

8 March 2013

Amitabha Buddhist Centre, Singapore

Light Offerings

Preliminary Prayers

KAR MA RAB RIB MAR ME DANG

A star, a defective view, a butter lamp,

GYU MA ZIL PA CHHU BUR DANG

An illusion, a drop of dew, or a bubble,

MI LAM LOG DANG TRIN TA BUR

A dream, a flash of lightning, a cloud –

DÜ JÄ CHHÖ NAM DI TAR TA

See causative phenomena as such!

The Buddha's teaching to not commit any unwholesome action, create wholesome actions, engage in the perfect wholesome actions, subdue one's own mind, this is the teaching of the Buddha. Kirti Tsenshab Rinpoche, kinder than all the three time buddhas, mentioned the four noble truths is the foundation of Buddhism, the Hinayana teachings, the basic teaching of Buddhism, the four noble truths, true suffering, true suffering exists because there is true cause of suffering, karma and delusions. It is not like in America lot of disasters happen in America, while it was fighting, making war in outside in other countries but at the same time inside the country a lot of dangers happened,

what people normally call, people who do not know Dharma, who do not know karma, who don't accept reincarnation, continuum of mind, this mind continuity of past life then from here continuity of mind to next life, do not understand, do not accept reincarnation, they call earthquakes, tsunamis, dangers of fire, water call natural disaster, because doesn't know why these happen, because doesn't know the cause, because doesn't know the cause. I mentioned before, the man who was not crazy, craziness depends on which level, which point of view, Dharma point of view or worldly point of view, Dharma point of view is much deeper, for example, truly existent view, and truly existent concept, concept believing 100%, no question believing everything truly existent, as it appears, samsara and nirvana, happiness and suffering, everything, for the worldly people that is not wrong, it is right but in the view of who has realized *tongpanyi*, emptiness only, *tongpanyi*, *tongpa*, emptiness, but *nyi* is only, which cuts ordinary emptiness, which cuts ordinary emptiness, I maybe mentioned before like an empty mug is empty of tea, coffee, a milkshake, the stomach empty of food, there is no resistance here, there is no resistance so ordinary emptiness. Tongpanyi in Tibetan, in Sanskrit I'm not sure whether there is the word *nyi*, but *tongpanyi*, *nyi*

cuts all the ordinary emptiness, so what kind of emptiness, it pacifies so emptiness of not I, but emptiness of truly existent I which never existed from beginningless rebirths, never existed at all and which will never come into existence in reality but to our hallucinated mind, the wrong concept, ignorance, the root of samsara, the root of samsara, root of, Kyabje Dema Locho Rinpoche and Pabongka Dechen Nyingpo mentioned this. not exactly, even though the mind to understand the aggregates are samsara, in *Lam-rim Chenmo*, the part of the continuity contaminated aggregates caused by karma and delusions samsara is that, why it says part? It excludes, puts out, the meditator, the attainer of the path of meditation, that meditator's aggregates do not continue, do not take reincarnation because achieving the cessation, achieving the cessation of the seeds of delusion, total cessation of the seeds of delusions and karma, so there is not continuity, taking reincarnation does not happen due to force of karma and delusions, one will achieve path of meditation, the five paths, path of merit, preparatory path, right seeing path, path of meditation, so the part, why Lama Tsongkhapa says part is that it excludes that one, attainer of the path of meditation, doesn't reincarnate. At the moment samsara, the aggregates, are under the control of karma and

delusions but it ceases karma and delusions, when they cease doesn't reincarnate, so it excludes that. so Pabongka Dechen Nyungpo and Kyabje Dema Locho Rinpoche said that. in general for us the continuity, to us who will reincarnate, the continuity of the birth, rebirth, of the aggregates, contaminated aggregates caused by karma and delusions, that is samsara, that exactly, the circling, so very strict it is that, even though our mind is thinking, I can't say, but where there is continuity of rebirth, of the contaminated aggregates, contaminated seed of delusion, contaminated, that is, caused by karma and delusions. So why this is suffering nature, why these aggregates are suffering nature is because the cause is obscuration, the cause is not a good one, not a good one, karma and delusions, the wrong concept, wrong concept, *nyonmongpa*, deluding the mind, deluding the mind, obscuring the mind, what it does, function it has is to obscure the mind instead of waking, it obscures the mind. it is like a room instead of bringing light, light, clear, brings darkness, unclear, brings darkness, like that. what I am trying to say is that in the view of the ordinary beings like in the West, in the West even scientifically I think if human life must have attachment, must have anger, must have ignorance, must have these, how can there be life

without attachment, life without attachment is not possible, that is not their experience, life without attachment, attachment which functions not as awakened mind, attachment which obscures the mind, attachment which functions to obscure the mind, obscuring the mind, and instead of bringing free, I'll just give an example, instead of bringing free from happiness of this life, this comfort, happiness of this life, these are Nagarjuna's words, so attachment to the comfort of this life, attachment to this, clinging to this comfort, then because of that, because of attachment to that, grasping, clinging, grasping to that then, you know, you can see the more stronger it is you are not really happy, the stronger it is if you check the mind you are not happy, there is no realization in your heart, no inner peace in your life, the stronger it is, the grasping mind the stronger it is so much suffering. stronger it is so much suffering. then when you don't get that, when something happens to that object, some disturbance happens to that object to which you are clinging, grasping, some disturbance happens to that object, for example, family member is suddenly dead, wife or husband, in America one husband suddenly died, lived together for many years, so when died no more refuge, nobody in the world, only this man, since the world evolved no one stayed in the mind

permanently, if you ask intelligent person, if crazy that is a different matter, but if not crazy can see no one stayed permanently in the world since it evolved, no one in Tibet, America, or Africa, nowhere. So the husband dies gradually or suddenly, many times the wife, called old age, then there is nobody for the wife to trust, to rely upon, sentient being to rely upon is dead, so then the wife maybe dies after two or three months, many times it happens that she doesn't live long. In America, not all the time but generally speaking. For example, the child that you cling to so much in the life, my child, unbelievable clinging, suddenly dies, of course the nature of phenomena, plants, anything born dies, after it is born it dies, after birth there is death, even plants can't stay forever, after birth death, that is the nature even for plants and also for human beings, after meeting, after people meet, we here meet, then after spread, after meeting spread, after meeting spread. Like that family. So this life, this life, very interesting, karmic connection from the past so that happened, the karma ripened to meet together, to meet these people, the family members this time, past life maybe the husband is your child, you are father, some time in past life is your child or your enemy or your wife. She becomes the mother, you become the father, this the son, this person who becomes

