



## **“Proper Respect for Dharma Texts”: by Lama Zopa Rinpoche**

“My iPad contains the Kangyur, the Tengyur, many teachings. It is the same as a Dharma text. You can’t put it on the bed or down [low]. You have to respect it and put it higher,” Rinpoche explained in a short teaching on how to show proper respect for Dharma texts, including when they are in electronic form, during a session at the 2017 Light of the Path retreat.

“You can’t put glasses or malas on top of Dharma texts. You have to respect them, treat them as Dharma, the holy body, revealing the path to liberate you from samsara and to achieve enlightenment. You have to respect them as Rare Sublime Dharma,” Rinpoche advises in a short video clip of the teaching.

Rinpoche emphasizes this point by talking about how Choden Rinpoche said that even one’s hand should go around, and not over, a Dharma text. Also objects such as a tea mug should not pass above a Dharma texts as it shows disrespect to the Rare Sublime Dharma.

Referring to the refuge part of lamrim teachings, Rinpoche stressed that it is very important to know the instructions on what is to be avoided and what to practice. If you are disrespecting Dharma texts, Rinpoche warns that it “pollutes the mind and obscures the mind. So by respecting [Dharma texts], then you create much good karma.”

## **The Benefits of Blessing the Speech**

According to the instructions of the great yogi Khyungpo for blessing the speech, this is another method that makes one’s own speech perfect. By doing this, whatever recitation of mantra is done, [the merit] increases ten million times, according to Kyabje Trijang Rinpoche.

By doing the blessing of the speech, in particular... Of course to make the speech perfect is one thing, but there are other mantras that make it increase by ten million times. Another particular benefit of this [practice of blessing of the speech] is that the power of mantra is not taken away by eating black food, which takes away the power of speech, or the power of mantra. That doesn’t happen. Another benefit is that whatever you say in the daytime, all the gossiping, becomes the recitation of mantra. Somehow, by the power [of this practice], it all becomes recitation of mantra. My guess is that it means that it becomes virtue.

There are specific benefits of doing the blessing of the speech. It is said that until the recitation of mantra is finished, that is, if you talk before your mantra recitation is finished, your mantra words get [stabbed with] a phurba, a tantric instrument for wrathful actions, and it takes the power of mantra away. It probably means that if you do the blessing of speech, then that doesn’t happen. This is mentioned in the Kadampa teaching called Tenrim. [When practicing] the lower tantras, if you eat garlic, it takes away the power of your speech for seven days, onion for five days, and radish, which give strong gas takes away the power of speech for nine days. If you eat nettles, the power of mantra is lost for half a year. If you eat sheep tongue, then for your whole lifetime the power of mantra is taken away. Animals like sheep are extremely foolish, so when you eat their meat, particularly the lower part of a sheep’s body and, worst of all, the tongue, it also harms your wisdom. Also, if you eat the heart, it degenerates your wisdom. However, by practicing the blessing of the speech, it stops all that, so that eating all those different foods like onion, garlic, and so forth cannot harm you. They cannot take away the power of your speech.

# “The Practice of Blessing the Speech”

Just about this one time we have received a precious human body, which is extremely rare to find. But we have found it and we have met a virtuous friend who leads us on the path to enlightenment. This is extremely rare to find, but we have found it, and we have met with Dharma, which is extremely rare to meet. So, we have all the opportunity to practice Dharma. As Geshe Sopa Rinpoche says, in the lower realms all the obstacles gather, but here we have all the opportunity to practice. This time it is not sufficient to avoid being reborn in the lower realms but rather [we have to ensure that we will] be reborn as a human being or a deva. Also [it is not sufficient] to become liberated from the oceans of samsaric sufferings. To attain the ultimate happiness, the blissful state for oneself, even that is not the real meaning of life. The real meaning of life is to benefit others, to cause happiness to others, to cause others the happiness of this life, and more importantly, to cause them the happiness of future lives. That is the more urgent service. Then, an even more important service than that is to cause them to receive ultimate happiness, liberation; and an even more important service than that is to bring them to full enlightenment. But to do that, one has to achieve full enlightenment. Therefore, [think,] “I am going to listen to the teachings on how to practice in daily life.” Also, the daily life mindfulness practice is included here; it is for taking the essence, for making the life as most meaningful as possible.

Mantra to Increase the Power of Recitation

There is just one mantra to recite:

TAYATHĀ / OM DHARE DHARE BHENDHARE SWĀHĀ (7x)

That is good to recite so that the texts you read, the sadhanas and Dharma texts that you read (for mantras, there are other mantras)... This mantra is advised to recite before you read a text so that it becomes like having recited it many millions of times.

## How to Bless the Speech

Out of emptiness arise as your own deity with whom you have a karmic connection, the one who by means of practicing them you achieve enlightenment more quickly. First, purify in emptiness, then your wisdom understanding emptiness manifests as a deity. That, of course, is based on having received an initiation before that, either in a lower tantra or the highest tantra.

Above your tongue is a syllable ĀḤ (ॐ). It transforms into a moon disk. Above that is an OM, the color is white; a white OM. And around that... Here it says “tongue.” Then there is an ĀḤ (ॐ); that transforms into a moon disk. Then in its center is OM. Then, ali karpō, the white vowels, start right in front of the OM, clockwise.

OM A Ā I Ī U Ū RĪ ṚĪ ḲḲ E Ē O Ō ANG AH SWĀHĀ (3x)



They are clockwise.

Then, the red kali, the consonants, again starting with OM̐. The vowels start from OM̐ and then right in front of that is another OM̐, [which begins the set of consonants]. The consonants start on its left side.

OM̐ KA KHA GA GHA ŃGA / TSA TSHA DZA GYA ŃA / ṬA ṬHA ḌA ḌHA ṆA / TA THA DA DHA NA / PA PHA BA BHA MA / YA RA LA WA / ŚHA KA SA HA KYA SWĀHĀ (3x)

These are anticlockwise.

Then again, there is the blue Heart Mantra of Dependent Arising, which again starts with OM̐. So there are three OM̐s, [one in front of the other]. [This mantra stands] clockwise.

OM̐ YE DHARMĀ HETU PRABHAWĀ HETUN TEKĀN TATHĀGATO HYAVADĀ / TEKĀÑ TSA YO

you stop there, then:

NIRODHA EWAM VĀDĪ MAHĀ ŚHRAMAṆAYE SWĀHĀ (3x)

There is no break in the Tibetan writing, but you have to make a break when you recite it [i.e., TSA YO – pause – NIRODHA]. If you recite YONI, then it has a totally different meaning: “May the female organ be destroyed.” It has a complete total other meaning if you recite together YO and NI – YONI. So you stop at YO and then NIRODHA EWAM VĀDĪ MAHĀ ŚHRAMAṆAYE SWĀHĀ. This is how it is explained to recite in the text. Otherwise, it has a totally different meaning.

According to Phabongkha’s explanation, you recite [these mantras] with OM̐ but not SWĀHĀ. [Instead] you recite SWĀHĀ at the end, one time. According to Phabongkha, it is like that. Then also, there is another [technique]. I don’t remember it one hundred percent, but you recite it in the morning like this when blessing the speech. I think it is without SWĀHĀ and then at the very end of day, before you go to bed, you recite the same vowels and consonants and then you recite SWĀHĀ. That is another technique, or another advice. However, here, every mantra has SWĀHĀ according to [Khyungpo]. There are different techniques but according to the great yogi Khyungpo, they have SVAHA [at the end].

Do them one by one, one by one. [The instruction “Concentrate on the visualization and recite the mantras beginning from the inner circle”] means they are lined up gradually, from the inside. The vowels [go to the] right side, the consonants [go to the] left side, and the Heart Mantra of Dependent Arising is outside, clockwise. Gradually – they are like that – from the inside, and so recite them.

When you recite the mantras – the vowels three times, the consonants three times, and the Heart Mantra of Dependent Arising also three times – you have to recite them very clearly and slowly, OM̐ A Ā (pause), I Ī (pause), U Ū (pause), RĪ Ṛī (pause)... Make them very clear. One time when giving the commentary on Secret Vajrapani at Vajrapani Center, Kyabje Choden Rinpoche talked about how important it is to recite them correctly. Rinpoche used this example for how we need to recite them very clearly, very precisely, with the sounds of all the syllables pronounced correctly. Otherwise it doesn’t become right, he said.



Then, from each syllable of the white vowels, white nectar and beams are emitted, totally illuminating your whole body with white light. Your whole body is filled. They purify all your negative karmas collected [with the body] from beginningless rebirths. Then, from the red syllables, the consonants, red nectar and beams are emitted and completely fill your whole body. They completely purify all your negative karma of speech collected from beginningless rebirths.

Beams are emitted from the garlands of mantras, hooking all the blessings and powers of the holy speech of all the buddhas and bodhisattvas, and of those who are samsaric beings and those who are beyond samsara. First, you can do it like this: all the buddhas and bodhisattvas, the power and blessings of their holy speech in the form of the mantras – the vowels, the consonants, and the Heart of Dependent Arising – absorb into your tongue mantras. That is one.

The power and blessings of their holy speech in the form of – here it says – the perfect seven royalties, the eight auspicious signs, and the eight auspicious substances absorb into your tongue mantras. In the form of the eight auspicious signs, so many, they absorb into your tongue mantras. The eight substances, so many in that form, absorb into your tongue. Then also the seven royalties, so many, absorb into your tongue.

Then there are the ones who are beyond samsara and then the ones who are samsaric beings, such as the drubtob, or yogis, those who are accomplished. Perhaps normally we say that every one of them is free from samsara, but there can be different levels. However, there are those accomplished ones, the yogis. Then, there are the drangsong, the sages, who have achieved the words of truth. Because they live in silence all their lives, they abstain from gossiping, telling lies, all those things, so their words have power. When they make prayers, their prayers have so much power to be quickly actualized. They, the drangsong dendzin drubpa, those who have accomplished the words of truth, pray for you. The power and blessings of the holy speech of the yogis, the accomplished ones, and of the sages who have achieved the words of truth – in the form of the vowels, the consonants, and the Heart Mantra of Dependent Arising, and in the form of the eight auspicious signs, the eight substances, and the seven royalties – absorb into the mantras [on your tongue].

I mentioned before that from those [mantras], nectar and beams are emitted and you are purified. I mentioned that before, but actually you do that [i.e., recite the mantras] after this [visualization]. After this, you do the purification.

### **Absorption of the Mantras**

Then, after you finish the mantras, the Heart Mantra of Dependent Arising absorbs into the *kalī*, the consonants. Then the consonants absorb into the *ālī*, the vowels. Then they absorb into the OM. The OM absorbs into the moon disk. The moon disk absorbs back into a syllable *ĀḤ* (ཨ྘), kind of going back to where it started. Then the syllable *ĀḤ* (ཨ྘) melts into white nectar and absorbs into your tongue. Your tongue becomes the nature of a vajra, indestructible, an indestructible vajra, such that whatever food you eat it becomes impossible for it to take away the power of your speech. It becomes indestructible. Then think, “My speech has become perfect. All the blessings and power of all [the buddhas and the bodhisattvas have entered into my speech.” Then you get all of the benefits that I mentioned earlier.

## **Dedication**

Then, after that, (Rinpoche reads in Tibetan), it just says “the tongue,” wangpo, the basis of the senses, (Rinpoche reads in Tibetan), “may it achieve the power of...” I won’t say “courage,” although one meaning could be courage, but I think it might be “the power of the Gone to Bliss Ones,” the buddhas, because it’s talking about the power of speech, so my guess is this. (Rinpoche reads in Tibetan) “May the power of the magnificence of my words subdue sentient beings.” When you give teachings and when you talk, it will help you to tame other sentient beings’ delusions, to bring inner peace to them by pacifying their delusions, the selfish mind and negative thoughts. Then, “Whatever words I express, may all their meanings be accomplished.” When you are teaching Dharma or even at other times when you are explaining something or asking others to do something, you will be able to accomplish all that. Not only during teachings, but also in daily life when you talk to others, whatever you say may it be accomplished.

## **Nagarjuna's Heart Practice**

Nagarjuna explained in his heart practice to recite these mantras after you do any activities of body, speech, or mind – virtuous activities of body, speech, and mind, not just any activities of body, speech, mind. After any virtuous activities of body, speech, and mind, you should recite the vowels, the consonants, and the Heart Mantra of Dependent Arising, then [the purpose for which] you recited the mantras will be accomplished. For whatever purpose you are reciting them (whether it is for purification, to purify sicknesses, negative karma, and defilements, whether it is for increasing, to increase life, wisdom, realizations, and merit), it becomes powerful and is accomplished. Whatever it is for, to increase, or to control – to achieve the realization of outer conditions for your practice of Dharma and to benefit others, as well as to have control over sentient beings so that the evil ones listen to you and stop engaging in heavy negative karma and then you can bring them to enlightenment, that is, so they get happiness – [all this happens] if you chant these mantras.

## **Colophon**

These teachings were given by Lama Zopa Rinpoche at the 2009 hosted by Kadampa Center, Raleigh, North Carolina, USA. Compiled and lightly edited by Ven. Drimay Gudmundsson and Kendall Magnussen, February 2010. Further light editing by Ven. Joan Nicell, August 2015. Mantras updated by Ven. Joan Nicell, March 2018, to accord with how they are written in "The Method to Transform a Suffering Life into Happiness (Including Enlightenment) with Additional Practices," 2018.

# Lama Zopa Rinpoche's Schedule 2018 - 19

## 2018

### India

March 10 – 11 Transmission of the Golden Light Sutra, Tushita Mahayana Meditation Centre, Delhi, India

### Australia

March 31 – May 12 Continuation of the Bodhicaryavatara and Rinjung Gyatsa Retreat, The Great Stupa of Universal Compassion, Bendigo  
Read the background about this retreat.  
May 20 Blessing of new center building, Buddha House, Adelaide  
May 25 Teaching on the Eight Verses of Thought Transformation, Chag Tong Chen Tong, Hobart  
May 26 – 27 Great Chenrezig Initiation, Chag Tong Chen Tong, Hobart  
June 2 Teaching on Wheel of Sharp Weapons, Chenrezig Institute, Eudlo  
June 3 Ksitigarbha Initiation, Chenrezig Institute, Eudlo

### USA

August 11 Transmission of the Prajnaparamita, Maitripa College, OR, USA  
August 12 Medicine Buddha jenang  
August 17 Teaching on the Seven Point Mind Training, Kurukulla Center, MA, USA  
August 18 Teaching continues, and Red Tara initiation  
August 19 Teaching continues, and Vajrasattva initiation

### Amitabha Buddhist Center, Singapore

September 7 – 9 Yamantaka Initiation  
September 14 – 16 Lama Chöpa commentary  
September 21 – 23 Lama Chöpa commentary continues  
September 28 – 30 Lama Chöpa commentary continues  
October 2 Offering the gold crown to Chenrezig,

### Europe

October 6 – 30 Teachings at Ganden Tendar Ling in Moscow and Mani Retreat in Kalmykia, Russia: more details to come  
November 9 – 10 Teachings on How to Practice Dharma, Aryatara Institut, Germany  
November 11 Initiation (details to come), Aryatara Institut, Germany  
November 13 Teaching on 'The Best Use of Our Human Potential', Longku Center, Switzerland  
November 16 – 17 Teachings on thought transformation, Gendun Drupa Center, Switzerland  
November 18 Chenrezig jenang, Gendun Drupa Center, Switzerland

### India

November 25 Continuation of the Most Secret Hayagriva Transmissions, Drati Khangtsen,  
– December 2 Sera Je Monastic University, India. More information

## 2019

### USA

May 5 – 30 Light of the Path Retreat, Kadampa Center, North Carolina, USA



# Monthly Calendar

May

Mon	Tue	Wed	Thu	Fri	Sat	Sun
	1	2	3	4 The Hymns of Dharma realisation on Lamrim	5	6
7	8 Six Session Guru Yoga	9	10 Guru Puja	11 The Hymns of Dharma realisation on Lamrim	12	13
14	15 Six Session Guru Yoga	16 Sakadawa Practice	17 Sakadawa Practice	18 Sakadawa Practice	19 Sakadawa Practice	20 Sakadawa Practice
21 Sakadawa Practice	22 Sakadawa Practice Tara Puja	23 Sakadawa Practice	24 Guru Puja	25 Sakadawa Practice	26 Sakadawa Practice	27 Sakadawa Practice
28 Sakadawa Practice	29 Sakadawa Guru Puja	30	31			

June

Mon	Tue	Wed	Thu	Fri	Sat	Sun
				1	2	3
4	5	6	7	8	9 Guru Puja	10
11	12 Six Session Guru Yoga	13	14	15 The Hymns of Dharma realisation on Lamrim	16	17
18	19 Six Session Guru Yoga	20	21 Tara Puja	22 The Hymns of Dharma realisation on Lamrim	23 Guru Puja	24
25	26 Six Session Guru Yoga	27	28 Medicine Buddha Puja	29 The Hymns of Dharma realisation on Lamrim	30	

# Monthly Calendar

July

Mon	Tue	Wed	Thu	Fri	Sat	Sun
						1
2	3 Six Session Guru Yoga	4	5	6 The Hymns of Dharma realisation on Lamrim	7	8 Guru Puja
9	10 Six Session Guru Yoga	11	12	13 The Hymns of Dharma realisation on Lamrim	14	15
16	17 Six Session Guru Yoga	18	19	20 Tara Puja	21	22 Guru Puja
23	24 Six Session Guru Yoga	25	26	27 Medicine Buddha Puja	28	29
30	31 Six Session Guru Yoga					

August

Mon	Tue	Wed	Thu	Fri	Sat	Sun
		1	2	3 The Hymns of Dharma realisation on Lamrim	4	5
6 Guru Puja	7 Six Session Guru Yoga	8	9	10 The Hymns of Dharma realisation on Lamrim	11	12
13	14 Six Session Guru Yoga	15	16	17 The Hymns of Dharma realisation on Lamrim	18 Tara Puja	19
20 Guru Puja	21 Six Session Guru Yoga	22	23	24 Jangwa Puja	25	26 Medicine Buddha Puja
27	28 Six Session Guru Yoga	29	30	31 The Hymns of Dharma realisation on Lamrim		

*All activities are held at 7:30 pm in the Center unless otherwise stated.*

*\*\*\* The schedule may be altered without prior notice. \*\*\**

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