has aspect not seeing, so

I didn't get *lung of Eight Verses* from Rinpoche. The tantric text, there it says definitely not only human being, even animals, after they died, slow death, happened natural death, slow death, not car accident or something, not that, slow natural death, there it is mentioned definitely stays three days after breath stops, you have to know that. That is why yesterday I talked Holly kept the dog, looked like sleeping because died with virtuous thought, sign came from peaceful, after three days bodhichitta came out, that means consciousness left, only that time consciousness from the heart, there is central channel, then the heart. Not this heart, not this bumping heart, but the heart here, where you get angry, from where rise compassion, not from brain, heart, angry, compassion, not coming from brain, so the central channel, in the heart there is indestructible seed, down part red and upper part white, size of a bean, that opens up, the consciousness that is there, subtle consciousness, the mind has gross, subtle, and extremely subtle, body has gross, subtle, extremely subtle. So that indestructible seed opens, the consciousness, the minute it opens, the minute it leaves from there it's the intermediate state, even though still in body the moment it leaves it's the intermediate state. When the bodhichitta comes, down there or here, then it means your mind left the body, so you have to know that. Not necessarily always here, coming here, for some coming here, mostly from the organ, female or male organ it comes. So the meditators, then when the meditation is over, death time meditating, whether the meditation is over or not, of course meditators, those who have high realization just by checking they can see whether the meditation is over, at that time the very subtle mind is there, the subtle mind is abiding that time meditating.

For example, my guru, Gen Jampa Wangdu, after he passed away in the aspect, so I think after three days or something, Kyabje Kirti Tsenshab Rinpoche who is also my guru, I think many here, old students may have received teachings and initiations, especially Kalachakra, Rinpoche came with incense, Rinpoche was very close, they are same meditators, Gen Jampa Wangdu play, usually when they meet they play, they joke with each other, so Rinpoche came, the body, the holy body to bring at Tushita from Geshe Rabten's house, backside of Ling Rinpoche past life, then at Tushita, one meditator, one old monk meditator he did the whole thing just like ordinary person, he treat like ordinary person, then Kyabje Kirti Tsenshab Rinpoche came with incense then he said meditation is over, he knew immediately but we can't tell, he immediately knew that the meditation is over. But us, we check, Lama Gyupa, attendant of His Holiness Ling Rinpoche past life, he put hand down below, he put hand and touch the holy secret place, he touch, then bodhichitta came out, seed came out, so meditation over. Meditation over, bodhichitta can stay seventeen days, eighteen days, twenty days. Ganden Tripa was in meditation for many days, he passed away, I think there is two Ganden Tripas before, present Ganden Tripa, then one before, before Rizong Rinpoche, the one before, makes to think Lama Tsongkhapa, I didn't have much connection but great holy being. So he passed away in meditation for a long time, like that. So you have to know that.

In the hospital definition of death is just only the external things, breath stopped, nerves not going. I heard sometimes comes back, breath stops, think not moving, but after sometime I was told by the doctor, comes back, I was told by Australian doctor, monk, what is his name?

Student: Adrian.

Rinpoche: Adrian. Everything stopped, but after some time wake up, so what hospital says is not true. So I think there is lot of, not everybody, but many mistakes, it is beyond from explanation what hospital says, there are some people, a few people that don't follow the hospital definition, that means the hospital has to learn what means death. That is a big question. Big question. Mind, there is mind before this life, there is continuation of mind before this life, there is a continuation of mind after this life, they have to know that. So many times in the West and also in Kalimpong, many times after people put in the box and taken to the cemetery, then person wakes up, consciousness didn't leave, wake up, no breathe, they scratch the box, because the body was put in a box, what is it called, the box?

Ven. Roger: Coffin.

Rinpoche: Coffin, not coffee? Coffin, they scratch the box, many times happened like that. Now I'm going to stop, ha-ha.

We had thirteen or fourteen dogs at Tushita, puppies, Lama showed aspect to like very much the puppies, Lhasa Apso puppies, they made a lot of noise, we had people doing retreat, group retreat. Tibetan people don't, not so much, mind but us Western students if there is noise then therefore that is a big thing. There is one monk from Ganden monastery, Ganden Shartse, a very nice monk, he did three year Vajrayogini retreat in family house, there are all the children, all the family, so difficult to find house in Dharamsala, so he found a house, one corner of the building, he put curtain around, so he did three year Vajrayogini retreat in the corner in house, in the house all the children, all the family living there, same house. So Western people, anybody can understand the retreat like that? They will think I'm going crazy, they will mention they are going crazy after one or two days. Like that he did three year Vajrayogini retreat like that in corner of the house on his bed. In Buxa there is one geshe, small room, here he did three year Vajrayogini retreat, small room with two beds, one bed he uses to meet people, two beds, one bed is where he can meet people, this bed is covered by a cloth, a curtain, there is very small space between, covered with cloth, he did three year Vajrayogini retreat there, the other one then he meet people there, on the other bed. Then the torma, he made *Drugchuma*, he made torma, offered torma on the roof, then after some time, not easy economics, food money, so torma he offered there outside on the roof then he eat later, like that. Not much benefactor or anything offering money or food. Like that he got done the retreat. He passed away many years ago. So get done. The thing is get done the retreat, is finished. That monk who did retreat in corner of family house, he passed away many years ago, very good monk.

Okay, now, like that.

So we do the animal liberation, Aptos house, we do also in Washington, there are two monks now, they do every week, many fishing worms, this box we get from Washington from Wal-Mart, then Aptos I don't know, many of that, the monk carry in the bucket, carry and go around Medicine

Buddha, with the statue made of volcano, from Indonesia, it was painted, outside there is garden around, so he takes it around by holding like this, they recite mantra sometimes. We have another one Amitabha Buddha from Vietnam, fixed, painted, so wonderful, by Gelek and the artist from North Carolina came, now finished painting, then go around, I think that happened much later. He goes around inside the house relics, we have relics and many tsatsas, we carry around. So I try to carry with bucket, not much, try to carry them, he does so much of that, also Aptos house we built stupa so carry around, there is book how to liberate animals, how to purify them by taking them around, and then blessed water pour on them, to purify the negative karma to be born in the lower realms, make charity to achieve enlightenment, recite mantras for those who can hear, like that three ways, the sea animals like that, those fishing worms, every week, then we some people have life obstacles, then we use that, liberating animals, for those people's lives. So like that. This is many years ago, always each week, that. There are birds, bird feeding water outside, so the monk he put mani pills, His Holiness the Dalai Lama's mani pills, when they bless the mani pills sometimes, even other monks they multiply, this happens. However, they crush mani pills and give water, bird feeding water, they put in that that then their mind gets purified and they get blessed. Then we put mantra from Padmasambhava, not Padmasambhava's name mantra but mantra that came from Padmasambhava, carved on crystal stone, we put there, when they drink the water it purifies their negative karma and obscurations, with the blessed water. Normally I do, but I told the monk when he does commitment blow on the water. Many birds come to wash in the water, it's so good to see them enjoying. At the same next to the water time there is *Diamond Cutter Sutra* or other sutras that I chant and mantra Kyabje Kirti Tsenshab Rinpoche or I chanted, so it is near the ground, so they hear sound of mantra to plant seed of enlightenment. On the other side of the house, left side, or right side of the house there is place to give food to birds, different birds come, one up, one down, so they much before I try to bless, the grain recite mantras, then they get, but not always get done but I try to do that, also near there is teaching of the mantras played from the tape so they can hear when they come to eat food. Then on the roof is there's a mantra written OM PADMA USHNISHA BIMALE HUM PHAT, it is written there on the roof, I showed the mantra and the monk Tharchin wrote, each time so when the birds come negative karma gets purified. When they die, when they come to eat food, they are under protection of mantra, so they get purified. Unbelievable negative karma and obscurations get purified, so when they die there they don't get reborn in the lower realms. So as much as possible, whatever you can, you can try to help sentient beings, to use your body, speech, and mind to benefit others as much as possible, you don't have long life, that's a wrong concept. You have a short life, because have human life can benefit to others, other sentient beings, so you use your precious human life as much as possible to benefit sentient beings, as much as possible according to your level of realization, of course more realization more benefit to others, deeper. Then this monk Tharchin, I found two nests of ants, backside of house, many years, long time ago, I have text *How to Make Charity*, tsampa and sugar, recite mantra to bless, not only to stop their hunger but also purifies their negative karma and obscurations, bless their mind. You sprinkle there, then after some days it