your child maybe in past life enemy or father or mother, or friend, many different kinds. In this life children, father mother, brother, sister is only just for a few years, it is just relationship for the time being, just for a short time, certain number of years, then changes again in another life, father becomes wife, mother becomes wife, friend becomes enemy, change from life to life, not one time, don't think that, but from beginningless rebirths with all sentient beings, everybody in Singapore, every human being in Singapore have connection from beginningless rebirths, sometimes husband, mother, children, numberless different relationships, numberless happened different relationships from beginningless rebirths, just the Singapore people, different relations to you, you had different relations with all the Singapore people, then all the living beings in Singapore, the animals, hell beings, like that. like this from beginningless rebirths, not only that, the whole world, the whole world of human beings, animals, pretas, hell beings, suras, asuras we have relationship from beginningless rebirths, yourself have been their enemy husband wife children every kind from beginningless rebirths to aaaaaaall the sentient beings, aaaaaaall the sentient beings to you as mentioned in the teachings numberless times happened husband

wife child enemy, numberless times. Then until you are not free from samsara you are going to become their enemy friend husband wife children, all kinds and they are going to become your father, mother, aunt (not ant), aunty, uncle, friend, enemy, all the different things in different lives, ooooooh, like this. so the families, in families the father mother brother sister died, then think will never meet, dead so will never meet again, so worried, that is wrong, it is completely wrong, completely useless, being worried cannot help anything, you are doing some harm to the person who died, with worry the person is going to suffer, suffer from samsara, the lower realms, to help free from samsara, the lower realms, doing something which can help, not your superstition, idea, belief, something that can really help, logical, true method, not just your belief, that is of course is what we should do, something to help, yes, but worried, just worried not meeting is totally useless, that makes cancers come out because worried, depressed, then these come from negativity, bad emotional mind, then cancer, mental problems, physical problems will rise. Can't help others, can't help yourself. What is mentioned in *Bodhisattvacharyavatara* by the bodhisattva Shantideva “what is the point to worry, if there is method to help, do it.” What is the point to worry, not do anything. “if there is no

method at all, what point to worry. It is useless.” I want mountain, my house to become diamond, gold, a jewel, sapphire, this mountain I want to become diamond, gold, then so much worry for it to become diamond, gold, what is the point? There is no method, so what is the point to worry, just give it up, it is useless. Then there is peace. What I’m saying is that that is wrong, as long as you are in samsara, until you are free from samsara you are going to have all those relationships to all sentient beings, all sentient beings have been your father, brother, wife, children who died, those who died will become different relationships to you in different lives, body is not the same, different body, but continuum of mind is the same but don’t have that body, the body changes, if you are expecting only the body, not thinking the mind, if you are expecting only that body you will never see the person in that body, but of body and mind the mind takes a different body and you will meet again until you are free from samsara. Difficult to see the end when we become free from samsara, yourself and other sentient beings. so depends on past karma, this time this dog, cats, besides people, dogs, cats, your pet, if you are keeping snakes, in Australia there is a couple who keeps snakes, then one day the snake bit, one day due to karma. Remember the Australian who always shows the

animal with long mouth, crocodile, he is called crocodile friend or crocodile enemy, Crocodile Dundy, he is always excited, such excited man, shows always excited, always with snakes, dangerous things, he ended this life, what is the fish? Sting ray. This round wings, long beak, bit his liver and he died. Always show full of excitement, but life is gone in the water, that animal bit his liver and he was gone. The Kopan monks went to Australia, photo in Mandala somewhere, the Kopan monks went to do mandala, then he invited them and offered lunch, he liked monks. I'm sorry.

Reality is like this, but because doesn't know karma, reincarnation, karma, unbelievable, unbelievable, unbelievable you destroy the life, you destroy almost one time precious human rebirth that you have because so worried, you don't do anything to benefit the person, worried, then life finished like that, gone, then not useful for you, not useful for the other person. reality is like this, reincarnation, karma, meet again and again but not same body, but again you don't know, you remember, sorry I was supposed to talk about light offering practice. you know the long story of Sharipu who went for alms and saw this family, the arhat Sharipu went for alms, he said this, what

happened, the son of the family, the son's father used to catch fish from the pond, from backside of the house pond, the father died and reborn as fish in the backside pond, the son is eating meat, fish, that was the father. Life before was the father, so eating the fish meat, the father's meat. That is why we say all sentient beings, even your enemy, ants, even tiny insects can only see by machine not by eyes have all been father, mother, brother, so mother sentient beings. because generally speaking some children father, but generally speaking mother spends most time with child and also looking after child, taking care, cleaning kaka, pee-pee, generally more close to the mother, generally speaking so that is why mother, even though all sentient beings have been father, brother, sister, enemy and friend, but the mother sentient being, "mother" because closest, kind, who has been most kind, doing works, everything for the child, taking care, bearing hardships, kindness of giving body from beginningless rebirths, especially human body, saving life from dangers, save life from dangers, that kindness. Then not only in stomach for nine months but even outside. I examine children, I see if the mother didn't watch for five minutes the baby's life is in danger, general example, so save the life from danger, that kindness. The third kindness is mother bearing the

hardships. Kindness of bearing hardships. I cannot bear, I cannot bear, can't have patience, watch mother with baby screaming, wants to do that, wants to do that, day and night, all the time. In quiet time the baby gets up, makes noise, baby cries, just in five minutes, even five minutes taking care of, dealing with the baby I don't have patience, so sorry, sorry to say this but it is really really really boring. If you have compassion, good heart, compassion then Dharma, if you have good heart, compassion, then it becomes Dharma taking care of a sentient being, just about one time you got human rebirth and you are able to take care of one sentient being, free from problems and suffering, you are able to use your body and mind to take care of one sentient being, at least benefit one sentient being, take care of one sentient being, give happiness to one sentient being, it is good. But not this love is attachment, not like that, the other love which is attachment, taking care of the child for your happiness, making the child for your happiness,. for some people different, for some people to benefit the world, to help the world, to benefit others but mostly you make child for your happiness, for your happiness, for my happiness make a child, to make the child, marriage for happiness, make child for happiness, the goal is your happiness, everything is for your happiness,

