

Advice by Lama Zopa Rinpoche

*Introducing the Merely Labeled I
and Self-Cherishing /
Advice to Help the Dying*

Kopan Monastery, Kathmandu, Nepal

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The Meaning of “Pitiful” Transmigratory Being and Advice to Help the Dying

My most dear, most precious, most kind, wish-fulfilling jewels, all the students, all the friends, fathers, mothers, brothers, sisters, all, from whom I have received all my happiness from beginningless rebirths, now, and in the future, including enlightenment, and the infinite qualities that the buddhas’ holy body, holy speech, and holy mind have, from whom I receive all that, the most kind sentient beings.

Why Transmigratory Beings are “Pitiful”

As Panchen Lozang Chokyi Gyaltsen—I think, my memory is not so good, the third or fourth Panchen Lama of Tashi Lhunpo Monastery, Panchen Rinpoche’s monastery, Tashi Lhunpo, that was built by first incarnation of His Holiness the Dalai Lama, Gyalwa Gendun Drubpa—[said] in the *Lama Chopa* (LC89), as he mentioned in the section on the lamrim:

ཉམ་ཐག་འགོ་བ་འདི་ཀྱན་བདག་གི་མ།
ཡང་ཡང་བྲིན་གྱིས་བསྐྱེད་པའི་རྩོལ་བསམས་ནས།
སྐྱུག་པའི་བྱ་ལ་བརྩེ་བའི་མ་བཞིན་དུ།
བཙོས་མིན་སྤོང་རྩེ་སྤྱོད་བར་བྱིན་གྱིས་རྫོབས།

NYAM THAG DRO WA DI KÜN DAG GI MA

Thinking how all these pitiful transmigratory beings have been my mothers

YANG YANG DRIN GYI KYANG PÄI TSHÜL SAM NÄ

And have protected me with kindness again and again,

DUG PÄI BU LA TSE WÄI MA ZHIN DU

Please bless me to feel compassion for them,

CHÖ MIN NYING JE KYE WAR JIN GYI LOB

Like a loving mother for her cherished child.

“Pitiful, all the transmigratory beings, my mothers,” who have been my mothers, of course, from beginningless rebirths.” *Nyam thag* is “pitiful.” (I will not take much time in the motivation.) When we say *nyam thag*, [it means that they are] pitiful due to ignorance, the root [of samsara], holding the I [as existing from its own side] while it is totally empty of existing from its own side, [of existing] by itself, or [of being] truly existent, [of being] the real one, which has been appearing to us from beginningless rebirths. Not only from this morning or from birth, [but] from past lives, from beginningless rebirths, we have been believing a hundred percent in that. It did not appear the I

which exists, which exists in mere name, and believing in that; not that, not that—totally opposite. Then, *wow, wow, wow*, that’s a big shock, totally hallucinated. The normal worldly people what they believe is not there. It is totally opposite to that. The way that it appeared is totally opposite to that, it is like that—the greatest shock. By that they are also “pitiful.”

Then from the root, then from there, “my,” a real my. Then, the other, the real one, like that, *oh*, then, it is kind of the basis to arise attachment, anger, ignorance, the three poisonous minds. It is [the basis] of all the delusions, the basis of all the delusions. Then [create] negative karma every day, showers of negative karma, day and night. It is amazing, *wow, wow, wow*, so pitiful. Then, on top of that, the self-cherishing thought. *bah, bah, bah*. By holding the I as a real one, which is not there, then, on top of that, you cherish [yourself as] the most important among all the sentient beings, from [among] the buddhas and bodhisattvas, then [among] the non-bodhisattva sentient beings, *bah, bah, bah*, the numberless, *bah, bah, bah*, numberless hell beings, hungry ghosts, animals, human beings, suras, asuras. Then you cherish you, the real one, as most precious, *baaaah*, which is not there. *Bah, bah, bah. Lama khyen, lama khyen*. So pitiful. So you can see [how they are] pitiful now. *Bah, bah, bah. Lama khyen, lama khyen, lama khyen. Tsk, tsk, tsk*. I don’t know what to say; that is a great shock. This is the opposite. Relating it to yourself, from beginningless rebirths you have been cherishing the I the most, which is not there. The worldly people, they have very high scientific knowledge, degrees from this university, so much education in this and that, *bah, bah, bah*, but they don’t know Dharma. They don’t know Dharma. I don’t know in the West the subject what it is called? His Holiness mentioned it many times. It is close to emptiness.

Ven. Roger: Quantum physics.

Rinpoche: Quantum physics. Except for quantum physics, those who studied quantum physics. I wonder in daily life when you have anger and attachment, all the delusions, the five delusions, do you remember quantum physics? Do those who know if quantum physics, those who studied quantum physics, does it subdue their minds? Those who know quantum physics is it harder [for them] to arise attachment and anger? Only when they talk [there is] quantum physics, otherwise, in daily life, they never think of that. Probably they are the same as those who don’t know quantum physics at all. I just wonder that. Quantum physics is supposed to be that the object of attachment and anger are not there. It sounds like that, that it is not there. Kind of. And His Holiness mentioned one [type of scientist], I forget the scientific name, which checks not outside but about the mind. When anger arises, they say most, ninety percent, is created by the mind. Ninety percent is created by the mind. So there is a little bit there, but mostly it is projected, or created, by the mind. It is very interesting, the Western [scientific] fields. It is kind of intelligent, that much they know, that much they come to know. It is intelligent but still there is something [not known]. Among the hundred, ninety percent comes from the mind; so it is kind of intelligent. So it means you don’t follow, the conclusion is that you don’t follow anger, your anger. Yeah, there is something there, but ninety percent came from your mind so you don’t follow it. So like that is the conclusion.

So you cherish the I, *bah, bah, bah, lama khyen, lama khyen, lama khyen, lama khyen*, like that. So now you see the unhappiness of life from where it comes, now you can see the reality—[it comes from] holding the I real. Then, on the basis of that, cherishing I, the real I. Not cherishing the merely labeled I, cherishing the real I. Usually it is like that. There is nothing there to cherish, in reality. So you can see from where the unhappiness comes; you see the root. So the root is completely wrong, a false conception, a totally false conception. You see? So then people who have more I, more I, more, a stronger concept holding the I, have so much suffering, so much problems. You suffer when you are alone. When you meet people, then you see them as beautiful. You put all the blame on others. When you are unhappy, you put all the blame on others. It is completely, totally wrong.

Okay, I will not take too much time on the motivation.

Experiencing, when you are born in hell... There are eight hot, eight major hot sufferings. I will just mention the names. Of course, then you go back in the lamrim texts and look for the details. Okay? Otherwise, it takes much time. Otherwise, the whole subject, it comes in the motivation! *Ha-ha*.

[The eight major hot hells are:] Being Alive Again and Again; then Black Line; Crushed, Gathered and Crushed, *Dujom*; Crying, Great Crying; Hot, Extremely Hot; Nyalwa Narme, Inexhaustible Hell suffering.¹ I mentioned [the last one] some time ago, in which the length of life is one intermediate eon, the length of life. *Ssssh. Lama khyen*. Like that, there is the heaviest suffering; among the hell realms, the heaviest suffering.

Then, there are the six neighboring sufferings.² [Pit of Burning Embers is] like being in the center of a fire. Then, [in Forest of Sword Leaves] all the leaves that are falling down become swords that go through the body, *ral drii lo mai ngag tshal*. Then, in *shal ma li'i dong po*, [Forest of Shalmali Trees], you climb, your loved ones are calling you from above the tree. Then, when you try to go up, all the leaves becomes swords and go through your body. Then, dogs, iron dogs, dogs they bite, they eat, they bite the feet, eat your feet. The eagles fly and take out your eyeballs. Even if you reach on top, then your loved ones call you from down below. Then you try to go down, but again the leaves come up and go through the body, similar suffering. *Bah, bah, bah*. Then, in *pu dri dam pai thang* [Razor-Filled Plain], you are on the ground, but a ground full of swords, *bah, bah, bah*, full of swords. It cuts your feet as you [put them] down; as you come up each time, it [the foot] revives again. It revives again, comes back the skin, until your karma finishes. It is like that until your karma finishes. *Ro nyag dam*, Quagmire [of Decomposed Corpses], it is like a septic tank inside, extremely filthy. *Bah, bah,*

¹ Tib. *tsha ba'i dmyal ba brgyad: yang sos, thig nag, bsdus 'joms, ngu 'bod, ngu 'bod chen po, tsha ba, rab tu tsha ba, mnar med rnams*.

² ཉེ་འཕྲོལ་བའི་འཇུག་པ་ Neighboring hells.

(1) Pit of Burning Embers, Tib. *nye 'khor dmyal ba*; (2) Quagmire of Decomposed Corpses, Tib. *ro myags 'dam*; (3) Razor-Filled Plain, Tib. *spu gri gtams pa'i thang*; (4) Forest of Sword Leaves, Tib. *ral gri lo ma'i nags tshal*; (5) Forest of Shalmali Trees, Tib. *shal ma li'i sdong po*; (6) River Without a Ford, Tib. *chu bo rab med*.

bah. Inside it, there is kind of like sentient beings, your karmic sentient beings, who are like thorns, very long, sharp, that go through the body. *Lama khyen, lama khyen, lama khyen*.

Then, [in River Without a Ford, *chu wo rab me*], lava, you are born inside lava, *bah, bah, bah*, and suffer. What I think is the lava that is coming, like in Hawaii, or there are many [volcanoes] in Indonesia, it comes quite often, there are many mountains with the lava. I don't remember how deep the scientists say [it is]. I didn't look for a while. However, I think that, my reason is that, it comes from, the teachings when they explain lava, Chuwo Rabme, *chu wo* is like a huge liquid, water, but then it is fire, so like that. It comes from that. It is connected with that. The mountains like this, the mountains are like this, then the lava, *wow*, jumps up so many stories. *Bah, bah, bah*. I saw it in the iPad, it is so hot. I went to Hawaii where lava is coming down. You are not right there but [still it is] so hot. It melts all the rocks. Human beings' fire doesn't burn the rocks, but lava melts them. Then there is the six neighboring hells' suffering.

The ordinary hell sufferings, that can be anywhere.³ For example, in Drepung, Tibet, when the Meaningful Maitreya Buddha statue in Drepung, when it was erected, when it was put there, when it was erected, there was a huge rock straight from there, the rock cracked. There was *beba*, a frog, there was a frog inside, a frog inside. The frog was able to be free by the blessing and power of the Maitreya statue. It had that effect on the rock, then that sentient being became free. In Buxa, where I lived for eight years, [there were] monks who went to the forest to cut bamboo to make beds, to make walls There was in the tree [the bamboo], a border [a closed section], there is no hole, a snake was born there. A snake was found there. Many cases you see, there is no place to go through, but it is born there. Those, I think, some of these amazing things are ordinary hells. Maitreya Buddha is called Meaningful [because] by seeing that you don't get reborn in the lower realms.

Then, also there is stories in sutra and the lamrim teachings. Phagpa Katayana... In the daytime [a person was] at the beach, I think. In the daytime, he has devas', worldly gods', deva life, unbelievable sense pleasures, so much pleasure, *bah, bah, bah*, so rich, a deva's life in the daytime. Then whenever nighttime turns, nighttime turns, I think the person becomes a dog, turns into a dog, and then, no, no, not the person, sorry. I think the few goddesses in the daytime become dogs, three dogs, three or four dogs, and then they eat the head of the man or something like that. *Ssssh. Bah, bah, bah*. It completely turned into hell at nighttime, then, when the day starts, it becomes a deva's life. Phagpa Katayana, an exalted one has a direct perception of emptiness, Phagpa Katayana. So, *bah, bah, bah*, the sentient being's suffering, *bah, bah, bah*. Then he asked... I think he sent a message with him to the place... Oh, that, that was, I think that was to do with sexual misconduct. In the daytime he lived in precepts, vows, so that [the experience of the deva realm] shows the result. Then at nighttime is not kept the vow of sexual misconduct, so at nighttime he engaged in that, so then it [the hell realm at night] is the result of that negative karma.

³ ཉི་ཚེའི་དམུལ་བ་ Occasional hells.

Then there is another one, in the daytime, hell, at nighttime, deva, deva life, that is now an opposite one. I don’t remember exactly, daytime, hell, nighttime, deva life, *bah, bah, bah*, unbelievable, amazing, amazing, an amazing place. Then he [the person who was experiencing that] sent a message about why it happened, a message. In the past life he was a butcher killing animals. He was a butcher in daytime, but at nighttime it was easy to keep, so at nighttime he kept [the vow to not kill]; the result of that is a deva life, *bah, bah, bah*, unbelievable happiness, *ssssh*, at nighttime. Then, I think he sent a message, to believe it... He sent a message that he had hidden a sword near the fireplace. He sent a message, that, to prove [it was from him] to [make them] believe the karmic story, the family. He sent it through Phagpa Katayana. He [Phagpa Katayana] told the family, and the family dug, checked, and found the sword near the fire, *oh-hoh*, then that helped them to believe the story, what had happened, so as to not kill animals, to abandon being butchers. Like that. *Bah, bah, bah*. All those stories, amazing things.

The eight major cold hells:⁴ Having Blisters, Bursting Blisters... I think it is probably four thousand times heavier and heavier, the sufferings of the cold, [in each one]. I think. Then Having Blisters; [Bursting Blisters]; Achu; then Kyihu; Sothampa, Tight Teeth [Chattering Teeth], Sothampa; Utpala Tar Gepa, Pema Tar Gepa, Cracked Like an Utpali Flower, Like Lotus Cracked; [and Cracked Like a Great Lotus, Pema Chenpo Tar Gepa]. It is like, the general idea is it is like a nail under the shoes, the body got completely stuck in the mountain of ice. Like that.

There are numberless beings in each realm, all these, *bah, bah, bah*, are *nyam thag*, pitiful. They didn’t meet Buddhadharmā. No merit, so they didn’t meet Buddhadharmā, didn’t get to practice. To abandon negative karma and practice good karma didn’t happen, so they already experienced the result of the negative karma. So therefore we are, *ssssh*, we are incredibly, incredibly fortunate. *Lama khyen, lama khyen*. Unbelievable, most unbelievable fortunate. *Bah, bah, bah*. You have [this] right now. You can purify all the negative karmas done numberless times in past lives. You purify from beginningless [time] all that when you do Vajrasattva. For example, I did mention it before at the beginning, even twenty-one times reciting [the long Vajrasattva mantra], not only stops [the negative karma] multiplying day by day, but it purifies this life’s negative karma, today’s, this life’s negative karma, and past lives’ negative karma. Then incredible, the Thirty-Five Buddhas, *lama khyen, lama khyen*, by reciting the buddhas’ names many eons of negative karma gets purified, by reciting the names one time. So lucky, so lucky. So right now, before death comes, get done the practice. Do this. There are so many practices that you can do, as I said. Then the highest one, the best one, is pleasing the guru’s holy mind, the most, that is the greatest purification and collects the high merit. *Lama khyen*. We have an incredible, unbelievable opportunity, *wow, wow, wow*, not being dead up to now,

· Eight cold hells: (1) ལྷ་བྱར་ཅན། Blistering, (2) ལྷ་བྱར་རྫོལ། Bursting Blisters, (3) སོ་ཐམ། Chattering Teeth, (4) ཇ་ལྷ་ཟེར་བ། Groaning (Achu) (5) གྲེ་བྱུང་ཟེར་བ། Moaning (Kyehu) (6) ལྷ་དང་ཕལ་ལྷ་གསལ་བ། Cracking Like an Utpala, (7) བད་མ་ལྷ་གསལ་བ། Cracking Like a Lotus, (8) བད་མ་ལྷ་ཆེན་པོ་གསལ་བ། Cracking Like a Great Lotus,

wow, wow, wow, every day, every year, every month, every year, every month, every week, every day, every hour, every second. If you generate bodhichitta in one second, if you generate bodhichitta, that causes you to achieve enlightenment. *Bah, bah, bah*. That perfect human rebirth is highly meaningful even in one second. (I think it is taking much time.)

Then, [there is] experiencing unbelievable suffering in the preta realm; I'm not going to elaborate. Even for ten thousand, even for ten thousand years, eons, then you don't get even, the heaviest karma, you don't get even one spoon of food, but then you don't die. You don't change from that. The heaviest negative karma you experience in a preta life, suffering; even you don't find a drop of water for tens of thousands of years. It is difficult to find, and for so long you have to suffer. Then even if you see, even if you see water, kind of a river or a pool, a pond, not a pond, a lake, or something from far, then because your eye is poisoned, because you see that, it makes to disappear the food or drink. Seeing that causes it to disappear. *Bah, bah, bah*. Then finally, there are so many obstacles to reach where you see the food and drinks. The karmic guardians, yamas, they don't allow you to go. Mountains... Your belly is like a mountain and your neck and limbs are so tiny, it so difficult to walk. *Bah, bah, bah*. Then pretas so much suffering, difficulty to get there, so many obstacles. Even if you get there, there is no food there or it is junk, pus and blood, junk. Then, you can't get even a drop of water. Then your mouth is like the eye of a needle, so tiny, so it can't get through. Then there is also the heaviest one, [they are] naked [and have] two or three knots [in the neck], then [the food] can't go inside. Even if it reaches the stomach, it is like [when] you throw matches in kerosene, so much suffering. Numberless sentient beings are suffering [like this] right now, *nyam thag*.

Then, the animals you see suffering. In the ocean, the animals, tiny ones, you don't see them with the eyes but through machines you can see them, then large like mountains, whales. The large ones are eaten by so many small ones. Then the big ones are like mountains, so much [fish] in front of their mouth, then they eat all that. *Bah, bah, bah*. The sharks come and then where there are small fish, something like this, millions, millions, millions, continuously they go like that [into a ball]. *Bah, bah, bah*. I don't know who they follow. *Bah, bah, bah*. Then they meet a shark, they are so scared, it is meant for protection but they all become like a football, so tight, then the shark finds it so easy to eat them. It makes it so easy for the shark to eat them. When they are spread, it is not easy for the shark to eat them but what they do is totally opposite. *Bah, bah, bah*. In the ocean, while you are alive you are trying to eat who is alive, you run after that, but at the same time your enemy is right after you, following you to eat you. It is like that. *Lama khyen, lama khyen*. Wherever you are, your enemy is right there due to karma. On the side of the river where you are, your enemy is there. From the airplane, it looks like... There is a beach, mountains, the sea, very blue, very quiet, very blue, it looks very nice, very nice, very nice. It looks like that, very pleasant. But if you think, if you go in the water a little bit, there are numberless fish, numberless, tiny and big, they are being eaten by another one. It is like this. *Lama khyen, lama khyen, ssssh*. Like that. They are so ignorant, and being eaten by another one. Like that, being eaten by another one.

For example, there was this animal, a mongoose, a mongoose was standing [there]. There was a snake coming to eat the mongoose. The mongoose must have very sharp teeth, so the snake went back. After some time the mongoose was busy cleaning itself and the snake came from behind, then it caught the neck [of the mongoose], then it was finished, the mongoose was finished. There was nothing it could do, it [the snake] came from back side. I saw on TV, near the ocean I think, there is a tree growing, the branches of the tree are like this. There was an insect. The fish down in the water can see the insect. It [the fish] threw, sprinkled, water on it, and, then, after so much water came on the body, it had no power, it fell down. When it comes down, the fish is ready to catch it. *Lama khyen*. I’m just giving you an example. Then there was an insect, I don’t know the name, sort of like, I don’t know what you call it, like a dragon, the body is like this, legs, and then the mouth, I forgot the name.

Ven. Sherab: Crocodile

Rinpoche: Like the shape of crocodile but, like the shape of crocodile but small. It climbs the tree. It is small, it shoots, what do you call it? Similar shape.

Ven. Roger: Some kind of lizard.

Rinpoche: Lizard. It shoots a sticky thing; from the mouth, it shoots it at an insect. Then the insect cannot move, then it eats it.

Ignorance, totally. It starts with human beings. They [animals] get killed for their skin and meat. They [human beings] torture them.

Human beings have eight sufferings, six sufferings. The eight types of suffering are the sufferings of rebirth, old age, sickness, and death, separating from the desirable, how much desirable you get there is no satisfaction [not meeting the desirable, and meeting the undesirable]. There are three or five types of suffering, [including] the suffering of the aggregates.

Then, there is the desire realm devas, form realm devas, formless realm devas. Then, the signs of death, the five signs of death, then the close ones. *Bah, bah, bah*. They know from where in a past life they came and then then next life [they know they will go] even in the lower realms, a lower rebirth, [such as] a human being, so much sufferings. Then, like that, *bah, bah, bah*, it is the nature of suffering, like that. Deva, desire realm deva has three types of suffering: the suffering of pain; the suffering of change, all the samsaric pleasures, the suffering of change; and those two came from pervasive compounding suffering. Then the form realm devas don’t have the suffering of pain, [only] the suffering of change and pervasive compounding suffering. Then the formless realm [devas] don’t have the two other sufferings, but [only] pervasive compounding suffering. These pitiful sentient beings, when their karma finishes—without renunciation holding samsara to be in the nature of suffering—from the Tip of Samsara, the formless realm, you get reborn [in the other realms]. We went through that numberless times, so *nyam thag*.

There are the six types of sufferings, the general sufferings of samsara, the four types, and the three types—the suffering of pain, suffering of change, and pervasive compounding suffering. Pitiful. All the samsaric beings have been my mother, then they have been kind again and again. They gave you a body, for example, like this human body, so you are able to meet Dharma, able to learn Dharma. Because the parents send you to school, now you can read and write, and Buddhadharma study. [Your mother] protected your life from hundreds of dangers every day. She bore so much hardships for you. Then she led you in the path of the world, she gave you education. From beginningless rebirths every sentient being did that, gave these kindnesses—in the outlines—from beginningless rebirths. When you see mothers, whether is animals or whether it is people taking care of their children, so much love, so much time, so much money, take care, then you think, “They did the same to me when I was born from beginningless rebirths.” “They did same to me.” Then you feel the mother either in your heart or close. So before nothing, “Oh, they are there. I’m me,” but now when you think that, *ssssh*, that she did like that to me, normally it brings some experience, *bah, bah, bah*, then you feel your bodhichitta strong, the motivation—if its real bodhichitta, no question—but you feel her in your heart, or close to your heart. You feel close.

[The following paragraph is missing in the video]

[NYAM THAG DRO WA DI KÜN DAG GI MA

Thinking how all these pitiful transmigratory beings have been my mothers

YANG YANG DRIN GYI KYANG PÄI TSHÜL SAM NÄ

And have protected me with kindness again and again,

DUG PÄI BU LA TSE WÄI MA ZHIN DU

Please bless me to feel compassion for them,

CHÖ MIN NYING JE KYE WAR JIN GYI LOB

Like a loving mother for her cherished child.

So, *Nyam thag dro wa di kün dag gi ma / Yang yang drin gyi kyang päi tshül sam nä*. “You think of the kindness again and again.” by thinking of that, *Dug päi bu la tse wäi ma zhin du*, “loving mother, to her,” it says “son,” “child,” whom she cherishes the most, her child, so wonderful. She cherishes [her child] so much. So wonderful, so beautiful, so wonderful, she cherishes them so much. *Bu la tse wäi ma zhin du*, “love like a loving mother.” *Chö min nying je*, “May I generate,” “May I feel compassion to all sentient beings.” Like that, “May I feel compassion.” *Chö min nying je kye war jin gyi lob*, “Please bless me,” then you ask the guru, the merit field, the guru, to generate compassion to all sentient beings.]

Advice to Help the Dying

“To free the numberless sentient beings...” “The purpose of my life is to free the numberless sentient beings from the oceans of suffering and bring them to buddhahood, the total cessation of

obscurations and the total realization, the completion of realizations, to be able to do that. Therefore, I must achieve enlightenment to do that. Therefore, I’m going to listen to the lojong teachings.” To always keep your mind in a state of happiness and cause, as much as possible, the other sentient beings to be in a state of happiness. Okay. like that.

So I mentioned, I started emptiness, but I thought it might take some time.

I. Make Your Death Beneficial by Saying Dedication Prayers

I mentioned what you can think at the time of death, if you are going to die. I want to add to what I said last time. There is one thing how you can think. I mean, of course, whether that is happening, you are dying with the virus or cancer, whatever it is, even now even one virus completely stopped, whatever it is. At the time of death, one way how to think is to dedicate. You make your death, so unbelievably, most beneficial, *bah, bah, bah*, to sentient beings, to His Holiness the Dalai Lama, to the holy beings, the sangha, all the sentient beings, *bah, bah, bah*, every single sentient being.

(the video cut out briefly here)

Then you pray, “May I never be separated from bodhichitta, *kundzob jangchub kyi sem*, the truth for all-obscuring mind bodhichitta, and the absolute bodhichitta, *jangchub kyi sem*, may I never be separated from that in all my lives.” You pray for that. Generate those two, I mentioned them last time, but pray, “May I never be separated from that.”

Then you pray, those, I mean, who can understand:

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ

Due to the victorious one, Tsongkhapa,

THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ

Being my direct Mahayana virtuous friend in all lifetimes,

GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ

May I never be separated even for a second

KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG

From the pure path admired by all the victorious ones.

The most important prayer is: “In all my lifetimes,” *gyäl wa tsong kha pä*, “the victorious Lama Tsongkhapa being a Mahayana virtuous friend, a direct Mahayana virtuous friend,” being that, then. “never separated away from the pure Mahayana path,” the pure, sorry, “the pure Mahayana path that is admired by all the victorious ones,” means the buddhas admired it. That includes the importance, without saying many words. *Kä chig tsam yang dog par ma gyur chig*, “to never be separated even for a second.” That is incredible. So that, that, yes, you do that prayer. Then it is incredible. Then, well, if you can do, after that:

MÄ JUNG NAM THAR TSANG MÄI THRIM DANG DÄN

May I be able to meet the teachings of the victorious one, Lozang Dragpa

LAB CHHEN GYÄL SÄ CHÖ PÄI NYING TOB CHÄN

Who lived an eminent life endowed with pure morality,

DE TONG CHHOG GI RIM NYI NÄL JOR CHÖ

A brave heart in doing the bodhisattva’s extensive deeds,

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

And the yoga of the two stages, the essence of which is the transcendental wisdom of nondual bliss and emptiness.

This is a so important prayer, if you can do it, then: “May I be able to meet Lama Tsongkhapa’s teachings,” *Mä jung nam thar tsang mäi thrim dang dän*, “living in pure holy actions,” I think that is morality, I think. *Lab chhen gyäl sä chö päi nying tob chän*, “Having a brave heart doing extensive deeds for sentient beings.” *De tong chhog gi rim nyi näl jor chö / Lo zang gyäl wäi*, then, “The yoga of the two stages experiencing the supreme transcendental wisdom of nondual bliss and voidness.” That was mentioned by the Fifth Dalai Lama about Lama Tsongkhapa’s teachings. Like that. Okay?

Either that or then, those who want to do that, [can do that]. Then those who don’t want to say that, then:

KYE WA KÜN TU YANG DAG LA MA DANG

In all lifetimes, never separated from perfect gurus,

DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING

May I enjoy the glorious holy Dharma.

SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ

By completing the qualities of the grounds and paths,

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG

May I quickly achieve the state of Vajradhara.

You can do that. *Kye wa kün tu yang dag la ma dang*, Without separation,” “In all lifetimes without separation from a perfect guru,” that contains all the qualities, all the qualities to reveal the Pratimoksha path, then the bodhisattva sutra path, Mahayana sutra path, then the Mahayana tantra path. *Dräl me chhö kyi päl la long chö ching*, then, “enjoy the glorious holy Dharma.” *Sa dang lam gyi yön tän rab dzog nä*, then, “Complete the path to enlightenment,” *sa dang lam*, “grounds and paths,” *yön tän*, “the qualities of the path, grounds and path.” *Dor je chhang gi go phang nyur thob shog*, “May I achieve the state of Vajradhara.” That is very excellent to set the mind, to plan for, the mind to plan where your life wants to go.

2. Say the Name of a Pure Land Out Loud

Then, if you want to help, there is already a book about [death]. What is it called? About death?

Student: *How to Enjoy Death.*

Rinpoche: There is already a book, as you know, if you want to help people who are dying. I just want to express something. [Even if] there is not much time, if the person is able to communicate, able to understand what you are saying, just before the breath stops you tell the person, you must mention the name of a pure land for the mind to hold on to it, like a hook, what the mind hooks on, [such as] Dewachen, Blissful Realm, Dewachen; or Shambhala; Yulo Kopai Shing, [the pure land of] Tara; Yiga Chodzin, Yiga Chodzin, Yiga, Happy Mind Holding Dharma, Yiga Chodzin. The Tibetan name is Yiga Chodzin. The name [of a pure land] is so important. Amitabha, Lama Tsongkhapa explained very much. There is Vajrayogini pure land where you can definitely achieve enlightenment right there, but Lama Tsongkhapa made prayers, so much [about Amitabha Buddha Pure Land]. The qualities of Amitabha Buddha Pure Land were mentioned by Lama Tsongkhapa, to put effort in particular in that. Why? I think because it is very easy for ordinary sentient beings, for us, to be reborn there. It is very easy. It is to do with Amitabha Buddha's prayer made in the past; he dedicated for ordinary sentient beings who have created much negative karma. Lama Tsongkhapa did that even though there are many other pure lands. Dewachen, the name is so important. For somebody who has no idea of Dharma, [you can say,] "You think..." "You don't worry about anything, just think this, like, for example, Blissful Realm, Dewachen. There is everything [there]. It is billion times much better than the beach, friends," whatever the person likes normally, "It has a billion times much better wealth or food," whatever the person enjoys. "Don't worry. This is a suffering world, everything there is much better." Get the person to think of that Blissful Realm, then the person is not worried, attached, [thinking,] "I'm separating from my family, loved ones, a billion dollars, my possessions, nothing." So, "You go there," at least. There is not much time so at least explain that. It is so important to help the person, for the person to put attention in that. Okay, that is very important to tell, what you are going to tell, "You don't think, worry about here, this is a suffering world. Oh, that is much better." There is not much time to talk. Many times there is not much time to understand. You can talk but the person can't understand because they have so much pain and suffering. So what you do is, you can do the different mantras if the person is able to hear. They don't have to understand, to be able to hear is enough, then they don't get reborn in the lower realms, they are saved.

You can do that, or at least OM MANI PADME HUM or Medicine Buddha mantra, not recited quietly, not like that, say it loudly so the other person can hear. Not [mumbling] only for yourself. I'm saying that, that is why I'm expressing this. So not like that.

3. Recite "A Description of Sukhavati Pure Land" Three Times and Tap the Sutra on the Dying Person's Head Three Times

(To Ven. Sherab) The book, inside, very inside the room, the black book, very inside room, can you bring that? Can you bring that.

There is Amitabha Buddha’s Blissful Realm Prayer. There is a short prayer, a very short prayer, a very short prayer. You can recite that even if the person doesn’t understand it. Anyway, however, maybe understand or not, however you recite this three times, three times, then you put that paper on his head three times.

[This is an abbreviated Mahayana sutra about the Blissful Realm, Amitabha Buddha Pure Land.] Here *De chhen zhing ko kyi do du pa theg pa chhen po zhe ja wa zhug so*, “Here there is...” This has been translated into English, you can get it. If you ask Holly, she has this prayer. If you ask the FPMT office or Holly.

Ven. Roger: We will put it up.

Rinpoche: Yes, you must put it up.

“This is abbreviated,” I don’t know how to say it in English, “about the Blissful Realm,” the Amitabha Buddha Pure Land, *theg pa chhen po zhe ja wa zhug so*, “the Mahayana teaching, what is called that, is here.”

There is in the Kangyur, I think, there is. It is said by Dharmakaya Amitabha Buddha about the Blissful Realm, the elaborate holy name. There is a chapter, one thousand chapters in that Mahayana Dharma, one thousand chapters, one thousand hundred, one thousand hundred Mahayana teachings, the number of Mahayana teachings, this is from that chapter, *Chho ku pag me kyi leu*, the Chapter of the Dharmakaya Amitabha Buddha.

You recite this three times for the person, then you put this text three times on the head. Then it says that person will go to a pure land. That person will go to a pure land. Then after that, after that, then they become enlightened. So that is one thing what I suggest, even if the person, they can’t think much, have so much pain, so much difficulties.

4. Recite OM MANI PADME HUM and “Request to Chenrezig”

Then, then you can recite the prayer to Chenrezig. You can do OM MANI PADME HUM, you can recite one mala or something like that, it depends on how much you want to do. Then, you can recite the prayer. Do you know it by heart? I do in Tibetan, but you can it do in English, it is in the Nyung Ne.

[Rinpoche recites in Tibetan:]

PHAG PA CHÄN RÄ ZIG WANG THUG JEI TER

Arya Chenrezig, treasure of compassion,

KHOR DANG CHÄ PA DAG LA GONG SU SÖL

Together with your retinue, please pay attention to me.

DAG DANG PHA MA RIG DRUG SEM CHÄN NAM

Please quickly free me and all mother and father

sentient beings

NYUR DU KHOR WÄI TSHO LÄ DRÄL DU SÖL

Of the six realms from the ocean of cyclic existence.

ZAB CHING GYA CHHE LA ME JANG CHHUB SEM

Please enable the profound and extensive peerless bodhichitta

NYUR DU GYÜ LA KYE WAR DZÄ DU SÖL

To quickly grow in our mindstreams.

THOG ME NÄ SAG LÄ DANG NYÖN MONG NAM

Please quickly cleanse our delusions and actions accumulated

THUG JEI CHHAB KYI NYUR DU DAG DZÄ NÄ

Since beginningless time, with the water of compassion

THUG JEI CHHAG KYANG DAG DANG DRO WA NAM

And, with your compassionate hand, lead me

DE WA CHÄN GYI ZHING DU DRANG DU SÖL

And all transmigratory beings to the Blissful Pure Land.

Ö PAG ME DANG CHÄN RÄ ZIG WANG GI

May Amitabha and Chenrezig act

TSHE RAB KÜN TU GE WÄI SHE DZÄ NÄ

As our spiritual friends in all lifetimes,

MA NOR LAM ZANG LEG PAR TÄN NÄ KYANG

Show us the excellent unmistakable path, and

NYUR DU SANG GYÄ SA LA ZHAG TU SÖL

Quickly place us in the state of buddhahood.

Alternative chantable version:

**O Arya Compassionate-Eyed One,
Who is the treasure of compassion,
I request you please listen to me.
Please guide myself, mothers, and fathers**

**In all six realms to be freed quickly
From the great ocean of samsara.
I request that the vast and profound
Peerless awakening mind may grow.**

**With the tear of your great compassion,
Please cleanse all karmas and delusions.
Please lead, with your hand of compassion,
Me and migrators to Fields of Bliss.**

**Please, Amitabha and Chenrezig,
In all my lives be virtuous friends.
Show well the undeceptive pure path
And quickly place us in Buddha’s state.**

You can do that for the person. You can put the English later [in the transcript]. It will take much time, maybe to go through that.

5. Recite Mantras

You can recite Amitabha mantra, Medicine Buddha, that is normally what practice you do. You can do as you like. Medicine Buddha is so powerful.

Concluding Dedications

Maybe I stop here.

Then tomorrow I continue. Tomorrow I will go through emptiness and the other subject, lojong. I will go there: mind training in the teachings of the absolute truth, ultimate reality, then mind training in the teachings of the truth for the all-obscuring mind, conventional truth.

JANG CHHUB SEM CHHOG RIN PO CHHE
May the precious supreme bodhichitta
MA KYE PA NAM KYE GYUR CHIG
Not yet born arise.
KYE PA NYAM PA ME PA YI
May that arisen not decline,
GONG NÄ GONG DU PHEL WAR SHOG
But increase more and more.

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

JAM PÄL PA WÖ JI TAR KHYEN PA DANG
I fully dedicate all these virtues
KÜN TU ZANG PO DE YANG DE ZHIN TE
To be able to train just like

DE DAG KÜN GYI JE SU DAG LOB CHHIR
The hero Manjushri, who knows reality,
GE WA DI DAG THAM CHÄ RAB TU NGO
And just like Samantabhadra as well.

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI
I fully dedicate all my roots of virtue,
NGO WA GANG LA CHHOG TU NGAG PA DE
With the dedication praised as the best
DAG GI GE WÄI TSA WA DI KÜN KYANG
By all the gone-beyond victorious ones of the three times,
ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI
In order to have good conduct.

(While waving the paw of a teddy bear) He is saying, “Good night, thank you very much.” He is blissed out. Good bye. Blissed out. Thank you. Good night.