

## Teaching on Preliminary Practices – Prayers for different Purposes

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*On the special auspicious occasion of Buddha descending from God Realm of  
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### **Merit Multiplying Day**

Good Evening! I am sure you have created extensive merit by now since this morning in commemorating this very important event on Shakyamuni Buddha, as well as very important day for the followers of Buddha. Shakyamuni Buddha with His great compassion created today marvelous merit multiplying day by Himself decided to descend from Tushita Heaven, or you can say 33 God Realms, which is also Tushita Pure Land, where presently Buddha Maitreya reside there to teach the gods and high realized Bodhisattva. Just because the Buddha has chosen this very day to descend to Southern World to turn the Wheel of Dharma, that itself has blessed this 24 hours instantly for us to create extensive merit by cultivating virtue action, even engaging into positive aura and energy which bring happiness into individual's physical and mental. It has the effect from the blessing of Buddha's prayer, and the blessing that Buddha descend onto this world that it multiple the causes, it multiple the merit, it multiple the causes of happiness one million times. Even just one single virtue happiness that generating in your heart, that will be multiple to one million times for the benefit of one's enjoyment and great happiness for the coming day. It is not just dharma action or virtue action, including the good thought from mind, good deed from body, good word expressed from speech, all these things multiple. At the same time, if happen to involve in negative action, such as harming others, harm other's happiness, destroy other's peace of mind, or destroy environment, that also multiple one million times. Therefore it is very important day for all the beings in particularly the followers of Buddha.

35:20

### **Significance on Shakyamuni Buddha descend from 33 God Realm**

It is a fact on this day that it happened 2,600 years ago, there was lots of conversation concerning on the blessing of bodhicitta and

compassion within the Thousand Fortunate Buddhas of this era. Many of the thousand Buddhas were reluctant to choose to come into Southern World to turn the Wheel of Dharma. But Shakyamuni Buddha was spotted that during his past while he was on bodhisattva path, he make a specific prayer to be able to bring greatest benefit of dharma and liberation when the beings are trapped by five degenerations, which is what is happening now. And this will carry on until when human beings' lifespan will be about 10 years old, and the size of human being will be about one feet height. After that there will be Era of Sign, this sign is the end to the teaching of Shakyamuni Buddha.

Shakyamuni Buddha has make a specific prayer for him to benefit beings after attain fully enlightenment, especially when the time the delusion of beings are most difficult to tame, this is his prayer. So all the omniscience Buddhas can see that Shakyamuni Buddha had make this prayer, and at this time there should be a Buddha to reveal Buddha dharma in Southern Continent such as where we are now. So every Buddha make request to him to descend to Southern Continent to turn the Wheel of Dharma, that's how he came about to connect with us. This is a story far back to over 2,600 years ago.

41:20

This has long story to go on how the conversation make between the Buddhas, and what kind of preparation that Shakyamuni Buddha has to make to come into this world. Shakyamuni Buddha even have to request Maitreya, "You suppose to be the second one to come after me, so if I go down, then you better take care of the 33 God Realms." So Shakyamuni Buddha has to appoint a representative in Tushita Pure Land where Maitreya is now teaching there. Only after our exhaustion karma with Shakyamuni Buddha's teaching, then the Buddha Maitreya will descend to reveal the same deeds of Buddha such as the 12 deeds, the 8 major deeds, and many other deeds to show and inspire the teaching and liberation to numberless beings.

42:54

So today is the day that Shakyamuni Buddha decided to descend onto Southern World to turn the Wheel of Dharma – today is the day. It is a wonderful day, and still there is 5 hours left to reach midnight, we have opportunity to accumulate extensive merit by engaging into

meditation in Buddha Shakyamuni as I explained in yesterday teaching on how to cultivate to actualize meditation base on Shakyamuni Buddha's holy body, holy speech and holy mind, through this one is able to accumulate extensive merit. Also by doing various prayer, by inspiring yourself to practice compassion, loving kindness and bodhicitta, and inspire you to become Buddha for the benefit of numberless sentient being's happiness up to enlightenment, so we are still not too late to actualize the moment in the most meaningful way. Therefore I would like to start with the recitation on Refuge and Bodhicitta Prayer, then we will do Heart Sutra recitation. After that we meditate with concentration mind on the holy body of Shakyamuni Buddha, we will chant the holy name of His mantra a few times in order to derive the blessing and power into us, so that we can able to survive our life in most meaningful way.

### **Refuge Prayer**

When we do the refuge prayer, how to actualize the refuge within one's heart? It is by devoting in full conviction and faith toward Buddha, by understanding the qualities of Buddha, by understanding the benefit of taking refuge under Buddha, including reminding oneself that one will be completely protected from falling into lower realm, and to feel one's mind is being protected by Buddha.

To inspire oneself to obtain the realization in emptiness which is the direct antidote to cease all defilement, by inspiring in that realization, one is cultivating truly Dharma refuge, then oneself will be convinced on the important on learning, practicing and meditating the Buddha's 84,000 teaching.

By taking refuge under Sangha, reminding oneself on all the virtues deeds which cultivate by virtuous friends such as Arya beings, Arya Bodhisattvas, Arya Solitary Realizers, Arya Hearers, Arya Gurus and Arya Buddhas, with that inspiration one should inspired oneself to rely on virtuous friend for the purpose of protecting oneself from lower realm, including protect oneself falling into samsara, and for the purpose of achieving full enlightenment for the benefit of others beings. Having these in mind, we do the Refuge Prayer together.

11:02

(Refuge Prayer is chant here)

12:11

### **Heart Sutra**

During recitation of Heart Sutra, one should reflect on the essence meaning on Heart Sutra, which is emptiness. By thinking that including oneself, including “I”, none of the existence phenomena exists by its own side, none of the existence phenomena exists inherently, none of the existence phenomena exists without relying on cause and condition. With this understanding, we chant the Heart Sutra prayer together. 13:20

(Heart Sutra is chant here)

16:50

### **Meditation on Shakyamuni Buddha**

With short meditation we reflect on Shakyamuni Buddha's holy form, and recite His mantra: Tayatha Om Muni Muni Maha Muniye Soha.  
17:17

23:32

Now one should feel that one has received infinite blessing from Shakyamuni Buddha, who is the essence of entire happiness, who is the essence of all the ten directions Buddhas and Bodhisattvas, who is the sole refuge for all of us to liberate us from entire danger and suffering. One should feel the peace, happiness and bliss within one's mind, this is the sign of receiving blessing from Shakyamuni Buddha. One should contemplate on this inspiration and blissful mind.

