

## **Kopan Course 9**

### **Nov-Dec 1976**

#### Lecture 1

Before explaining the actual subject, there are many hindrances, thousands of hindrances, to be able to practice Dharma.

There are different types of hindrances, outer hindrances. There are living beings who disturb us, who don't want us to develop our mind or to receive peace, ultimate happiness. Can you hear there on the edge? I think we can make it a little bit louder. I think so. I can't hear even myself.

So there are those who don't wish us to receive ultimate happiness, to be free from suffering. They control our mind, cause us to create negative actions, or the cause of sufferings. Due to the inner hindrance of ignorance, the outer hindrance controls our mind. Because our mind is not free from that, our minds are controlled and harmed by the outer and inner spirits. Because we are not free from the inner hindrance, the inner devil, also we are not free from the hindrance.

Another thing that is common is to think of those spirits who disturb our meditation practice as having come to receive a gift, and by having received whatever they want, enjoying whatever they want, they become very fierce and satisfied, and subdued, no longer having harmful thought. Instead of having the harmful thought toward us, the sentient beings, having received these enjoyments become the cause of the beneficial thought. Then the negative spirits go away, they leave beyond this earth, beyond this planet, and it is impossible for them to come back again, like airplanes. Thinking this is helpful. This can be helpful. This is Guru Shakyamuni Buddha's technique. I am not saying this is my power or anything like that, this is the power of Guru Shakyamuni Buddha's technique. The power of the mantras, the power of the teachings. The meditation practice like this can help.

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First I would like to thank all you people who came from very far countries, with much difficulties, who came to seek something for your life. You bear so much difficulty, coming to seek a method to achieve peace in one's own mind. Even though that this meditation course is very strict. Even knowing how this meditation course is very strict, with many disciplines, you can't do this and can't do that, you have to sit down many hours, even though you've heard this before, in spite of this, feeling tired even just hearing or reading it, in spite of that, bearing the difficulties of that, you still have a need to come and experience it, and get involved with it. So I want to thank you, like this. I have great rejoicefulness. We have this kind of realization already. However, recognizing this alone does not bring peace of mind. There is some other method that brings satisfaction and happiness in life. There is another way of seeking more true happiness in the mind. There is some other method. Something else to seek, to practice, or to experience.

By understanding and feeling this, you come to seek the method, not closing our wisdom door by ourselves. We open the door of wisdom by ourselves, in order to receive peace of mind. We let ourselves open the door of wisdom and try to experience, try to check up, which method is better, which is the real method. Seeing if it brings the mind peace, not being satisfied with the old actions, the daily life actions. This is making oneself free. This itself, I think, is the door of nirvana; nirvana, ultimate happiness. We do not close the door of wisdom by ourselves. We open it to receive the path

to ultimate happiness. This itself is a kind of a door, it is a sort of receiving ultimate happiness. If we close our wisdom ourselves, if we keep it limited, keep our wisdom limited, we don't have progression and we are always in the same place. Then always the problems are the same, there is nothing developed. Always one after another. Always we are in a circle.

So that is why I think and feel the great rejoicefulness of our having that much wisdom. Making ourselves free, allowing ourselves to be free. the prison. From the prison of the wrong conception, the wrong conception that always ties our minds in the problems. So I think that, in the present days, the young people, the Western young people, even though we are called hippies, having long hairs, wearing long dresses, and taking fantastic nectars, physical trips, actually we are very skillful. I would say very wise, very wise. We are allowing ourselves to be free from suffering. I think very skillful, very wise.

Once we come here, there are methods, it is not just one single meditation, just one thing, always depending on just that, not like this. Actually there are thousands of technique for problems within our mind. There is the need for different meditations, different methods. One method is not going to solve the whole problem. It cannot seize the whole problem in the mind. There are thousands and thousands of problems in the mind. It is necessary then to understand each different meditation, which gives solution to these problems, which makes our mind receive peace, by being free from each of the problems.

So, there are different levels of meditation practice, and you people came to learn meditation, which are techniques of the Buddha. But, though I am supposed to teach the meditation course, in fact if I check up my own mind, whether it is capable to teach other people meditation, it is something to laugh at. When I see my mind it is something to laugh at, it is just subject, to laugh at. It is not something to give teachings to other people. It is something that should run away from giving teachings, not to give teachings.

Usually those great teachers who teach Buddhadharma, they have great knowledge. Their mind is subdued so they can subdue, they can bring peace within the minds of others, within the minds of other sentient beings. I am not sure about from the side of my own mind, the mind is full of garbage. I don't think there is any benefit that you can receive.

But I have my Gurus from whom I have received many teachings. These gurus are completely fearless of the whole gradual path to enlightenment, the whole meditations. They teach meditations from their own experience, not just passing words. Not like me just passing the words. They teach with fresh experience. So, perhaps since the teachings have a few words that stay in my mind from the precious teachings I have received from the highly realized gurus, perhaps if I pass these words, then because the teaching is received from their own experience, by their power, by their compassion, it is not my own teachings, my own meditation technique, it is not my own path, it was shown by Guru Shakyamuni Buddha. So, it is a teaching explained by Buddha, because by these reasons, there may be some benefits received, by hearing these few words. The subject of Buddhadharma, is like the Atlantic—it is difficult to measure the depth, it has very profound depth, and it is immeasurable. And my understanding of the Dharma is just like one tiny drop taken out of such a wide Atlantic ocean.

Dharma, what is Dharma? The general term of Dharma means "holding." If someone is to fall down, if someone is in danger of falling down, someone is in suffering, if there is a high cliff and someone

is in danger to fall down, then the method to protect them, to hold them from that suffering is the Dharma. The method then is the Buddhadharma. It is a method that contains all these things that you call in the West by different names. Psychology and things, and psychiatry, there are many different things about how to solve the problems of the life. There are many different names. Being able to give the solution to the different problems of the mind. So, then, the Dharma contains all of the Buddha's messages. Those are the methods. Those are the messages that have been taught, that have been found. Even if the person says, "I tried," the psychologist, all these different things, even if the person spends the whole life, still the problems that he has to solve, he can't solve, and there are many problems where there is no method. So there is not one single method that is missing. As there are various problems for sentient beings, there is not one single method missing from the Dharma that cannot solve the sentient beings' problems. There is not one single method missing from the Dharma.

So Dharma is the total method that guides, that holds us away from the cause of suffering and suffering. All suffering and the cause of it. It's a method that holds us away from our own mental and physical sufferings, and all the causes of these. This is the method that is called the Dharma. The Dharma. One's own action that protects and holds oneself from suffering and the cause of suffering, that is Dharma. That is what Dharma means. So you can understand, even just from this, a very brief meaning of what Dharma is. You can understand from this, it is not a limited method, only to go to temples, only to go to church. This is a kind of Dharma. And making offerings of flowers and things are not Dharma—that is only a projection, nothing else. Nothing else is Dharma, the spiritual action—it is not like that. Only praying is only Dharma, nothing else, no other actions of life are Dharma—it is not like that.

So from morning until night, even if one doesn't go to church, even if one doesn't know what church is, even though one doesn't worship, even though one doesn't say prayers, doesn't know how to say prayers, from morning until night all his daily life actions, getting up, eating, sleeping, talking, then working in the office, making business, if all this becomes a method that protects him, guides him away from the suffering, the cause of suffering, the delusions, his wrong conceptions—even if the person is in the West, not in the East, not at Kopan, even if the person is working in New York, even if the person is watching a movie, all these things become Dharma. They become the cause of receiving ultimate happiness. It is very easy, so easy to practice Dharma. It is incredibly easy to practice Dharma in just normal life. It is so easy, it is just a matter of the normal daily life, it is so easy to become Dharma, to make it Dharma. So easy, you see, very easy.

It is so easy to practice Dharma, to make our life happy, having peace of mind, even though we live in the city and work, so easy. But of course, without the person understanding how to practice Dharma, how to make everything Dharma, for the person it is difficult. Without understanding how to make the actions Dharma, without consulting Dharma, how to transform the normal actions to Dharma, if one doesn't know, if one doesn't have the understanding then of course it is difficult to make. Then on the other hand it is so incredibly easy to receive the cause of ultimate happiness, to gain the cause of ultimate happiness. So easy to get out of suffering, so easy. On the other hand if one doesn't know the method, how to transform the action into Dharma, the different methods that can lead oneself to ultimate happiness, again it is difficult. So therefore, understand how to change, how to make our daily life actions become Dharma. That is also extremely important. The path that leads to peace. The happiness and suffering. These things are caused by external factors. Our life experiences of happiness and suffering mainly come from the internal factor of the mind. Very simple, very easy to understand this. It is our own mind's experience. It is just a matter of being

aware of our life experience. We are aware. We are having this suffering not mainly caused by external factors, but mainly caused by internal factors of the mind. It is our own experience. We are not aware of how we are experiencing things. We are not aware of it. So therefore, we often think that the happiness of life mainly arises from the external factors, from the exterior conditions. We don't confirm our own experience, that happiness is mainly from the mind.

Normally what we believe is the opposite. Normally what we believe is the opposite to our own experience, and own experience is different from what we believe. A simple example, like this, if a person has enough material possessions that he can use, that he likes, he has enough. He has an apartment, material possessions, what you have to use in for living, but the person thinks, "Oh, I want better than this, this is not enough, I want more." When his mind was thinking of this, he wanted better quality, when he was thinking about this, being discontented and dissatisfied, when he followed the attachment, that kind of mind. That is actually okay, but by thinking that this is not enough, by forming attachment, this causes much worry, the mind is not happy, worried. Always missing, missing, much worry.

So after a second, before his mind was very confused, he makes a decision of mind—I don't need anymore of this, this is enough; this I can use for living, it is enough. I don't need any more. So when his mind makes the decision, after a second, when he makes the determination in the mind, all the previous worry, all the previous unhappiness is completely cut off. Whenever he makes this determination of the mind. This is enough, this is okay in his mind. Right at the time, there is peace in the mind of that person, there is happiness. Happiness because the mind is devoid of the previous problem. Devoid of dissatisfaction, the suffering of attachment.

So, right in that second, right after he made that decision there is happiness in his mind. That is Dharma happiness. That is cutting off, stopping, protecting himself from the cause of suffering, the attachment, the dissatisfactory mind of attachment. This is practicing Dharma, and how Dharma brings happiness. The person experiences happiness right in that minute. That is the start of the Dharma happiness.

Also like this, same thing, when we get angry with our mother, when the mother scolds us, you are so bad, complaining so much, you're doing this wrong, that wrong, many things wrong, when the mother comes and scolds then we get angry...

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Real angry. Again the mind becomes unpeaceful, unhappy, and so disturbed. It is a dangerous cyclone, very dangerous, the air from which dust comes and destroys the building. The angry mind is very dangerous.

So again it is an unhappy mind. So if you think the mother is scolding oneself, think, "Oh! I should not get angry, it will harm her, she wants me to behave good, to have a good personality. She is instructing me to have a good personality for the happiness of life, for my happiness, she is supporting me. And she is very kind." By remembering how kind the mother is, how the mother has been taking care of us in many ways from baby time, and we remember how much she has suffered for oneself, when you think of this, then again, right that minute the anger stops, it soon disappears. Again, right after you think why one's mother is angry, scolding like this. Once it was anger, and then peace, there is happiness right that minute. The mind is relaxed, and the feeling is love for the mother

by remembering the kindness, instead of arising anger. Be concerned about how to help the mother. So right that minute there is happiness in the mind that protects oneself from anger and brings happiness in one's mind. That itself is Dharma.

Protecting oneself from the harmful thought, the cause of suffering, the anger, that itself is Dharma. Buddhadharmā means this. Even if you don't know what the Buddha is, that is itself Buddhadharmā, and peace is what is received in the mind of that person, Dharma happens. This is just an example. The point that I am emphasizing that you should really understand clearly from these examples of the previous sufferings of anger and other dissatisfaction with the material conditions, is to see so clearly how it came from the mind, how it was caused by the mind. At the same time, just by changing the person's mind, the suffering stopped, and happiness came. So now we understand that suffering stopped and happiness came just by the change of mind. Just by the change and determination of the mind which you cannot see, which is not matter, but very strong. Determination is very strong. You cannot see it like matter. So you see my main point is that, just by a change of mind, the happiness changed from suffering. Suffering stops and happiness comes, like that.

Similarly all those other life problems can be stopped like this. By developing Dharma wisdom. Happiness and suffering are merely not caused from external factors; we understand the example of the person who seeks happiness and who receives happiness by being satisfied with material possessions, and the person who stops anger for the mother by remembering the kindness of the mother. We understand the person did not change the mother, the object did not change, did not become flat or square, she did not change at all—it is the same mother, same quality, like this. These are just examples. Same thing when we are in primitive countries, when we miss the food that we used to live on in the West. We think, “Oh it is different to eat, I am missing peanut butter, I am missing ham sandwiches and pizzas,” then the mind creates great worry. We think of this, remember this clinging, create worry, and we are not happy, the mind is not happy. If you think, “I am very fortunate, I am very lucky even to have a chance, even to receive something to eat, to stop the suffering of starvation. How fortunate.”

Soon it will be peepee time. If you think, “I am very fortunate even to receive food in this day, to be saved from the death of starvation.” How many people die in the world of starvation, not receiving even this good, worse than this. Some people have to eat dust. There are many people who are hungry and they eat snows people who die in the snow by hunger, and many times people also eat dust. There are many other sentient beings, even just people in the world, who experience incredible life sufferings. Our own life problems are nothing, compared to their life's problems. So be very happy. Actually be very happy compared to those many other people in the world. So when we think like this, when we think of others who have die by starvation like this, when you think of their life's problems, our own suffering is lost. And our own worry is lost, unimportant. Instead of worrying, we feel great happiness. I am lucky, I am fortunate. You feel happiness. So you can understand through these examples, happiness only arises from mind. Of course it is important to recognize the right method that brings happiness to this life, but on the other hand only this life which has a few years, which can be easily counted, in this life only being concerned with the happiness of this life which is only a few years, this is not sufficient, it is not sufficient. This is not enough. Why? Because even after death, even if this body disappears, the mind continues, the mind does not disappear at the same time with the body. As the candle in the wax, as the candle finishes and the flame stops—it is not like that. The mind in the body is not like that. Not like that.

The mind is a different nature from the body. However, the mind continues. Mind continues, even if the body disappears.

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...different body, again it takes a different body. It is going to stay again in another different body. As the present time our mind is staying in this body ... living the house, the temple house of this body. After death the mind is going to another body. The different body that the mind will take, that is according to the previous actions of body, speech, and mind, which is called karma, actions that have different functions. Therefore, as the mind continues, the life continues—even in this present human life, there is a continuity of life. And after that, as the mind continues.

So after finishing the time for the mind to live in that body, when that time is finished, again the mind leaves that body and takes another body, and so on like this. It carries on like this. It can be possible that this point is not clear about the continuity of mind, but more discussion perhaps will make it clear when we come to points discussing this topic and reincarnation. So it carries on like this. So therefore, this previous kind of happiness, all the rest is not happy, is suffering, again so many problems. Always having an unhappy life, that doesn't make so much sense, only concerned with this present short term happiness and never concerned with all these future lives' happiness, never concerned to stop those lives' sufferings. Only concerned with this present, short term suffering.

This is just like this. Take an unskillful person who's only concerned with today's lunch, who's not concerned with tomorrow's lunch, tomorrow's supper, or next year's life, who doesn't make plans, who doesn't try to stop those coming years, those future years life's problems, who doesn't have any preparation for the happiness of those coming future years, who is only concerned with today's good lunch. Only concerned with today's happiness. Never makes preparation for the future. He never collects the material, he never collects money, he never thinks of the next coming years. You see this in the world. This person is recognized as a very foolish person. A very unskilled person, very foolish person, uneducated.

Oh then, similarly like this, if one never makes preparation for the happiness of future lives, this is the wrong way, the wrong way. Never making preparation for the happiness of future lives. Never making preparation to stop the suffering of future lives. Only concerned about trying to stop the suffering of this life, which has a few years. This is similar, the same thing, unskillful. This mind is an unskillful mind. By having this mind, the person has a limited aim. By having this mind, one is an unskillful person. This is the same as the person who doesn't understand Dharma. When we think of the length of future lives the length of this life is nothing. It is lost compared to how long we are going to have future lives. The length of our future lives is unimaginable. This life is one kind of second.

When we think of the length of time, our mind is aware of the length of time of future lives. Therefore, in the world, people who are not much concerned with today's happiness, today's good luck, who are not concerned so much of today's happiness, who are mainly concerned with future coming years happiness and to stop the future coming years sufferings, beating today's suffering, beating present difficulties in order to stop the future difficulties.

This person who collects materials, money, to make preparation to store things, food and clothing for next year, who tries to make many arrangements for the future years' happiness, that is a person who can bear the present difficulties. That is recognized as a wise, skillful person in the world by the ordinary people. From the Dharma point of view, it is skillful, but it is not skillful from the Dharma point of view. However, the person who bears the difficulties, the person who is not so much concerned with the happiness of this life, who is more concerned with stopping mainly the future lives, and not experiencing suffering, this is the most skillful person, this is the real wise person. Conclusion. What is the method to receive happiness in all the future lives. There are no material methods, external things can't bring it, can't make us achieve the goal. So what is the method? The method is Dharma, only Dharma, Dharma can do this.

I think I stop here. From Dharma one can have always happiness in the future life, even though you are not concerned with the present life's happiness. Even though you're not specifically concerned in the present to stop the suffering, but automatically, as you practice Dharma to obtain the happiness of future lives, if what you are doing is Dharma, it brings happiness even in the present life, as in the examples I mentioned before. Even though you not specifically concerned with it, it is the foundation of Dharma, it is the benefit of the Dharma.

I will tell the meditation so then you can practice you can concentrate as he repeats ... I think this is similar to last night's meditation, checking about the nature of consciousness, seeing the way the consciousness is and about our definition of conception, what it means, whether mind is born from the egg or whether mind is born from mind.

Dedication. Thank you.

## Lecture 2

Like this as I explained this morning, when we check up the length of the future lives, how long they are, the present life is so short it is just like one second. It is nothing compared to the length of the future lives, so therefore it is extremely important, as we have the opportunity to obtain the happiness of the future lives, and to prevent the sufferings of the future lives. That is more important than to stop only the temporal problems right this minute. And then only trying to obtain temporal happiness right this minute, like this. The method is what? No external means, no external things can make us achieve that aim. So that alone can not do it. So what is the method? The method is Dharma. By practicing Dharma we can achieve this. So therefore, because of this reason it is important to understand and practice Dharma.

Again, not only that it is still not sufficient—even if we receive a happy rebirth in the future life, that is not sufficient. For instance, in this lifetime, we have received the human rebirth, which is a happy rebirth, the rebirth of the happy transmigratory. We have received a happy rebirth by being born as a human being but still there is no ultimate happiness. There is no real happiness. Even if one is born as a king, even if one is born as rich person ... always like this.

The people who don't have higher positions, who don't have the position of a king, when they look at the king, they think how the kings are so happy, their rich apartment, a white house or whatever you call it. They go in good cars and fancy cars; everybody can watch. They talk about it all the time. The person's names come up everywhere. However, from the population's side, when they look at

the king or the president, they feel the life is so good, and they feel attraction to that life. Everybody wishes to be like a king, like a president.

Then you make plans, you feel attraction to that life, so you make plans how to get that, how to reach that stage or how to get that position. You make plans, how to reach that. However if one carefully checks up the life of that president or the one who has the highest position, the life is full of worries, if it is carefully checked up, whether there is real happiness or not. The life is full of worries and there is no peace. Even during the nighttime there is no comfortable sleep to relax the mind, so much worry, creating so much responsibility. Always there is much complaint, no matter how much you do the work. Always, no matter what you do, there is always complaint from the side of the population. He is not doing like this, he is making this like this. Always he has complaints. There is much worry, because of complaints. In the mind there is so much worry like this.

Even if the person is living in the rich house, beautiful house, the mind is not enjoying the beautiful house. Even though he is always surrounded by perfect material enjoyments, the mind is not happy. Heavy responsibility, heavy burdens. There are so many complaints from certain people. They always worry to lose the reputation, to lose the power, the position. When a person is more important like this, then the life is dangerous. Always there is danger to be killed, to be shot by other people

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He has to be surrounded by body guards, like this.

That shows that his life has become more dangerous by having received that position. From their side, the side of the population, they have no responsibility. The king thinks, the population doesn't have a heavy responsibility like me, they don't have such complaints. The president or the king feels attraction to the life of the population, the ordinary people's life, where there are not so many problems. The population feels attraction to the life of the king and the president, but they feel attraction to how their life is happy and good. Again in the population, there is no happiness. There is not really happiness there. Again there are other problems. There are various problems in their own life, there is no real happiness. It is the same thing with the rich people, they only have problems. For instance the beggars who are in the street, they think the rich people who have a good apartment, who have cars and everything, enjoyments and everything, they are so happy, how good it would be if I had that life. There is attraction for the rich people's life, wishing to be like that. Then again if it is carefully checked up, the nature of their life, if there is real happiness. But in their life there is always confusion, after one problem another problem arises all the time, much worry. Even though they have much material possessions there is a worry of losing them, and being unable to collect more, and becoming more poor than other people.

Then, having material possessions, many other people want to steal them. Many thieves come to steal. If there are no material possessions then there is no thief to steal. Many people ask, give me this and give me that. Help me with this and help me with that, and then again there is another problem in the mind. When many thieves come around to take away your material possessions, again there is so much worry. Not being satisfied. There are many problems that happen, there is great danger of being killed by other people or things like that. Or they want to commit suicide themselves, even though they have everything. There is still no happiness, even though they have everything as regards material possessions, but still no happiness, and they want to commit suicide. Therefore there is no solution for the life. They do not know how to make the life happy. Then when their life is in great



danger of being killed or things like that, there is a big problem. Due to material possessions, they feel attraction to the beggars. These beggars don't have material possessions and they don't have any of these problems that these rich people have. When their life is in great danger, they feel attraction for the life of the beggar.

But in the life of the beggar, there is no happiness. They have problems, they are not happy, they can't find one lunch. They have their own problems like this. They think, business people have a good life, they can enjoy. They feel attraction to that life. Then you look at the business life and there is no real happiness there. There is much confusion and other problems. Not gaining or receiving profit, losing the profit, losing the money. Having many critics, or many debts you owe. You have trouble, you have to be away from home. Also the life is in danger, so you are not satisfied in the business. Even if you make a lot of profit, then again there is the enemy who wants to take away that profit that you've gained. Then they think, maybe to have a business life is not really happiness, maybe it is good to be a farmer.

Maybe good to be a farmer with cows and goats, drink lots of milk, just lead a simple life, live in the fields, out of the city, work in the fields, grow your own vegetables. Then you do that, then again by checking if there is real happiness in this life, you find there is no real happiness in that life. There are other different types of problems. No rain, crops not growing well, so much worry. Being eaten by animals, germs, like this. Then one has to work in the field with much hardship of the body, with much difficulties. And the sun. There are many other problems. Many animals die by disease or things like that. They have their own problems, like this. Then you think, maybe to be a tourist is good, maybe there is happiness in that life. Just to travel around, go everywhere, where you haven't been. High mountains. Many times you see in the picture, the country is so beautiful in the pictures, because it's more exaggerated in the pictures. Then after you travel and saw that country, it was different from the beautiful picture that you saw. Again you were disappointed, you didn't receive what you wanted, what you expected. Things like that.

Material possessions, what one expects one doesn't receive. The cause or worry of losing money, expenses, all things like that. Not having enough.

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Then some people think, maybe to become a hippy is good, maybe there is happiness in that life, not sure, should try it. You have long hairs and you change your clothes and things like that ... do the different trips by taking those different things. Again there is no real happiness there. Many times by taking too much of the different types of drugs, the mind becomes more uncontrolled. The actions become an outer human beings' actions, a useless human beings' actions. The mind becomes crazy like this. Because of these different manners, many times they are caught, then have to go to prison, and again there is much worry. In the countries people kick them out, they don't let them stay. There are many problems in that life.

As we know, as we have been experiencing it, even though we have received a happy rebirth, the birth of the happy transmigrator, whatever the aspect of a different life we take, there is no real happiness. For instance, whatever place we stay, there is no real happiness, it always becomes the cause of suffering, it always becomes in the nature of suffering. Firstly, "Oh! This place is really beautiful, I want to live in this place. I will never leave this place, I really want to live all my life in this place." First we decide like this, then you start to live in this country, then as a month goes, as a year

goes, then after some time you get bored. Then again more and more dislike arises for this place, you get bored of this place. So again you try to live in another place, "Oh! maybe this is good place," another one, then you try to live there. Again after some time, after days go, as months go, as years go, you get bored of that. And then change to another place. Whatever place we live is a suffering place.

Friends. First, "Oh this person is such a beautiful person," if he gives a little bit of help, "He is a beautiful person, because he gives me this and that.: If he praises you, if he gives you a good reputation. If he admires you, then how beautiful this person is, then you become so close to that person. Kind of almost inseparable at the beginning, so close, then afterwards as the day goes, again you get bored, the interest that you had before is lost. It disappeared, it's lost, you get bored, and you don't want to be with that person anymore. You get bored of that person. With anger, a serious mind, you fight with the person, become disharmonious. Then you try to live with another person.

You meet another person. This person is so beautiful, more beautiful than the other friend. This is fantastic, he is such a good person. Then you try to live with the other person. Then at the beginning you are almost inseparable. Then as the days go, you get bored, it is lost, again becoming disharmony. It always changes, like this, you get bored like this. With whomever we are friends, we are complaining always like this. Our friends are always the suffering friends.

And also enjoyments. Firstly we think this food is so delicious. For instance the peanut butter ... at first it is so delicious, so good. But if you keep on eating peanut butter all the time, then after some time you get bored with peanut butter. So you want to try something else. Then if you carry on with it, then you get fed up, like this. Any enjoyment, whatever it is, at the beginning it is good like this. It is a good enjoyment, we think, but it changes, it doesn't last. Whatever enjoyments that we have, these are the enjoyment of suffering, all the time like this.

Even when oneself tries to live alone away from all the people, no people around, in the mountains, in the caves, in the forest, maybe there is some peace there, happiness. By living alone. Then again feeling lonely, so many other problems, even though there is only yourself. There are many other problems.

So there is no ultimate happiness, even if we have receive the happy rebirth. Then after death, even if this body disappears, even if we don't have this body, even if we have separated from this body, will there be happiness when the mind is alone? Will there be happiness? Again there is no happiness. Even if we separate from this body. Even if the mind is alone. Still it is not free from suffering. Even when the mind is alone, is there ultimate, real happiness? There is no ultimate happiness, even if our mind is separate from this body.

In order to stop the experience of all of these daily life's sufferings, it is necessary to find out the cause of these thousands and thousands of daily life's problems. It is necessary to find out, to recognize the cause. So what is the cause? The basic cause from which all these daily life's sufferings arise is the delusion, the three poisonous minds. Ignorance, attachment, anger ... and the actions of these delusions. This is the cause from where all the human mental and physical suffering comes from. Same thing, this is the fundamental cause for the animal beings, the creatures who are not humans, from where all their suffering rises, mental and physical suffering. These delusions, and the action of these delusions that is called karma. So like this, same thing, there are also other sentient beings besides human beings and animals, the creatures that we see. There are other sentient beings,

who are living in the different planets, who are living in higher planets than the human beings in the world. There are other sentient beings called gods, in Sanskrit *sura*, and *asura*, god and non-god. There are different types of sentient beings who have different lives than we the human beings. They have higher enjoyments than human beings have.

So there are suras and asuras, gods and non-gods, like this. Also there are other sentient beings, many other sentient beings—at the moment, with our limited perception, we don't see the different types of sentient beings. At the moment we see some other suffering sentient beings, but there are other beings, spirits, not human beings, suffering beings, who are not the object of our perception at the moment, whom we don't see. There are many other different types of sentient beings, such as the spirits, pretas, things like that, and narak beings, who are always in unimaginable suffering. Different types of sentient beings. All the suffering, all this come from the cause, these delusions, and the actions of these delusions within their mind, within each individual's mind.

So why did I say even if we are separate from this body, the mind is still not free from suffering? Why? The point is that the mind is still not free from suffering; Why? Because the mind is not free, the mind is not free from these delusions and its actions, which is called karma. mind is under the control these delusions and its action karma. So that is why the mind is still not free, even if the mind is alone, it is still not free from the suffering. So what is the ultimate happiness, the real freedom? That is the cessation of all suffering. The cessation of all suffering is what? The cessation of all of this cause of suffering is delusions and its action karma. That is the real freedom, that is nirvana, that is the cessation of the cause of suffering and delusion and karma, that is the nature of the mind that is free from delusion and its action karma, that is in the everlasting blissful state, the nature of that mind, that is nirvana. What we hear, what we see in the books—nirvana. That is nirvana, the blissful state of peace.

So until the mind is not free from the delusions, there is no way to really experience ultimate happiness, everlasting happiness, which never changes in suffering, which never degenerates, which never loses. So in order to receive, such as this blissful state of peace, ultimate happiness, nirvana, what is the method again? By what method can one can achieve this? There is no other method besides Dharma. Only through Dharma one can achieve this ultimate happiness, nirvana, within one's mind. Still it is enough having received a blissful state of peace of oneself, is this enough? This is still not skillful, just satisfying oneself, just satisfying with one's own peace. That is still not skillful. Having achieved nirvana, the release of the suffering only within one's own mind, that is not sufficient.

There is not one single sentient being to point out, this sentient being has not been my mother. This sentient being has not been my mother. Creatures, any types of human beings, any types of creatures, ugly, beautiful, whatever it is. There is not one sentient being to point out, this sentient being has never been my mother. Not one. Each sentient being has indeed been one's own mother numberless times in the previous life, and as they have been mother numberless times, they have been kind to oneself numberless times in previous life.

They have been kind as our present mother, giving this body. With this body we can do many things. We enjoy the sense pleasures. We even do many beneficial actions for oneself and others, and she suffered so much to give this body, to take care of one's own life, to take care to protect us from the hindrances of life. She suffered so much and she has been very kind. Not only that, also she has been extremely kind in giving enjoyments to oneself from the child-time, from baby-time, also she suffered

so much for that. Also she has suffered so much to educate me. So, like this, each sentient being has been one's own mother numberless times, has been kind, never being concerned about the mother sentient beings, to obtain the happiness for them. Never concerned for guiding them to be free from suffering, never concerned with day and night, all the time how to make ME happy. How to make my life happy. Just one person from out of all of these numberless mother sentient beings, only one sentient being, just oneself, only oneself, day and night all the time how to make my life happy. How to be free from suffering. Only concerned for one's own happiness. And satisfying this by achieving the blissful state of nirvana. This is just like this example.

It is like this, the mother is caught, is in danger of drowning in the whirlpool, in the ocean, where there are waves around like this, and she is screaming, shouting for help, and you are out of that danger, out of that water, you are free from that. And so the mother is shouting there, shouting for help, in great danger of drowning. The son is standing nearby the beach, sleeping, ignoring, dancing, singing, ignoring, not caring for the mother. Not guiding the mother from that danger. Besides not guiding, not helping the mother, he is also singing and dancing because he does not have that problem. This example is a very upsetting example. It is very upsetting when the son does not pay attention to the mother. He is never concerned about the mother who helped him grow up with great kindness and much compassion. Who took care of him, satisfying one's own peace. This example is very upsetting. So like this, he is never concerned for the kind mother sentient beings. Never concerned about guiding them from suffering and obtaining happiness for them. Only concerned with one's own peace, being satisfied with having achieved the blissful state of peace of oneself, nirvana, exactly like this example.

The mother sentient beings have not met the leader, leading them in the path to enlightenment or nirvana. They have no Dharma wisdom-eye to know what is the cause of happiness, what is the cause of suffering. What they desire is happiness, but their body, speech, and mind work for the complete opposite. They always create the cause of suffering instead of creating all the time the cause of happiness, what they wish. It's like wanting to escape away from the danger of cliffs, but running to jump in the ocean. The actual work that is done is like running toward the cliff to fall into the ocean. The action is completely opposite. So that is how there is no ultimate happiness. All the times experiencing suffering.

So oneself having received the precious human rebirth, and also having the possibility to develop Dharma wisdom—we have the possibility as we have met the teaching, we have a method, so in this time, as we have received the precious perfect human rebirth and have met the teaching, the leader who shows the path, as we have the opportunity to develop the Dharma wisdom—we have the method to guide the sentient beings from suffering and lead them into ultimate happiness, nirvana and enlightenment. If we have the method, therefore there is a possibility. There is a method, so as they have been our mother numberless times, they have been kind, so we must repay them for their kindness. The best way to repay them is to ensure that they receive only happiness, to be devoid of all the sufferings.

<end of tape>

So lead them into enlightenment. Not just giving food and clothing, which gives just only temporal pleasure, temporal happiness. Mother sentient beings don't wish to suffer, but always they run to create the cause of suffering. I must make them be devoid of all the suffering and the cause of suffering. No matter how much they wish for happiness, they are ignorant of the cause of happiness.

Even though they understand a little, they are lazy to create the cause of happiness, virtue. So, I must make all sentient beings receive the causes of happiness. That whole responsibility should be taken by myself.

At the present time I cannot guide even myself from suffering, besides being unable to guide other sentient beings, or even one sentient being from suffering. So who has the perfect knowledge? And perfect power? And the infinite equal compassion for all sentient beings? Compassion, who has this? Only the perfected being, the enlightened being has this knowledge, and can guide the sentient beings perfectly to enlightenment. The Buddha has achieved this knowledge. These three—total knowledge and perfect understanding, perfect power, and the perfect knowledge of compassion—who has received these three? Only the Buddha is capable.

So therefore, in order to lead all sentient beings into enlightenment, the highest goal, the blissful state, and guide them from all the sufferings, then first I must achieve enlightenment. So when I achieve enlightenment, there is perfect understanding, and I can clearly see all the past, present, and future existences all the time. I can clearly see each of the sentient beings, the different personalities, the different thoughts that they have, I can clearly see all the time each method, to see what fits each of the sentient beings according to the level of their mind. And also for one sentient being there is the need to show hundreds of different methods in order to lead them in the path to enlightenment. As that individual's mind gradually develops, the method has to be different. He can clearly see every sentient being and all these different methods that have to be presented, in order to reach gradually the highest blissful state enlightenment. Not only having perfect knowledge, but also having the knowledge of power to be able to show these methods with the mind, with the speech, with the holy body, to each of the sentient beings.

Not only that, having infinite compassion. Having compassion for all the sentient beings. Even the sentient being who discriminates against Buddha, who criticizes Buddha, who dislikes Buddha, who don't make offering to Buddha—there is no such thing as Buddha not having compassion, there is no such thing. Buddha's compassion for sentient being does not depend on the sentient being. Whether they like the Buddha or whether they criticize, dislike, make offerings or not, Buddha has no discrimination from his own side. Ordinary people's compassion depends on others, on other people. They have compassion for people who like the person, who like oneself, who helps oneself, but they don't have compassion for other people who criticize him, who put him down. The person himself doesn't have compassion for those people, who are his enemy. There is no compassion. Not like this. Never. There is no discrimination. When we have received enlightenment with these knowledges, at that time, we ourselves become Buddha.

At that time, even each pore of the holy body, each ray of the holy body can guide many sentient beings, incredible number of sentient beings from the suffering realms. And it can lead them in the path to enlightenment. Each ray benefits that much for many numbers of sentient beings. So there is incredible perfect power. Even in such a short time with such perfect rays, once one has become Buddha, one can guide so many sentient beings from suffering in the path to enlightenment.

On the other hand it is very easy to guide sentient beings, to guide them from suffering, like this. So the conclusion, what I am emphasizing, is what? We are talking about our aims. The aims of our actions. The aims of our Dharma practice. Not only the happiness of future lives, not only oneself to receive nirvana, ultimate happiness, not only that, the main thing is what? The greatest aim ... the main aim is to practice meditation, to practice Dharma, to benefit other sentient beings, to help other

sentient beings, to guide other sentient beings from suffering and lead them to the highest blissful state of enlightenment. That is the principal aim. So with such a wish to receive enlightenment for the benefit of other sentient beings, practicing Dharma, meditation, this is how to practice the Mahayana teaching. This is the essential aim of practicing the Mahayana path. So what I am emphasizing is that, from each one of the sentient beings it benefits, this small action, the aim becomes one aim. The meditation practice that we do, or the listening, even though we don't have high realizations achieved, or the mind being free from delusions, explaining teachings also becomes beneficial in that way, as we have that goal in the mind, to benefit others. It becomes greatly beneficial. Even if we do meditation for five minutes, having this goal in mind to benefit others, to achieve enlightenment for the benefit of others sentient beings, having this goal in mind for even five minutes practicing meditation from my side, trying to explain even four words, even five words, trying to concentrate on breath, doing this meditation that has been shown to us, since the action is done with the motivation from Guru Shakyamuni to guide us from suffering, and lead us to enlightenment, even the actions of breathing in and out become a cause of receiving enlightenment. Besides being beneficial to oneself, the main aim is to receive enlightenment for the benefit of other sentient beings.

So therefore, as this is my aim, from our own side, the listener's side, if you have a similar aim like to practice Dharma not only for one's own peace, if you have a similar aim, then for that aim if you are practicing meditation, if you are practicing Dharma, in this way it becomes harmonious. The aim becomes one aim. The meditation practice that we do, or listen to, besides being beneficial to oneself, as you have dedicated I am going to do this action to receive enlightenment for the benefit of all the sentient beings, even this breathing in and out, even this small action, benefits countless sentient beings. This small action. Even though we don't have high realizations achieved, the mind being free from delusions, explaining teachings also becomes beneficial in that way, as we have that goal in the mind, to benefit others. It becomes greatly beneficial. Even if we do meditation for five minutes, with this goal in the mind to benefit others, to achieve enlightenment for the benefit of other sentient beings, even five minutes practicing meditation, even meditating on the breath, even concentrating on the breath, since the action is done with this motivation, with such a goal, it benefits each sentient being. This small action. Even though we don't have high realizations achieved, the mind being free from delusions, having complete control over the delusions, even though we don't have high Vajrayana realizations, the short cut path, with this motivation, practicing this breathing meditation, even for five minutes, each of these actions of breathing in and out becomes the cause of each of the sentient beings receiving enlightenment, as we have motivated that I am going to do this in order to enlighten other sentient beings. So there is incredible benefit that we receive.

The meditation action is not possessed by self-cherishing thought, it is dedicated sincerely for all the sentient beings. With this motivation we are working for the happiness of other sentient beings, not just for temporal happiness, but for ultimate happiness, the blissful state of enlightenment.

Also actions of body, sitting with crossed legs like this, even though we feel uncomfortable, having pains in the legs and backside, since we practice meditation for the benefit of other sentient beings for them to receive enlightenment, our bearing the difficulties, experiencing the pain becomes worthwhile. Usually, for instance, the ordinary people in the world can bear so much difficulty, they can bear so much suffering, they are not able to obtain happiness for others, oneself cannot even receive ultimate happiness. How much they can suffer, just to obtain happiness for this life. How much they can bear the suffering, mental and physical, the difficulties, such as the farmers, having no time, day-time working, people in the factories night-time working, day-time working. How much

they get exhausted mentally and physically, how much they get tired. They can bear this just for the happiness of this life. Not for the happiness of other sentient beings, not for ultimate happiness, not for the happiness of future lives, but only for the happiness of this life. How much suffering they can bear.

So therefore, our feeling tired by practicing meditation, having pain, all these things, since we are practicing meditation with this goal, with this beneficial motivation, the experience of bearing the difficulties becomes a cause of other sentient beings' happiness. It becomes beneficial for other sentient beings. And also it becomes a cause, it becomes beneficial for other sentient beings, automatically it becomes the cause for oneself to receive enlightenment—the ultimate happiness, like this. We must achieve enlightenment soon, but then what method should we follow, in order to receive enlightenment soon for the benefit of others? What method, what kind of path should we follow for the benefit of others? We should try to actualize the realization of bodhicitta—the intuitive, effortless wish to receive enlightenment for the benefit of other sentient beings. To be able to receive quickly the realization of bodhicitta, which is the principal cause of enlightenment, that depends on having great compassion, Mahayana compassion for all sentient beings. That depends on having the mind renouncing one's own suffering realm, what is called samsara. To receive this realization depends on fully understanding how this realm is in the nature of suffering, how one is suffering in samsara. How I am suffering in samsara, this one has to clearly understand. This depends on understanding karma, which means action karma.

To clearly understand karma ... to be able to clearly understand how samsara is in the nature of suffering, how I am suffering in samsara, that depends on understanding karma. Understanding karma depends on understanding reincarnation. If you don't understand reincarnation, the evolution of the mind, there is no way to understand karma. No way to understand or to explain karma.

Firstly do the breathing meditation, then afterwards when you breathe in, the three times breathing meditation, afterwards if your mind is disturbed, then you do again the breathing meditation. It depends on the individual. After the end of the third breathing meditations, when you visualize all the holy enlightened beings, the bodhisattvas, the knowledge light is coming in from all directions. As you breathe in, as the breath goes down, the knowledge light goes down. And at the same time you follow your mind. Your mind follows that, then as it goes down, then at the heart, you keep your faults there. Then watch your mind; it calms down, keep quiet, just relax.

Then watch the mind, watch the mind, like you are watching yourself. Always try to be aware, constantly aware, what am I thinking. Always try to watch that thought. At the same time try to be aware whether I am meditating or not. What am I doing. If other different thoughts arise, then just forget the object of thought, forget the object of mind. If your mind is thinking this bell [ding] ... you forget, you don't think of the bell, but you think of the mind, the thought, the subject, you watch. Even if no thought arises, do it like this.

Then after some time you just watch and try to stop other thoughts arising. After some time when the mind is more relaxed, then you check, you think. Sometimes you will think, "Now I'm tired," such a thought arises, or, "I" am hungry, "I" want dinner. Then check your feeling of the "I," your belief of the "I," or your feeling of the "I." The truly holding "I", this heavy feeling, think where it came from, whether it is born with this, where did it come from, check up, in the mother's womb, where did it come from, did this come from the parents? How did this come? How did this heavy

feeling of the “I,” this truly holding “I,” how this idea come out. Then you check up at the end. I think I stop here. Dedication.

### Lecture 3

So at this time what we are doing here is receiving peace in the mind, happiness in the mind, by not desiring suffering. But order to receive the happiness of the mind, in order to obtain it, then we first have to recognize the cause of happiness. What is the cause of happiness? What brings happiness? What brings us suffering? And that is extremely important, otherwise there is no way to prevent suffering, no way to receive the happiness of the mind... [obscured tape]

Just like this, the happiness in the dream, the small pleasure in the dream that is a creation of the mind, that is produced by the mind. The suffering, the unhappiness in the dream is also produced by the mind. Even that small suffering in the dream is a projection of the mind, the pleasure that one feels by meeting the object. This is easy to understand, how it is dependent on the mind, how it is produced by the mind. Just like this, same thing, all our life’s happiness, the small pleasures, when we feel hot, even passing through extreme cold, feeling cold—staying a long time inside, we are hot, then we go outside and feel pleasure. Even a small pleasure like that. Even the small physical pains. Just like the dream, it is, it came from the mind.

Just like this, it is the same thing all our enjoyments, food, clothing, whatever we wear, whatever we see, beautiful or ugly, always wearing soft, comfortable clothing, always receiving good enjoyments, food; always being busy in a beautiful comfortable place—all this is received by depending on the mind. It came from the mind, all this pleasure and happiness came from the mind.

This is explained in the philosophical teaching of the Buddha, which explains about natures, about the evolution of the universe and things. All these various worlds are born from the karma, are born from action.

What he is saying is that all these different planets, the earth on which we live, the reason we have to live on such an earth, in such a country, why there are different planets, at night-time another moon, and lighting, and sun, stars, different planets that we enjoy, all these objects from we can receive pleasure, all these various worlds are born from the action, karma, so like this, the different mountains, different plants, ugly and beautiful plants, bushes, all these different objects, the objects of our senses, all of these in different universes, all these things are produced by the mind, have arisen from the mind.

How they are produced is dependent on the mind. All the sufferings, all the ugly objects, the unhappiness arises by meeting that object, all this is born from karma, from action. The action of body, the action of speech, the sentient beings, we the sentient beings, and the thought—then question. Do all the actions of body, speech, and mind bring suffering? Not all the actions of body, speech, and mind. There are some actions that cause suffering, that cause the existence of ugly objects. You know, the object in relation to which one feels unhappy when meeting it. So which are the actions that bring all this suffering, all these ugly objects? Those are the non-virtuous actions of body, speech, and mind.

The non-virtuous actions of body, speech, and mind are created by what? By the mind. The whole thing comes to the point, to the source, the mind. The sentient beings’ mind. So do all the actions of



mind bring causes of suffering? All the actions of mind do not cause suffering. There are certain types of mind that cause suffering, which produce the non-virtuous actions. So what type is that mind? The delusions, the non-virtuous thought. Just like this, same thing. It is like this. If you plant a poisonous seed in the ground, all the trees and all the fruit become poisonous. All become poisonous plants.

So, like this, the delusions, the non-virtuous thought is like a poisonous seed. So from this non-virtuous thought, karma becomes non-virtuous, then the action becomes non-virtuous. This action brings the result of suffering, it causes all these ugly objects, the undesirable objects that cause us to feel unhappiness and suffering when we meet them, to come into existence. Same thing with all the problems of life. How do they come? From where do they come? From the non-virtuous thought which is like the poisonous seed, and the non-virtuous actions. The various problems of life are like the various poisonous fruits of the tree, the branches which have grown from that seed.

Same thing, all the happiness, all the desirable objects, beautiful objects, the objects that make you feel happiness when you meet them, that happiness comes from the virtuous actions of body, speech, and mind. Like the medical tree grows from the medical root, fruit, and leaves, just like this from the virtuous thought, the virtuous karma, action arises. Then from there the good result arises. The person receives the good result, happiness. So the whole thing depends on the mind. The key to suffering and happiness. The root of the suffering and happiness. The whole thing is within the mind of the individual himself, the whole root is there.

So therefore, each individual has the freedom to prevent suffering. If he wants to continuously receive happiness, then there is freedom, there is a chance. Since the individual's own mind is the root of all this, it is up to him how to turn his mind. Whether he makes it into virtue, or whether he turns his mind into non-virtue, it is up to him. It depends on the individual himself. How he does. So that is why the happiness and the suffering of all these are not something that is decided by God, not like this, it is created by oneself. It's done by oneself. If it is happiness it is received because you did some good action, from the good mind. And if it is unhappiness it came from the action which came from one's own non-virtuous thought.

There is nothing to blame on other people. Nothing to criticize other sentient beings for. If one always turns the mind to virtue, if the mind always is in virtue, one always experiences happiness, the result. Even though other sentient beings want that person to suffer, since that person has not created the cause to experience that result, no matter how much other sentient beings try to create a problem, try to arrange for you to suffer, you, the individual person, since the cause is not within your mind, it is impossible to experience the suffering of that problem. Even if all the sentient beings pray, since you not created the cause to die in an explosion or atomic bomb, since no cause for that has been created, even if all sentient beings pray for you to be killed, you will never experience that.

Since one has not created the cause, one has not done the non-virtuous action to be bitten by a snake, even if you walk in a place which is full of poisonous snakes, even if you touch them, there is no way to get harmed.

Q: Isn't ugly or beautiful due to our perception?

R: Karma is the action that is produced by the mind. You are saying ugly or beautiful is a perception, our mind's creation, isn't it? So that's what I am saying, too. Those things came from the karma,

which means action, and that action, the different types of action, are produced by the mind. Same point.

Q: If the mind creates things... I heard that gods see the Ganges river as nectar, humans see it as water, pretas see it as .... Is it that the actual existences are created by the mind or is it the way the mind perceives? We can't say each other are created by our mind. There has to be some sort of working together, we cannot individually create everything, we see certain things in common, so how is it created?

R: What we see in common also came from our mind. Like we all see this beautiful pot, we all have the karma to see this shape, we all created the karma. Like everyone sees the sun and can enjoy it. All these experiences are by having created similar karma before, to have these enjoyments. There is general karma like this, similar karma created by many beings, and then particular karma created by each individual, different sufferings and happiness, and general karma, which is similar karma, collected by the group of people, the sentient beings, to have similar enjoyments. Like we enjoy this earth, we live together and enjoy this earth. All human beings on this earth have collected the karma previously to enjoy this earth, to live together like this. There are different karmas like this.

So what you are saying is even though it is a creation there should be some base. I understand a little bit. You are concerned about the base. When you look at this, you think watch—it is because of your perception.

Q: That would be imputed.

R: Then what about this? What is the base of watch? You said it is matter. Is matter your perception? Yes? So it is a mind creation.

Q: It would have to be.

R: Is there something else there which is not your perception? Besides the watch?

We stop here. The conclusion is that the whole thing arises from the thought, the mind, so at the present time, when listening to Dharma, meditating, actions of the body, mind, all these, whether they become a cause of happiness or a cause of suffering, whatever action we are doing now depends on our present mind. If the motivation is in virtue, listening to Dharma, practicing meditation, all these become virtue, cause of happiness. If our present motivation...

<end of tape>

If our present motivation is non-virtue, then all the actions that arise from this become non-virtue. So the conclusion is, it is an individual question, whether this is Dharma, not Dharma, whether this is a cause of happiness, sitting in meditation position, thinking something, meditating on death—whether that is Dharma or not, a cause of happiness or not, is an individual question. You cannot get it from outside, the definition of that has to be found by understanding the motivation, the original thought that produces the action. So therefore it is extremely important that the actions of body, speech, and mind become the cause of happiness, and the mind should become virtuous.

It is not enough that only the actions become virtuous. The cause of happiness in this life and the future lives, that is not enough, our actions that we are doing should be the cause of ultimate happiness, receiving this, the cessation of the whole suffering, our actions should become the cause of our enlightenment for the benefit of all the sentient beings. That is the main thing that we should achieve trying to achieve enlightenment for the benefit of all sentient beings. The main goal, the principal goal is to enlighten other sentient beings, to release them from sufferings. So this is what we should achieve. This is the main goal.

So our present action should try to become the cause to achieve that goal; that is extremely important. With understanding one can make one's own mind, the motivation, and the actions to become the cause of receiving enlightenment for the sake of all sentient beings. So therefore, it is necessary to cultivate the motivation of bodhicitta, the pure thought, wishing to receive enlightenment for the sake of all other sentient beings. This thought, this pure thought, the precious pure thought of bodhicitta. It is necessary to cultivate it.

If one is going to meditate, at the beginning it is necessary to think, "I am going to practice this meditation in order to receive enlightenment for the benefit of all the sentient beings." If one is going to listen to the teachings, before listening, at the beginning one should think, after one's sat down, that this should become the action of listening to Dharma, the real, pure Dharma, not only for oneself to receive the ultimate happiness, but to receive enlightenment for the sake of others. To bring happiness, enlightenment, in the mind of sentient beings. Therefore, it is necessary to think, "This time I am going to listen to the teachings in order to receive enlightenment for the benefit of all the kind mother sentient beings." So after the enlightenment is received, working for other sentient beings. Like when the sun rises, all the people of the earth receive sunlight and they see it everywhere. The reflection automatically appears. Each sentient being receives pleasure by the heat, can see each object. That happened without effort. Just like this, after enlightenment is received, then without effort, without any thoughts, one intuitively, naturally benefits to all the sentient beings according to the level of their mind. To receive this depends on receiving bodhicitta, the principal cause of enlightenment, and that depends on actualizing compassion for all sentient beings, that depends on the mind renouncing one's own samsara, the suffering realm, seeing how samsara is in the nature of suffering. To seek this depends on understanding karma, not just in a superficial way, not just on the surface but to really, to totally understand karma, one has to understand reincarnation.

Sentient beings can enjoy the heat of the sun, even in a small drop of water, even the ocean, everywhere, even in the mirrors, every where, when the one sun rises all the reflection without effort appears even in one small drop of water. Even in the glass of the mirror, and in the oceans, and small waters, even the water in small streams, water in the bowl, automatically, the reflection, without any effort, without thinking, without any effort the reflection appears. There is no need for effort for each of the reflections. Automatically, as the sun comes, the reflection just appears, all over. In the whole earth, wherever the sun reaches, light reaches, the reflection automatically appears. Each sentient being receives pleasure by the heat, and can see each object. That happened without effort. So just like this, after the enlightenment is received, then without effort, without any thoughts, one intuitively, naturally benefits all sentient beings according to the level of their mind. To receive this depends on receiving bodhicitta, the principal cause of enlightenment, and that depends on actualizing compassion for all sentient beings, and that depends on the mind renouncing one's own samsara, the suffering realm, seeing how it is in the nature of suffering. To clearly understand, to feel this depends on understanding karma. To totally understand karma, one has to know about reincarnation. Without understanding reincarnation there is no way to understand karma.

There are people who say understanding of reincarnation is not important, you don't have to think of past and future things, if you think only the present, this day, this hour, then that is enough. However, that kind of thing is just showing the wrong path and misleading other people and making them blind purposely. It blocks the wisdom. To clearly understand karma, it is necessary to understand reincarnation—a little bit you can understand about the nature of mind. This meditation about watching the thought, from this you can understand, from your own experience. This is the best way to understand the relative nature of mind: by checking like this, making such meditation, you can understand the relative nature of your own mind. What we're talking about now is trying to understand the absolute nature of mind, and to do this first we have to be aware of the relative nature. First we should clear up the relative nature of mind, how it is within our mind.

Generally, the whole existence is divided into three. All objects of knowledge, firstly into two: i) permanence and ii) impermanence. Everything that exists, everything that is the object of knowledge is divided into these two, and the impermanence part of the phenomena of impermanence is divided into three i) matter, ii) knowing, iii) compounded phenomena. All of impermanent existence is divided into these three. The compounded phenomena that is the existence which is not knowing, not matter, like living beings. Living beings are not matter and not knowing. So the matter, just talking about here, body, all the parts of the body, all the parts of the brain that can be seen, that are the objects of the senses, that you can see, even by machine. However, since it is an object of senses, eyesight, it produces color, since it is the object of our senses, it has color and shape, like this. If it doesn't have shape, color, it cannot be the object of our senses, our eye, like this. So all those parts, since they have color and shape, which are the objects of senses of our eye, that is matter, those are matter. The meaning of matter is that which is formed by atoms.

The second thing is knowing. That is completely opposite to matter. What the "I" has is two things. What the "I" possesses is two things: the body, which is matter, and the knowing, which is not matter, whose nature is clear and can see, hear, think, touch and taste. The nature is clear and it perceives objects. All these consciousnesses, all the senses, all these are knowing: shapeless, colorless, completely opposite to matter. What the "I" possesses is these two things, mind and body.

No part of the body, the atoms, is the mind. That is simple. This body is used. If a person is riding on a horse, we don't say the person on the horse is a horse, we don't say that. Because he is on the horse he is not the horse, so we don't say that. Just like this, same thing, this body is used as a vehicle by the mind, because it has a function, it works with the body. We cannot say mind is atom, a part of the brain or nerves, or that mind is an element, like electricity or energy. mind is not element, object of body and object of "I." mind is not like that.

In the mother's womb, the mind is not the parents' egg, whose nature is form, and then it becomes the mind, whose nature is formless. Not like that. Just as the relative nature of the earth must become space, whose relative nature is empty, empty of form! Like a seed takes the form of flowers and root, leaves and so forth, not like that, the body taking the form of mind, not like that. Secondly, maybe the mind came from the parents' mind? Our mind did not come from the parents' mind. Is not caused by the father's egg; it is not part of the parents' mind. If our mind was a part of the parents' mind, then we are the parents and the parents are us. It becomes like this.

For instance, if the father died and the body was put into the box, well-painted and smiling, people don't say my father is in the box. They say, my father has gone, he has left. They don't say he is there

in the box, even though the body is there. Why? Because the mind is not there. Whether the person is dead or not is defined by the mind. Defined by where the consciousness is. If the consciousness is not there, father is not there.

So if it is part of the parents' mind, if the parents' mind is here, in one part of this body, it would have to be the parent. This is our own experience. It is clear our mind has nothing to do with the parents' mind. We don't think the same thing as our mother; we don't make similar expressions, don't have similar thoughts, we don't constantly do similar actions, with a similar personality, having similar education.

Mind is not born in the mother's womb without any cause. The mind is not born in the mother's womb by accident, all of a sudden appearing in the mother's womb without any cause, from nothingness, like people talk about in Christianity. Mind is not like that, coming into existence from nothingness without any cause.

I think I stop here. You do the same meditation, watching... one time breathing in and out. Slowly breathing out, purifying, slowly breathing receiving knowledge, then after that, your mind watches your mind. At the same time, you think, "How long I can meditate watching the mind?" Then also check about the "I," where did it come from, the belief of the true "I," where did this come from? Clinging to the "I," where that came from? Anyhow, it happened. Where did it come from? Or similarly, why do I cling so much to the "I," why do I grasp so much to the "I?" Why? Like this, check up after watching the mind for some time.

#### Lecture 4

So before listening to the teaching it is necessary to think, to cultivate the motivation, "I am going to listen to the teaching in order to receive enlightenment for the sake of all the kind mother sentient beings."

So the first way of checking, trying to understand about reincarnation, the first logic is that, how the egg which is in the nature of form cannot become the mind, whose nature of formless. Just like the earth, whose nature of form cannot become the space, whose nature is empty. The nature of earth cannot become the nature of space. And also you can think of a seed and a plant, the nature of the seed can take the form of flowers, leaves, these things. But not like that, the body becoming the nature of mind, not like that.

One way of simple checking is to think if it were that way, mind have come from parents' mind. Check-up whether that is right or wrong. