

10 March 2013

Amitabha Buddhist Centre, Singapore

Long Life Puja

Good morning. As I explained in the past also we every day when we do practice, the sadhanas and so forth, there is seven limb practice always, six preparatory practices in the jorcho and in the Lama Chopa, the Guru Puja, the sadhanas that we practice there is that, the six preparatory practices, as you know, I mentioned in the past because the seven limb practice is the antidote in particular to the delusions, negative karmas, its ultimate result, this practice gives the ultimate result, so requesting long life to the gurus, the buddhas in nirmanakaya aspect, seven practices requesting long life, offering to the guru in front on the throne then after making request the throne absorbs to the merit field in front, that practice is elaborated today, the seven limb practice which is the main practice, the long life, requesting long life is elaborated practice. remedy to which delusions, remedy to the negative karma, negative karma collected in the past of having disturbed the guru's holy mind in the past, having disturbed the holy mind, the negative karmas collected in the past, not just in this life but done in past lives from beginningless rebirths, the

heavy negative karmas, any heavy negative karmas collected. This purifies that, it is the antidote to that, purifies that. even if it didn't happen in this life, those done in past lives, it purifies them by practicing the seven limbs and requesting long life it purifies that as well as broke the advice, it is a serious matter, what we do in daily life many times. Then also it becomes long life for yourself, for the disciple, by the way it becomes also long life for the disciple, creates the karma for your own long life so this is also long life puja for you, I give the name long life puja but it is also long life puja for all you who have Dharma connection with me, especially for the perfect human body which enables you to practice basic Buddhism, the four noble truths, and then the Paramitayana teaching, the Mahayana sutra, then the Mahayana secret mantra, vajrayana, secret mantra not only reciting, it contains the path and goal, the base of Buddhism is the two truths, absolute truth and truth for all-obscuring mind, and the goal, the dharmakaya, the holy body and holy mind, dharmakaya and rupakaya, so basic Buddhism is this, the two truths and what is to be achieved, dharmakaya and rupakaya, so it contains the whole path, basically it is like that, it has those benefits. Therefore normally guru praying for disciple with Dharma connection, because of that

connection guru praying for disciple and disciple praying for guru, like parents praying for children and children praying for parents maintains the relationship, living in the same house, sharing material things so praying has the power, sharing the same house and materials, even though not guru disciple, parents and children having blood relationship so the prayers have power, I think myself not somebody who has overcome death and rebirth, who has overcome that, it is not that, I'm not that, just simple ordinary being but as I mentioned the guru praying for disciple and disciple praying for guru has power, it is a dependent arising, everything works by dependent arising as I often say even the watch, TV, video, everything works by dependent arising, everything works by depending on something, that depending on something it works, including car, airplanes, so sincere praying, dedication and praying, helps, so thank you very much.

I thought maybe Guru Puja short one, do you know that? sorry I didn't tell you before, the short one.

Please recite the wishfulfilling, shortest one, while reading getting shorter and shorter, read the English, finish reading the English first, don't need to chant, just read. (Calling the Guru from Afar)

Visualize the root guru or the guru with whom you find many problems, have anger and so much doubt, that one, otherwise you visualize that one, oneness with all the rest of the gurus, that is by thinking, meditating, thinking, looking at him as buddha from your own side, as is mentioned in the teachings the holy action of the numberless ten directions buddhas, every single buddha, there are numberless buddhas, manifestation of holy action of every single buddha so looking at him like that, looking in that way and then grant me, the idea is meditation, this is Tara guiding you, also Maitreya Buddha is guiding you, this is also Shakyamuni Buddha guiding you, any buddha guiding you, this is the way to think, what to think is that way, to meditate, to realize that, to come to that. in the root tantra, I don't recollect now, in *Essential Nectar*, I think Dagpa Rinpoche translated and then finished by Pabongka Dechen Nyingpo, the words are very effective: "because all the actions of the ten directions buddhas manifested in the form of guru, respect to that as you respect to all the buddhas, all the victorious ones, all the buddhas because it is said in the teachings by Buddha Vajradhara, there is no more heavier negative karma, more heavy ripened aspect then that, by reflecting on such savior, I use the word savior, many Western people don't like because Christian