25:03

### **Tsog Offering Prayer**

On the altar there are offerings made to Shakyamuni Buddha, so I would like to perform Tsog offering prayer. It is to bless the offerings through the most powerful mantra OM AH HUM and performing the sequence of offering Tsog and extensive nectar to Guru Shakyamuni Buddha. For that I will do a few minutes ritual practice.

During this time all of you can generate the mind of oneself making extensive nectar offering, wish fulfilling jewels and whatever that pleases the five senses of holy beings such as Shakyamuni Buddha.

One's possessions, one's knowledge, all the prosperity, all the wealth and all existence in this universe as well as hundred thousand universes, through the power of meditation and visualization, you make extensive offering to Guru Shakyamuni Buddha. By making this offering, one will establish great imprint on good cause and good karma within one's mental continuum. And that cause can able to produce happiness result in the coming day and future life time, especially due to the power of this special holy day, it will multiply one million of your offerings. This can be the complete cause for us to achieve everlasting happiness, this can be the day we start to bring happiness life, successful life and meaningful life. So in order to actualize that we need great amount of merit, and there is opportunity given to us such as practice of making extensive offering to holy beings and cultivating virtue action, therefore today we must take this opportunity. And one of the most powerful way to accumulate merit is pleasing the holy mind of Guru, our sole refuge – Shakyamuni Buddha, who is our Guru. So by pleasing the holy mind of Shakyamuni Buddha, by yourself getting into the practiced of virtue action such as cultivating benefiting thought to others, offering vast amount of nectar offering, then one accumulates extensive merit. You can do this short meditation, emanating infinite offerings from your heart. If you make offering in this way including your merit, including your possession, this is also one of the very good antidote to avoid the robbery and stealing from your possession.

### **Two direct good causes on making offering to Buddha**

By making extensive offering from the depth of your heart to holy Buddha, you will accumulate two direct causes which are fortunate and good causes. One direct good cause is it brings lots of prosperity. When you offer your good health and beautiful form to Buddha, that will accumulate extensive merit for you to enjoy better life - more healthier, more beautiful, more protected life. And by making your possession as offering to Guru Shakyamuni through your visualization and meditation from the depth of your heart, that create the good cause for bringing lots of wealth into your life. Another direct cause is to prevent sicknesses and failure in career, and all negative part will be abandoned and eradicated by this extensive practice.

By making extensive offering and all our possessions to Shakyamuni Buddha, that doesn't mean that Shakyamuni Buddha takes all our offerings and possessions. Whatever we have, it still remain with us, but through the power of mediation and the object – Shakyamuni Buddha, we accumulate the good cause, so there is only benefit.

32:25

34:35

After the session the offering will be distributed to everyone as a blessing from Shakyamuni Buddha. So before you leave, you enjoy the blessing and bring it to home to share with family members.

35:15

Today other than doing prayer to commemorate Shakyamuni Buddha's holy and auspicious day, there is a teaching topic under Preliminary Teaching which I thought to cover today, the topic is Prayer for Different Purposes.

### **How does prayer works?**

First of all, we need to know: how prayer works? Whether prayer really works or not? Does prayer works or not?

42:54

This is a big question for me even though I have conviction and faith that prayer definitely work, but still a big question. I am sure many of you might have question also. The reason why I have a question in me is because, though I don't have question and doubt but I set a question to myself. Let say a group of sangha is performing Medicine Buddha Puja to somebody who tremendously torture by cancer or whatever sicknesses, the purpose requesting for the prayer is to cure the sickness, and here is a group of sangha or a group of you is performing Medicine Buddha Puja, so the motivation for performing the puja is to cure the sicknesses. But the sickness which experience by the patient is the result of his own karma, and Buddha himself already stated that you are responsible for your own karma, even Shakyamuni Buddha cannot purify your karma, Shakyamuni Buddha cannot create good karma in you, for example he cannot accumulate good karma and provide to you, he cannot accumulate so much good karma and pour over into an empty bucket to you, it is not like that.

Also he cannot purify your negative karma such as taking the thorn out from the sore on feet. Also Tibetan Master give example that normally the butter in Tibet has lots of hair, when the nomad milk and make butter, there is lots of yaks' hair in the butter, so they give the example that when the hair pull out from butter, it doesn't matter how thick or how fine the hair is, there won't be any slight butter stick to it, the hair just come out. So Buddha cannot purify your negative karma so therefore even hundred thousand of Buddhas are surrounding you, at the time of death, if you have not purify your own negative karma, no one can save you from falling into lower realm. You will be alone pulled in to the lower realm as like the hair alone pulled out from the butter.

The essence is that Buddha cannot purify your negative karma, and Buddha cannot accumulate good karma into you. So then how does puja works? Since it is your own karma to experience, and by performing the causes for the cure by somebody else, how does that incident or performing of puja work to cure the patient's sickness? This is my simple question. What do you think is the answer? Anybody has suggestion or answer? 48:24

49:30

It is exactly like how doctor help patient to cure their sicknesses, it is exactly like that. Buddha's blessing helps to cure the sickness by providing the method to accumulate merit and purify past negative karma such as experience of cancer etc. To purify that, Buddha provides prescription of purification, and by doing purification, it brings opportunity to cure the sickness such as encountering good condition such as good medicine and help of good nurse. Buddha helps in this way.

But how the prayer works? People who does prayer might not necessary have to be Buddha, it can be ordinary person, very ordinary person making prayer to cure somebody's sicknesses. It works in the sense that through the power of your mind, through the power of your positive mind. Our mind is so powerful that if we from the depth of our heart, we sincerely motivate to cure the patient from sicknesses, by using the method from prayer, invoking Buddhas and deities, it is able to create conducive condition to bless the patient's mind to awaken to find antidote for purification. Does it make sense?

It is like an advisor, you are totally lost in your business, somebody come and happen to advice you, you awaken and found the solution, that's how you can bring back and recover your business. This is something like that. So by praying to Buddha, Buddha can able to manifest in the blessing to bless the patient's mind to be able to find a positive condition to purify the past negative karma which cause the cancer. If the karma of experiencing the cancer is definite karma, then at least the blessing of Buddha into the patient's mind to meet the right condition such as dharma, such as Vajrasattva practice, or advice by a valid practitioner that your experience of cancer is result of past karma, and that karma is definite karma, so there is no opportunity for you to completely cure, but by doing the purification practice such as Vajrasattva practice, it can able to reduce the pain, and the duration of pain, that's how we can link with puja.