disappears, after some days, two or three days or something like that. Now not only two or three, less than hundred ant nests, 60, 70, 80, he found many, so many ants, he goes to make charity to them every week. It was my idea to make charity to the ant nests, recite mantra and bless, not just giving tsampa, not just food, but blessed with mantras so it purifies their mind. This is just in the West, I mean we have the liberating animals, goats in Kopan, animal sanctuary, built stupas for them, mantras made every day to put on their head, Sherab made mantras to put on their head to bless, two or three sessions I heard they play for them. The center, Amitabha Buddha Center in Singapore they liberated animals, hundred million, that is a few years ago, now the second hundred million, second one, the second one I think maybe finished, probably, I don't know. It's like that—liberation. Sometimes people have cancer I sent them there to dedicate for that person, sometimes it helps. This is besides helping people, old folks homes for Tibetans in different places, helping them, giving money to provide things they need in different places. In Solu Khumbu I want to build home, not just food and shelter, that's not the main thing, like animals, I want to teach them how to think, positive Dharma, how to live the life. They don't know much Dharma so need to help with prayer wheel, go around, outside from holy objects need much help, I haven't gone up, so I haven't started that. It went well, the whole point is to not be reborn, when they die to not be reborn in the lower realms, to be born in higher realm, to meet Dharma, to be liberated from samsara and achieve enlightenment soon, that is the main reason. Very important, so the life is very short as I mentioned the example, it is so important; millionaire, billionaires, rich people when they die normally they don't think of their death, so suddenly when their death happens, suddenly you come to know you will be separated from the family, separated from all the enjoyments, house property, whole enjoyments you provided for so many years, then separated from the body you cherish so much, that is one thing, but then there is next life, there is only two, lower realms and upper realms, if you practice Dharma, good heart as much as possible, then higher realm, then maybe there is pure land, pure land, some pure land where you can become enlightened, some not, then deva or human body. Then negative karma not purified, then you get reborn in the lower realms. So in every second from intermediate state sentient beings get reborn in the hells number of atoms of this world, this earth, in every second. Then how many sentient beings get reborn as a preta, like the sand grains of the ocean, sand grains of the ocean, the beach or the ocean, like that unbelievable number every day, hour, minute, second, born as preta. In every hour, every day, every hour, every second got reborn as animal from intermediate state like grass growing on the mountain, on the ground, everywhere, like that unbelievable number. That is because our mind, unable to keep our mind, even we met Dharma long time ago, unable to keep the mind in Dharma, in virtue, positive, healthy for 24 hours, mostly even we try to practice Dharma it becomes just words, it becomes just outside show, outside action. Mind doesn't become Dharma, much of the time it is attachment, it is anger, delusions, you can see, relating to our mind, you can see why sentient beings so difficult to be reborn deva and human body. How many sentient beings get reborn in deva or human body, the Buddha said if you scratch your hand on the ground, how much earth gets under the nails, so little.

Okay, now do quickly. Need break? Need break or not? Half minute. Half minute break. Ha-ha. How long break? Ten minutes. Ha-ha.

(mandala offering)

So since it might take some time for everybody to come inside, I thought to do *lung* of one Chenrezig meditation, composed by Tangtong Gyalpo, one yogi, all the bridges built in Tibet, 80, then animal boat built with animal skin, then sangha, provide sangha so many numbers, unbelievable, this is a very good practice, OM MANI PADME HUM, Chenrezig, I have the English but I do the *lung* in Tibetan. Do *lung* in Tibetan, at the end maybe busy so I maybe I do now, before that we recite some mantra, Mahakala prayers, as I didn't get to them in the beginning.

(protector prayers, short)

Then, I do the *gegtor*. Meditate on emptiness or compassion to sentient beings while I recite.

(gegtor ritual and mandala offering)

So I promised to do the *lung* of this [*All-Pervading Benefit of Beings*]. I think when I met Kiko and the director here of Madrid center, and several people when I arrived here, I talked about it. I was going to do the *lung* of this Chenrezig meditation. The English Holly has. I don't know how you are going to get it, either send through your iPad, through iPad, I don't know how you are going to get. I received the *lung*. I asked His Holiness, but His Holiness didn't have the oral transmission, at Lama Tzong Khapa Institute. So recently I received it from His Holiness Sakya Trizin in America at Maitripa, where the office building is, there.

Rinpoche: What is the name of the place?

Ven. Roger: Portland.

Rinpoche: Yes, that's right. So I'm going to do this. Probably at the end I have to rush. Hee-hee. Including death, I have to rush.

So to listen to the *lung*, for the benefit for every sentient being to achieve enlightenment, to free the numberless sentient beings from oceans of samsaric sufferings and bring them to enlightenment by yourself.

(Rinpoche begins lung of All-Pervading Benefit of Beings: The Meditation and Recitation of the Great Compassionate One by Thang Tong Gyalpo)

Thang Tong Gyalpo's past life was Gelongma Palmo. There is one Nyung Ne text by Nagarjuna but what we do is by Gelongma Palmo, full bhikshuni pandit, full bhikshuni nun, she achieved Chenrezig, she had leprosy disease, and so she was advised to practice Chenrezig by King Indrabhuti, especially where there is OM MANI PADME HUM naturally appearing in the rock, so there she achieved Chenrezig, totally changed her body, yes, become unbelievable, so beautiful, young girl, she was somehow lived nearby a monastery or something in Kathmandu, I don't know somewhere on the hill,

then people criticize she is not pure, they think that she broke her vows or something, being in the monastery, then what she did is she said "If that is true what you believe, if I cut my head it should not come back." She put on the spear her head but it was able to come back afterwards, it became normal. That is the outer aspect. Inner aspect is Palmo Uchenma, Dorje Phagmo there is aspect holding head on a spear, Dorje Phagmo enlightened being, that is the secret aspect. We received the initiation from Kyabje Serkong Tsenshab Rinpoche in Kathmandu, in Kopan. She did Nyung Ne from twenty, when she was twenty years old up to 80 years old, she did Nyung Ne all through her life, she made one-pointed request to Chenrezig, then she said this requesting prayer, so it has great blessings.

(Rinpoche continues and completes the lung of All-Pervading Benefit of Beings)

Due to the merits of having done this meditation, I myself and anyone who has a connection with me, all the sentient beings, you leave this dirty body, sorry, as soon as you are separated from this body, this dirty body, immediately get reborn in blissful realm, Amitabha Buddha pure land, (Tibetan) the minute you are born there, you are able to actualize the ten bhumis, then you manifest and work for sentient beings in the ten-directions.

So the oral transmission is done. I don't know how you get the English. The first oral transmission I did at the nunnery, Kopan nunnery, I suggested to them because they are brilliant at studying Buddhist philosophy at the nunnery, two geshemas passed the first examination, one is first, one is eighth, two geshe, first time. Now this time there were four who passed the examination in Dharamsala, now there are more and more, they are very good at studying Buddhist philosophy, they are very good, highly admired by learned geshe. So like that. So I suggested to them, if their parents know how to read Tibetan letters this is very good to introduce to their Tibetan parents.