even you are doing something for the child it is for your happiness, so basically self-cherishing thought, so that makes so much problem, that motivation itself is suffering, problem, then so much problems, unbelievable problems. Then lead to many many problems, then living life, family life, relationship with that attitude of my happiness, my happiness, me, my happiness, then you create like root many many roots, many branches of a tree, problems are like that, problems, problems, wow, wow, find so many problems in life. From self cherishing mind, root of samsara, ignorance, whole entire life is suffering, hallucinated then suffering. so nothing worthwhile. Besides who practices Dharma, understands Dharma, does something worthwhile but others the life is only in the hallucination, delusional view, then death, gone, the person's body is gone, just about received one time is gone, finished. Then go back to lower realms, go back from where you came, go back there again. Past, present, and future, people in this world only think one life, this life so much suffering, reputation, power, also suffering, sorry, I have to finish, sorry, I shouldn't do that. so somebody said you come from this life, so much attachment, clinging, then somebody disturb, makes obstacle to that, a family member dies, then so unhappy, then unbelievable

unbelievable discomfort, pain, wow, wow, wow, then you want to commit suicide, unbelievable, don't want to do anything, because no reincarnation, karma, then you can't see the person again, lose the object of attachment then such big problem, huge. When you don't have attachment, grasping mind, when you don't have that attachment, grasping mind, when you don't have that you have no worry, no depression, because you have no attachment then no depression, when you don't have it there is no depression, you don't go to see psychologist, then another one and another one and build up debts, sorry if there is any psychologists here, sorry, of course you can do psychology with compassion and good heart to benefit sentient beings. so your mind is completely in great people, relaxed when there is no attachment, if you don't have it there is no obstacle for your mind, no depression, no sadness, mind is in great peace.

Then same for reputation, grasping so much to reputation, so much grasping, attachment, and then when you don't have reputation, when you don't get a reputation or don't have reputation, bad reputation, or don't have good reputation but have bad reputation, then the worries, if have attachment to reputation then worries so much,

depression, worry, upset, oh so much, so much. When you don't have attachment to reputation oh then no worry about bad reputation, you don't have attachment, grasping mind, so bad reputation but your mind great peace, it is a dependent arising, it is like you put heavy thing here the other side goes up, you can see so much worry about reputation so much suffering. so no attachment, no worry. Mind is in great peace. Inner great peace. Then similar.

Somebody praising you, so much attachment, grasping mind to praise, you are so wonderful, you are so wise, you are so kind, you gave me a banana, so kind, you gave me a durian, wooooow, what a kind, unbelievable kind to give me durian. Somebody praises you then grasping, so much attachment to that praise, then because you have that mental sickness, pain, attachment, so much grasping when somebody praises you then so much depression, upset when someone doesn't praise you, so much worry, fear, if the person didn't praise you. For example, somebody give you a bowl of water, maybe the person, you think the person will do something good to you, say nice words, you are so kind, so you give a glass of water, then the person doesn't say thank you, aaaaaah, even thank you, you are so kind, even thank you didn't say

then you become mad, you become mad. In Dharamsala I was coming down to the Dialectic School, I met a monk he was wearing yellow monk dress, I think maybe from Korea, in the road he did like this and I didn't do anything, very sorry, I should have done something similar, but I didn't do, I was bad so I didn't do, it is on the road to Dialectic School so he did like this (saluted me) but I didn't even speak. Then I went to see I think he was a monk, now a professor in university in Canada, beginning old student who taught English to the monks, Gareth Sparham, I went to see him, that monk came back all the way from that road to say I did like this but you didn't respond, he came all the way round there to say that so I said I was sorry. So even the person doesn't say thank you, you get mad. You are so attached to praise then when somebody doesn't do praise you get so mad. Then so much worry and fear to not get praise. Then so much attachment, grasping, somebody give me present, a birthday present, a Christmas present, birthday present maybe more important, so material thing give, so much attachment, grasping, so much attachment, then when the material giving is not happening then so much worry and fear, wow, because stronger attachment to material then when there is no giving of material things, present, so much fear. In reality both are

suffering life, suffering because of attachment. You can check your mind that time, the nature is not awakening, not free, it is obscured mind, the nature of attachment if you check is to obscure the mind, there is so much pain of attachment, mental sickness, pain of attachment, same thing when we are attached to friend, we can see so much pain of attachment when we don't see the person, when we see the person and when we don't see the person so much pain of attachment, we can see how this is suffering, not enlightening, deluding the mind, so much pain of attachment. For example, it doesn't help to see, it obscures to see the object which is impermanent in nature, changing every second by causes and conditions, even within a second it is changing, it obscures the mind, attachment obscures the mind, doesn't make to see the nature of impermanence, changing even in each second by causes and conditions, it obscures the mind. appears permanent then grasping as permanent, like that, so attachment rising, it obscures, it doesn't make you to see the impermanent nature, changing every second by causes and conditions, that obscures, it doesn't make you to see the nature, impermanence. That and also it obscures to see it doesn't exist from its own side, it doesn't exist by its nature, how it is empty of true existence, empty of true existence, it obscures to see

that, that is the nature of attachment, it is a delusion, the nature, you can see that if you check. When there is attachment to the object it doesn't make to see how it doesn't exist from its own side, is empty, doesn't exist from its own side, empty from its own side, it is empty of true existence, it doesn't, it obscures to see that ultimate nature. Then attachment, somebody takes away then anger comes, so delusional mind comes, so the whole life, attachment, anger, busy life is like elephant caught in the quagmire, completely caught in mud, life is like that, completely caught in the quagmire of attachment, the hallucination.

I'll go back. Therefore, Dharma practice, if one is really practicing Dharma, if one is really practicing Dharma, into Dharma, oh, cut, free yourself, totally free, as practicing Dharma as less as possible the attachment, even not completely cut but thin. So the problem for yourself and others is so much less in your life, so there is much peace in your life, because the mind is little bit Dharma, then no attachment, so ascetic monks, meditators, who renounced life, who renounced, completely cut attachment, totally free themselves from attachment then no worries at all, the other side when that happens, so there is always great peace. When you die, any time death comes you die in

great peace, no worries, nothing. Before bodhichitta, we need preliminary of renunciation of samsara, before renunciation of next life samsara there is renunciation of this life, all what I said now has to happen for it to be Dharma, the mind has to live in Dharma, without renunciation there is no bodhichitta, cannot jump. Oh, renunciation I don't have then jump, cannot do that. many people don't like renunciation, then think they can jump. It is very funny because the more you meditate, more you learn Dharma, more you meditate the more you see samsaric suffering, your own suffering more deeper you see then so easy to generate compassion for others, those who are same like yourself, suffering in samsara from beginningless rebirths, then very easy to develop compassion more you see your suffering, more easy to generate bodhichitta, to enter path, achieve enlightenment, enlighten other sentient beings. many people in America don't like to meditate on renunciation, only bodhichitta, so it is only mouth bodhichitta, it can't go deep, no chance to develop deep compassion for others, to see sufferings of other sentient beings in form realm, formless realm, to develop deep compassion. So bodhichitta is just very hard to say, it is not deep, like tsampa, flour from grain you sprinkle on the river water it stays on the top, you can't generate deep

compassion, just very shallow, your bodhichitta becomes very shallow. You talk of bodhichitta, try to practice bodhichitta but it is very shallow, it doesn't last, soon you will get problems with people, you will meet problems with people, problems to develop compassion, problems of the ego, ego crash problems. Many times, sorry, many times, oh I want to help others, I want to do this, but only anxious to do work, when actually engage in the work so many problems, ego, the personality problems, oh, then problems, so much self-cherishing thought comes up, wow, the happiness like that, then working for sentient beings becomes difficult. In the beginning you want to help, that is good but when you do the actual because it is not deep the compassion... sorry. I am just giving an example.