The sequence of prayer and motivation by the performer of puja to the patient, it activates divine beings to bless the patient's mind to encounter the positive condition. If it is definite karma, at least to reduce pain, and at least to be aware to not commit such negative cause to experience cancer in next life time. If it is indefinite karma, by performing puja, activate the divine being to bless the patient to ripen the karma within the patient's continuum to meet the right doctor. For example: the patient might be seeing doctor for five years, it could be the same doctor and he has only faith toward this doctor, but this doctor might not have affinity for the patient to digest his medicine, to get the benefit of his treatment even though he could be a genuine doctor, because the karmic affinity is not there. So the prayer help to derive blessing from Buddha into the patient, then the patient suddenly feel "oh, I better go to look for another doctor." Then he happened to meet new doctor, and that doctor could be the right doctor, just by one medicine, he cure the patient's cancer. So puja works in this way. 57:15

### **The important of making specific dedication**

Meeting Dharma is so precious, it teaches us to liberate from any aspect of suffering. Otherwise we all the time mislead by misconception and ignorance, reflecting temporary happiness as true happiness even though in nature it is suffering - Suffering of Change, and we grasp on it and attached to it. And let oneself control by the

temporary happiness by constantly accumulating negative action, and constantly experience the suffering result even though one wishes to obtain happiness. So therefore even though we all do prayer, every time during teaching or during individual daily practice, the whole world practitioners do prayer to pray that “May all living beings be free from entire suffering.” There are numberless genuine practitioner who truly generate the bodhicitta mind, even there are thousand of thousand Buddhas do prayer everyday but why only certain number of people meet the right path, practice and liberate, and many number of people still don't meet the right path? The reason is that even though we make prayer in overall, but there is advantage on making prayer specifically dedicate to particular living beings. For example: the children of those of you who are here, when your children grow up, you pray that may they practice Buddha Dharma perfectly. By making such kind of very dedicated specific prayer, it has much more stronger effect, then there is greater opportunity for them to encounter dharma much more faster than somebody who are not here today even though their parents could be Buddhist practicing dharma but because there was no specific dedication, that will delayed enhancing their past good karma to meet Buddha dharma as soon as possible by meeting good condition such as good teacher, good virtue friends, such as mother inspired to advice kid to practice dharma.

During prayer, we request their name, or best is their present, or their photograph, or clothes which has their energy of the patient, then we perform the ritual by invoking the deities or Buddhas, that has very straight forward motivation and dedication, and the sequence of prayer specifically dedicated for that particular person, that's how prayer become effective into each and individual's people and purposes, that's how puja works. I don't know how nice I had explained, maybe I make more confusion, but this is how puja works.

### **What puja works for which purposes?**

So now what kind of puja works for what kind of purposes? Normally it depends on your karma that's why master do observation and check on what kind of puja suitable for particular problem or purpose by finding the deity such as Tara Puja. But first of all, whether this particular person has affinity with Tara or not? Even though all Buddhas have equal compassion to every living beings, but due to

individual's past accumulation of imprint, the connection with different Buddha make closer and far affinity with different Buddha. So normally through observation, some of the practitioner say from their divine mind that your practice should always rely on Tara, because whatever practice relate to Tara it is far more effective to you to achieve your purpose.

As far as concern with Tara and every single Buddha, they have all different method of prayers, opportunity, blessing and practice. Every single Buddha has equal ability to benefit us, the only matter is whether there is affinity or not. Once you find your affinity with Tara, then for your good health you can also perform prayer to Tara, pray to Tara, recite Tara Mantra, it is still most beneficial for you. If your karma is more affinity with Medicine Buddha, even for business purpose, you pray to Medicine Buddha, then your business go better. Even though Vajrasattva specifically manifested for purification of negative karma, but for your karmic affinity, Medicine Buddha could be the most effective for your purification practice. So if in general you have affinity with Shakyamuni Buddha, your health, prosperity in wealth, liberation, every single purpose do it relate to Shakyamuni Buddha, that's the best practice, that's the best deity for you to practice, and from there you can gain everything. But if your past different karma is with different Buddhas for different purposes, for example: for prosperity is Tara, for health is Medicine Buddha, for wisdom is Manjushri, for love is Buddha Maitreya, to pacify hindrances is Guru Padmasambhava, then for different purposes, you go to pray different Buddhas, and perform different pujas base on different Buddhas. It is totally up to individual karmic affinity with the Buddha.

### **What is the meaning of Puja?**

First of all, Puja means any form of pleasing the holy mind of divine one is called Puja. Recitation of mantra, performing sequence of ritual practice, meditating on the divine holy beings, or just admiring on the divine holy beings, all these are Pujas. Puja is not something superstitious on ritual by holding vajra and bell, it is not just that. As long as it is a form of pleasing the holy spirit and holy mind of divine being, it is Puja.

### **Puja for health**

In general if you wish to do any form of puja for your own health, or somebody's health, you want to do a puja or prayer or wish to cure any form of sicknesses, including the sickness of ignorance, anger and attachment of your friend, and all beings in the world, in whole universe, you can rely on the practice of Medicine Buddha. Because Medicine Buddha is the essence of healing of all ten direction Buddhas. All Buddhas manifested in Medicine Buddha in this divine form of healing. So if you don't know what affinity you have with what kind of Buddhas, straight away you can refer to Medicine Buddha with full conviction and faith, chant Medicine Buddha Mantra, do Medicine Buddha Puja by following the sequence of prayer, or just think of Medicine Buddha, or in front of Medicine Buddha wishing to cure all the problem, sicknesses within oneself or whoever. So Medicine Buddha is recommended for the practice of your good health, and your friends' good health, and good health of all living beings.

### **Puja for prosperity**

Such as prosperity in your business, prosperity in your spiritual practice, prosperity in whatever aspect, as long as it is an activity to accomplish, and it occurred many obstacle and obstruction, or even there is no obstruction but one can't move forward or progress, such as spiritual progress, when you wish to become Buddha but even the realization on compassion also can't actualize, this kind of obscuration there, so in order to achieve the goal of your activity of practice, then pray to Mother Tara. Do Tara Puja, chant Tara Mantra, meditate on Tara holy image, do praises to Tara, admire Tara, wish Tara give blessing to you, do different step of meditation relate to Tara. As well as in mundane life activities such as business, including the task of accomplishing relationship, Tara is the most effective, because Tara is the manifestation of all the ten direction Buddhas' activities. So you should refer to the practice of Tara.