Okay. So Lama Tsongkhapa said, Omniscient One, (Tibetan) so from here to go to enlightenment, so there's two yantras, vehicles, profound Vajrayana and Paramitayana, sutra, the Mahayana sutra and Mahayana tantra, there are two, (Tibetan) the Mahayana tantra, it is extraordinary, extremely extraordinary [more] than Mahayana sutra, that is, it is well known, it is like sun and moon in the world. Okay, without need to say all the things, I'm just going to do the essence. So, then like this, as I mentioned the other night, the Buddha has taught generally 84,000 teachings then it comes in, embodies into three, the Lesser Vehicle teachings, then Mahayana sutra, Mahayana tantra, so like that. So Lesser Vehicle teachings, then the four noble truths, the basis of Buddhism, basis of Buddhism four noble truths, unbelievably important, so important, if you don't know four noble truths you don't know what is the way to be free from suffering, you can be free from samsara, you can be free from suffering, you don't know how to do that, no matter how much you don't like suffering, whatever problems you have, but you don't know how to be free forever, not free forever. Not for a few days, free forever from suffering, you don't know that. Without meeting Dharma one is so ignorant, so ignorant. Like that, unbelievably ignorant, without meeting Dharma, without knowing Dharma. Kind compassion Omniscient One's teachings, like that, no matter how you hate, you don't like suffering, but you don't know how to get out of that, you have no idea, the only thing is because

you don't know Dharma, the only thing you do is day and night always so busy to create cause of samsara, suffering, to create cause of samsara, so busy, so busy, in reality it is like that without knowing Dharma, without learning Dharma, without practicing Dharma, *bah, bah, bah, bah, bah* so busy. Not only you are so busy, but hundreds, thousands, millions of people same, creating cause of samsara, even you influence them, they create cause of samsara, *bah, bah, bah, bah, bah, lama khyen, lama khyen*. So important to learn Dharma, four noble truths, *bah, bah, bah*, the basic thing, *bah, bah, bah*, then you know how to be free from samsara, how to be free from suffering, first yourself, then how to achieve cessation of suffering, *bah, bah, bah*, so important, so important, so if you don't learn Dharma, so ignorant, mountains, skies of ignorance, *bah, bah, bah, lama khyen, lama khyen*, oh, like that. Then what you do is totally wrong, you think you are working for happiness, but you are totally working for suffering, with body, speech, and mind only creating cause of suffering, but for your mind you believe you are working for happiness, totally wrong. What you wish is happiness, but even somebody explain cause of happiness you run away, you don't have karma to understand, you run away from that, like you run away from course at Kopan, you run away like that, so example, I'm just giving an example. Don't have karma even to come to the course, don't have karma at all even to come to the course, to come to a place to listen to teachings, no karma at all, so difficult, difficult, difficult. It is like a mountain, a rocky mountain, iron mountain between Dharma and yourself, *bah, bah, bah, bah*, meeting Dharma and sentient beings. It is like that, *lama khyen*. So important, so important to learn Dharma *bah, bah, bah, bah*, as much as possible, *bah, bah, bah, bah*, then it makes preparation each time, then sooner or later not only understand the words and meanings, from that you are able to actualize the path, true path, then from there able to actualize true cessation of suffering, then you become totally free from samsara forever, forever. Not only that, then Mahayana sutra, on the basis of your having renunciation to realize your own samsara how that is totally nature of suffering, the suffering of pain, suffering old age, sickness, death, all that, rebirth, basically that, then suffering of change, all the temporary samsaric pleasures, all the samsaric pleasures not like Dharma happiness where you can continue and you completely reach nirvana and can achieve liberation and enlightenment, we have been trying every single samsaric happiness, we think it is new because you don't remember your past lives from beginningless rebirths, no pleasure is new, it's old, it's too old, from beginningless rebirths we have been working for that, we have experienced numberless times, we have been born in form realm through calm abiding numberless times, nothing new, because are not free, we haven't generated renunciation to whole entire samsara, to the Tip of Samsara, the last one of the formless realm, we didn't realize that is nature of suffering, then there is attraction to that, attachment, that causes to continuously to be in samsara, even in Hindu meditation you can do that, but can't be totally free from whole entire samsara, now way. We went through this numberless times, but we don't remember, so still we are not free from suffering of samsara, all three, the third one, pervasive compounding suffering, not free from that. If you are only free, you are free forever from suffering of pain and suffering of change, all the samsaric pleasures, so therefore, four noble truths to learn is so important the philosophy, as much as you can

learn. As much as you learn, what you learn, then the essence practice, that is so important. So now, by realizing your samsara nature of only suffering you get renunciation. Then actualize the path then you are free from your samsara. Then on the basis of that you think of all sentient beings how they are suffering so you generate compassion for all sentient beings, from that you are responsible to free all sentient beings from oceans of samsaric sufferings and bring to buddhahood by yourself, because all the happiness past, from beginningless rebirths now future, including enlightenment, everything you receive from kindness of every sentient being, every hell being, every human being. Not only that our comfort, protecting life, being in shelter, comfortable house, eating food, even water has so many sentient beings inside cannot see, there are many things, they have to be killed, so many sentient beings have to suffer, they have to die for your dress, food, drinks, shelter, numberless sentient beings have to suffer, they have to die, they have been your mother from beginningless rebirths and been kind four ways as I mentioned, then gave human body especially, then kindness, protect life from hundreds of dangers every day, then they bear so much hardships for you, gave education, been mother and four kindness from beginningless rebirths. So therefore now you must pay back. If you don't repay back now, if you don't repay back while you are human being, then when? Then when? That is the good question, when? Otherwise WHEN? Sorry, it become funny, but that is true. If we don't do this life, now, when?! WHEN?!!! Oh, that is big question. It looks like joke but it is really true, if you don't do now in this life, then when? That is the biggest question. Then there is, what they need, they need to be free from suffering, to not suffer, they need to be free from samsara forever. Not only that, free from subtle obscuration and achieve enlightenment, peerless happiness, for you to do that perfectly you need to achieve state of omniscience, enlightenment, therefore for that reason taking initiation. Okay, now.

Only practicing Mahayana sutra without practicing tantra, for three countless great eons you have to collect merits of wisdom and merits of virtue, it takes three countless great eons, then you can complete, achieve buddha's holy body, rupakaya, and holy mind, dharmakaya, then only you can do perfect work for sentient beings, otherwise not. Even arhats still make mistakes, they haven't abandoned the four causes of unknowing. So I don't want to go through, that's okay. It takes a long time, it means sentient beings have to suffer for eons and eons, a long time they have to suffer, your mother sentient beings have to suffer. So therefore, you can't stand that, they suffer for a long time, so therefore the Buddha has taught Mahayana tantra, then you, it has four levels of tantra, kriya tantra, charya tantra, anuttara tantra, maha-anuttara tantra, it has greater skill than Mahayana sutra, the method, great skill, because of that you can complete collection of merits of wisdom and merits of virtue in one life without need to spend time taking three countless great eons but just in one life you are able to complete because of tantra, even lower tantra, kriya tantra, has greater skill therefore you can achieve enlightenment in one life. Oh, like that, that is the purpose of practicing tantra. There is kriya tantra, charya tantra, anuttara tantra, maha-anuttara tantra, not only achieve enlightenment in one life, but even that taking sentient beings have to suffer so much, for example, kriya tantra you can achieve enlightenment in one life, you prolong your life for thousand years, then you can achieve

enlightenment, even though it is one life you prolong life for thousand years, you achieve enlightenment. So therefore there is need to practice maha-anuttara tantra, it has greatest skill of method and wisdom as well, so because of that, you are able to achieve full enlightenment in a brief lifetime of degenerate times, not just one life but brief, within certain few number of years, you achieve in brief lifetime of degenerated times. So it happened on this earth, happened, like Milarepa and Gyalwa Ensapa and many others, I think maybe Je Miphampa, 25 disciples of Padmasambhava, I'm not sure, anyway quick.

So like that, without depending on three countless great eons, best one in the brief lifetime of degenerate times, if one correctly practices one definitely becomes enlightened. Middle one, middle one is in the intermediate state, even you don't become enlightened within this life but in the intermediate state you become enlightened. Lama Tsongkhapa could have become enlightened this year, sorry, this life, but he especially choose to become enlightened in the bardo, in the intermediate state, because he wanted to be example of the Buddha's teachings on vinaya to last long time, to spread and last long time, so therefore even though he could have been enlightened in this life he chose to become enlightened in the bardo, intermediate state. At least, you become enlightened in 16 lifetimes. So this tantric path is called quick Vajrayana, it is so exalted in many ways. So, however, even kriya tantra, this one is kriya tantra, lotus race, *padme rig*, lotus race, Thousand-Arm Chenrezig is outer, inner Chenrezig, then secret Chenrezig, Gyalwa Gyatso like that, the Chenrezig (Rinpoche yawns) sorry, I'm not supposed to do that. I remember Kyabje, His Holiness Sakya Trizin when he was in aspect of yawning, he covered his head, when taking initiation when yawning cover his head, not his head, his mouth, sorry.