Do not commit any unwholesome action, engage in perfect wholesome action, subdue the mind, this is the teachings of the Buddha. That contains Rinpoche said the four noble truths, true suffering, you want to be free from that, you don't like, to get free from that need to become free from cause, the solution is to become free from cause, karma and delusions. So you can do that because this mind has all the potential to be free from oceans of samsaric sufferings, including the cause, delusion and

karma, the mind has all the potential, power. Pabongka Dechen Nyingpo also said then to be fully awakened, not only free from disturbing thought obscurations but to be totally free from all obscurations and to become sanggye, omniscient mind, the mind has the power to become that, the mind has its own power to do that. to achieve that, true cessation of suffering, nirvana, blissful state of peace for oneself there is the true path which you can achieve, the wisdom directly perceiving emptiness which directly ceases the delusions, the gross, the middle, then subtle, then most subtle, you are able to do like that. that is mentioned there.

So Buddhism by knowing karma you have total freedom, by knowing Buddhism, by learning karma, understanding karma you have total freedom. The conclusion is that the hell came from the mind, unsubdued mind, enlightenment came from subdued mind, your subdued mind, samsara comes from your mind, unsubdued mind, nirvana comes from your subdued mind. unstained by the ?? mind, also happiness comes from positive mind, happiness comes from virtuous mind, Dharma, suffering comes from your mind, negative mind, unsubdued mind. therefore, the Buddha said do not create any unwholesome action, engage in

perfect wholesome action, subdue one's own mind, the buddha said subdue one's own mind, this is the teachings of the Buddha. In Buddhism by learning karma you have total freedom, to cease all that, to not be reborn in hell, to achieve enlightenment, to achieve nirvana, to not experience suffering, to experience happiness, all that in the future to not be reborn in the lower realms and to receive higher rebirth and to be born in pure land, to recognition precious human rebirth, higher rebirth, then quickly to achieve enlightenment through that, by using that as a boat, as a ship, you use a boat to cross the river, to go to the other side, so to achieve enlightenment. total freedom you have in Buddhism by knowing reincarnation and karma, you have total freedom, it is up to you, depends on how you use your mind, what you do with your mind, your mind is everything, subdued mind all the positive things up to enlightenment, the unsubdued mind all the sufferings including the lower realms. It is like this. so there is much freedom, happiness.

I'm going to start the benefits. Let me finish. I think you know, just to chant and you meditate on the eight things. I think in the past I spoke about them so many times, got caught in them and then the main subject didn't get done, in the past, the

older students might remember. So meditate, you can just do as you remember the English, just meditate on that, if you know the Tibetan then can do that.

KAR MA RAB RIB MAR ME DANG

A star, a defective view, a butter lamp,

GYU MA ZIL PA CHHU BUR DANG

An illusion, a drop of dew, or a bubble,

MI LAM LOG DANG TRIN TA BUR

A dream, a flash of lightning, a cloud –

DÜ JÄ CHHÖ NAM DI TAR TA

See causative phenomena as such!

There is an obstacle, seems the light offering text didn't bring, the brought the Padampa Sangye the hundred advice to Tingri in Tibet, there is new Tingri and old Tingri, Padampa Sangye lived in old Tingri, when he came from Nepal to Tibet Milarepa came out, Milarepa manifested in the road a flower to check whether Padampa Sangye, a great yogi from India could recognize him or not, of course Padampa Sangye recognized Milarepa manifesting in a flower on road, I don't know if yellow flower, I had vision of yellow flower but don't know if actually yellow flower, so Milarepa checked. Before he passed away he gave Hundred Advice, I received from Kyabje Kunu Lama

Rinpoche, great lama from whom His Holiness received Bodhisattva commentary in Bodhgaya.

I just remember Sharipu came for alms, father used to fish in pond, after died born as fish in pond behind house, the son caught and was eating fish that was actually his father, the son's mother was attached to home, with that attachment to the home she was born as a dog to the house. Small dog waiting for the bones, dog was waiting for them to finish, the dog is waiting in front of the son to get the meat, fish bones, the son was beating the dog with a stick who was his mother who died with attachment to the home and was born as dog in the home. His enemy was attached to the son's wife, died and was born to her, become her child, the one who was enemy, he was carrying the one who was enemy on his lap, so completely changed the relationship. So please understand we now at the home, cats, dogs, I was talking about snake and then I got distracted, started the conversation, some people keep, or cats, snakes, eagle, crocodile, exactly the same like this story us at home, EXACTLY, general the relationship totally changes from life to life, like that. why this dog, this cat, why taking care of this dog, cat, staying in your home, there is a reason. Exactly, from life to life change relationship. There is a reason for that.

and there is a reason someone doesn't like you, always angry, complains and then someone who always praises you, likes you, somebody who always criticizes you, it is because of relationship in the past. That is the reason. However, even though we are studying Buddhist philosophy, extensive teachings about the path, about enlightenment, about suffering, extensive teachings, however whether you are expert, know a billion words, know English, professor in university, you know the essence of Dharma, lam-rim, even you know a little the essence of Dharma, you don't know much, just the essence, however the essential practice because as I explained the relationships from life to life change, so all these people, family members that is just for a few years, your mother or father, children, all these relationships are just for a few years, just a short time, just like the eight examples we just recited, look at all causative phenomena as like star, like rabrib, I forgot the English, like hallucinated view, rabrib means there is no falling hair but see hair falling in your food, even though there is no hair, that is hallucinated view and so forth, like butterlamp which has many causes and conditions, gyuma, like an illusion, I action object, all phenomena, you, me, gathering here is like illusion, not illusion but like illusion, then water dew on plants can drop any moment, there are two

explanations, drop on the earth and can't see, gone, it is not there, gone. There is another one, it dries there, but anyways it is impermanent. Looking very beautiful, Dema Locho Rinpoche says looking beautiful but in any moment can be gone, all causative phenomena are like this no matter how beautiful, like this (Rinpoche snaps his fingers). Like a dream, you see truly existent, existing from its own side, unless you are a buddha who doesn't have dualistic view, doesn't have view of true existence because no subtle imprint left by delusions, purified so doesn't have dualistic view, but for sentient beings only in equipoise meditation, an arya being, doesn't have but when rises has that but doesn't believe it is real, sees it like a dream, like an illusion. So like an illusion, gyuma. Like a dream. Like lightning, just very short time, this is very short time because death can happen, Singapore family, house, car, here Amitabha Buddhist Centre are like lightning, they can go anytime, like that, just very short, especially when we die, when death happens, that time you actually see it like that, it happened and is gone, this human life happened and now it is gone. Oh, then lower realms so long, so many years. But in reality not like that. while looking at cloud in the sky in every minute, second, it changes, also right now it is there and next second it is not there. Look

at all the causative phenomena like this. as I mentioned, brother, sister, friend, all gathered due to karma, gathered then soon spread, soon, now gathered, those cats, dogs, whatever, gathered then soon spread, like that. Then I'm not sure what realm you are, can't say, then numberless rebirths in the six realms, intermediate state. Sentient beings, numberless hell beings, hungry ghosts, animals, human beings, suras, and asuras, from beginningless rebirths have been one's mother and kind as a I mentioned before. I forgot one. The kindness of bearing hardships then after that kindness of leading in the world, giving education and so forth, like this from beginningless rebirths, then experience oceans of samsaric sufferings of hell being, hungry ghost, animal, human being, sura, and asura, intermediate state beings, so liberate, this time as I received precious human rebirth which is the most difficult to receive, I have received, have met Buddha-Dharma which is so difficult to meet, then perfect guru revealing unmistakable path to enlightenment, I'm not talking about myself, revealing unmistakable path to enlightenment which is most difficult to find in this world I have met, including His Holiness, embodiment of Chenrezig as human being, many people have met, most unbelievable fortune, so this time I must make them free from oceans of

samsaric sufferings, those sentient beings, not only that but bring them to full enlightenment, therefore I must, to do perfect work for sentient beings I must achieve full enlightenment myself therefore I am going to take the teachings about karma. Then good karma the light offering practice. I am just going to go through what is written here.

From sutra, the tenth wheel, the essence turning the wheel sutra, nyingpo is I think maybe is sayinyingpo, maybe the essence of Dharma, essence of the path, Sutra of Tenth Wheel Essence, there it is mentioned “in the world, happiness, comfort, means happiness and comfort, aaaaaall that, all the happiness, all the happiness, all the comfort, aaaaaall, everything what we experience in samsara, while we are in samsara, not only that, not only that then while we are in samsara, the samsaric happiness, while we are in samsara and then ultimate happiness, liberation, and then full enlightenment, all the happiness on eighth, ninth tenth bhumi, a bodhisattva, up to enlightenment, all that came from making offerings to the konchog, konchog is sublime rare one, that means Buddha, Dharma, and Sangha. Why in Tibetan it is called konchog, I’m not sure in Sanskrit, maybe not, but in Tibetan konchog, why Buddha,

Dharma, and Sangha is called konchog, the diamonds, sapphires, gold, I guess diamond is more rare than gold, sapphire, bendurya in Tibetan language but in English sapphire, however the most rare one is the diamond, but now wish-granting jewel is much more rare, most rare than diamond. It is said in one book that the Buddha's relics go in ocean and become wish-fulfilling jewel, in the text described like that. however universal king in the past had unbelievable unbelievable unbelievable merit, go to ocean and find jewel, do three ways cleaning, mud, smell, three ways cleaning then on 15th put on, full moon day, nighttime 15th day, I think means Tibetan 15th put on banner on top of the house and then you ask any wishes, all the needs for this life, comfort, material needs, car, house whatever you ask immediately gets materialized due to your karma from the wish-granting jewel. So now the wish-granting jewel is most rare, most difficult, more rare than diamond. So now konchog, rare sublime one, the Buddha, Dharma, and Sangha even more rare than wish-granting jewel, I think I described the other night can't achieve from wish-granting jewel purify past negative karma, can't achieve pure land, can't achieve eight freedoms and ten riches in next life without practicing from your side pure morality and practicing charity and

dedicating merits, without this basic thing cannot achieve human rebirth and especially perfect human rebirth without practicing morality, three higher trainings of insight, contemplation, and morality, without those basis realizations practice you can't achieve ultimate happiness, liberation from samsara with wish-granting jewel, then on basis of compassion and bodhichitta, without generating compassion for sentient beings cannot achieve enlightenment, five paths and ten bhumis, or the tantric path, to achieve enlightenment in one life by postponing, by achieving long life, by achieving long life deities then doing the practice then you live for a thousand years and then achieve enlightenment, so achieving enlightenment in one life by lower tantra even that cannot do, from wish-granting jewel you can't do that, because can't even achieve enlightenment by collecting merit of virtuous and wisdom for three countless eons without practicing tantra, can't do that with wish-granting jewel, but by practicing highest yoga tantra can achieve enlightenment in brief lifetime but cannot do that by relying on wish-granting jewel but can do that by relying on Buddha, Dharma, and Sangha, by taking refuge in Buddha, Dharma, and Sangha, therefore, the Buddha, Dharma, and Sangha has much much more rare than the wish-granting jewel, skies of wish-

granting jewels, the Buddha, Dharma, and Sangha is most rare than skies of wish-granting jewels. Same the statues, stupas, scriptures, not only Buddha, Dharma, and Sangha, but also stupas, statues, and scriptures, the konchog, even those the value or benefits by thinking of that you can't achieve from wish-granting jewel, those three levels of happiness, happiness of this life, ultimate happiness, liberation and enlightenment, you can't achieve from wish-granting jewel but the stupas, statues, and scriptures, the holy objects, from these holy objects, depending on these holy objects you can achieve the three levels of happiness. so even stupas, statues, and scriptures much more rare than, much more precious than skies of wish-granting jewels. Remember you got the pictures, how many pictures? The pictures you got the other night, pictures of buddhas, generally any picture of a buddha is extremely rare, unbelievably precious, picture of buddha or stupa is most unbelievably precious, rare, so the texts and also stupas are like that. Buddha, Dharma, and Sangha are rare, kon means rare, more rare than sky filled with wish-granting jewel, then sublime one which is rare. Wish-granting jewel is rare but not sublime one, but Buddha, Dharma, and Sangha is sublime one, rare sublime ones. You can stupas, statues, and scriptures are unbelievable most precious,

unbelievable, more precious than sky filled with wish-granting jewels, those pictures that the volunteers got the other night are like that, very very precious. Those who understand about karma, about benefits of the holy objects, wow, wow, wow, how precious it is wow, the feeling is like that, soooo precious the pictures and the stupas. For example, I must tell here before I go down, sorry, just by seeing, we are going to make big statue of Chenrezig and so on and so forth, then all the big statues of Maitreya, I want to build hundred thousand, as many as possible at least one storey, because the benefit is that the when whole world is at war and so many people die, and when the whole world has famine and so many people die and when the whole world has sickness and so many people die, this hasn't happened yet, only some part of a country, not whole world but this is going to happen, building Maitreya buddha statue reduces this, helps this however many statues we can build, lotsawa Rinchen Sangpo wrote this on the rock in Ladakh. The benefits of making Maitreya Buddha statue is same for other statues of buddhas. I might have told in the past but I don't remember, some of you might have heard it a few times but however, just by seeing the photos of the buddhas, statue, it purifies your mind, it purifies your mind. it purifies your mind of

obscurations and plants the seed of enlightenment in your mind, just by seeing the picture or statue of the buddha, it plants the seed of enlightenment, whether believer or non-believer you get that benefit. So first of all, that means free from oceans of samsaric sufferings which we have never been from beginningless rebirths but now we have that opportunity, it gives that opportunity, so it is incredibly precious. We offer one rice, you offer one grain, no matter how small the picture or statue is, the stupa, and the scriptures, one grain you offer, what benefit you get from that, what incredible benefit you get from that is you will achieve happiness of samsara, happiness, what you experience from beginningless rebirths, from beginningless rebirths up to now, that much happiness you will get, you who offer one grain to a picture or statue of buddha you will get that much happiness, what you experienced already from beginningless rebirths up to now you will experience in the future, most unbelievable, unbelievable, unbelievable result of happiness, wow, wow, wow, you have to think carefully. It is amazing. Unbelievable, unbelievable. Like that. this is what benefit you get, the person who offers one grain or one tiny flower. Then on top of that, it is mentioned in Sutra Pile of Flowers (metog tsegpe do), that is the happiness you can achieve, that is

most amazing, wow, wow, wow. Unbelievable, unbelievable. So now on top of that, ultimate happiness, liberation from samsara, oceans of samsaric sufferings, liberation, release, liberated from that forever, you get that benefit. Then on top of that you get enlightened, full enlightenment, total cessation not only of gross but also subtle obscurations, and because of that all the understandings, omniscient mind, all the realizations, you achieve that. then after that you are able to enlighten numberless hell beings, hungry ghosts, animals, human beings, intermediate state beings, suras, and asuras, free them from oceans of samsaric sufferings. You, the one person, free them from the oceans of samsaric sufferings and bring them in full enlightenment, oooooooh, that much benefit, all that, the person who offers one grain or one tiny flower even to picture or statue of buddha, stupa or scripture you get that much benefit, so can you imagine how precious the holy objects. We think just small picture or statue, we think is a simple thing, we don't pay attention, don't think precious, not understanding karma, the benefits. Even though you heard how precious. In India in ancient times, one person who had nothing offered medicinal food to four ordinary monks, not arya beings with direct perception of emptiness, ordinary monk,

fully ordained ordinary monk, person who had nothing offered medicinal food only one time, due to that, the result was that the person was born as the king Kashika, most powerful, most wealthy, immediately in next life that happened. The cause is just medicinal food one time to fully ordained monk, very very simple. Therefore, if I tell story of karma you can get some idea before I explain the quotation, it is mentioned by Shantideva in Labdu, quoted Sutra of Mudra Developing the Power of Devotion, it is mentioned there that, I think I explained in the past, somebody offer every day one hundred deva's food, means nectar, deva's dress means most unbelievable unbelievable unbelievable precious, deva's ornament, one ornament, necklace or earring is mentioned in Liberation in the Palm of the Hand even all wealth in human world put together you cannot buy one deva's ornament it is so precious, so deva's dress means so unbelievable precious, one hundred deva's dress every day and one hundred deva's food offer every day to the solitary realizer arhats. Now solitary realizer arhats, how many? Equaling number of sand grains, subtle atoms, I'm not sure if subtle atoms or sand grains, sand grains is the normal thing to mention but I don't remember if it is subtle atoms, so how many solitary realizer arhats who collected so much unbelievable merit?

Equaling the number of sand grains of the universe. You take sand with your hand and you count, unbelievable, unbelievable, most unbelievable number, you can't count how many sand grains in your hand, even that much is so difficult. Now how many sand grains under your house, in one country, in this world, now here in the universe, equalling the number of sand grains in the universe, solitary realizer arhats equaling that, can't imagine, you are offering that much hundred deva's food and dress every day to the solitary realizer arhats equaling number of sand grains of the universe, wow, wow, you can't imagine, for a hundred eons. now the statue of Buddha or painting of the Buddha you just see with the eyes, oh, just by that you collect numberless great merit, wow, wow, wow, you collect numberless greater merit than the previous, the merit of the previous one is unbelievable as I gave the example before, even giving medicinal food one time has that karmic result, now here just by seeing the picture or statue of the Buddha, just by seeing you collect numberless greater merit than the previous one. The previous one, compared to that, it becomes very small,, seeing statue or picture of buddha collects unbelievable greater merit, that is mentioned in Labdu quoted in sutra by Shantideva, then it says if you make light offering,

incense, prostration, you collect numberless greater merit, then seeing statue or picture of the buddha becomes much smaller. This is mentioned in Labdu, it is really incredible how precious the stupas, statues, and scriptures, they are unbelievable precious. So konchog, we should remember, we should have that awareness in daily life, then respect and make offerings or do prostrations. Therefore, I'm saying it is so important to have many holy objects in the house, not only on the altar and where you meditate, maybe bathroom there is bad smell so not so good, but in America in Kacho Dechen Ling I have one verse, quotation from Ling Rinpoche, so I put it in the bathroom but I don't get to read it every day, sometimes but not every day, but otherwise in the house the rooms are full of pictures of Lama Chopa merit field, Medicine Buddha. So when you open the eyes, wherever you look, wow, wow, wow what merit you collect. Shantideva mentioned numberless greater merit just by seeing than all the previous ones which become small merit, it is unbelievable, unbelievable, but compared to this it becomes small. Then by making light offering, incense doing prostration, but have to respect, can't put on the floor. Some people keep statues for decoration, not for merit, for business and so forth

and put on floor, you can't do that, it creates negative karma and pollutes the mind.

Came from offering to Rare Sublime Ones, therefore if you desire happiness and comfort always attempt to make offerings to the rare sublime ones. Just Amitabha Buddhist Centre here there is plan to make 1000 Arm statue which is really really important to develop bodhichitta in everyone's heart and to achieve enlightenment quickly, so you can understand light offerings it is unbelievable, numberless greater merits, doing prostrations, making light offerings, incense offerings, much more than just seeing holy object. generally all the collections of goodness of samsara and peace, peace means nirvana and full enlightenment, all this is the result, it is said, result of making offerings to the Rare Sublime Ones. In particular by making, by offering the various offerings then you get individual different benefits. The buddha who is the fourth guide, the present Buddha-Dharma in this world, who possesses the ten qualities, what the Buddha explained, perfect morality, that was explained in the sutra explaining the karma. First one, in the world you become the light, you become like light, you don't become light you become like light like His Holiness the Dalai Lama for example, no matter

how many hundred thousand people there are you can see that His Holiness is there, His Holiness becomes like the light, no matter how many people are there, how educated, Tibetan lamas, among western educated people His Holiness is there like the light among all those people. Like His Holiness Ling Rinpoche, the elder tutor, he is like the light among all the people because pure in morality, learned, good heart, all the qualities. You become like a light in your future life, in this life and future lives, not one future life, future lives, making one time offering of light, one thousand lifetimes, five hundred or one thousand so many future lives you become like the light in the world.

Then you achieve the clairvoyance. Light offerings is mainly, one important benefit is Dharma wisdom, if you want to develop Dharma wisdom understanding Dharma then you need to offer light. Many people might think if you offer light it has to be Tibetan butter lamp, in Tibet butter lamp or many think just light of candles but this is a very limited idea, the other lights in the house, the electric lights there are so many that dispel the darkness but you can't use them, thinking like this is wrong. Whatever is most clear dispelling darkness is the best light, you can offer all the light in the house, in the different rooms, when you do

sadhana, do your practice, you can offer that, when you do offering practice you can offer that. you achieve clairvoyance, that is the second benefit. So that has deva's eye clairvoyance, deva's ear clairvoyance, clairvoyance understanding others' minds, clairvoyance of past karma, clairvoyance achieved by ceasing disturbing thought obscurations, the clairvoyance of eight bhumi bodhisattvas, ninth bhumi, and tenth bhumi and then the ultimate one the buddha has. What is miracle power of clairvoyance? To the sentient beings who you show the power of miracle power the various transformations, to whom you show various transformations you take them very voluntarily and then you lead people, the sentient beings through that, you bring them into Dharma in that way. You show various transformations voluntarily, show those miracle powers then by their generating faith in that you lead them in the Dharma. Then deva's eye clairvoyance what it is saying is that yours and others death-transferences, the clairvoyance you can foresee the various next lives that you take and other people reincarnate, you can foresee this with your clairvoyance, then also yours and others' death, when you will die, then you see all the future various lives of yourself and others, you understand and foresee them and then explain

them to the sentient beings who are objects to be subdued by you. By explaining that you cause the sentient beings, you cause to be liberated the sentient beings from nihilism, from the extreme of nihilism, not accepting reincarnation and karma. Then the clairvoyance of deva's ear: through your clairvoyance, you have clairvoyance of deva's ear so you listen the profound extensive various teachings, the extensive profound which pure land, which world, which pure land, various profound and extensive teachings taught by buddhas and bodhisattvas, taught by victorious ones and bodhisattvas, the victorious ones, the buddhas, and the bodhisattvas, they taught the very profound and extensive Dharma, various teachings, they teach, they explain, so then you hear all their teachings given in different pure lands, worlds, what they say, you hear, then you explain them to sentient beings. that is clairvoyance of deva's ear. You achieve that by offering lights. The clairvoyance of miracle powers, clairvoyance of deva's eyes, clairvoyance of deva's ear, then the clairvoyance remembering past karma, past lives. That is having clairvoyance understanding yours and others past life connections and transformations and so forth, and relating to that you explain Dharma to sentient beings. then it

becomes beneficial to them, you are able to bring them into Dharma much easier.

I think there was one more. Maybe I finish this and then say. The clairvoyance having finished the sagpa, the delusions, having finished delusions, as I mentioned the eighth, ninth, tenth bhumi bodhisattva, then main one the buddha has, by having this clairvoyance, also arhats have, they have abandoned, ceased, all the delusions so they have it. Without going through the Hinayana path, arhat, only achieve eighth, ninth, tenth bhumis, those periods, those times, so the real clairvoyance having ceased the disturbing thought obscurations, the real characteristic one only the buddha has. The five clairvoyances, by excluding the sixth, the other five are also in Hindu, not particular to Buddhists, even Hindus can achieve those five clairvoyances except the last one. Then also you have the pure flesh eye, I think might be able to see so far distance, able to see behinds mountains, many distance able to see, might be that. then the deva's eye, I think that might be to see the karmas, different karmas, past and future lives, you see those different future lives, yours and others, it might be that the deva's eye, you achieve the deva's eye. Then you achieve wisdom, the virtue, virtue and non-virtue Dharma understanding, you

develop so much Dharma understanding, able to expound, able to develop so much Dharma wisdom understanding virtue and non-virtue, all that exists able to understand. Then able to dispel, by making light offerings you are able to dispel ignorance, the darkness or ignorance, able to dispel. Then you achieve the appearance of wisdom, light of wisdom, the appearance of wisdom, able to achieve that. then by offering light while you are in samsara, circling, you are never in darkness, there is always light, you are never in darkness, it creates the karma for that making light offerings to the buddhas. Then great wealth, this is not only talking about 500 or 1000 lifetimes, just by offering one time light to the Buddha, it creates the karma for many hundreds of thousands of lifetimes to have wealth. Then the next one is that you get higher rebirth as human or deva, like pure land. Then next one is that you quickly achieve nirvana, not only nirvana but the great nirvana, enlightenment. these are the benefits of offering light. It is mentioned in the Sutra of the Arya Loving Kindness that if you offer 1000 butter lamps, this butter lamp or oil light or candle light or light, it is all the same, it is not talking strictly butter lamp, just using it as an example, 1000 light offerings or offering flower 1000 times, you offering 1000 utpali flower, blue utpala flower, the one that Tara holds,

you are offering 1000 blue utpala flowers, when offering flowers to the stupas or making statues of buddhas, these people who when Maitreya Buddha, the victorious one Maitreya Buddha, Loving Maitreya Buddha, shows the holy actions, holy deed of enlightenment in this world then you get born in front of Maitreya Buddha, you will be in the front of Maitreya Buddha at that time and you hear the first teaching. Maitreya Buddha will show twelve deeds like Shakyamuni Buddha and attain enlightenment, then will be requested to give teaching and will give teaching and you will be there, you will hear even the very first teaching from Maitreya Buddha. Even you offer one light, it says one butter lamp, but if you offer one light or flower or rejoice in others collecting merit, these people who collect merits, the devas and human beings who collect merits will see the completely enlightened Maitreya Buddha. Those who complete those merits will be born as his entourage, as Maitreya Buddha's disciple, the very first time he gives teaching you will be there surrounding Maitreya Buddha. Then your mind will be ripened, you will be able to generate the path and you will be free from samsara, oceans of samsaric sufferings, and achieve enlightenment. particular, especially offering light is quick way to collect merit and to receive blessings, to quickly

receive blessings, this creates dependent arising, special dependent arising. Heruka Root Text, second chapter there it is mentioned, if you desire ?? offer hundred lights, so here there are 120,000 light offerings altogether, 100,000 light offerings and 20,000 light offerings, so you are all making this, don't just think the offerings you have at home which are very limited, even you do your best they are very limited, but you must remember at least all the light offerings at Amitabha Buddhist Centre, there are 100,000 light offerings and 20,000 light offerings, I was just telling people there are 100,000 but now there are 20,000 more. Then the banners and umbrellas, what the arhats are holding, the surrounding deities are holding fans, bells, incenses, cakes, like the spider creates website, spiders create website, spider makes website, making clean all that, making clean the stupa, at Kacho Dechen Ling, Aptos, backside the house there is stupa not Tibetan but little bit like Borabodur, there is Kadampa big stupa on top, it is a very nice shape, roof has different colors, roger's nephew or relative I asked him and he made different color roof because wind blows leaves and dust so becomes dirty, in the past Om Mani Padme Hum the dog who died now, there was one man who used to come, he cleaned the stupa once a month but it has unbelievable benefit,

cleaning gompa or stupa has really great benefit, so to remember that, it is not just exhausting, it is really great purification, when you clean holy object means you are cleaning your mind, even you are cleaning, taking care of old man, sick man, if cleaning with bodhichitta it cleans your mind. so broken statues and stupas fixing up, cleaning them, putting white powder on the stupas or statues, now many years ago on the Buddha's four special days where you collect merit 100 million times, whatever merit you collect 100 million times on that special day, what I try to do is the Bodha stupa offer canopy and also banners around and then maybe also prayer flags, then putting saffron around, now we also do Swayambunath, maybe 30 years, then maybe 7 years ago I announced to people that if they want to join to collect merit can do that, but before that many years Marcel doing that, then also Bodhgaya statue every 15 day offering robes to Shakyamuni Buddha then also Jowa buddha in Tibet offering gold and robes, the three Chenrezig statues at the Potala which came from wood paint with gold, I don't know if these days happen, but as much as possible to collect merit. Before we sweep, so dust doesn't rise up and make the holy objects dirty you put water, this is just cleaning, you put water, sprinkling water on top so then the dust doesn't arise and doesn't make

dirty, then cleaning, there is benefit of each one explained the ripened result, it gives that. if you want to know then the Sutra of Chenrezig then King Sanggyab asked the Buddha, the Konchog Tala Sutra, one must read them to understand the benefits.

If you wish to achieve the sublime realization, might be realization or something like that, you offer smell, gandhe, scented smell, or dhupe, incense, flowers, smell, then according to the prayer make offerings, offer also 100 lights, two times it says 100 lights but maybe outer inner differences, I don't know what it is saying. In Heruka Root Text the hidden meaning all clear mentions offering 100 lights. It is quite common to offer, if you can offer as many as possible, those like the bodhisattvas, higher bhumis you achieve, prostration with 1000 bodies, 100 thousand million, numberless bodies, manifest and make offerings, as you achieve higher realizations, the bhumis, it is like that. there is a little bit left. Maybe stop here. There's the benefits, but then comes how to offer, so maybe I stop here.

My philosophy is this: economic problems happen a lot in the world, so usual people in the world save, don't spend money, collect, keep keep keep it, there is fear of economic problems then keeping,

keeping, don't give one, keep. In the world there is that view, protection. But in my view the more you give the more you will get, the more you give sincerely from the heart, that itself creates the cause of success, your wishes get success, you receive, then as you receive you give to others, so then continually like this. this is based on karma, result of charity, based on karma, cause, cause and result, evolution, on the basis of that, so as you help others, result comes. then you are able to give to others continuously, make charity, make offerings, keeping it, ooooooh, miserly, ooooooh, that mind is not my philosophy. My experience is what the Buddha said, what is said in the teachings, so that is what I see, not ooooooh like that, that is creating the cause to be successful in the world? No. Helping others, really sincerely from your heart that is the cause of success. Whether you think the result or not, just from your heart I see in that way, like that. that is the evolution not the people of the world, ooooooh, you don't create the cause of success at all, you create miserliness. There is no cause and you suffer more and more, you suffer more and more and more, that is complete opposite to my philosophy, what I see others who give, dedicate, how their life is.

Due to all three times' merits collected in past, present, and future by all the buddhas and all the sentient beings, due to all these merits may the bodhichitta, the source of all happiness and success for oneself and other sentient beings, from your bodhichitta cause all the happiness to all the numberless hell beings, hungry ghosts, animals, human beings, suras, and asuras, all happiness up to enlightenment, may bodhichitta be generated in the hearts of all the six realm sentient beings, in particular the students, volunteers, all the people who came to Amitabha Buddhist Centre in the past, present, and future, all the staff, bodhichitta to be generated in all their hearts and in the hearts of all us here and in all our family members bodhichitta to be generated as quick as possible, and the bodhichitta generated in others' hearts may it increase.

In all the lifetimes due to all the three times' merits collected by oneself, all sentient beings, and buddhas, all the students, supporters, volunteers, everyone, all those who I promised to pray for, everyone here including family members to have Lama Tsongkhapa as direct Mahayana guru in all future lifetimes, then to never be separated from the pure path admired by all the buddhas,

Past, present, and future merits collected by myself and sentient beings, every sentient being and every buddha, which exist but do not exist from its own side, totally empty, may the I who exists but does not exist from its own side, totally empty, achieve full enlightenment which exists but does not exist from its own side, totally empty, lead all the sentient beings who exist but do not exist from its own side, totally empty, to full enlightenment which exists but does not exist from its own side, totally empty, by myself alone who exists but does not exist from its own side.