### **Prayer to achieve compassionate heart**

If one wish to accomplish good heart, the loving compassionate heart, such as bodhicitta, realization in Six Perfection, and the perfection up to enlightenment, one should rely on Compassionate Buddha – Kuan Yin, there are Thousand Arm Chenrezig, Four Arm Chenrezig, Two Arm Chenrezig, there are various manifested image, including Dzambala, Hayagriva, all are the Compassionate Buddha,

those are the manifestation of Chenrezig. Thousand Arm Chenrezig is the manifestation of the ten direction Buddhas' compassion, especially if you wish to obtain compassionate mind, then do practice relate with Compassionate Buddha such as reciting the Six Syllable Mantra, or doing fasting retreat – Nyung Nay practice. There are various practice including generating slight compassion to other's welfare or benefit, it is practice relate to Compassionate Buddha in order to achieve or accomplish the perfection of great compassion in which Shakyamuni Buddha possessed to perform the blessing to liberate numberless beings into Buddhahood, all these are due to his compassion.

### **Practice for True Love**

If you wish to obtain the practice of true love, which is so rare in this contaminated world, if you wish to obtain that, you should rely on the practice of Buddha Maitreya who is the essence of all the ten direction Buddha's love, which manifest into the divine form of Buddha Maitreya.

### **Prayer to obtain all wisdom**

If one wish to accomplish wisdom, including wisdom realizing emptiness, one should pray to Manjushri, including the practice on Yamantaka, and practicing on Lama Tzong Khapa, such as reciting the Nine Line, Five Line, or Four Line Mantra on Lama Tzong Khapa, or Lama Tzong Khapa Guru Yoga Practice, all are specially effective to actualize wisdom. There is specific seven different wisdoms which emphasize in Lama Tzong Khapa Guru Yoga, one will accomplished by doing the practice relate to Manjushri. Also those who are in college, or student, or all of us, until we become Buddha, we are students, as long as there are still many things to learn, we are students, whether we are many years in dharma study or not, all the time we are student, even including Dharma teacher, if they haven't obtain Buddhahood, they are also students, because we need to learn 84,000 teachings, and need to gain realization in 84,000 teaching, until that we are all equally student, so we very much need to practice wisdom, to gain wisdom, therefore it is very necessary to relate our practice to Manjushri, or Yamantaka etc. 1:19:07

### **Swiftest prayer to achieve enlightenment during degeneration time**

If one wishes to obtain the swiftest great unification practice such as the unification of great bliss and emptiness, it is the practice of Heruka or Vajrayogini. By engaging into the 11 yogas, one will be able to achieve the clear light mind through the practice of Three Kayas by meditation on the practice of unification on great bliss and emptiness, in which without the practice, there is no Buddhahood. For that purpose, one should get into the practice of Highest Yoga Tantra deities, in particularly the practice of Heruka. Especially in this five degenerate time manifested by the ten direction Buddhas in the form of a deity, the most swiftest path, the more degeneration come, the more the practice become effective, it is the practice of Vajrayogini, engaging into the 11 yoga. If one wishes to obtain Buddhahood within one life time, without relying on this, there is no opportunity to become enlightened within one very lifetime.

### **Practice relate to the three purity**

If one wishes to practice the three purity of the body, speech and mind by engaging into the purity practice of causal stage, and to achieve the resultant stage of buddhahood, such as practicing Guyasamaja.

### **Expressed way to Buddhahood**

If one realizes that there is no opportunity for oneself to achieve Buddhahood within one life time, yet one wish to find shortcut or expressed way by understanding this contaminated existence in samsara is so scarely, dangerous, at the same time one see that one doesn't have enough opportunity to become Buddha, rather one choose to born in another continent pure land, such as Shambala Pure Land and practicing Kalachakra. After born in Shambala Pure Land, from there one is able to achieve Buddhahood within one's very life time, one's life span can be much more longer than what we have in our world, and to achieve enlightenment, it can be within one lifespan. Those can practice Kalachakra.

### **Purification Practices**

If one sees that even though one has so much opportunity to accumulate merit but always occurred obscuration in one's mind as well as the obstacle within one's physical form and environment, by understanding that is the result of past negative karma, one should focus specifically on purification practice. If oneself wish to do specific

purification practice, then one can choose puja or practices relate to Vajrasattva, or such as Mitukpa - one very powerful deity which manifest specially for purification. And especially effective is by making image of Mitukpa Buddha, such as making Tsa-tsa, there is great vast benefit for this purification. Also one can perform the Vajra Daka Fire Puja Offering by using black sesame seeds arranged on a plate or palm in the aspect of scorpion, and visualizing that that is the entire defilement and offer into the mouth of the Vajra Daka Fire Mandala.

### **To pacify inner and outer hindrances**

If one feels there is lots of hindrances like spirit harm, or harm givers of seven weeks, or eighty thousand different harm givers, three hundred and sixty different spirits, that much different categories of spirit, some are very big size, some small size, some has fur, some don't have, some has image, some don't have, all sort of things, there are many categories. Then the three poisons: attachment, anger and ignorance, and sub-poison like jealousy, pride, egoistic mind, including the unhappiness mind, in order to cure all these obstacles, one of the very powerful deities to rely on, such as to perform puja, recitation on mantra, prayer, practices and meditation, it is White Umbrella deity, or Snow Lion Face Dakini, or practice relate to Heart Sutra, or cultivating emptiness, or cultivation of bodhicitta, great compassion. Also within 21 Taras, there is one Tara called "tro-nyer-ma", one Tara with a wrathful appearance, one can do practice of "tro-nyer-ma" or recitation on "tro-nyer-ma" mantra, especially within the 21 Tara Praises, the four line "tro-nyer-ma" praises are very effective. In general, those are very effective. Within 21 Taras, each Tara has different purposes for different defilement and problems and obstacles, by learning the teaching of Taras, one will know which one is effective for which purpose.

### **Prayer for safe journey**

For example: obstacle for cliff, obstacle of fire, fear of fire, fear of water, fear of wind, the outer element, and fear of unexpected disaster, the man-made disaster such as airplane crash, sea boat crash, car accident, even walking on street, although you are walking on pedestrian path, but somehow your obstacle, your karma draw the car onto the path to hit you, such kind of outer element related obstacle, one can then relate to the practice of Ma-ri Tze-mum. There

is one goddess name Ma-ri Tze-mum, the mantra is Om Ma-ri Tze-mum Svaha. This is quite rare to find. The rest of other prayer is quite easy to find but not this one. By recite seven times this mantra, one wishes for safe journey or safe driving, it has great benefit, she specially manifest for this great purpose. If one going to mountain trekking, or jungle walking, this is also very effective to be protected from fear of wild animal. Including your pet or cat, sometime even though you take care your pet very well, but they can be naughty and bite you, including this, all the harm relate to animal, by doing this Ma-ri Tze-mum practice, it is very effective. And the time to practice this goddess, or recitation on this mantra, it is during sun rise or sun set, or in moon light, especially if one can visualize Ma-ri Tze-mum, she has three faces and eight arms, her body color is in golden yellow, her right face is red, left face is white. Her central two hand placing at her heart, right hand holding vajra, left hand holding wish-granting tree, another three hands at her right, first holding vajra sword hook, second holding arrow, third holding stick; another three hands at her left, first holding bow, second holding rope, third holding rope with ring and hook; Her right leg stretch out, left leg stretch in; she sits on a giant throne which has four wheels and pull by seven wild boars; she is dressed in colorful brocade and adorned with jewels.

The enlightened goddess Ma-ri Tze-mum reside around the sun, or on the sun, or in the sun, above sun or below sun, this goddess specially reside around the sun or moon. So if you visualize that, it is more effective, you can do this meditation. If you are traveling on plane, it is difficult to see sun or moon, so you just recite the mantra seven times, and wish for safety. If you are driving, just before you get into car, before you start the car, just recite "Om Ma-ri Tze-mum Svaha" seven times, then wish for safe drive. It is very effective.

### **Controlling Prayer**

If you wish to control someone only for good purpose, here it will not work for negative purpose, is the practice of Red Tara or Kurukulla. For example, if oneself is the staff of a company, and one wish to control the boss for the benefit of company, the benefit of boss and oneself, then one recites Kurukulla mantra or practice of Kurukulla, and supplication practice of Kurukulla, it works. But if one wants to just gain benefit for one own self, and to destroy the company, this

mantra will not work. Also in relationship, if wife wish to control husband, or husband control wife, instead of controlling by companion everywhere together, that doesn't help, it brings pressure, rather you do practice maybe can help. Because your husband is deserve to you, because you are the wife of him; and your wife is deserve to you because you are husband to her. If go with other, it is out of ethic, out of border, it will accumulate negative karma by engaging into third party other than your own wife or husband. That karma will bring suffering, that suffering might need to experience in hell also, even if you happen to born in human realm, one will occur the same return of such kind of problem, difficulties or suffering. So in order to prevent that, just for the benefit of the other party, for good purpose and good karma, you can chant Kurukulle's mantra seven times, then you do the supplication practice, or you make a wish. For short, you just make a wish. If you want to do in proper way, you can do a supplication practice, the practice where you can add the name of your husband or wife and your own name, then you can able to control your husband being busy mind in negative way. This is Dharma. So only if it brings benefit in good ethic, and benefit for the other party, this can also use in work, in friendship, relationship, in every aspect for good purpose.

### **The best protection mantra**

Even though there is various spirit dispelling mantra, practices or puja, but Hayagriva mantra is very effective. If you feel within your house or around you, while you are taking a walk on street, if you feel something is uncomfortable, especially with unseen kind of disturbances, or you can see one man or woman look very evil who might have some power to send spell on you, then straight away, one of the best protection mantra, you can use Hayagriva mantra, or you can do Hayagriva puja, or Hayagriva practices, the mantra is "Hrih Benza Trodha Hayagriva Hulu Hulu Hum Phet".

In our day to day life, we have inner and outer obstacle, sometime we get all sorts of fears from different environment, even though there is no spirit at all but you are so scared of spirit and think that it is harm by spirit, then your mind is totally disturbed, and you go to search lama or medium or geshe la, then say "oh, sprit harm me, I am so scare.". But even how much the lama told you that you are not harm by spirit, it is your own mind that harm you, but still "no, no, no...

there is spirit.” So sometime the lama has no choice to ask you to go catch and bring over to show him. Many are like that!

Or sometime if you don't get appointment, you suffer for so many days, or sometime because of psychology, when Geshe la said there is no spirit, then it gets disappeared like that, whether there is spirit or not, it just finished. But for some people, in between 5-6 days if don't get to see those who can comfort you or convince you, you suffer in all those days, some even for months. So now you don't have to wait for that, just chant Hayagriva mantra – “Hrih Benza Trodha Hayagriva Hulu Hulu Hum Phet”! Go! Finished! Gone! Like that! There is a mudra you can use for this - from the crown, on your left and right shoulder, below your elbow on left and right, snap your finger between middle finger and thumb with mustard seed. Mustard seed has the natural effect of dispelling hindrances, especially spirit. On top of that if you say “Om Ah Hum” three times, plus you recite Hayagriva mantra and blow on the mustard seed, then it becomes the perfect ingredient to use to dispel spirit or hindrance. If you have mustard seed, you use mustard seed between your middle finger and thumb, the mudra has to be throwing out, and recite “Hrih Benza Trodha Hayagriva Hulu Hulu Hum Phet”. Gone! Totally gone! Wherever they need to go, gone! This mudra is specially use for dispelling hindrances, also there is mantra called “Om Sumbhani Sumbhani Hum, Ghrihana Ghrihana Hum, Ghrihana Baiya Ghrihana Baiya Hum Anayaho Bhagavana Biyaranza Hum Phet.” Each sequence and aspect of mantra, the mudra and throwing of mustard seed, we can use for Hayagriva, it is not necessary that we have to receive initiation or oral transmission. If you have receive initiation, that is the best, on top of that if you have done retreat, then perfect, most powerful! If not, at least oral transmission, even if you don't have oral transmission, but as long as you know the mantra, and through conviction and faith, just do it, it is benefit. So then no need to suffer for so many days on spirits, whether got spirit or not, you just do it. If there is really spirit, they will go. This mantra doesn't harm the spirit, it rather show the right path to spirit. All these enlightened deities mantra only has the effect of benefiting, not harming at all, even how wrathful you snap your finger or how wrathful you throw the mustard seed, it doesn't harm them. It will only show them their path. Showing their path to where? If they are intermediate being's mind manifest to disturb people or those related one, it will instantly with

the power of mantra and mudra, it will instantly connect them to the karmic link parents for them to take rebirth. If the spirit is within the category of preta – the lower realm being of hungry ghost, there is one particular hungry ghost called “ka-lor-wei gyal-po”, most of the spirit become the follower of “ka-lor-wa”, it has its certain power to go and disturb others, it is not because of their realization, it is because of their attachment, some because of their hatred, it brings harm to others. Some because of attachment, from the spirit’s side, it thinks it is benefiting other party, but the other party who receive the spirit’s attachment or care, it become harms. Anyway, it is night already, so don’t talk about spirit, there are so many stories about that, but don’t want to say much now. The best thing what we need to know, the method, you can even say loudly “Hrih Benza Trodha Hayagriva Hulu Hulu Hum Phet”, you can even manifest wrathful, and think I have much more higher spirit than you. This mudra is specially use for this mantra, as for the rest of mantra “Om Mani Padme Hung” or “Om Tare Tuttare Ture Soha” or “Tayatha Om Muni Muni Maha Muniye Soha”, the best mudra is to put your palm together at your heart.

### **Fire Puja**

Fire Puja involve four activities, it is very powerful puja, and it is also very powerful puja for accumulate merit. You might be thinking that every time use the same word – accumulate merit and purification on negative karma. But that is the whole purpose, even for me I feel uncomfortable – again accumulate merit and purification?! It sound like the effect is the same, but there is speciality in every single puja. Anyway, there is one Fire Puja called Increasing Fire Puja, one is called Peaceful Fire Puja, one is called Controlling Fire Puja, and one is called Wrathful Fire Puja. For example, to increase luck by performing the sequence of ritual, making various ingredient and the practice perform base on Fire Mandala of particular deity such as Yamantaka or Hayagriva, it has great benefit.

Some very critical business problem, like always lose the business, some how the negative karma so strong, sometime can recommend to do Increasing Fire Puja. But in order to perform the Fire Puja, you need to have initiation on the deity, and did retreat on the deity, then you can perform the Fire Puja. Otherwise you have to request those who has ability to perform the Fire Puja.

Disharmony in family or disharmony within community, or disharmony within country, if you wish to dedicate a very powerful puja, it involve very vast ritual practices, it is not easy, but it can be done, so if you wish to dedicate to your family or community or country unity, you can request or perform the Peaceful Fire Puja.

Such as if you are a boss of a company, and you really can't handle even how kind you are, or how wrathful you are, whatever method you use to provide your benefit for them but always get criticism and all problems, then you can perform Controlling Fire Puja. It is very effective.

If there is very strong high spirit harm, spirit can also refer to those harm givers, the 80,000 harm givers, some through past karma, you receive very heavy harm, very strong harm, then one can try to find solution by performing puja such as Wrathful Fire Puja.

### **Prayer to cure skin disease, leprosy, including cancer**

From our day to day life action, we come across to link with Naga or Landlord - those beings reside on earth, on tree, on water, or plant. The moment we dig the earth, sometime unexpectedly we harm the Naga, then we get leprosy sicknesses or skin sicknesses, including cancer. Many of cancer has much to link with Naga and Landlord. If you wish to help the cancer patient, you can in fact do Naga Puja.

Natural disaster such as recently in California, huge fire burning, many tree burned up, it will disturbed Landlord, Naga, naturally it disturbed a lot, that natural disaster will bring much more heavy natural disaster again. It has created the negative karma to bring another natural disaster again through condition such as harming those beings, as well as the collective karma such as negative emotion, thoughts, suffering of those Nagas and Landlord who suffered in the incident. So in order to clear that karma, you can do practice or puja such as torma offering, a ritual cake offering. We make the cake into small beads, 108 beads or more, some people use a handful of rice put into a nice plate of water, then you can recite Om Mani Pedma Hum and pour water. You accumulate the mantra recitation, this will specially bring effect to Naga or Landlord.

Or you can do Naga Incense Puja, you can burn incense which has the ingredient, there is a special herb called “bang-poe”, a special hairy herb only has in Himalaya, on high mountain, at least 4000 meters high mountain has this “bang-poe”. If you don’t have any other ingredient, just use “bang-poe” to burn it and smoke around the plant, the garden, the house. Everybody here hopefully is healthy, but many beings has lots of sicknesses, disturbances, of course is due to karma, but conditionally many of them is due to harm received by Naga and Landlords. It is because like when we build house, it has so much disturbance to the nature, chopping tree, digging soil/ earth, even the brick or stone that we build up, all these relate to natural earth, so there is a relation there. And at the moment you become the owner of the object, the karma just ripen the responsibility on you, just like that! From that on, you are the one who has to be responsible for that conditional karmic result, or your family member or whoever live there. So whether you know such cases is there or not, once a while burning incense is very beneficial, and many of the Tibetan incense, they put “bang-poe” together, otherwise you can get specific Naga Incense, so once a while just burn, it has nice smell, and it is beneficial. Maybe once a month, or once a year, or everyday, or three times a day, just burn around the house, it will bring good effect for your good health. When you burn the incense, you just recite OM AH HUM three times, then you can do the incense offering.

Then there is a mantra called King of Naga, from the Thirty-Five Buddha Prayer you can get this Buddha named King of Naga – Sangye Lung Wang Gyi Gyalpo. Normally we recite Lung Wang Gyi Gyalpo La Chag Tsel Lo – I prostrate to the Buddha King of Naga. You can recite this holy name, and there is a mantra in Sanskrit which you can recite, or just recite the name also is beneficial. Especially those who suffer from stroke, leprosy, skin problem, including cancer, it is mostly due to conditionally harm given by Naga and Landlord. So you can recite all these mantras, very effective.

### **Generating prosperity and wealth for oneself and others**

Now one of the most important one – to increase wealth, increase money, specifically relate to the practice of Dzambala, there are five Dzambalas. Reciting Dzambalas mantra, doing Dzambala puja, hosting Dzambala Wealth Vase, doing nectar offering to Dzambala statue, even hosting Dzambala image in your house or always

remembering Dzambala in your mind and respecting Dzambala in the aspect of Compassionate Buddha. He is Compassionate Buddha, he is manifestation of Chenrezig, so he is Chenrezig. Always generate mind of generosity, mind of giving, free the poverty of oneself and all living beings, with this mind, then one host Dzambala statue or Dzambala Wealth Vase, it is very effective to generate wealth, money etc. as well as generating good conducive condition for oneself to practice Dharma, and conducive condition for oneself to be available to make generosity to others. Commonly the practice involve White Dzambala, Black Dzambala, Yellow Dzambala, Green Dzambala and Red Dzambala. As for water offering, it specifically involve in White Dzambala and Yellow Dzambala, and Black Dzambala. How to create the water offering to Dzambala, just refer to the Dzambala fountain at the LDC entrance there. You can create small or big, it is up to you.

How to perform this practice in the most meaningful way? For that, one should arise as 2 arms, 1 face Compassionate Buddha, left hand holding crystal mala reciting Six Syllable Mantra, or Dzambala Mantra, for the benefit of liberating Six Realms beings from entire suffering, specifically liberate from poverty. Right hand holding golden vase or crystal vase which contain the nectar, in front of you in the bowl, the Dzambala statue is in there with the visualization that the real form of Dzambala is there. And to remember the practice of which happened at the time of Buddha, through the compassion of Compassionate Buddha – Chenrezig. There is one man want to destroy the meditation of Buddha, so on the high hill he roll down a rock to hit the Buddha, then of course Buddha has the aura of vajra and protection fence of divine light, so instead of hitting it to the Buddha's holy body, all the rocks cracked into small pieces, then one small piece hit to Dzambala's head, it was so painful, it has wound on his head, then Dzambala is in desperate to cure the wound, then Chenrezig appeared, "Don't worry. I will pour nectar on your crown, but you need to promise to grant wealth and prosperity to those practitioner who practice generosity, and those who practice compassion. You generate prosperity and wealth so they never have to experience poverty." That's why there is saying that compassionate Buddhist practitioner, or practitioner who practice the refuge of Buddha, Dharma and Sangha, up to today and in future, there won't be even one single practitioner die of starvation. That

mean as long as you take refuge under Buddha, Dharma and Sangha, it doesn't matter how poor you are, how much you say you have nothing, you will never die from starvation. This is blessing created at the time of Chenrezig performing this practice to Dzambala. Then Dzambala make the vow that somehow he will provide, and practitioner will be alright, their stomach will be full and has shelter to live.

Therefore refuge is so important, without that, nothing else. Once you have that, your door to lower realm closed. On top of that, either you work or you don't work, the confirmation is you will never starve, so how good it is.

So Chenrezig make the practice and Dzambala make the pledge, so from there on this water pouring or nectar pouring onto Dzambala was established. Even today this is one of the most effective practice we perform. We shouldn't think we are pouring water, we should think we are pouring nectar. While pouring nectar, you recite Om Dzambala Dzalen Draye Soha. You can pour little bit little bit ok, the more you count the mantra the better, or sometime you can also recite Om Mani Padme Hum, when you recite Om Mani Padme Hum, you should think that all Six Realms beings are free from poverty. You are liberating them. But if you are using electrical fountain, it is very important at least you should motivate, if you haven't motivate in the past, you can motivate tomorrow or later or any other day, there is no problem, every single drop on the head of Dzambala, you yourself is the practitioner who offer this nectar to Dzambala for the benefit of liberating the Six Realms beings from poverty. And through this blessing, whatever prosperity and wealth I gained, in my best ability I will make charity to help others, to benefit others. May you bless me to have full ability to benefit numberless beings, not just one being but numberless beings. Then one's offering of nectar is not only now, it will be on every single drop until the water dry. But then when the water dry, you pour again. If it is a big pond that the water never dry, then one should motivate until samsara end, may this practice continue and I am the one who perform this practice. If you motivate such kind of motivation, even if you go for business trip, here and there but the water keep pouring, you are continuing doing the practice of nectar pouring to Dzambala, so it is very beneficial.

For Yellow Dzambala and White Dzambala, you pour water onto crown. As for Black Dzambala, I don't know the story, but Black Dzambala has to pour water onto the stomach, not on the crown.

Another one is you can also practice Nam-sey (Baisyavani), one of the Four Guardian. But this Nam-sey is so effective, and in order to generate the prosperity in wealth, one needs to have certain amount of merit in order to digest the benefit. That's why recommendation for Namsey is good for big community such as for monastery or country, as for each and individual, unless you have enough merit to absorb the large great benefit, otherwise Dzambala practice is still the most suitable. But as far as concern for Namsey, you can keep a Namsey vase, or Namsey statue, there is no water offering for Namsey, but just to keep Namsey wealth vase there is a practice you can perform. Also Yellow Tara can practice relate to wealth, you can create Wealth Vase from there, keeping specific statue and do prayer.

### **Practice on tsa-tsa**

Also there are other purification practice such as performing Tsa-tsa. In tsa-tsa practice, you make small or big image from clay, or you can chop the image on paper or chop the image on water, it is called water tsa-tsa. The image of Buddha that make from clay or plaster, in fact I think not suppose to use chemical, the tsa-tsa specifically thing that they use is like lapis lazuli soil, there is one color bluish soil that you can find in certain place, that soil has certain gravity to sustain the image without crack, as well as long lasting, it is not cement, this soil you need to dig certain amount of earth, then it comes, also it is regards as very pure. Normally they use that material. But nowadays in western country, they use plaster, and without mixing with different chemical, it is very fragile, so maybe by chanting mantra, then it is ok, so there is various tsa-tsa, tsa-tsa on paper, water chopping tsa-tsa etc. This is also one very effective purification.

### **What can we do for deceased?**

If somebody passed away, one of the most effective practice that you can perform on behalf for the deceased to be born in the happy migrate rebirth, higher rebirth, especially precious human rebirth which has ability to practice dharma, you can build a statue, stupa or print dharma text/ sutra, it is one of the most effective. If you are building a stupa, you can even host the ashes or bone of the

deceased; as far as for statue, you are not allow to put the bone or ashes of the deceased. The reason is by putting ashes or bone of the deceased into the statue, it is stated that it will affect the wisdom of the deceased being, but for stupa, it doesn't affect. I don't know the detail reason, but it is stated like that. Even for high lama when they passed away, we call dong-den, we build a stupa and host all the ashes in the stupa, that is the best way to respect, and best way to create the cause for that particular deceased or lama or high being to return to be a beneficial human being again. Then also they build statue specially dedicated. For ordinary people, also one of the best is to build a statue, then you can host the statue in house, or in monastery, or wherever people respect, it is not the matter of the size of statue, but a good quality statue. Many tsa-tsa are used for that purpose also. In Himalaya, in Tibet, India, Ladakh or Bhutan, if somebody very very famous die, they make tsa-tsa mix with ashes, build a Buddha image. And they build a tsa-tsa house like a stupa to put all the tsa-tsa, and they make offering. This is even for ordinary people, even for ordinary ashes, you use to build tsa-tsa, make tsa-tsa house like a stupa, put all the tsa-tsa inside there, then put all offerings and let people respect. It is very effective. Also printing Dharma books, and give opportunity for other to read or practice, especially very effective if dedicate to the deceased one. Even for the living one, one of the effective practice, is to build statue, print dharma books, building stupa has extensive merit. Building one stupa is far more merit than building one big monastery, I don't remember which text I read, but it is stated that building a stupa is far more merit than building a monastery. So even if you can build one small tsa-tsa stupa and fill with all powerful mantra, and build in the sequence according with recommended sutra and tantra scripture, then it really manifest the blessing of the Buddha's holy mind. And it becomes a wish fulfilling jewel. Those whoever build, from that moment on, whatever you wish, it starts to come. It is very very powerful practice.

Also for the deceased, you can perform the practice of Phowa – transferring consciousness. In order to do that, the person who perform Phowa have to have realization on the practice, only then you can transfer the consciousness. If you don't have realization, even you know the sequence of practice, it is not sufficient, you need to gain realization within yourself. If you have the confident of transferring your own consciousness and hook back into you, plus

you are able to prolong your life, this is the sign that you are able to perform Transference on Consciousness – Phowa. Otherwise even if you know the sequence of transferring consciousness out of your physical form, then if cannot hook back, you will die. Then what karma will accumulate? The karma of killing. If you are performing Phowa to somebody who is critical in hospital, and if you are requested to transfer the consciousness to Amitabha Pure Land as quick as possible, yet if you are not able to do that, there is danger of departing the consciousness from the physical aggregates by you, and it has the danger of becoming the karma of taking other's life. It is very effective practice, but very dangerous also. Many great practitioners they do practice Phowa, but first practice the transferring of consciousness within yourself, and if you don't know the theory or practice very well, at the same time if you don't have the blessing from your realized guru to practice that, it will shorten your life. Many practitioners who doesn't know how to practice Phowa properly, they shorten their life. They suppose to live 70 years, but they maybe die at the age of 40. After one or two times practice, they can't handle, so this practice is very very effective but at the same time if you are requesting Phowa from somebody so called lama, you really have to understand it is a reliable practitioner who is performing this practice.

Also you can do the practice of Jangwa – purification practice for deceased. That is very effective, you can perform through Medicine Buddha or Amitabha, all the four tradition in Tibetan Buddhism are very fond of this practice for deceased. For this, you can request, then the lama or whoever can organized it to be done.

### **Prayer to Guru**

As an auspicious, I would like to end this session with something nice, don't end with dying and all those, so I found one – Guru Puja, this is very nice! Guru Puja is the essence of all the Pujas. Some people misunderstand that Guru Puja is Tibetan Buddhist practice specifically praying to Guru, those living guru that you can see face to face. This is wrong conception. Guru Puja is puja to Buddha Shakyamuni. Shakyamuni Buddha is our Guru. All buddhas are our Gurus. You have such a pure divine mind, pure perception, even this ordinary guru you see as Buddha. Then you make extensive offering, from there you accumulate extensive merit, so Guru Puja is so powerful, so effective, one of the greatest amount to accumulate

merit. If we wish to have good connection with Guru, if we wish to accumulate karma and cause to always ever life time never separate from Mahayanic Guru, who always guide and liberate us up to enlightenment, who always guide us from falling into wrong path, who grant us all the necessary teaching to liberation, in order to have such wonderful karma, then do Guru Puja. When we do Guru Puja, we can do in various manner, the shortest and extensive Guru Puja is seeing Guru in Buddha, and please them through your body, speech and mind. That is the best Guru Puja. The most condense and extensive benefit is seeing Guru in Buddha, or seeing Buddha in Guru, or Guru, Buddha, deity, daka, dakini and dharmapala are in oneness, and please their holy mind through your body, speech and mind. The best practice, best puja and best formula to please Guru is for you to practice their advice.

In term of ritual manner, in the 10<sup>th</sup> and 25<sup>th</sup> of every month, we perform Guru Puja. Especially those who perform the practice of Vajrayogini and Heruka, in the Tibetan 11<sup>th</sup> month, it is the daka and dakini's month, within that month, specially on the 10<sup>th</sup> and 25<sup>th</sup>, it is the daka and dakini day, I think 10<sup>th</sup> is Heruka day, 25<sup>th</sup> is the supreme of dakini, Vajrayogini Day. For those who does practice Heruka or Vajrayogini, especially Mother Tantra Practice, try not to miss Guru Puja every month, at least two times, if in case happen to miss, at least cannot miss the 10<sup>th</sup> and 25<sup>th</sup> day on Tibetan 11<sup>th</sup> month.

Thank you very much.

So we dedicate vast amount of merit accumulated from beginningless life time, especially today, including offering one single candle light, or including generating one single beneficial mind to others, including one moment of happiness generated in one's mind in relating to others. If you are not happy, how you are going to make other people happy? So even that is not necessary have to called Dharma but it is still necessary for the development of practice, for the benefit of others, including oneself being happy in one's mind. So including such and such action which has done, especially whatever discussion we did in the session, may we able to actualize all these different prayers and pujas within ourselves with the realization, so that whoever need any kind of benefit from you, you can instantly provide

all those puja, prayers, and liberate them in any problem or obstacle, including the obscuration to omniscience. So we recite the Bodhicitta Dedication Prayer. And we end the session by reciting Shakyamuni Buddha mantra a few time, and with that imprint you go back to your own celestial, pure land, and have a sweet dream, protected night, and awaken tomorrow morning to practice perfect Buddha dharma.

*Transcript prepared by Ven. Osel of Losang Dragpa Center on 7<sup>th</sup> Nov. 2007*