So then there is lotus race, tathagata race, vajra race, White Umbrella Deity is tathagata race, vajra race maybe Mitrugpa, tathagata race, okay. Great, great need, unbelievable power as I read the benefits yesterday. Able to realize path and pacify obstacles.

(Note: The initiation ritual was not transcribed.)

29 April 2019, 8.00 PM

Good evening! Nobody died, last night? Everybody able to come back, that is amazing. Really amazing, we can't guarantee, can't promise, can't promise even within one hour we can't promise that life can be survived, but able to come back for the initiation, ha-hah! Also from my side too, not only from your side, but also from my side. That's really amazing. That the body, this body is like a machine. You don't have control that I don't want to die, you can't control, samsaric beings we are under the control of delusion and karma, we can't control the life, "I don't like to die," and you live forever, there has nobody been seen the earth evolved, since human beings started up to now nobody lived. But a buddha is different, a buddha doesn't have death, rebirth, doesn't have old age, sickness, death, rebirth, a buddha doesn't have. Even an arhat doesn't have, who is free from samsara, not free from subtle defilements, but only free from delusion and karma, disturbing

thoughts and karma, so even an arhat doesn't have, so how can a buddha have that? But a buddha, yes, after, yes, then there are twelve deeds the buddha showed us, showing that, what is suffering, that we should be free from suffering of samsara, and how to be free, and the Buddha showed the twelve deeds, according to Lesser Vehicle path this is the first time the Buddha achieved enlightenment in Bodhgaya, so everything is first time, but according to Mahayana while the Buddha is showing enlightenment, according to Mahayana, the buddha is showing enlightenment, showing the twelve deeds, but while showing that here in another world showing descending from Tushita, in another world showing at the same time enlightenment, in different world different holy actions, like that. That is in the view of the Mahayana, Mahayana sutra. So Lesser Vehicle path follows that, it is the first time, like that. But His Holiness says yes they believe achieve enlightenment, but then you explain according to the Lesser Vehicle path, you explain how the Buddha achieved enlightenment, His Holiness says not complete, they can't see complete path, like that, path to enlightenment, in particular. They know the path to be free from samsara but to achieve enlightenment, they can't explain as much as Mahayana can explain the path. But they don't think, they think only the Buddha achieved enlightenment, but not themselves, themselves just to achieve arhat, seems, looks like that, then there are some reasons for that, it is interesting to find out what their reasons are, so like that. So anyway, actually the Buddha achieved enlightenment eons ago, in reality. So one thing. The Buddha showed at the end, twelve deeds of the Buddha, the last one is passing away in the sorrowless state. So the Buddha did that so that sentient beings in the world to have, to recognize, I think how rare the opportunity that a buddha descends and Buddha being in the world, how that is so rare, as I mentioned last night it is extremely rare, so the Buddha's teachings are so rare, so to realize that, the sentient beings who believe, wrong belief that your life is permanent, sort of live very long, so to change that, to realize, to change that attitude and to realize life is nature of impermanence, then you need to practice Dharma, then suffering, so then there is no other way, you can't do operation on sufferings in the hospital and achieve nirvana, you can't achieve nirvana by operating in the hospital, by paying the doctor and doing operation. Only Dharma, only Dharma, what the Buddha has shown, the path what he himself achieved, the buddha has shown the path that he himself achieved, then he revealed to us. Then to do listening, reflecting, meditation practice and through that you actualize the path, Dharma, you actualize the path, then you are able to be free totally forever from samsara. Not only that, ceased the subtle defilements, *shedrib*, by actualizing with direct remedy, wisdom realizing emptiness, and with that, with great support of the bodhichitta, collect even each, with bodhichitta even in each second you collect merits like sky, good karma, merits, and developing that, possessed by the wisdom realizing emptiness, with right view, so then you are able to cease the subtle defilements, able to - ten bhumis in sutra, Mahayana sutra, so able to actualize, then those unbelievable strong, unbelievable compassion to sentient beings, can't stand taking three countless great eons to achieve enlightenment so then unbelievable compassion, so then the Buddha has revealed those who are extremely fortunate, higher intelligence, revealed tantra, kriya tantra, charya tantra, anuttara tantra, maha-anuttara tantra, with even that you can achieve enlightenment

in one brief lifetime of degenerate times within a number of years. So the Buddha the reason the Buddha, I was talking about the Buddha passing into sorrowless state with total freedom, he wants us born in this world to realize life is nature of impermanence, that death can happen anytime, so need to practice Dharma not only in the future but now, right now! So we are unbelievable how we are fortunate, can't imagine, can't imagine, not only Mahayana sutra, but tantra, able to open the mind, you give freedom to yourself, you give liberation to yourself, you give freedom to yourself. So able to, as tantric teachings are existing in this world, so then open your mind, meet, from your side put effort to meet tantric teachings and for that reason taking the initiation, opening the door of tantra. So one thing is mentioned in the *Liberation in the Palm of Your Hand*, as you heard many times, even Amitabha Buddha Pure Land the bodhisattvas, they pray to be born here in Southern Continent. There are four continents as mentioned in the mandala practice commentary, like that four great continents and eight small continents, so bodhisattvas pray to be born here, the Southern Continent where we here. So here we can meet tantra teachings, there they can't meet tantra teachings, so they pray to be born here so then have opportunity to achieve enlightenment quickly. So like that, the bodhisattvas pray to be born here. We are already here in the Southern Continent. Where the bodhisattvas in the pure land pray, so we are already here, so we are unbelievably fortunate. Not only tantra teachings existing, not only the Buddha descended in the world but tantra teachings existing. Even in this world, before the Buddha came, before the Buddha gave teachings, there was no Buddhism even you are here, even we were here there was no opportunity to meet Buddhadharma, so after, like sun set, after the Buddhadharma, the sun of the Buddhadharma kind of set, after totally degenerated, there is no opportunity, even you are born here it's like same as animal, you don't meet Buddhadharma, so no difference—maybe the shape is human being, but mind, the way of thinking is same as animal, so very sad. If you are born after Buddhadharma degenerated same as that. So we are unbelievably fortunate this time, fortunate, not only the Buddha descended, but tantra teachings existing, not only existing, we give freedom to yourself, not closed. You open your mind. Give freedom to yourself, you open your mind, not closed, you open your mind, give freedom, give liberation to yourself. That is what it is. So meet tantra teachings, so give yourself the opportunity to practice.

Even just from His Holiness, Chenrezig, His Holiness, Shakyamuni Buddha now our time, before there was Shakyamuni Buddha in India, you know all the stories, but nowadays, Shakyamuni Buddha in our time is His Holiness the Dalai Lama. So it is like that. So that is the way to understand. Even just from His Holiness, of course we heard some of the students heard, received many teachings, many sutra and tantra teachings, highest tantra teachings, complete path, generation and completion, many times. Except from our side correctly practicing, like myself, like myself, follow the self-cherishing thought, follow the ignorance, anger, attachment, the guru is, for me the guru is the self-cherishing thought. My attachment is my guru, my anger, ignorance, the delusions, they are my gurus, whom I follow. Ha-ha! So that is nature of promise from beginningless life, promise, that is what you naturally do.

So even we don't achieve enlightenment in this life, but we should try as much as possible receive teachings from a qualified guru, as much as possible sutra and tantra, you make preparation in your mind as much as possible, plant seed of enlightenment as much as possible, to achieve realizations of the path to enlightenment as much as possible. You make preparation in the mind as much as possible, even though we don't meet realizations in this life, or enlightenment in this life, make your mind, make your life closer to enlightenment, to liberation from samsara, closer to enlightenment, always you attempt for that, even you don't get realization of the path, even if realizations of the path doesn't happen, try as much as possible to get close, then future lives so much easy to practice and get realization, so much easy, it helps so much future lives. Well, you know, biggest obstacle is we follow the laziness, even you have some understanding of Dharma, even you met Dharma, some understanding, but kind of like the main guru is laziness, laziness and attachment to this life, then you follow to that, what it likes, what attachment likes, what your attachment likes, you do that first, so Dharma is delayed, even you think it's good idea but much later, this life, next life, when you become very old. Already we don't know how many years, months, weeks, days, hours we have time to live, as a human being, being a human being, you don't know. Totally, totally no idea. Even during this hour no idea. Can't really say even tonight. But, it's like that, but up to now, for example myself, human, precious human life finished by following the ignorance, maybe anger, more attachment to this life, so much of my life did not become Dharma, there may be some Dharma but not much in my life. So like that wasted.

I think I did mention to you in the past, at Lawudo I don't remember my past life who I was called Lawudo Lama, but the high lamas, last one Kyabje Trulshik Rinpoche mentioned, did observation that I am the incarnation of that, but I myself don't remember at all. But so many years ago at Kopan, so meditation certain thoughts come that helps meditation, so then I thought, then I thought, yes, there was past life and I did meditate in the past life. So that is the proof of my past life, so there is past life and I did meditate, because of that imprint that is why these thoughts, certain thoughts come that help your meditation. So anyway, Lawudo we have to dry the texts, there are many texts, mostly hundred, other monasteries borrow from Lawudo, mostly they, himself was Sakya and Nyingma, the Lawudo Lama who came from Tibet, with another lama, ??, expert in doctor, Tibetan doctor knowledge, the whole thing, and also Tibetan grammar, besides Dharma, so they came together from Tibet by walking over the snow mountains. So it seems the cave, Padmasambhava did come in the cave, the Lawudo cave, did come short time by crossing other mountain, by crossing one mountain, there is huge rocky mountain where country deva is abiding, Solu Khumbu country deva is abiding, there is rocky mountain Kunjung, there is cave a little bit higher up on the mountain, not all the way up, on the side of the mountain. I went there, natural AH or something, footprint appeared, he flew from there and came in Lawudo cave. The proof that Padmasambhava came is that Lawudo Lama in past life how he gives long-life initiation he puts one table, he put a vase, then wait for nectar coming from ceiling of cave, nectar dripping, even sunny day, but nectar dripping, you can see always there is like wax, there is a kind of like wax there, during nighttime I didn't see nectar coming, around cave,

but here during my time I never saw, I didn't have luck, drop comes in the vase, nectar, then with that he initiates people who come for long-life initiation, that's what the story is. The reason proof that Padmasambhava came is because there is nectar. Otherwise no reason, the rock is huge, and you see nectar coming, there is no reason for that. Why this happened is because Padmasambhava came short time there. I saw the story of the Lawudo area earlier but I lost the text now.

Sorry, my story becomes longer and longer.

When I was there, I had to dry the texts, bring on the top of the cave, display under the sun to dry, then I put back, then after some time you have to bring out because of humidity, wet, humidity, so you have to do that. There was one text, all the four sects, Kagyu, Nyingma, Sakya, Gelug all four sects read, one text, there is lojong, (Tibetan) *Very Beginning Training the Mind, The Very Beginning, Very First Training the Mind in Dharma, Opening the Door of Dharma*. That text is there, I didn't see it in other places. I read that. I was supposed to watch because I was building the monastery I was supposed to watch as much as possible the workers to make sure they do the work, don't waste time talking, blah, blah, blah, but I was mostly in the cave, only when I went for pee-pee, later I had toilet outside the cave, they made with wood, I go outside, I see the people walking, whenever I was out, sitting, chatting, not working, but I can't say, I can't scold, so I make pee-pee and go back. So I spent much time reading that. Then I checked my life, I checked my life whether I practiced Dharma or not, how much Dharma I practiced I checked back. When I was very small in Rolwaling, Solu Khumbu, during those times, even puja, when people died do Shedrub, very extensive tormas, huge, sometimes ?? tormas, huge, so much decoration, many people invite monks or *ngagpas*, so I went for some of that, did not become Dharma, I found out that. Then I was in Tibet three years doing puja almost every day, so it did not become Dharma. Then I escaped from Tibet through Bhutan to India, Buxa, West Bengal, ??, eight years I was there, because I was there, not abbot, the monk who looks after discipline, *geku-la*, nobody stopped me, but policeman who spoke Tibetan, Darjeeling, somewhere around, he stopped, we were not thinking to stay there, we were thinking to go to Ghoom Monastery, Ghoom. We have branches of two monasteries of Dromo Geshe Rinpoche, one built by Tibetan government, one down below the road, so I was there many times. We were planning to go there, not planning to stay there, but head of policeman stopped said "You have to stay here, you can't go. You have to look after another monk." The teacher who helped me become monk at Domo Geshe's monastery, memorize text, went three years for puja, each day one family, mostly like that, then brought me to Buxa through Bhutan, he stayed to take care of me. So those eight years studying, so I heard the Buddhist philosophy, the teachings and debate, but of course I was a, my state was small child, kind of like that, play, so it didn't become Dharma. I checked, it was like that. So, then, after reading that, I spent quite a bit of time, people bring offerings, Sherpa people, basket, bamboo basket, probably maybe sometimes potatoes, because our main food is potatoes, with potatoes we can make 13 different kinds of food besides *chang*, alcohol, small ones don't eat, make *chang* or give to animals, *chang* is extremely strong, I don't know whether there is such strong wine in the West I don't know, but it looks like water. So sometimes they bring salt from Tibet, Himalayan salt

or corn, or some radish, big, big radish, terrible strong, strong smell, after you eat that, after a little bit your whole body kind of like became that, *ha-ha*, became a radish, so strong smell, so strong taste, everything changes, like that. So anyway, you get afraid, even though it is not, nothing, it is what we eat but used to get afraid when people bring offerings, I used to get afraid, afraid of attachment, afraid like that. After reading that then I became, because I don't have time to live long time there, I have to come down to Kathmandu, well, then to travel, to give teachings, even I don't know anything, it is like that. So I did another retreat, tantric retreat. My mind was cleaned, little bit cleaned, like you clean the room, you sweep the floor, you clean the room of dust and all those things, like that cleaned my mind, by reading that text I cleaned my mind a little bit. Because of that, the next tantric retreat, that is incredible, kind of like auspicious. The first day I got some ?? during that time, the first day is most unbelievable, unbelievable happiness, *bah, bah, bah*, can't imagine how possible my whole life become like that, can't imagine, can't imagine, incredible, maybe the deity's blessing, so many positive dreams, incredible. So I think by reading the text, made the mind more clean, so because of that then retreat is so, I think I received blessings of the deity, became, that retreat became pure, it helped. So therefore, my suggestion, those who want to do a three year retreat, even a short time retreat, action, approximate I don't know what means "approximate." Means no real retreat? I don't know.

So you can do self-generation. So I suggested ?? three-year retreat, if you can, must read this well. It's like cleaning your mind, like cleaning your room. Then your retreat becomes pure. Then before studying I taught about some example of what I do with the animals and so sometimes you might think I only help animals. Ha-ha!

