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NGALSO
Path to Enlightenment

Practice of Ushnishavijaya Lama Caroline

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Hello everybody, this is Lama Caroline from Albagnano Healing Meditation Centre. Today we're going to talk about how to do the Ushnishavijaya long-life practice.

namo guru bye
namo buddhaya
namo dharmaya
namo sanghaya (x3)
namo tri ratnaya

lo chok sangpoi pel gyur trashi pa
thub chen ten pe trinle yar ngo da
phel gye dro lor tsam pe dze pa chen
pal den lame shab la sol wa deb

OM AH GURU VAJRADHARA SUMATI MUNI SHASANE KARMA UHTA
VARDANAYE SHRI BADHRA VAR SAMANYA SARWA SIDDHI HUNG HUNG (x3)

pa khyo kyi ku dang dag gyi lu
pa khyo kyi sung dang dag gyi ngag
pa khyo kyi tug dang dag gyi yi
don yer me chig tu jin gyi lob

ma khyo kyi ku dang dag gyi lu
ma khyo kyi sung dang dag gyi ngag
ma khyo kyi tug dang dag gyi yi
don yer me chig tu jin gyi lob

OM MUNI MUNI MAHA MUNI SHAKYAMUNIYE SOHA

OM MAITREYA MAITREYA MAHA MAITREYA ARYA MAITREYA SOHA

OM AH HUM KARUNA KARUNA MAHA KARUNA ARYA KARUNAYE SOHA

Today what I'd like to share with you is how to practice the long-life meditation called Ushnishavijaya or Namgyelma in Tibetan. Lama Gangchen Rinpoche requested all his friends and followers to recite the mantras of Ushnishavijaya, White Tara and Amitayus. So we decided we'd like to do that in a continuous way, like an enlightenment marathon, which we have organised via streaming here at Albagnano and through our centres in the world - through zoom technology and so on. I thought what I'd like to do is share with you how to practice each one of these meditations so that if you're making this effort you do it in the best way and then there's the maximum benefit.

Firstly what's a long-life practice? Why should we do it? In Tibetan Buddhism, which is descended in an unbroken lineage of spiritual teachers from Indian Buddhism back to the historical Buddha himself, we have what we call long-life practices. In Buddhism what we believe is that when we are born we come into this life with a certain amount of life energy. We express that in a certain number of breaths or life energy, let's say it is a hundred billion breaths or something like that - a huge number. It's like the fuel tank of a car, everybody is born with a fuel tank, but nobody knows exactly how full their fuel tank is. For some people it's completely full, they have a very big tank, some people have a very small tank, maybe like a little moped or something, maybe others have a big tank but it's only half full. We're born with a certain amount of life energy and according to Tibetan medicine, which is the same as Ayurveda, the actual amount of life energy that every person should have naturally is enough for 100 years.

They do say however that nowadays, in modern times, because of pollution, because of wrong diet, because of wrong emotions, because of unknowing, in many different ways, our life energy can be weakened, it can be shortened. None of us deliberately do things to create suffering but because we don't know how to behave then we do many things that shorten our life energy. It can also happen because of sickness, like now many people are unfortunately experiencing sickness due to the pandemic that's happening in the world. Through sickness, or through wrong diet, wrong behaviour and they also say in Tibetan medicine things like dangerous sports - such as bungee jumping - our life span can be shortened. So, there are certain things we can do to shorten our life span but what we don't know in the West is what we can do to increase our life span. So that's what I'd like to talk about today.

When we are born, we are born with a certain number of breaths, a certain amount of life energy and as we go on through our life we gradually use it up. Lama Gangchen Rinpoche always says that some of our emotions are more expensive than others. I don't know if you've ever experienced this when you get angry. My experience is that if I get angry, if I get upset, afterwards I feel very tired here in my chest, I feel really tired. That's because

my negative emotion is weakening my life energy. I'm sure that's not just me, I'm sure many of you have this experience. When we have a strong negative emotion afterwards we feel tired, we feel weak, because actually we lost some of our energy. Rinpoche, always explains this very nicely, he says that it's like with our mobile phone. We have different friends and for example if we call our friend on WhatsApp or something like that it's free. But let's say we have a friend on the other side of the world in Australia or South America, and WhatsApp is not available, so we use our normal mobile and we're chatting away and it's very nice. We're having a good time speaking to each other, maybe we call this friend a few times. That's really nice. But then at the end of the month we get a bill and we're like *aggggh* - huge shock! We see this huge bill and we're so upset! So this is a little bit like in our own life. None of us do things to create sickness or suffering consciously, but because we don't know what causes what, then many times out of unknowing we do things that harm our life energy, that harm ourselves. Rinpoche says that some of our emotions are too expensive. He says, for example, if we get angry or jealous that's a very expensive call-band. If we're full of desire, full of hatred, full of pride, full of strong negative emotions - it's too expensive.

So just like we do with the telephone we have to try and find a way to reduce our bill, we also need to reduce our emotional bill, our energetic bill. We do this by trying to practice - like Rinpoche says - a peace culture. Remember these days I announced I was going to talk about his book *Choose Peace*, so Rinpoche in *Choose Peace* says many times what we need to do is use our energy in the best way, in the most economical way. We need to look with peace, we need to communicate with peace, we need to listen with peace, we need to do everything with peace. Especially at this moment when we are all - let's say experiencing some difficulty collectively, it's very important we don't lose our inner peace. Rinpoche has said many beautiful things in this book which these days I'd like to share a little bit with you. He said for example: *we can lose many things in life, we can lose our family, our business, our money or our health, these are difficult experiences but not really problems. Problems only come when we lose our inner peace.*

Lama Gangchen requested us these days to recite these long-life mantras for the benefit of all those who are sick, who are suffering, who are feeling weak, who are feeling tired, who have mental shaking, who are losing their inner peace. So we are going to do this practice together for the benefit of our gurus, our parents, our family members, our friends and all those who are sick and suffering because of the corona virus directly or indirectly - so many people.

Tantra is part of Mahayana Buddhism. We have 3 types of Buddhism: Theravada, Mahayana and Vajrayana. What we call Vajrayana or Tantra is the quick path of what we call Mahayana Buddhism. What does Mahayana Buddhism mean? Mahayana Buddhism means the great way, the great vehicle. Of course we are afraid for ourselves, we want to be healthy, we want to be happy, we want to be peaceful. But let's say I achieve that, let's say I was feeling peaceful, I was feeling happy and I was feeling healthy - but really what good is that because I'm just one person. For example, I know hundreds or thousands of people around the world and if all my friends and family and relatives are upset and suffering and are sick, me being peaceful is of no use really. Just one person - one is

nothing! So the idea of the Mahayana is to find a way where we all can become peaceful, where all of us can have positive emotions, all of us can be happy, all of us can be healthy. So that's the idea of Mahayana Buddhism.

Of course this streaming that we're doing here from Albagnano, it's principally aimed at the the members of the NgalSo spiritual community which means the Buddhists who follow Lama Gangchen Rinpoche. However, if there's anybody else who might be listening you're very welcome if you like, if you wish, to follow any of the meditations that we're explaining here, if you find it is of some benefit. Rinpoche, Lama Gangchen, he always says we are part of the new spiritual supermarket. So just like when we go around the supermarket with our trolley, we see many different things and what we like we put in our trolley and then we go and pay for it and it's ours. So if there's some idea that over the days of the streaming from Albagnano you like and you wish to use it you're very welcome, any kind of meditation please try. It doesn't mean that you need to become a Buddhist, all these meditations are open for everybody.