word, but the word gon as English word savior, but many western people don't like and use protector, but if you use protector for gon what will you use for the Tibetan word sungma, the exact precise translation then don't have another word and use same word "protector" but the meaning, generally protect nothing has to be saved, think about it, savior is someone who guides you, who leads you, guides you to liberation and to enlightenment, so sungma how will you translate? You will use protector, same name now? So sungma is protector, gon is savior, Tibetan word gon, not English word gone, not like that, not gone. I want to tell this, it just came to my mind. in Hindu family, I think very rich now probably went down, their name is Milwani or something like that, at that time they had a lot of high building, lot of property, seems like being careless they didn't take care so they went down, seems that, sometimes (looks like Nepal, in the village in Nepal with the grass house, the chickens), sometimes I think for you even not having been rich like that before it is completely okay but for them because of dissatisfaction, it is not what they want so they think poor but for you their situation would be okay, okay can lead the life, but their needs are unbelievable, unbelievable, so extensive, so now they don't have, don't get, don't have so for them

they are very poor, mind thing, the concept. What happened was that when Lama Osel came, Lama Yeshe who is kinder than three time buddhas passed away and born, manifested, to student who dedicated I think 30 years to Osel Ling center, born to that family, very close in the life before to Lama, Lama gave them a lot of advice, to Lama Osel met the family, was invited to party by Steve and Cathy, Western students, so Lama Osel came and later they came to see me, the original parents evening time, then met all the rest of the family gradually, also from England, why they took interest in Buddhism, they were Hindus, why they took interest in Buddhism, contact Buddhism, is because they have guru, what is called in India, not Bombay, who has many disciples, he used to come, the mother explained used to come every year to ask questions about business, they asked the guru, the guru is very serious, very good, real Dharma practitioner, very good among the saddhus, very pure saddhu, I don't know his name, everywhere he sits, sits straight, in Buddhism would say in meditation all the time, wherever he sits, he sits straight, woman can't prostrate nearby, women need to prostrate at quite some distance in the temple, he comes down for people to respect, I think a really good person, a Dharma practitioner, so what happened was he was going to die and so

he tried to call Shiva and Vishnu, all the names, Indra, he tried to call them so many times, all his life he had been doing prayers to them so when going to die he called them many times but nobody came, I think he had one book about Mahayana Buddhism, I don't know what book but the book is about Mahayana Buddhism, book of the Mahayana teachings, so he called and called but nobody came and then he changed his mind to become Buddhist, then he read, this might be Mahayana teaching, since he became Buddhist he never allowed other people to do something for him, he did everything by himself, he never asked people to work, to help, him, to serve him, never, everything did for himself since became Buddhist. Then in the temple became less and less, that is why the family in Hong Kong became interested in Buddhism, they used to go every year to give umbrellas and blankets to the saddhus, the guru asked them to do that, this thought just came in my mind. so the guru. He was a good one, not just ordinary saddhu, he had renounced this life, also in Hinduism renounce this life, by meditation power renounce this life achieve shine, calm abiding, firm contemplation, the samten four levels, you get born in form realm, the four samten, firm contemplation, four levels of firm contemplation, then the seventeen, you realize not only desire

realm is nature of suffering but also form realm has nature of suffering even though does not have suffering of pain has suffering of change, when you realize even that has nature of suffering reach the formless realm, through six preparations, six beliefs, analytical meditation, the six beliefs reach the formless realm, so even Hindus do that, Infinite Sky, Infinite Consciousness, Nothingness, can realize all are nature of suffering, but the way of seeing the nature of suffering of the realms is by comparing one level to another, but Peak of Samsara there is nothing to compare to so never realize how it is nature of suffering, never realize that, the delusions at that time become so subtle so sometimes think they have achieved nirvana, then long time abiding in that but have not really ceased the seeds of delusions, so the karma for the duration to stay in that state finishes and have to reincarnate again because not complete renunciation of samsara, Tip of Samsara, so then have to reincarnate again according to previous karma in desire realm, hell realm, hungry ghost realm, animal realm, so then heresy arises thinking nirvana doesn't exist, not true, before believed in nirvana even though in reality did not reach nirvana, did not cease karma, there is no realization of emptiness at all, that is only in Buddhism not in other religions the realization of

emptiness, like His Holiness said also, not mentioned in other religions about emptiness, that is one particular one besides bodhichitta, renunciation of whole entire samsara is mentioned, even Hindu doesn't have complete renunciation of samsara, what was I saying? I forgot. It doesn't matter. We are going to start. So when we recite this what to visualize, not just recite the prayer but focus on the guru as one with however many gurus one has, hundreds or thousands however many are one being. That is it. "By reflecting such a savior, oneself by becoming disciple, if one belittles the guru, oneself by becoming a disciple then belittles all the buddhas, to every single buddha, there are numberless buddhas then you belittle every single buddha, then that person always suffers, always suffers, even born as human being but has many problems, besides the lower realms, heavy lower realm sufferings in the future. Like that. One to whom you always get angry, heresy, somebody who acts something you don't like, advice you don't like, actions you don't like so always you get angry or heresy, either visualize that or kind root guru, by thinking oneness with the kind root guru, relating to this subject, the kindness, then you see as one, then all the negative thoughts arising become positive thoughts and guru devotion arises, discovering they are one being, in reality

primordial, this is tantric way of explaining, primordial holy mind, mind is gross, subtle, extremely subtle, this is extremely subtle, so when we call the guru, guru, guru that is the primordial mind, the dharmakaya, pervasive transcendental wisdom of non-dual, that one, that mind, oneness, that one is what we call guru, the ultimate, pervaded all the phenomena, like we say there is no place where there is no buddha, that is common in sutra, there is no place where there is no buddha, bound with compassion to sentient beings, to you and to sentient beings. eternal, there is no beginning or end, so pervading phenomena, benefiting, there is nothing else only benefiting to sentient beings, to us, doing work for sentient beings spontaneously, without any effort, in pure form for those higher bodhisattvas in that aspect, and for new bodhisattvas in nirmanakaya aspect, then beings like us because we are obscured and cannot see pure form due to obscuration, so appears in ordinary aspect, showing mistakes, showing ignorance, attachment, anger, showing all kinds of mistakes. Like the Buddha said, in degenerated time will manifest as teacher, as virtuous teacher and as abbot, also manifest, I don't remember very clear, like having attachment, even though has no attachment, as having anger even though doesn't have, shows

anger even though there is not anger, then showing limp, there is no problem with limb but showing as limping, this is example given in teaching by Shakyamuni Buddha, up to enlightenment showing ordinary aspect for us, because mind is obscured by karma, obscurations and defilements, very thick defilements like dark clouds, so ordinary aspect, means having mistakes, then able to guide us, able to give teachings, advice, by showing ordinary being can guide us to enlightenment. so that is not only this time, this is not the first time, from past lives, beginningless rebirths, from past lives guided, from past lives guided like that. therefore guided, this life we are born as human beings and not only that perfect human being, not only that able to meet all the Dharma, have opportunity to practice, by past lives guru guided yourself in past lives. Many think only this life, no, from past, beginningless rebirths, past lives. So the kindness is kind of like beyond space, it is not enough, even sky is not enough, beyond that. all the past happiness from beginningless rebirths up to the present, future happiness, temporary happiness, ultimate happiness, liberation from samsara, to full enlightenment, everything comes from the guru, every single one comes from him. I wrote a prayer in Taiwan, one prayer to the guru, just a prayer when you do offering you can use or request the

guru, I don't think, I'm not sure I have it here. When we receive commentary on the Lama Chopa, guru devotion commentary or Lama Chopa commentary, only this subject should come there, very deepest subject, it is not just a kind of shallow thing, not like that, it is a very serious matter. Happiness, enjoyment, Dharma happiness then recite.

Sorry my voice after stroke changed, I can't bring high and can't chant long, the breath is shorter, after the stroke affected my speech. Sangpo thinks he is a doctor.

All the bad conditions to appear as a support, may all the bad conditions, what we now think are obstacles, what we don't like, the difficult one, all of them that we don't like to appear as support for the practice, to have realization, to achieve enlightenment, that is a very good prayer, then this way everything is okay, all the obstacles become supports, asking the guru to bless one. Palden lama, Palden is glorified, meaning is having dharmakaya, it is not advertising that I have dharmakaya, you should understand that, should think that, I'm not advertising, Palden means dharmakaya, magnificent having dharmakaya, by looking at guru as buddha requesting blessings.

I made little bit change, this is chanting from Tara Gompa, monks and nuns, the great ascetic lama, Ngawang Wangdu, said to be incarnation of one of the Kadampa geshe, Rinpoche, he called Lama Yeshe and myself, he was wearing robes like picked up from garbage dump, picked up and then wore like clothes, face looked like old nun in my view, thin nose, he called us, made prayer, there is Guru Puja commentary, I think three texts he made prayer to spread Dharma in America and kept on altar, shelve, then gave rice, dresi, then gave texts, said doesn't matter who you give them to but bring them to America, I think all three, but at least two to Mr Chan in America, who invited us, spent money for air tickets, we spent eight months in America, in New York, top of high building, I gave text to him, but I don't remember, so he was an incredible lama, he achieved shine, and lhag-tong, the higher training in morality, concentration, samadhi, then great insight, lhag-tong. In Tibet when he was doing retreat in mud house, he has clairvoyance to give advice. One time I went down to see him and asked for Most Secret Hayagriva initiation, he had the lineage but he said he would check, said Yamantaka now for you, I couldn't understand his language, his sister a Tibetan lady translated, I didn't tell him I was going raising funds in Namche Bazaar for Lawudo

Gompa but he knew I was on my way to ask for donations to build monastery, so he said don't beg the people, only one benefactor, not many people, we don't know many people but one simple family, disciples in past life, they arranged in the house, their friends came, in Solu Khumbu it is like that, not everyone comes just friends, thinking donations, some paises, some rupees, then one benefactor who became rich by selling statues of buddhas, he said he would cover the roof in Lawudo, he promised but in time couldn't do that, he made one year of tea offering, that time in Lawudo the monks, original monks of Kopan, Kopan started from Lawudo.

Not rising heresy even for a second, then seeing his actions as all the buddhas' actions, may the blessing of the guru enter my heart, from that come all the realizations up to enlightenment, without this nothing happens.

You don't need to chant everything, some chant, some read, you can choose, that saves time.

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Buddha has inconceivable qualities, Dharma has inconceivable qualities, Sangha has inconceivable qualities, devoting to them has inconceivable qualities, I offer this to the pure field, to the merit

field, offer the rice by expressing the refuge object's inconceivable qualities.

Now I have to become permanent, change from impermanent to permanent, change the impermanent to permanent, the causative phenomena into uncausative permanent phenomena, like the plant that grows and dies, make it permanent, the causative phenomena non-impermanent. To not waste time. As I mentioned at the beginning very briefly cannot make the impermanent permanent. As I'm mentioned at the beginning I am a very ordinary being overcome by karma and delusions, not one who has control over karma and delusions, as I said we have Dharma connection with each other so your prayers have power to help, to benefit, I don't have the qualities liberate others but I try to benefit, to not kill, to not tell lies, to help, basic to stop heavy negative karma, some to help, even two or three people, so hopefully to benefit even the little that I can do in this world, even little benefit what I can do, can offer, I try. The other thing is I want to thank , my long talk is heavy, a competition,

What I want to say from the heart, thank you very very much everybody but also in particular here the students here at Amitabha Buddhist Centre, all the past, present, and future directors and

volunteers, everybody, here that present director 24 years, Hup Cheng, then also Fred, Gyurme, I don't know the name, Sim Hong Boon helped finish the center, as I said we don't have another center in fpmt and even outside who started the Basic program with the most number of students, at beginning 230 now 150, even that is really, we don't have other center like that, that is the best offering to His Holiness the Dalai Lama, you must have education in Buddha-Dharma, not just small faith, must have education, not just intellectually but to have faith from understanding, from wisdom, that is really really a great thing, also your service to guru Shakyamuni Buddha, that many studying the Dharma, philosophy. Then brought many people to engage in virtue, led in many ways to collect good karma the cause of success for everybody up to enlightenment, able to benefit sentient beings, cause them to engage in virtue, the cause, led to engage many people in good karma. Then also service, great service also in many projects, many projects, many projects, as she just read many projects are helped by Amitabha Buddhist Centre students here at the center, so thank you very very much for that, there is no other, I haven't heard any other organization or any private person, not only in the FPMT but also outside the FPMT, only one monk, Hai Tao in

Taiwan he liberated 8 million animals a few years ago, so the largest saving animals from death, liberating them, some people who put donation for saving life of animals then recovered from cancer, cancer is caused by causes and conditions but it is nagas, cancer, leprosy, all skin diseases are caused by nagas. I will tell you one story, there was one girl in Hong Kong, an Indian family in Hong Kong, one girl, one got married to their son, that girl had a lot of skin disease, itching, many hospitals but didn't get recovered, in London one Chinese doctor helped her for one year, I met her at the airport, I did blessing, the five garuda she has to recite mantra on cream and apply it, I also gave her, I gave her medicine and she recovered from the itching disease and I never heard it came back. Garuda is deity against nagas, garuda, the biggest bird, eats snake. I haven't seen but in Taos many people saw it eating snakes, probably eagle, eagle eats snakes, the garuda is also like that, the Buddha manifested in five color garuda, that aspect but five dhyani buddhas, the reason it works against naga harm, the buddha manifested like that, the reason it exists, reciting mantra is able to help, to stop is that. that is the reason. Then there is great great incredible incomparable benefit for animals, really great great, really very good, not only to human beings but even to

animals, beside helping many fpmt projects, then giving food each year two times to all those who need, helping Kopan Nunnery, new monastery, how many do we have now? 450 nuns we have there who excellent study, of all the nunneries you hear from other people, they debate, we always hear the Kopan nuns have very good education, they debate philosophy. So I want to say thank you very very very much. Today I want to take this opportunity to express my great gratitude, to express my thanks from my heart, deep from my heart. I don't remember the whole thing but thank you very much, also for your sincere practice beside all other things your daily sincere practice, you are always in my prayers, then whatever you know, I'm joking, thank you very much, I don't remember much, thank you, that is all.

Here many people got three size the elephant with the mantra prayers, this is formed by head Nyingma lama, Dilgo Khyentse, it is for success, you got three different sizes so if you don't need you can give to other people who have difficulties in business, success, you can give as present to them and to people who help you in your life, there are three sizes, the small one you can keep in your notebook, but you have to respect because there are mantras and prayers here, you can't just put it

anywhere, you have to respect it, it is for success the elephant and mantra prayers so don't arrive at the house and throw it in the garbage, you can keep if you want but also you can give to other people, you can share, it is for success. Success to not harm others, success to benefit others, to benefit you and others, to benefit others, to not harm others, prayer for virtue is from the Buddha's sutra Hundred Actions, sutra called dodelepa, 100 Action Sutra, this is a quotation of what the Buddha said, it is about karma, the last two words are not there, the person I asked to correct the English who is expert in correcting Dharma words doesn't know Tibetan so he took out the last two words, it is translated into Tibetan from Sanskrit, always become habituated and familiar with non-virtue will in the future... (see The Practice of Virtue card). It is about karma, it is very very very very important teaching about karma from the Buddha. In Washington retreat center, retreat place where I go sometimes, Amitabha Pure Land it is called, making now in Vietnam big statue of Amitabha I ordered to make exactly as I described, not traditional way, it will come from Vietnam, stone statue to go outside where people can see it, there is a monk who takes care of water bowls in the three main rooms, the does the water bowls every day, this I sent to him

framed to remember. In Tibetan it takes time, today difficult to remember. One who always become habituated, this is about karma, whatever karma we do in this life virtue or non-virtue is due to habituation in the past, uncontrollably we do, stealing, sex, lying, even we don't want to do but uncontrollably it happens due to habituation in past lives, "familiarize with non-virtue" the past habit it is a result of that, in America for example as I mentioned there was one man who killed many people in a museum or what? In movie theatre, the America government checked how his life was but they found him to be a straight person, doing normal things, didn't find anything strange, only before he started to kill people but before didn't find anything, why this happens is because of habit from past life, then karma ripens the person's life changes, like learn Buddhist philosophy but then change religion, many strange things, this is due to habituation in past lives, you can become expert in Buddhist philosophy but then totally change, maybe don't believe in karma, when karma ripens your life totally changes, becomes something else, imprint is more scary than hell suffering, because it makes to do again and again, more scary than hell suffering which experience one time and finish but imprint makes to engage again and again in that. so imprint is most scary. For example, I'm