Then that is benefiting others, if you are not helping others you are not benefiting others, some people might think like that, it is possible. Now we have Dharma centers, Roger said, we have centers 166, is that right? But some are schools, some are hospices, like that, but mostly Dharma centers. That is what makes the sentient beings to be free from samsara is only by if they meet Dharma, if they meet Dharma, they learn Dharma, they practice Dharma, then only through that they can be free from samsara, that is the only way for them to achieve enlightenment, by meeting Dharma, by practicing Dharma, by actualizing the path, bodhichitta and emptiness, the essence to achieve enlightenment for sentient beings. So that is ultimate, the most important, the most important benefit to sentient beings, six realm sentient beings, then especially human beings who have capacity to understand, who has brain to understand, that, that is the most important. Oseling geshe, Geshe Tenpa Dhargye he was telling me on Sundays even there is only four people listening to lamrim teachings, he teach, that day is holiday, even there is only four people he still teaches. I think that is great, I rejoice. I think that's a great thing. Depending on the center, Tushita Dharamsala or Kopan, Tushita Dharamsala, always, I don't know beginning, I think auspicious what happened they always have extra people on the waiting list, there is always waiting list, not enough space, it is always like that, Tushita Dharamsala for the course. There are three courses, in the Medicine Buddha room, then in the gompa, in the Vajrasattva gompa, there are three types of courses happening same time, many

times like that. I think even there is one person came up, yes, so sometimes, maybe some centers not many people coming to the teachings, however even there is one person, must help, even there is one person, must help, must explain Dharma, must help. Then there are unbelievable, unbelievable, unbelievable benefits of teaching Dharma, I don't remember now, my memory is very bad, if I explain you, *bah, bah, bah*, then maybe everybody wants to teach Dharma. Maybe everybody wants to teach Dharma, nobody is listening to Dharma, everyone wants to teach. I'm joking, I'm taking too much time, *bah, bah, bah*, but the benefits, teaching Dharma to one sentient being, *bah, bah, bah*, then two sentient beings, three sentient beings, I have explained that much, maybe Holly has my talks. *Bah, bah, bah*, even teaching one sentient being unbelievable benefit, *bah, bah, bah*, can't imagine. So anyway, we need, we need even you are alone or in the center with people, you need to live the life with compassion, you need to live the life with patience, then your work, your practice, your work becomes successful, otherwise with attachment to this life, with the selfish thought your personality comes out and it crashes with others, ego personality crash with others, always fight, always quarrel, some people like that, how long become director, for the center, work for people, always crashing with people, like dynamite. Okay. Ha-ha. Then I wanted to say, to tell you, billions and zillions and trillions thanks to all of you, there are so many people here who have been working for sentient beings and Buddhadharmas, that's what it is, but sometimes you may forget that and just working for oneself, motivation self-cherishing thought, that might happen depending on the person, but for sentient beings and for the teachings of the Buddha there are many people here working for so many years, I don't know, 40 or 30 years, for so long time, during Lama's time, Lama Yeshe's time, so many years, by serving, you serve the sentient beings, help the numberless sentient beings and teachings of the Buddha, to help them, best help is with the teachings, by the teachings of the Buddha, so you also work for that, Buddhadharmas. Through FPMT organization, Dharma organization, through these you serve the sentient beings and teachings of the Buddha, you serve Shakyamuni Buddha, kind compassionate Omniscient One. So like that, so much difficulties even with the body, of course the mind so much difficulties and hardships, then you dedicate your life to sentient beings and the teachings of the Buddha, that means to His Holiness the Dalai Lama try to fulfill His Holiness's holy wishes, advice, his holy wishes, then Lama Yeshe's there are old students who met Lama Yeshe, fulfill Lama Yeshe's holy wishes. So during Lama's time, there was times at Lawudo I didn't want to come down, I wanted to live there, because I didn't have realizations, so I didn't want to go around the world, so I thought better to practice up there. Then one helicopter came one morning, there was Jacie there, she had been secretary to Lama for six or seven years, a long time. My sister told me helicopter is coming, her face was black, Peter was coming, Peter was monk for some years, then later helicopter came lower, it was Jacie, she came up in the cave, very humbly she kneeled down and requested to come down to Kopan, it wasn't Peter, she did it very politely. She was very worried, showed black face to my sister the nun. I didn't want to pack up the things so she came. I think maybe I did observation my small Tara statue, this is only thing that is registered with Nepali government, only this statue, the only precious thing, it is from Langdarma, the king who destroyed Dharma, his

time, he is incarnation, he is one of the past lives of Kyabje Trulshik Rinpoche, from whom I received many *lung*s, teacher, Kyabje Trulshik Rinpoche on top, Nyingma lama, His Holiness received initiation from him. So then I don't know, I don't remember, then I came down. The reason is that because Lama during his life took me around to the West, around traveling, teaching, even though I didn't know anything. So I think now you can see after Lama somebody need, somebody need carry on the organization, so, I was asked so I just, I do, sort of try to do with my ignorance, no way enlightenment, not even clairvoyance to see the future, with my mountains of ignorance, nighttime no sun, no moon, nothing, totally foggy, so like that my mind, then try to guide FPMT, can you imagine, very scary? Very scary with that mind to guide FPMT. Ha-ha! Okay. Okay. Yeah. *Gegtor*.

Yeah, I do quickly now. Go little bit to dream. So the dreams, *Jampel Tsagyü*, from the *Jampel Tsagyü* tantric text, *Manjugosha Root Tantra*, the first part says dreams comes from phlegm disease, (Tibetan) so the middle night dreams comes from bile disease, (Tibetan) those not something that are positive, something lower, (Tibetan) third part of night after midnight then third part, here in the teachings it says third part, of course yes I mentioned from 2 o'clock, roughly mentioned, I divided into three nights, but here third night after midnight comes from wind disease the dream. The fourth, means 3 o'clock, 4 o'clock, 5 o'clock, 6 o'clock, something like that, then truth comes. So I didn't mention last night you are supposed to lay down like the Buddha passing away, that position, (Tibetan) lay down like snow lion position, like this, the right hand on the bed, like this, stretch legs, like that, so sleeping by remembering the Buddha's *senggye*... lion position, remembering that, sleeping in that way, even doesn't have nightmares, because every night you sleep like that, like the Buddha passing away, that makes it very easy when you die, very easy to remember the Buddha. When you die, that protects very much your consciousness, you don't get reborn in the lower realms, you get higher rebirth in pure land, you get higher rebirth and meet Dharma, that happens. So that is very good to habituate, to make yourself habituated with that, it becomes protection spirits or human beings, those harming you, it becomes protection from that. So the fourth part, then you are receiving teachings from the guru, dream like that, even you dream of the guru but healthy, not very skinny, not very kind of sick looking, very unhealthy looking, not like that, that shows maybe some mistakes you do, like that, you express that, very shiny, healthy, kind of like that, if you meet guru and statues, radiating statues, very wonderful statues, not dusted, not dusty or something broken, not like that, that shows maybe broke samaya, I don't know what, something. Radiating from the deity's holy body, statue like that, then your own body becomes, your own body in the deity's holy body you see, your own body in the deity's holy body. You are dressed in new dress, you eat curd or honey, rich food, those are good signs. Even you dream of other people but they are kind of dressed well, ornaments, man and woman like that, those are good dreams. Then climbing over the mountain, climbing over the wood, sorry, climbing over the tree, mountains, going up is good dream. Going down is not good dream. Going up the mountain is going up. Then reach on the top, especially reach the top of trees or mountains, that is also good sign. Like it shows something you will achieve. Then, you go towards the light, not going towards darkness, no, towards light, kind of very, temples, very,

kind of nice house, like that, or you put prayer flags, you put prayer flags up, that is kind of progress, success. Blowing conch shell is good sign and flying in sky. Flying in sky when you do retreat, when you do certain things, initiation things, preparation, those are good signs. If you practice the deity you will achieve realizations, like that, but not necessarily always. One monk before, one monk after he became member of the *kangtsen*, college in Tibet, Ganden, Sera, Drepung and so on, he had to look after monks, he had lot of dreams of flying kind of, I think maybe like animal, he had lots of dreams of flying. So he asked one lama, the lama, maybe his guru, mentioned because after he spent time in the monastery, his *kangtsen*, this group of from where he is from, related to the country from where he is from, *kangtsen*, so he had much, received much pollution in the monastery, much pollution, people offered food and things with devotion, then if you don't get to practice Dharma it becomes pollution, so the lama said because of the pollution, not before, he didn't dream that, but after that dreamed a lot of flying. So his guru mentioned like that. That means he created much karma to be born as animal, birds, even, birds, many creatures they fly, it is nothing special, you know Dharma, but they don't know Dharma but they can fly, so it is nothing. Ha-ha! Even the star fly, star fly? Star fly? Fly star, the produce light at nighttime.

Students: Fireflies.

Rinpoche: Fireflies. Inauspicious bad dreams, body burned by fire, taken by water, you are taken by water or falling down from precipice, or from the tree or from cliffs you fall down. You ride over the donkey, camels, you go toward the south, south is the place where Yama is abiding. Yama is abiding, so going toward the south is inauspicious. Then also going over sand, dust road, on the mountain of sand you try to go up, things like that are inauspicious dreams. So in order to stop those inauspicious things, then including dream then all the existents, what appeared to you real from there, in the fact, matter of fact, there is no such thing, they do not exist from its own side, in reality. So nothing exists from its own side, so everything is empty, so meditate on emptiness it helps to dispel the bad dreams. Reciting OM... reciting action mantra, then also fire pujas, offering burning puja. Then I do the *gegtor*, torma giving to the interferers, so you think the interferers who interfere to grant and receive initiation, then general obstacles, bad dreams, get stopped, get prevented by giving *gegtor*, torma to the interferers.

So I'm going to do quick.

Maybe I should tell this. Hee-hee. So when I requested the rare initiation *Wangpo... Trengwa*, I request do to His Holiness Kyabje Trichen Rinpoche, also His Holiness the Dalai Lama, because he received Sakya Lamdre teachings from Kyabje Trichen Rinpoche, I requested because in Gelugpa that initiation is many numbers, in Tibet one old monk has half, kind of stopped, I requested then Kyabje Kirti Tsenshab Rinpoche received and he will spread in Gelugpa to the lamas, that was the idea. I requested Rinpoche, during that time the dream is, Rinpoche is so blissful

Rinpoche was ??, so radiating, during the retreat the lama was so happy, giving presents like vase, like Chinese vase, giving presents like that, during retreat, lama wanted like that, the dreams. But you haven't explained to the guru, you haven't explained to the guru what you did, but then you get dream during retreat or doing the action that you pleased the guru, even though you haven't informed the guru you dream the guru is so happy, pleased, you get a dream like that. Even though you haven't informed the guru that shows the numberless past, present, and future buddhas are happy with you. They are happy with you, because you have karmic connection with this guru, so their way to communicate with you is through this guru, so you dream the guru so pleased, so things like that, so the numberless buddhas are happy with you and they communicate, show the sign through the guru with whom you have karmic connection. I think, relating to myself, sorry this is, this is true but, anyways, many students get answer, something guidance from me through dreams, that is not because of my power, it is because the buddhas, numberless buddhas communicate, because I have karmic connection myself, with those students so the numberless buddhas help, guide, that sentient being. You have to know that. Well, I think that is one way to understand the deep meaning it has. Like that. You have a connection with this, connection with this guru, with this person, this guru, karmic connection, so this ordinary aspect you have karmic connection, so the numberless buddhas work through that for you. You have to understand that. I think, so numberless buddhas, they are always, now I don't have time, numberless buddhas guide you from beginningless rebirths, that is why we are human being now here, gathered here to receive initiation, to hear Dharma, that is why we are gathered here. From beginningless rebirths, everything what happened, what happened, what you achieved, what happened, the numberless buddhas guide you, from way, from beginningless rebirths, so, oh, then more we open our mind from our side, more we open our mind, more we come close to, not necessarily to myself, but to the guru. So that means you become closer to the buddhas, to the numberless buddhas you come closer. Not only that, from life to life, it's unbelievable, unbelievable, then to meet buddha, bodhisattvas, *bah, bah, bah*, from life to life, more and more, amazing, then go to enlightenment. Sakya Pandita mentioned, Sakya Pandita mentioned, (Tibetan) even the *nyimai ozer*, the rays of the sun is extremely hot, (Tibetan) without a magnifying glass cannot produce fire. You need magnifying glass then produce fire on paper or *dra, dra* is a plant, a dry plant, so you put that under the sun and produce fire, this is how we make fire in the mountains when we travel in the past in Solu Khumbu, day you put there, night time there is no sun but you use iron make fire spark, put it to make fire. This is how we do in the past when we traveled on the mountain. Put grass, this how we travel in the past, not now, but I'm talking in the past.

(Tibetan) "Like that, even the buddhas' blessings, (Tibetan) without the guru you can't receive the buddhas' blessings." By pleasing the glorified guru, glorified, *palden*, (Tibetan) I don't remember the words, (Tibetan) by pleasing the guru then *aaaaaaaaaaaa* all the buddhas become pleased. (*Rinpoche snaps his fingers*) you see, by pleasing the guru then all the buddhas get pleased. (Tibetan) must write down in your diary book, in your diarrhea book, in your diarrhea book. Ha-ha! Oh, there is important of practice, your most important practice you show there, (Tibetan) *konchog sum*.... The Three Rare

Sublime Ones, Buddha, Dharma, and Sangha, embodied into one, the guru, (Tibetan) to that I go for refuge. That is very important quotation, there are many quotations, but at least I mention tonight. I just want to tell. My guru Geshe Rabten Rinpoche who taught first *Dura*, the philosophical teachings, the beginning, he is great meditator, also learned teacher in Buddhist philosophy and also a meditator, a great meditator, his root guru, Kyabje Trijang Rinpoche, same as my guru. So therefore any nice information, story, if he hears something then he quickly goes down to lower Dharamsala to offer to Kyabje Trijang Rinpoche his root guru, Kyabje Trijang Rinpoche he informs, funny, makes laugh, anything nice story, funny story, makes laugh, then he offers to Kyabje Trijang Rinpoche to make laugh. *Ha-hah!* Then Geshe Ngawang Dhargye, many years teacher at library, he also does any good story he also goes to offer to his root guru, Kyabje Trijang Rinpoche. By making the guru pleased you make all the numberless buddhas, past, present, and future, pleased, most pleased. So you have to understand the important, the most important point of the practice.

There's one story, but it is important, I think that's Thirteenth Dalai Lama or Fifth, Seventh Dalai Lama, I think, there is one geshe in Drepung Monastery, the Geshe, they are friends, disciple of His Holiness the Dalai Lama, 7th or 13th I'm not sure, so my memory is not good, he talks straight to His Holiness, so he asked His Holiness what in next life he will be, he asked His Holiness. His Holiness said your next life will be immediately you will be ox with blue horn, blue horn ox, immediately you become like that, he was so surprised, "How is possible immediately?" First you have to die, then mother and father, they have to meet their organs, then seed, egg meet, that, then the consciousness gets conceived in that, then slowly, slowly the blue horn happens and come out. "It is not possible immediately," he expressed to His Holiness. His Holiness laughed and laughed and laughed. Then he asked again. "Now you will be born a monk, not only a monk but surrounding His Holiness," His Holiness said, "Now you become monk." Geshe said, "How is it possible, I didn't purify anything? I was going to be born an ox with blue horn, I didn't purify, I didn't do anything, so how is it possible? Now I'm going to be born a monk surrounding His Holiness?" His Holiness didn't say he is Chenrezig, he said, "I have blessing of Chenrezig," He didn't say, "I'm Chenrezig", but means he is Chenrezig, blessing of Chenrezig, basically it is guru-disciple connection, blessing of Chenrezig, so you have to know that in your daily life, in your daily life. Immediately somehow displease the guru or something everything changes, your next life, not just one life but kind of hundreds or thousands or millions, one and on so much suffering in the lower realms and even human realm due to another good karma, but so much suffering. But able to please, able to please the guru, whatever able to something, able to please the guru, your next life totally changed by that, instead of lower realms, instead of so many eons in lower realms you get higher rebirth, pure land, higher rebirth just by that, like that example, that Geshe, he was going to be born cow, but he was able to express, make His Holiness laugh and laugh, able to please, just like that purified all the negative karma, he was going to be born monk serving His Holiness. Like that you have to understand the point, the point of the practice. What makes to quickly achieve enlightenment? What makes to quickly achieve enlightenment? You have to know that, it is in your hands, for us it is in our hands. Basically, yes there is Buddha, Dharma, and

Sangha. Buddha, Dharma, and Sangha but the main thing is you, main thing is you, you become creator of your suffering, you become creator of your happiness, it depends on how you think, on how you keep your mind, it is in your hand, samsara and nirvana is in your hand! Hell and enlightenment is in your hand. So, I think the most important is you.