Why did the historical Buddha Shakyamuni seek what we call enlightenment or awakening? He did it because he wanted to find solutions, emotional solutions, to the existential problems of ageing, sickness, death and all the other sufferings we all face in life. That's why what was later called Buddhism was created. So that we have many, let's say tools, to deal emotionally with the difficulties that we all have to face in life. When we were born we all forgot to read the small print in the contract of life, we all do, like we do on the internet - we just say yes yes, we never read the contract, we just want that thing right now. If we'd actually read the contract of life when we were born we'd see of course this is natural: sometime, if we're lucky, we're going to get older, sometime we're going to get sick, sometimes things are going to happen that we don't want, one day we're going to die - also sometimes nice things happen too of course, it's not all bad. But we didn't read the small print, so there's no need to feel kind of shocked with everything that has happened. Actually it was in the small print of life but we never read it. Until now we were lucky, that until now in our lifetime we never passed through anything like this epidemic. But epidemics have happened many times in human history. The only difference is now because of air travel it's spreading faster. In Buddhism we believe in what we call karma, that means actions. Cause and effect. There is nothing mystical, we all like air travel, we all enjoy to travel - but now we also saw the potential for spreading disease because we're all going everywhere.

Lama Gangchen Rinpoche says very deep and also cute things. He says now what we need is to spread the *karuna* virus. What does that mean? *Karuna* is the Sanskrit word for love and compassion. So it means going viral, like on the internet, we need to go viral with love, compassion and empathy. Now many people are very afraid, and we're receiving negative news all the time. So we need to go viral with love, compassion, empathy - so that means everybody you know please get in contact with them and try to be kind, be helpful, try to reassure them. Maybe physically it's not possible to be together but emotionally let's all be together and support each other in this difficult time. Then we can go viral with the *karuna* virus, with the love and compassion virus. Let's please try and do that.

Back to the long-life practices. I was saying we are born with a tank of fuel, of life energy. Nobody knows how much they have because unfortunately there's no fuel gauge, but anyway what we can do is some things to recover our life energy. There's actually many different methods in the Indo-Tibetan healing tradition, but I'd like to talk now about the special healing practice of Ushnishavijaya. I hope you can see an image of Ushnishavijaya. I believe on our site there is a card you can download. Hopefully you can all see what Ushnishavijaya looks like. Normally we need to receive an initiation to be able to do these practices but this is an emergency situation - so Rinpoche gave us permission to share all these practices. If you didn't receive the initiation then you can see the card, I will explain to you the instruction and I will tell you the mantra. This is an emergency transmission. If you would like to try this long-life meditation afterwards, you can imagine that the female buddha called Ushnishavijaya is in-front of you. Then you can image that from her is coming long-life energy that goes through you and then you can send it to those you wish to send to. For example, you can send it to the guru, your parents, your family and so on. I will explain what to do.

In Buddhism we have many buddhas - male and female - that are aspects of enlightenment. Ushnishavijaya is a female buddha. Her name is Victorious Crown Ornament. We call her an emanation of Supreme Healer Vairochana. For us, in the NgalSo tradition of Vajrayana Buddhism, the Five Dhyani Buddhas and Five Supreme Healers are very important. Ushnishavijaya is a special emanation of Supreme Healer Vairochana, she has the peace quality, that's her special quality. In our Ganden Nyingu tradition we have many long-life deities, but we have three main ones. One is Ushnishavijaya, the second one is called White Tara and the third one is called Buddha Amitayus. Ushnishavijaya we also consider to be an emanation of Prajnaparamita, the perfection of all buddhas, perfection of all wisdom, and the mother of all buddhas.

Ok apparently we lost part of the transmission so very sorry about that we're having some technical difficulty here in Albagnano. We're really trying our best in this emergency situation to do the teachings and the 24 hour mantra streaming. Please stay with us and we will continue. I've no idea now at what point it stopped so I'll quickly summarise!

In the NgalSo tradition we have many different long life practices of which the principle ones in the Ganden Nyingu tradition are Ushnishavijaya, White Tara and Amitayus. Today we're talking about Ushnishavijaya, a female buddha. As I was saying previously everybody theoretically is supposed to have a 100 years life span but nowadays maybe it's less for many different reasons; maybe because of modern times, because of pollution, because of sickness, because of all different kinds of reasons, bad diet or whatever. None of us know how long we've got. But, what we can try to do with our special long-life meditations is increase our life energy. Actually within Tibetan medicine, which is like Ayurveda, we have many different methods to increase our life energy, to live longer, to be more healthy. Today, I'd like to share with you a special meditation called Ushnishavijaya. Anybody who's not Buddhist you're welcome to do this meditation with us. No need to feel that you have to convert to Buddhism. You're very welcome to do it.

The special quality or energy of Ushnishavijaya is the energy of Supreme Healer Vairochana. The energy of Vairochana for those of you who practice NgalSo Tantric Self-Healing is the energy of inner peace. The deep quality of outer and inner peace is exactly what we need these days. I read before a quotation from Lama Gangchen's *Choose Peace* book. It said: *there are many things we can lose in our lives, we can lose our family, our money, we can lose our health. All of these are small difficulties, the real problem comes if we lose our inner peace.* This is a very important idea for us to think about at the moment because we're very tired, very stressed, very fearful. We need to recover our inner peace so that collectively we can deal with the situation we're now facing. We can use this Ushnishavijaya practice to send long-life energy, to increase the health and vitality of ourselves, of our friends, of our family, of our gurus - to all those that we wish.

Let me tell you how this practice came about. This is a story from ancient India. There was one Deva, a Hindu god, and he received the prediction that he was going to die in 10 days time, so just like us if we go to the doctor and we receive some bad news, he was very shocked. He was very worried and went to see Indra, the king of the gods, and he said: *please help me.* Indra said: *I'm sorry, there's nothing I can do. I suggest you go and see Buddha Shakyamuni - maybe he can help you.* So then the god went down to the human realm and made a request to Buddha Shakyamuni: *please help me.* Then the Buddha, out of his compassion, sent out rays of healing light from his third eye across the universe and invoked all the healing energy, all the blessing energy of all the buddhas and holy beings of the whole universe. This all reabsorbed into the Buddha and then the Buddha spoke what we call the Dharani, the holy mantra, of Ushnishavijaya. This mantra was then shared amongst the devas, the gods, and the god who had received the bad news did this practice. He recited this mantra for 5 days and then his life was made longer and he also received many other benefits. So this is let's say the origin, the myth, of how this practice came about. This is at the beginning of the retreat instructions of Ushnishavijaya.

We have this archetype of deva, gods, who are actually a little bit like us in the modern times because most of us, in the developed world, have very beautiful lives, very comfortable lives, compared to people in other generations. Somehow the worst news we can receive is we're going to be sick and die. That's the worst thing.

But these days we're also receiving very bad news, every time we open the tv or radio or internet, all we are hearing is bad news from the doctors, from the government, bad news from every direction about our jobs, about our family, about the environment. One of the special qualities of Ushnishavijaya is that we're no longer depressed by all this negative news. We can deal with our emotions and become more peaceful. If we do the meditation and mantra recitation of Ushnishavijaya, it purifies our delusions, which means our unbalanced emotions, and what we call our negative karmic imprints and tendencies. What does that mean? In Buddhism we believe if we meet an experience, it's because we created the cause for it ourselves. Nobody experiences something that they themselves didn't create the cause for. That doesn't necessarily mean consciously, it means mostly unconsciously. We create causes for suffering without realising it. All of us wish to be happy, but we go after happiness in ways that create suffering. In the course of our life we've created the cause for sickness, the cause for tiredness, the cause for weakness and

many things like this unconsciously. In the retreat instruction of Ushnishavijaya it says if we recite the mantra then all this kind of negative energy from our past, mostly unconscious behaviour, is purified. Also it means we will start to change our habits from negative to the positive. This also helps to eliminate what we call the obstacles to our long-life.