not good in doing sadhanas, very bad in doing sadhanas and doing meditation, there are many examples, you took the promise, so many promises to lama and then don't do so get habit, then in future lives not just one but hundreds and thousands, you destroy the future lives, become incapable, destroys hundreds hundreds thousands, so imprint, habit, becomes very scary, so in this life try best as possible to not plant negative imprints, as much as possible of killing, stealing, sexual misconduct, whatever negative things, alcohol, all those things that are negative karma, it is very important to abandon, to reduce. "in the future" again depends on that, it will happen again in future lives, "engage in non-virtue", again engage in non-virtue, then "reborn following non-virtue" you get reborn following nobody, this is what the Buddha said, the negativities go on and on, the problems, and the negativities they go on and one for hundred thousand thousand, it goes on and on, it destroys so many hundreds thousands thousands, it makes life difficult. Therefore, in this life really have to be careful, we have to be really really careful, try to protect yourself, to protect your mind, your life, abandon non-virtue, simple way abandon non-virtue and practice virtue as much as possible, then that is Dharma practice, that is what the Buddha said, that is most most, I

don't remember Tibetan, I have Tibetan quotation from sutra, it is very very very important quotation about karma, I can't remember the title, it is about karma, it is very very important advice about life, about karma. Not just about practice, it is about karma, it is about life. "the same applies to virtue", he added that, it is not in the Tibetan. I thought mainly to send to him to make sure he makes water offerings thinking of karma, I have the Tibetan, I should make a card with it, it is really the best present, it is about karma, about life, so it is really really important. You can put it anywhere, not just on your altar, in the dining room or in the kitchen, it is Dharma so must respect it but can put it anywhere to remind you. So thank you very much, I enjoyed long life puja very much. Thank you very much. Now I became very rich, wow, wow, I became so rich, can you imagine? Now I'm going to some holiday place. Maybe Shambala. Maybe Tahiti. All the offerings you did.

Mongolia we are going to organize 100 million OM MANI PADME HUM, not sure if able to organize this year. It is not sure but seems now it has some sponsor to organize it in Mongolia, I thought in Mongolia it happens alternately, maybe each year is difficult but alternately, I think it would be very

very good, purification and to develop compassion, bodhichitta and collect merits, to achieve enlightenment as quick as possible.

Nepal there is one nunnery where I sponsor and fpmt also sponsor 100 million OM MANI PADME HUM, it helps, some money from that helps to build kitchen, it helps very much, since they do that it helped to grow the crops well, receive rain at right time, it helped the environment and the country since they did that. the Puja Fund, I have been doing for many years, how many years? Maybe with Marcel, I did for many years then I thought to let people know about it as maybe they want to make donation, I did it for long before I announced, maybe 12 or 15 years, then Sera, Ganden, and Drepung, Tashi Lhunpo, Gyu Me, Gyu To, Kopan, Nalanda Monastery in France, fpmt has real monastery where they do sojong, the monks' practice of confession, they do those things there, there is a Tibetan geshe there, Geshe Jampel and supposed to have two geshe, new geshe arrived, Geshe Jampel is teaching here and there, then Chenrezig about 20 or more than 20 nuns, in the past there was Kyabje Trulshik monastery, then the stupas, Bodinath, Swayambunath, saffron, canopies, offer robes to buddhas in Tibet, then in Bodhgaya the Buddha's statue, painting gold in

Lhasa on every 15th, golden robes, every 15th day offering gold on the face, the pujas are mostly Medicine Buddha pujas and lower tantric college mostly Drukchuma, the Hayagriva puja, extensive Hayagriva puja in Sera Je special group does every month, from many years ago, the fund has gone down, so the money you gave I will put it in the puja fund so can dedicate for sick people, you can rejoice in that. that is all. Thank you very much.

(Hup Cheng)

Maybe tonight. From upstairs I will come down.

(Hup Cheng)

I will come back only if you don't fall asleep.

Please enjoy Dharma, enjoy the good heart, bodhichitta, that is the way to enjoy. Thank you very much.