(Rinpoche does the gegtor ritual)

Offer mandala, short. *(The group offers a mandala)*

So there was a thread given before. So anyways, first thing, there are numberless sentient beings, numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras, asuras, intermediate state beings, free from oceans of samsaric sufferings and bring them to enlightenment quickly by myself alone, they are source of all my happiness now and in the future, I receive from all sentient beings. Also being mother from beginningless rebirths, kindness, amazing, amazing, amazing, so like that, so those who have children, how much you dedicate your life, how difficult it is you understand, so you know you should use how you were taken care of by your mother, your mother not only gave you human body but bore so much hardships every day, protected your life from hundreds, if your mother didn't watch, or ask somebody else to watch, other pay money, hire you to watch, if you are not watched for five minutes, you are in danger to fall down, if didn't watch for five minutes. Bore so much hardships. Gave education as I mentioned yesterday. So many sentient beings suffered and died for the shelter you are living in, your comforts, food, water, so many people died, suffered for that, then your dress, clothing, the same. To do that perfectly you need to achieve enlightenment, for that reason to quickly achieve enlightenment for sentient beings taking initiation. You are taking initiation. Okay.

(Note: The initiation ritual was not transcribed)

Mantras to Benefit

Advised by Lama Zopa Rinpoche, Madrid, Spain, April 2019

Mantra from The Sutra of Great Liberation

It is taught by 8000 billion buddhas that if you criticize this mantra, you are criticizing all the buddhas and enlightenment cannot be achieved.

If you hear this mantra or recite this mantra with devotion even only one time a day, until enlightenment is achieved you won't be born in the lower realms and you will achieve enlightenment gradually.

This is the truthful advice by the non-cheating Virtuous One.

Mantra:

NAMO BUDDHAYA / NAMO DHARMĀYA / NAMAH SANGHAYA / ADENTI
DHARANI / TADYATHĀ ĀKASHANI BĀBINI / SARVA DHARMA NI BANI / ISHA MANA
/ BIPA SHANA / BIMALA SUPARI DHARMA NI KHANA / BARA RUNI TSAYA TAMALE
TSALA / HULU HULU / SHIBITE MANTRA MANTRA MANTRAH SVAHA

Rinchen Tsugtor Name

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
RIN CHHEN TSUG TOR CHÄN LA CHHAG TSHÄL LO

To Endowed Transcendent Destroyer, One Gone Beyond, Foe Destroyer, Completely Perfected, Fully Awakened Being, Having a Jewel Ushnisha, I prostrate.

Namgyalma Mantra (short)

OM BHRŪ SVĀHĀ / OM AMĪTA ĀYUR DADE SVĀHĀ

Medicine Buddha Mantra (short)

TADYATHA / OM BHAISHAJYE BHAISHAJYE / MAHA BHAISHAJYE BHAISHAJYE /
RAJA SAMUDGATE SVAHA

Common pronunciation:

TAYATA / OM BEKANZAY BEKANZAY / MAHA BEKANZAY BEKANZAY / RADZA
SAMUDGATAY SOHA

Chenrezig Mantra

OM MANI PADME HUM

Lotus Pinnacle of Amoghapasha

OM PADMA USHNISHA BIMALE HUM PHAT

This mantra purifies 1000 eons of negative karmas and obscurations.

Dedication Prayers (brief)

For a Good Rebirth

Due to all the past, present, and future merits collected by me and all the merits of the three times collected by numberless buddhas and numberless sentient beings, may this sentient being never ever be reborn in the lower realms. May they be reborn in a pure land where they can be enlightened or at least receive a perfect human body, meet a perfectly qualified guru who reveals the unmistakable path to enlightenment, and, by only pleasing the virtuous friend, achieve enlightenment as quickly as possible.

For Lama Tsongkhapa to Be Our Direct Mahayana Guru in All Our Future Lives

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ

By the force of the victorious one, Tsongkhapa,

THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ

Acting as our direct Mahayana virtuous friend in all our lives,

GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ

May we never turn away for even a second

KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG

From the pure path highly admired by the victorious ones.

To be Able to Meet, Practice, and Actualize the Teachings of Lama Tsongkhapa

MÄ JUNG NAM THAR TSANG MÄI THRIM DANG DÄN

May we meet the teachings of the victorious one, Losang Dragpa,

LAB CHHEN GYÄL SÄ CHÖ PÄI NYING TOB CHÄN

Who had the morality of an eminently pure way of life,

DE TONG CHHOG GI RIM NYI NÄL JOR CHÖ

Was courageous in the extensive conduct of the sons of the victorious ones

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

And accomplished the yoga of the two stages of supreme bliss and emptiness.

To Not Give Rise to Heresy Toward the Guru

PÄL DÄN LA MÄI NAM PAR THAR PA LA

May I not give rise to heresy for even a second

KÄ CHIG TSAM YANG LOG TA MI KYE ZHING

In regard to the actions of the glorious Guru.

CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI

May I see whatever actions are done as pure.

LA MÄI JIN LAB SEM LA JUG PAR SHOG

With this devotion, may I receive the Guru's blessings in my heart.

To Always be Able to Please the Holy Guru

TAG TU NGU YI CHHÖ PHAG TEN PA TAR

Just as Bodhisattva Always Crying correctly followed Dharma Arya,

LÜ SOG LONG CHÖ KÜN GYI YO ME PAR

May I please my holy virtuous friend resolutely and well

SHE NYEN DAM PA LEG PAR NYE JÄ NÄ

With my body, life, and enjoyments,

MI NYE KÄ CHIG TSAM YANG MI JE SHOG

Never displeasing them even for an instant.

Five Powerful Mantras

When you have more time, you can recite all Five Powerful Mantras (two of the five mantras—*Namgyalma* and *Lotus Pinnacle of Amoghapasha*—were already mentioned above).

1. *Namgyalma*

OM BHRŪ SVĀHĀ / OM AMĪTA ĀYUR DADE SVĀHĀ

2. **Mantra of Kunrig (Deity who Liberates from the Lower Realms)**

OM NAMO BHAGAVATE / SARVA DURGATE PARI SHODHANI RAJAYA /
TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA / TADYATHA / OM SHODHANI
/ SHODHANI / SARVA PAPAM VISHODHANI / SHUDHE VISHUDHE / SARVA KARMA
AVARANA VISHODHANI SVAHA

3. **Zung of the Exalted Completely Pure Stainless Light (1)**

NAMA SAPTANAM / SAMYAKSAM BUDDHA KOTINĀN PARISHUDDHE MANASI /
ABHYA CHITA PATISHTHA TUNĀN / NAMO BHAGAVATE / AMRITA AYU SHASYA /
TATHAGATASYA / OM SARVA TATHAGATA SHUDDHI / AYUR VISHODHANI /
SAMHARA SAMHARA / SARVA TATHAGATA VIRYA BALENA PRATI SAMHARA AYU
SARA SARA / SARVA TATHAGATA SAMAYA / BODHI BODHI / BUDDHA BUDDHYA /
BODHAYA / BODHAYA / MAMA SARVA PAPAM AVARANA VISHUDDHE / VIGATA
MALAM / CHHARA SU BUDDHYA BUDDHE HURU HURU SVAHA

4. **Lotus Pinnacle of Amoghapasha**

OM PADMA USHNISHA BIMALE HUM PHAT

5. Mantra of Buddha Mitrugpa

NAMO RATNA TRAYAYA / OM KAMKANI KAMKANI / ROCHANI ROCHANI /
TROTANI TROTANI / TRASANI TRASANI / PRATIHANA PRATIHANA / SARVA KARMA
PARAM PARA NI ME / SARVA SATTVA NANCHA SVAHA

Compiled by Ven. Holly Ansett on the bases of Lama Zopa Rinpoche's instructions, Madrid, Spain, April 29, 2019.