Of course we can do this practice for ourselves, but it's very nice to do for other people. For example, if our parents are not feeling well we can do it for them or if we're worried and we'd like them to be stronger or healthy, if our guru is not feeling so well we can do it for him. We have a special meditation to direct this healing energy which I'll explain in a minute. Actually I've seen many times this mantra used to help sick people and also very sick people. They say if we do this practice even somebody who's very near to death can come back. I've seen over the years, many times, that we use this mantra with very sick people and sometimes it's true they do come back and sometimes they don't but they are very peaceful. They pass away peacefully. There are many kinds of benefits from doing this practice.

Today especially we'd like to do the practice for the long-life of our precious guru, Lama Gangchen Rinpoche. For his health and well-being. Gonsar Rinpoche requested Lama Gangchen to live 102 years. This year in the summer Rinpoche will be 80 years old, so we'd like to dedicate so that Rinpoche reaches 100 or 102 years with good health, with good life and everything. If we'd like to dedicate for our family members and other people of course it's ok but principally we'd like to use this mantra recitation for him.

If we'd like to do this practice first we have to do what's called the preliminary practices which I recited at the beginning. First we take refuge: **namo guru bye, namo buddhaya, namo dharmaya, namo sanghaya, namo tri ratnaya.** Why we do this is because we're doing a Buddhist practice so we affirm our belief that we can become a buddha, that by following the dharma we can transform ourselves and also that we take refuge in the sangha, that means together as a spiritual community we help each other to practice. We especially take refuge in the guru because the guru is a living embodiment of all these practices and also the one who holds and transmits the energy from generation to generation.

lo chok sangpoi pel gyur trashi pa
thub chen ten pe trinle yar ngo da
phel gye dro lor tsam pe dze pa chen
pal den lame shab la sol wa deb

This prayer is invoking the blessing of the lineage gurus, especially for us in the NgalSo tradition, our root guru is Lama Gangchen Rinpoche. So we have this verse which is invoking his energy, his blessing, and in this way all the lineage gurus - from his master Kyabje Trijang Rinpoche, back through all the Tibetan masters, back through all the Indian masters, back to the historical Buddha. We recite the guru prayer and then the guru mantra which is a special way to connect with the enlightened energy of our guru. Then we imagine that all the lineage gurus and especially our root guru dissolve through the crown

of our head into our spiritual heart blessing our mind. We become as one mind. Obviously we believe that the guru's mind is much purer, much higher than ours - so it's like a transplant of positive energy.

Then those of you who have received the Ushnishavijaya initiation in the past, from any master of our lineage, we say **om sobhawa shuddho sarwa dharma sobhawa shuddho ham** and think that: everything does not exist in the way it appears. If you search for the essence of anything, it's not there. Things exist, they are inter-connected like the scientists say, but if you examine the nature of things, for example this voice recorder: if I look, of course it looks like it's here and it's working but if I take it to pieces I see the parts and then if I got an electric microscope I could see just the particles and then I could go even further and just see electrons, protons and mainly space. Reality is something really mysterious. Our mind has a great part to play in our experience of reality. Reality is very subjective. We think that our experience of reality is nothing to do with us, but in fact reality very much depends on how we choose to perceive things. Until now we've always had an experience of reality that's created dissatisfaction and suffering for us in different ways - physically and mentally. Now we're going to change channel. We imagine that we switch off our reality (it's like switching off the tv or a YouTube channel) and now there is going to appear a new channel, a pure world, let's say a kind of heaven. Positive reality is going to appear, we're going to arise as Guru Buddha Ushnishavijaya.

Those of you that don't have the empowerment you can imagine like on the card that in front of you is the holy form of the long-life Buddha Ushnishavijaya, a beautiful female Buddha who just wants to help you to increase long-life for yourself, your friends, your family, your guru. No initiation - she's in front of you.

So out of emptiness, peace-space, we imagine that there appears from PAM a beautiful lotus flower. A huge lotus. On top of the lotus is the letter AH and a full moon, and above that is a white light with a vibration BHRUM. From this lights go out and what they do is they invoke all the blessings of all the healing energy of all the buddhas and holy beings, which come back and then go out to all the sick and suffering. Before the world was already full of sick and suffering people, and now we have many more, so send healing lights to those who are afraid, all those who have no money, all those who are sick, not just from corona virus but from all kinds of sickness because now many people they can't get medical treatment. A limitless amount of people have problems, so this light goes out and those who don't have food get food, those who don't have water get water, those who don't have medicine get medicine, those who are sick get healed. Everybody gets what they need.

Then this light comes back and then there arises in one moment a stupa, like a Tibetan stupa. Inside the dome of the stupa is Guru Buddha Ushnishavijaya. So what do we mean by this? You all know what a Tibetan stupa looks like, anybody who's listening who doesn't know maybe you've seen pictures of Tibet or Kathmandu, maybe you saw in the film *Little Buddha*. This Tibetan monument represents the 5 elements: the square base is the earth, the dome is water, the spire is fire then there's wind and space. It represents the 5 elements. It means we need to make peace with the 5 elements. Both the outer elements

and the inner elements. In the dome of the stupa there is a door and inside we can see it's very beautiful, inside is Guru Buddha Ushnishavijaya. This is called a *namgyel* stupa in Tibetan. Actually we already have one of these in Albagnano dedicated to the long-life of Lama Gangchen. It's very common in Tibetan Buddhism that we have these for our lamas. Inside this *namgyel* stupa is white Guru Buddha Supreme Healer Ushnishavijaya.

What does she look like? What do we look like? As you can see Ushnishavijaya actually has 3 faces and 8 arms. Why? In ancient India this was showing different kinds of qualities. It's a bit like, you know, a film with the different frames - it's showing different faces and moods. Lama Gangchen Rinpoche says the buddhas have many faces and arms because we have many faces and arms. That's why. It's like a mirror. Sometimes we have a peaceful face, sometimes we have a desirous face, sometimes we have a wrathful face so the Buddha is showing us how to transform our emotions. Then she's holding different things in her hands. Why? Because we need many, let's say means, many different instruments to achieve healing, to achieve long-life. If you are trying to imagine yourself like this Lama Gangchen suggests you just imagine yourself as Ushnishavijaya in a simple way: one face, 2 hands, white colour. You can see she's holding a long-life vase and a cross vajra. Simply. We can do like this. Whatever is possible is ok. The most important thing is to get the feeling. Many people have difficulty with visualisation so the best is just to look at the image and imagine that the healing energy of long-life is transmitted to you. You can do it maybe with your eyes open, if you shut your eyes and you can't see anything just concentrate on the feeling of the energy of the mantra which I'll explain in a minute how to do. So people have different kinds of minds so if you can't visualise it doesn't matter, the important thing is to get the feeling.

We imagine that in front is Supreme Healer Ushnishavijaya, very peaceful, full of long-life energy. That's why she's very young looking by the way, very youthful, full of vitality. In the Ayurveda, in the Tibetan medicine tradition, we believe that teenage people at around 16 have the maximum vitality which is obviously true. After that as we age we gradually lose our life energy. That's why the buddhas are represented in this very young form, to indicate they are completely full of life energy. Physically they look like 16 year olds but obviously their mind is very mature and completely developed.

All these things that Ushnishavijaya is holding - what do they mean? Her white colour means peace, this is what we really need at the moment. Even though we're hearing many negative news all the time, we're not going to lose our inner peace. We're going to have a cool mind, a peaceful mind, a kind mind. Negative news and conspiracy theories and all this is not going to affect us. We're not going to lose our inner peace. Yes we're facing some difficulty but we're not going to lose our peace, so that's why she's white. Ushnishavijaya has 3 eyes because the third eye means the wisdom eye, seeing things correctly. We don't see things correctly at the moment - now I don't have time to explain about that - but we need to look in the middle way, in the central way. Not going to this side, not going to that side - in the middle way. That's why symbolically she has 3 eyes. We need a balanced mind, a balanced view of things.

Her, or our, first hand is holding a cross vajra. The cross vajra means a very stable mind, nothing makes our mind shake. Whether somebody says you won the lottery or somebody says you have a horrible disease your mind is not shaking, it's very peaceful, it's very stable. That's what we need right now, this energy.

Her second right hand if you look is holding Supreme Healer Amitabha, one red buddha. This symbolises many different things. One nice thing that I heard is that this symbolises that Ushnishavijaya practice is very suitable for the long-life of lamas, those who hold the lineage. This is one very nice reason for us to do this practice.

In her next hand, third right hand, she's holding an arrow and if you look on the other side on the third left hand she's holding a bow. She's holding a bow and an arrow. What does this mean? This means we need to develop concentration and focus. Like nowadays many of my friends were telling me it's so difficult for them to concentrate because there's so much negative news, so she's saying we need to regain our focus. We need to be peaceful, we need to be stable. Why? Because then healing can happen. We need to recover this energy of stability, peace and focus. That's why she's holding a bow and an arrow.

Then her fourth hand if you can see, on the left side of the picture, the mudra or gesture of generosity. In Buddhism we have 4 kinds of generosity, the first one is material generosity - maybe we can give things materially, maybe we can't but we certainly can give positive information. Any good idea we have, please share with others. Especially at this time. Whatever capacity we have to help others we should do it. We all have many kinds of ways to make other people's lives better. Share whatever positive ideas you have to help others - that's what this means. Also it means we should protect others - the generosity of protecting others - now by staying in quarantine we are protecting others, we're sitting in our houses so that we're protecting the lives of others. We should never think this is like an imposition on me, I don't like it. Actually I read recently that here in Italy we saved the lives of 60,000 people by staying 3 weeks in the house. We need to rejoice about this: *I'm staying in my house and together we're saving so many people's lives*. This means we're protecting others from danger. Please try and follow the rules of the quarantine for this reason, because we're protecting many people from sickness, from suffering and from death. The fourth generosity is the generosity of giving love. This all of us can definitely do. We all have a group of friends, colleagues, and we can give them love, empathetic love, it doesn't cost anything and this is what everybody needs at the moment. Now we can't give anybody a hug but we can share love from our heart. Ask people how they are and show people that we care. This one we can definitely do so please do it.

You see all these hands, they are symbols that are showing us something. Things that we need to do in order to increase peace, to increase our capacity for love, for empathy, for healing and long-life. That's what all these symbols mean. It's kind of like a message, a visual message. Now, what has she got in the left hands?

The first left hand is in the no-fear mudra. Maybe you did this yourself in your life. For example, let's say when a car is coming directly towards us, we automatically put our hands up, it means stop. In Buddhism this is the gesture of no-fear. We call it the abaya mudra. No-fear. This is what we need now. I said this the other day - the historical Buddha Shakyamuni said if you have to be shot by an arrow only be shot by one. What does he mean by this? He means it may well be that we have to experience sickness, it could be now or later but in our life we all have to experience sickness. Then we have a physical problem, something uncomfortable, not so nice - but that's life. That was in the small print of the contract of life: you are human so one day you will get sick. That's the first arrow and this we cannot avoid because we're humans. The second arrow of nervousness, stress, anxiety, this we don't need to be struck by - by fear, by negative concepts. We can choose if we do get sick to deal with it in a very peaceful, fearless way. We just see the sickness as it really is. For example, if anybody does get sick these days please don't listen to all this negative news - please don't listen to all this because then you become more and more fearful. From what I saw in the media, 98% of people survive the virus. They never say in the media today 98% of people recovered. They only focus on the unfortunate ones who are extremely sick and passing away. 98% of people get better - this is a very positive news actually. We need to deal with sickness in a fearless way. Just deal with the actual reality and this frees up the mind for healing.

The second left hand is holding the bow because we need to develop focus and concentration and we need to recover our inner peace.

The third hand is - maybe this picture is a little different from yours - in my picture the third one is holding the lasso to bind the life energy, the idea is to secure our life so our life can't run away. You know - you catch it and bring it back and it's really fixed to you. That's the idea of the lasso.

The fourth left hand is holding a vase of long-life nectar. In Buddhism we have this idea of what we call amrita. Amrita in Sanskrit means immortality. The nectar of immortality. She is holding the nectar of immortality, so if you have one drop of that at least you're going to have a very long-life. Much, much longer than you would have done otherwise. We have many different meditation methods to increase long-life through meditation, through breathing, through mantras, through diet, in all kinds of ways. Today we're going to focus on the meditation method of reciting the mantra and the healing visualisation of Ushnishavijaya.

In front of you, if you didn't receive the initiation, is Guru Buddha of Long-life Ushnishavijaya. Very white. Full of love, full of compassion, full of peace. Her eyes are looking at you with love. Like in our Self-Healing practices we have white **om**, red **ah**, blue **hung**, yellow **svha** and green **ha** in the five chakras. White, red, blue, yellow and green healing lights and nectars at the five chakras. If we've had the initiation, we imagine ourself as Ushnishavijaya, and inside our heart is a double vajra, that's the vajra cross. It's the stability symbol. In the centre is like a sphere, which is blue, and inside there is a BHRUM and inside is Lama Gangchen Rinpoche, our Guru. He's the centre of our heart. The centre of emotional stability. Centre of everything. Then in front of our Guru are our

parents. Then behind our Guru are all the rest of our relatives, our best friends, our close friends. You can also put there as many people as you like. For example, now there are many sick people so you could put them in front of you. Let's say all the people in the hospitals, in your city, in your country, in the world, all those people who are suffering you can put a big crowd and imagine that the energy of long-life goes to them.

If we've received the initiation we are Ushnishavijaya, and in our heart is the crossed vajra, in the centre of that is the sphere, in the centre of that is a BHRUM, in the centre of the tige of the BHRUM is our Guru. Around are our very close ones, our parents and so on. We visualise like this.

If we didn't receive the initiation then in front of us as we say the mantra we imagine our parents, our gurus and all those that we wish to send long-life and then the energy goes straight from Ushnishavijaya. Of course you can also do this for yourself but in this particular case we'd like to dedicate for others, our Guru, maybe our parents. Those who are in need. Especially the elder members of our close circle, our gurus, our parents - the older ones - so they are very strong, have a good life, long-life and if they're a little sick they recover. So that's what we wish for.

Then we start to recite the Ushnishavijaya mantra. So let's say we're Ushnishavijaya, the energy of Ushnishavijaya starts here in our heart, it goes out and in the centre of our heart is our guru. Automatically the energy is going in, its filling our guru and parents with long-life. It purifies all the negative conditions, obstacles, sickness and suffering of all those who need to be healed, all those in our heart who need to be protected, especially our Guru Lama Gangchen Rinpoche and our parents. Then the light radiates from outside of our body and it touches all other people, all sick beings, and it increases their life-span and also what we call their punya, their merit, and their wisdom.

We all understand why we wish to increase our life-span but why do we need to increase merit? Merit, punya, means positive energy. In Buddhism we believe people can accumulate positive energy by doing positive things. For example, in the normal world people give you something but they usually want something back, people do something but they're always thinking: *people will like me or I'll get more money or more status, I'll get more friends, I'll get more likes on Facebook*. People are always thinking like this. This is not the way to accumulate punya. The way to accumulate punya, positive energy, is to do things selflessly. It's like if you just do things because it's the right thing to do. For example, if you're kind to somebody - and that's it - and you don't want anything back, if you help somebody in any way, you give somebody information, you protect them, you give them some food, you give them some medicine... It's not thinking what can I receive back, I just want to give. Then we accumulate punya, positive energy. We know if we've got punya or merit because when we wake up in the morning we spontaneously feel happy. This is a positive side-effect of punya. If conversely we wake-up and we feel miserable all the time that means we don't have enough merit. If we want our wishes to be fulfilled, our projects to succeed and so on we need a lot of positive energy. Also the Ushnishavijaya mantra increases our positive energy, our inner light, our inner peace, our inner life energy and our inner positivity, our inner happiness.

We're also increasing our inner wisdom so we understand how things work. Nowadays, well always, humans have had wrong ideas about things but especially recently there's so much rubbish going around on the internet about the cause of things. If we do this practice we start to see things more clearly.

When we say this mantra we hold our hands like this - you can see in the picture - like a jewel or vajra. We put our hands here at our heart and like this we recite the long mantra of Ushnishavijaya. Even if we can't visualise very well, just think in your heart there is my Guru, or if you like there is my mother, there is my father. Then if somebody is very sick, if somebody we know is in hospital or something you can also imagine the lights going to the hospital and helping them.

First I'll repeat you the short mantra so I don't scare you! There is one very long mantra. Please at least repeat the short mantra. The mantra is:

OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHA

So those of you who have never received this mantra but would like to use it in order to increase long-life for yourself, for your guru, for you dear ones like your mother, your father, your family and so on please repeat after me 3 times and then you have the emergency permission, in a very simple way, to repeat this mantra. Then you can enter our 24 hour mantra marathon if you like. Those of you who'd like please repeat after me.

OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHA x3

If you're doing this practice dedicating for the long-life of Lama Gangchen Rinpoche, so he lives to be 100 years, then we imagine here in our heart is Rinpoche, the energy goes directly to him. Then he becomes more healthy and more radiant and so on. If you have the initiation you're Ushnishavijaya and Rinpoche's inside your heart, inside the vajra. If you can't visualise that just concentrate on Rinpoche in your heart and the healing energy goes there. If you didn't receive the initiation just the mantra, then from Guru Buddha Ushnishavijaya in front, her energy goes directly from her heart to Rinpoche's heart and he receives long-life.

OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHA *repetition*

All mantras mean something. OM BHRUM SVAHA means may the base of long-life be fixed, established. It means something like: *om bestower of immortal life, may the base of life be established.* **Ayur** means life in Sanskrit and **dade** means giver so it means bestower of **amrita** immortal life. Please make the basis stable, so fixing the life. This is what we are saying. When we do this, let's say for example we like to focus on our guru, Lama Gangchen, just think about all his kindness, his incredible kindness, all of you have your own experience over so many years. He's been so kind to us for years and years and years in big ways, small ways, even in the smallest ways. He's always been so kind in taking care of us, all of us. Now actually we have a chance to repay him. So if we all get together

and we recite many long-life mantras it's one way we can repay his kindness. As we do the mantras try not to let the mind wonder, if your mind does wonder think about all the incredible kind things our spiritual master Gangchen Rinpoche has done for us over the years. Send this energy to him. As you can see I'm using a white mala, white is peaceful, but any is ok.

Imagine a rainbow, for example you can imagine Rinpoche or your mother or your father surrounded by rainbow light. Rainbow means pure energy. Pure elements. Completely pure energy. Everything's recovered. We need this feeling. That's the short mantra. If you have 5 minutes please do 5 minutes, if you have 10 minutes please do 10 minutes, if you have some time because you're in lockdown and there's not much else to do maybe you can do 100,000 mantras. Whatever is possible for you, please do it. Dedicate for our Guru's long-life and also of course if you like for your parents and other people in need.

If you're going to do 100,000 Ushnishavijaya mantras, this is the mantra you should say. We do 1000 times the rosary. This is the retreat. The rosary is 100 beads. If this is not possible just do what you can do, even if you do 5 minutes it's wonderful. I'm just saying this to anybody who might have the time and inclination to do a retreat. If you wish to do a retreat on Ushnishavijaya, every time you do 100 mantras of OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHA, then we repeat what's called the Dharani. The incantation, the special prayer of Ushnishavijaya. This is actually quite a long one but don't get scared. I'll repeat it to you. Every time you do a mala of the short mantra you should do one recitation of this Dharani. Let me repeat it to you, let's do it together. The Tibetan lamas and monks they do this fast because they have habit and they memorise, but we can just do slowly.

First we'll repeat together and then I'll explain what it means. It has a very beautiful meaning.

OM NAMO BHAGAVATE / SARVA TRAILOKYA PRATIVISHISHTAYA /
BUDDHAYA TE NAMA / TADYATHA / OM BHRUM BHRUM BHRUM SHODHAYA
SHODHAYA / VISHODHAYA VISHODHAYA / ASAMA SAMANTA / AVABHA
SPHARANA GATI / GAGANA SVABHAVA VISHUDDHE / ABHIKSHINCHANTU
MAM / SARVA TATHAGATA / SUGATA VARA VACHANA AMRITA
ABHISHEKERA / MAHAMUDRA MANTRA PADAIH / AHARA AHARA / MAMA
AYUS SANDHARANI / SHODHAYA SHODHAYA / VISHODHAYA VISHODHAYA /
GAGANA SVABHAVA VISHUDDHE / USHNISHA VIJAYA PARISHUDDHE /
SAHASRA RASMI SANCHODITE / SARVA TATHAGATA AVALOKINI / SHAT
PARAMITA PARIPURANI / SARVA TATHAGATA MATE / DASHA BHUMI
PRATISHTHITE / SARVA TATHAGATA HRIDAYA / ADHISHTHANA ADHISHTHITE
/ MUDRE MUDRE MAHAMUDRE / VAJRA KAYA SAMHATANA PARISHUDDHE /
SARVA KARMA AVARANA VISHUDDHE / PRATINIVARTAYA MAMA AYUR /
VISHUDDHE SARVA TATHAGATA SAMAYA ADHISHTHANA ADHISHTHITE / OM
MUNI MUNI MAHA MUNI / VIMUNI VIMUNI MAHA VIMUNI / MATI MATI
MAHA MATI / MAMATI SUMATI / TATHATA / BHUTAKOTI PARISHUDDHE /
VISPHUTA BUDDHI SHUDDHE / HE HE JAYA JAYA / VIJAYA VIJAYA / SMARA

SMARA / SPHARA SPHARA / SPHARAYA SPHARAYA / SARVA BUDDHA
 ADHISHTANA ADHISHTHITE / SHUDDHE SHUDDHE / BUDDHE BUDDHE /
 VAJRE VAJRE MAHA VAJRE SUVAJRE / VAJRA GARBHE JAYA GARBHE / VIJAYA
 GARBHE / VAJRA JVALA GARBHE / VAJRODBHAVE VAJRA SAMBHAVE / VAJRE
 VAJRINI / VAJRAM BHAVANTU MAMA SHARIRAM / SARVA SATTVANAN
 CHHA / KAYA PARISHUDDHIR BHAVANTU / ME SADA SARVA GATI
 PARISHUDDHI SHCHHA /SARVA TATHAGATA SHCHHA / MAM SAMAS
 VASAYANTU / BUDDHYA BUDDHYA / SIDDHYA SIDDHYA / BODHAYA
 BODHAYA VIBODHAYA VIBODHAYA / MOCHAYA MOCHAYA / VIMOCCHAYA
 VIMOCCHAYA /SHODHAYA SHODHAYA VISHODHAYA VISHODHAYA /
 SAMANTENA MOCHAYA MOCHAYA / SAMANTA RASMI PARISHUDDHE /
 SARVA TATHAGATA HRIDAYA / ADHISHTANA ADHISHTHITE / MUDRE
 MUDRE MAHA MUDRE / MAHA MUDRA MANTRA PADAIH SVAHA

It's long but it's very powerful for increasing long-life and fortunately we know what it means. So what did we just say?

Om, homage to you, subduing lady surpassing all three worlds./
 To you, fully enlightened one, I prostrate./ It is like this:/ Om Bhrum Bhrum Bhrum purify,
 purify,/ completely purify, completely purify,/ unequalled seer of all, going while
 emanating light./ Space nature, completely pure,/ please empower me./ All you tathagatas
 and those gone to bliss/ with the nectar of supreme speech, please empower me./ With the
 words of the great seal mantra,/ please, collect by all means, collect by all means./ You
 who hold my whole life,/ purify, purify,/ completely purify, completely purify./ Space
 nature, completely pure,/ totally victorious and completely pure crown of the head,/
 lady emanating all thousand rays,/ Seer of all tathagatas, who accomplishes / completely
 all six perfections. Mother of all tathagatas,/ who abides in the ten stages,/ With the
 essence of all tathagatas,/ O you who bless, bless me./ Seal, seal, great seal;/ totally pure
 lady, piercing the vajra body,/ purifier of all karmic obstacles,/ please, restore my life./ You
 who are blessed with the blessing of the totally pure pledge of all tathagatas./ Om, able
 one, able one, great able one;/ completely able one, completely able one, great completely
 able one;/ intelligence, intelligence, great intelligence/ my intelligence, good intelligence/
 suchness;/ perfect end, completely pure lady;/ you who have fully developed knowledge,
 pure one./ Oh! Oh! Conquer! conquer!/ Conquer completely, conquer completely;/
 remember, remember/ increase, increase./ Please increase, please increase./ you who are
 blessed with the blessing of all the enlightened ones./ Pure, pure;/ enlightened,
 enlightened;/ diamond, diamond, great diamond lady; good diamond one, /
 with diamond essence, with victorious essence,/ with completely victorious essence,/
 blazing diamond essence,/ source of diamond, arisen from diamond,/ diamond one, lady
 with diamond./ Please let my body be diamond./ Let the bodies of all sentient beings too
 be totally pure./ Let all my thoughts always be totally pure./ May all tathagatas also revive
 me./ Awakened, awakened lady/ accomplished, accomplished one,/ make me realise,
 realise, completely realise, completely realise./ Liberate, liberate, completely liberate,
 completely liberate./ Purify, purify, completely purify, completely purify./ Fully liberate,
 liberate./ All-splendid completely pure one./

you who are blessed with the blessing of the essence of all tathagatas./ bless, bless me./
Seal, seal, great seal;/ by the words of the great mantra seal, may the base be established.

This is the long mantra. I feel that the most convenient thing to do would be to do 100 OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHA and then when we get back to the guru bead recite this long one. We can recite in Sanskrit but it's also nice to know in our own language what it means.

In our mantra marathon we should visualise when we do the mantras of Ushnishavijaya. If we're doing a retreat, a close retreat it means getting close to this energy of long-life. We can either do a retreat of number, a retreat of sign or of time. There are 3 types. Retreat of number is for example when I say I'll do 100,000 of this mantra. A retreat of time means I will do one week or we can say everyday I'll do 2 hours or whatever. We do a retreat of time like this. A retreat of sign is that you keep going until you have some dreams, some actual experience of the increase of long-life. You're getting close to the energy of long-life. That's also very nice. Please do as many mantras as possible - more is more! Now is not the time to be lazy. We have our whole life to relax but now please let's do many, many long-life mantras dedicated to our precious Guru. Remember all his kindness which is very big. Now we can do something for him - send him long-life energy. Please if we can do this - it would be wonderful. If you do decide to do a retreat of Ushnishavijaya then if possible please get the NgalSo Ushnishavijaya sadhana, which is available from the centre. If you can't get one you can download the image and mantra and that's ok. I hope that's been helpful.

I'd just like to share one other thing with you. There's actually what we call one sutra explaining the Dharani, the recitation, the incantation of Ushnishavijaya so I thought seeing as how we still have time, I could share that with you if anybody would like to listen. Afterwards I will somehow post this so you can download this sutra. It was translated by somebody called Buddhapala, from Sanskrit to Chinese and now translated into English.

The Sutra Known as Purifying all Evil Paths, the Ushnishvijaya Dharani

Thus I have heard, at one time, the Bhagavan (World Honoured One) was dwelling in the city of Shravasti at the Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary (Anathapindika), together with his regular disciples of twelve hundred and fifty great Bhikshus and twelve thousand Maha Bodhisattvas Sangha in all.

At that time the devas in Trayastrimsha Heaven were also having a gathering in the Good Dharma Hall. Among them was a devaputra by the name of Susthita who, together with the other great devaputras, was frolicking in the garden and courtyard, enjoying in the supremely wonderful bliss of heavenly life. Surrounded by devis they were extremely happy - singing, dancing and entertaining themselves.

Soon after nightfall, Devaputra Susthita suddenly heard a voice in space saying, "Devaputra Susthita, you have only seven days left to live. After death, you will be reborn in Jambudvipa (Earth) as an animal for seven successive lives. Then you will fall into the hells to undergo more sufferings. Only after fulfilling your karmic debt will you be reborn in the human realm, but to a humble and poor family, while in the mother's womb you will be without eyes and born blind."

On hearing this, Devaputra Susthita became terrified and his hair stood on end. Completely afraid he rushed over to the palace of Lord Sakra, the King of the Gods. Crying and not knowing what else to do, he prostrated himself at the feet of Lord Sakra, telling Lord Sakra of what had happened.

He said: "As was frolicking and enjoying the dance and songs with the heavenly goddesses, I suddenly heard a horrible voice telling me that I'm going to die in seven days, that I'm going to fall to earth after death, then become an animal then I'm going to go to hell and then be poor; a human in a humble family and even I won't be able to see. So please Lord of Heaven, how can I escape from such sufferings?"

Lord Sakra immediately calmed his mind and entered into Samadhi meditation and he thought what to do. With his divine vision he saw it was true that Susthita would born the form of a pig, dog, jackal, monkey, python, crow and vulture.

Having seen the seven future rebirths of Susthita, Lord Sakra felt shattered and was filled with great sorrow, but could not think of any way to help Susthita. He said I think the only one who can help you is the Tathagata, the Arhate, the Samyak-sambuddha, the Buddha Shakyamuni. He's the only one who can help you.

Soon after nightfall that very day, Lord Sakra prepared various kinds of flower garlands, perfume and incense. He put on his best god clothes and taking these offerings, he went down to earth to the garden of Anathapindika, where the Buddha was dwelling. On arrival, Lord Sakra prostrated himself at the Buddha's feet in reverence, then he circumambulated the Buddha seven times and then he laid out his offerings.

Kneeling in front of the Buddha, Lord Sakra described what was happening, he told him what was going to happen to Devaputra Susthita who would soon be reborn seven times in the animal realm and all the other horrible things that were going to happen to him.

After the Buddha Shakyamuni hear this from his usnisha (crown ornament on top of the head) there radiated multiple rays of light, illuminating the world in all ten directions, the light then returned, circling the Buddha three times before entering his mouth. Then the Buddha smiled and said to Lord Sakra, "Lord of Heaven, there is a Dharani, a recitation, known as the 'Usnisha Vijaya Dharani'. It can purify all evil paths, it can completely eliminate all sufferings of birth and death. It can also liberate all miseries and sufferings of beings in the different realms, in the realms of hell, in the animal realms, it can even destroy all the hells, and it can put beings from a negative path onto a positive path."

"Lord of Heaven, the Buddha said, if you hear just once this Ushisa Vijaya Dharani, all the bad karma that you have created in your previous lives that would cause you to fall into hells or be destroyed altogether. Instead you will acquire a fine and pure body. Whoever has heard this Dharani when they are reborn they will clearly remember this Dharani from one life to the next. They will never forget it from life to life.

"Lord of Heaven, if someone at death's door and they hear this Dharani, even for just a moment, the lifespan will be extended and they will acquire purification and healing of body, speech and mind. Without suffering any physical pain and according to their merit they will enjoy peace. Receiving blessings from all the Tathagatas, be constantly guarded by the gods and protected by the Bodhisattvas. They will be honoured and respected by people, and evil hindrances will be eradicated."

Then the Buddha said: "Lord of Heaven, if anybody can sincerely read or recite this Dharani even for a short period of time, all their karmic debts which would cause them suffer in the hells, in the animal realm, in the realm of King Yama or as a hungry ghost realm, will be completely destroyed and eradicated without leaving any trace. They will be free to go to any of the Buddhas' Pure lands or heaven; all the gateways leading to the Bodhisattvas' stages are open to them."

After hearing the Buddha's teaching, Lord Sakra immediately said to the Buddha, "For the sake of all sentient beings, may the World Honoured One please explain on how to increase lifespan."

The Buddha then gave the mantra.

OM NAMO BHAGAVATE / SARVA TRAILOKYA PRATIVISHISHTAYA /
BUDDHAYA TE NAMA / TADYATHA / OM BHRUM BHRUM BHRUM SHODHAYA
SHODHAYA / VISHODHAYA VISHODHAYA / ASAMA SAMANTA / AVABHA
SPHARANA GATI / GAGANA SVABHAVA VISHUDDHE / ABHIKSHINCHANTU
MAM / SARVA TATHAGATA / SUGATA VARA VACHANA AMRITA
ABHISHEKERA / MAHAMUDRA MANTRA PADAIH / AHARA AHARA / MAMA
AYUS SANDHARANI / SHODHAYA SHODHAYA / VISHODHAYA VISHODHAYA /
GAGANA SVABHAVA VISHUDDHE / USHNISHA VIJAYA PARISHUDDHE /
SAHASRA RASMI SANCHODITE / SARVA TATHAGATA AVALOKINI / SHAT
PARAMITA PARIPURANI / SARVA TATHAGATA MATE / DASHA BHUMI
PRATISHTHITE / SARVA TATHAGATA HRIDAYA / ADHISHTHANA ADHISHTHITE
/ MUDRE MUDRE MAHAMUDRE / VAJRA KAYA SAMHATANA PARISHUDDHE /
SARVA KARMA AVARANA VISHUDDHE / PRATINIVARTAYA MAMA AYUR /
VISHUDDHE SARVA TATHAGATA SAMAYA ADHISHTHANA ADHISHTHITE / OM
MUNI MUNI MAHA MUNI / VIMUNI VIMUNI MAHA VIMUNI / MATI MATI
MAHA MATI / MAMATI SUMATI / TATHATA / BHUTAKOTI PARISHUDDHE /
VISPHUTA BUDDHI SHUDDHE / HE HE JAYA JAYA / VIJAYA VIJAYA / SMARA
SMARA / SPHARA SPHARA / SPHARAYA SPHARAYA / SARVA BUDDHA
ADHISHTHANA ADHISHTHITE / SHUDDHE SHUDDHE / BUDDHE BUDDHE /
VAJRE VAJRE MAHA VAJRE SUVAJRE / VAJRA GARBHE JAYA GARBHE / VIJAYA

GARBHE / VAJRA JVALA GARBHE / VAJRODBHAVE VAJRA SAMBHAVE / VAJRE
VAJRINI / VAJRAM BHAVANTU MAMA SHARIRAM / SARVA SATTVANAN
CHHA / KAYA PARISHUDDHIR BHAVANTU / ME SADA SARVA GATI
PARISHUDDHI SHCHHA /SARVA TATHAGATA SHCHHA / MAM SAMAS
VASAYANTU / BUDDHYA BUDDHYA / SIDDHYA SIDDHYA / BODHAYA
BODHAYA VIBODHAYA VIBODHAYA / MOCHAYA MOCHAYA / VIMOCCHAYA
VIMOCCHAYA /SHODHAYA SHODHAYA VISHODHAYA VISHODHAYA /
SAMANTENA MOCHAYA MOCHAYA / SAMANTA RASMI PARISHUDDHE /
SARVA TATHAGATA HRIDAYA / ADHISHTHANA ADHISHTHITE / MUDRE
MUDRE MAHA MUDRE / MAHA MUDRA MANTRA PADAIH SVAHA

Then the Buddha told Lord Sakra, "The above Mantra is called the mantra that purifies all evil paths, the Dharani, the recitation of Usnisavijaya. It eliminates all evil karmic hindrances and eradicate the suffering of all evil paths."

"Lord of Heaven, this great Dharani is proclaimed together by the Buddhas as numerous as eighty-eight kotis (hundred million) as numerous as the grains of sand of the Ganges River. All the Buddhas rejoice and uphold this Dharani and this is truly sealed by the wisdom of Maha Vairochana. This is because it liberates the evil paths, it liberates all beings from the painful retribution of hell, of being an animal, of ending up in the realm of King Yama; it delivers beings facing immediate danger of falling into the sea of birth and death (samsara); it assists helpless beings with short life spans and poor fortune and delivers beings who like to commit all kinds of evil deeds. Moreover, because of its dwelling and being upheld in the Jambudvipa world, the human world, the power manifested by this Dharani will cause all beings in hells and other evil realms; those with poor fortune and those revolving in samsara and people who are not following the proper path all will achieve freedom, all will achieve liberation.

Again the Buddha said to Lord Sakra, "I now entrust this divine Dharani to you. you should teach it to Devaputra Susthita. You yourself should receive and uphold it, recite, think about it and treasure it, remember it and revere it. This Dharani and its mudra should be widely proclaimed to all beings in the world. I entrust this to you, for the benefit of all devas, all beings, and this Dharani mudra should be proclaimed.

Lord of Heaven, you should uphold and protect it, never letting it to be forgotten or lost."

"Lord of Heaven, if someone hears this Dharani even for one moment, they will not receive the results of their negative karma and even if they committed thousands of eons ago that would cause them to be reborn in samsara, in any realm of samsara. Owing to the merits from hearing this Dharani, even in one moment, once this very life is over, you will be reborn in the Buddha lands, together with all the Buddhas and Bodhisattvas, or in a distinguished spiritual Brahmin or wealthy reputable family.

So these are the benefits of hearing this Dharani.

This Dharani is also called the Auspicious Dharani, which purifies all evil paths. It is like a Treasury of Sun Jewel Pearl -pure and flawless, clear as space, its brilliance illuminating and all-pervading. Anyone who uphold this Dharani, will they be bright and pure. This Dharani is similar to the Jambunada gold - bright, pure, and soft, can not be tainted by filth and well-liked by all who see it.

On a full moon day - on the 15th day of the lunar month you should wash yourself, have a shower and put on new clothes, keep your vows and commitments and recite this Dharani a thousand times. This will lengthen the life-span and you will be permanently free from all illness, all karmic hinderances will be eradicated. Also you will be liberated from the sufferings of hell. If birds, animals and other beings hear this Dharani once they will never again be reborn in these forms once their lives have ended.

The Buddha continued, "If someone as a serious disease and hears this Dharani, they will be free from the disease. All other sickness will also be eradicated.

There is a bit more, I will post the entire sutra.

The Buddha gave a lot of beautiful advice to Sakra and then Sakra gave it to Susita who repeated it for 6 days and 6 nights and his life-span was extended. This is called: *the Sutra Known as Purifying all Evil Paths, the Ushnishvijaya Dharani*. When the Buddha taught this the entire assembly of monks and bodhisattvas were extremely happy, they faithfully accepted and respected it and practiced it. So the Dharani is a little long but it has incredible benefits, so maybe sometimes try and say it. If not say the mantra OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHA.

Another important point is that when we do the long-life mantras for our guru, actually what we're doing is purifying the negative karma from our own side. When it says negative karma and all this, we're actually purifying our own negative karma which somehow is creating - let's say - some kind of karmic interference which our guru is manifesting as illness. This is how it's explained in Vajrayana Buddhism. There are many stories of great lamas, great masters, who actually take on the suffering of others. So actually their sickness is because of our sickness. If our guru is showing some sickness we need to purify our own imprints. Then if we do these practices: Ushnishvijaya, White Tara, Amitayus and so on, we're creating the cause, we're purifying our own karma, to increase our own merit so then let's say our guru manifests in their healthy way again. This is one Vajrayana explanation of how the guru recovers their health. Maybe think about that a little bit.

Anyway please as much as possible recite this mantra during the enlightenment marathon anytime, day or night, you are free. We're many in our NgalSo sangha, for sure we can do this. We can accumulate many mantras.

Are there any questions?

How do we hold the mudra if we are using a mala?

Well you can't. It's not possible. When you're doing your enlightenment marathon you count the mantra OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHA with the mala and then when you recite the Dharani do the mudra. We're not yet exactly like Buddha - we don't have 4 hands yet so until you develop 4 hands do like this. This mudra they say is important so when we say the long Dharani we can try with the mudra - it makes the energy more powerful. Whatever we can do is good. But everybody just do your best, in a relaxed and happy way. Then the feeling will come and it will be alright. You're all doing great so don't worry about it.

Some explanation of the mantra.

This I already explained. Tibetans tend to pronounce BHRUM as DHRUM. It means may the basis of life be stable. Then OM AMRITA AYUR DADE SVAHA is give immortal life. DADE means give. So, may the basis of life be stable, give immortal life. This is what we are saying.

How much of each mantra do we need to recite? Do you have some special way of reciting?

We made a web page with a counter for the mantras so you recite each mantra of the 3 long-life mantras as much as you can. More is more! If you recite 1 mala it's good, if you recite 10 it's better, if you recite 100 it's fantastic! We are all in lockdown so there's Netflix or there is this. What else are you going to do? Ok some of you have to cook or look after the children but we all have more free time now and it's better we put our mind in something positive like this. So recite as many mantras as you can. This short one OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHA try to do many please. Every time you do 100 mantras, a mala, then do the long one, the long Dharani once. When you've done this once then you do another mala. You can sing it, or say it quietly - every way is good. There is one person doing umze or chant leader on the livestream but if you like to do quietly at home there's no problem. You can just do quietly and count and then send us the number of mantras. We have one website: mantra.ngalso.org if you click on that there's a counter and you add how many mantras you did. If you did 97 mantras you add 97. Sometimes we count malas, one mala is 100 mantras. Now we need the exact number of mantras. If you do 1037 then write 1037. Put the number on the mantra. Then we accumulate worldwide our mantra total and offer them to Rinpoche.

How can it be that he takes our sickness? Is he just taking this for our sake or is there another reason?

In 2 days time I'm going to explain the long-life mantra of White Tara, so this question we need some time so I'll explain it then. Thursday we will talk about this question, about how it's possible that a bodhisattva can take our sickness because now in 2 minutes I can't explain this. So please tune in again to NgAlSo free tv on Thursday. It's better to have more time because we need to be clear, have no doubts about the practice. We need to be very comfortable.

Please do like this: in your heart is your guru, also your mother, your father, your family, your partner, if they need. Principally we are doing this for our guru, but if there's some particular need we can do the practice for them. Please do it - it's very important then we're all contributing something at this delicate moment.

Now one dedication from Shantideva *Bodhisattvacharyavatara*, chapter 10

sem chen né pa ji nyé pa nyur du né lé tar gyur chik dro bé né ni ma lü pa tak tu jung ba mé par shok

May everyone who is sick from disease be freed at once from every sickness.
May every sickness that afflicts anyone completely disappear from this world.

men nam tu dang den pa dang sang ngak dé jö drup par shok kha dro sin po la sok pa nying jé sem dang den gyur chik

May medicine be full of strength. May our mantras be chanted with success.
May the virus that feeds on our flesh be kind towards us and have compassion.

chok nam kün na lü dang sem duk ngel né pa ji nyé pa dé dak dak gi sö nam kyi dé ga gya tso top par shok

May all beings everywhere who suffer pain in their bodies and minds have by virtue of my merit limitless joy and happiness.

ji si nam kha né pa dang dro ba ji si né gyur pa dé si dak ni né gyur né dro bé duk ngel sel bar shok

And now as long as space endures, as long as there are beings to be found, may I continue likewise to remain to drive away the sorrows of the world.

dro bé duk ngel gang Chiang rung dé kün dak la min gyur chik jang chup sem pé gé dñn gyi dro ba dé la chö par shok

The pains and sorrows of all wandering beings may they ripen wholly on myself. And may the virtuous company of bodhisattvas always bring about the happiness of beings.

nyimo delek tsen delek
nyime gung yang delek shin
nyitsen taktu delek pe
kon chok sum gyi jin gyi lob
kon chok sum gyi ngoe drup tsol
kon chok sum gyi tra shi shok

Thank you everybody for listening. If you like please tune in again on Thursday and I will explain how to do the long-life practice of White Tara. Please continue with our mantra marathon for our Guru's long-life. See you very soon. Thank you all so much for participating.

sThank you very much. It was a great pleasure and I really hope it may be of some use to everyone.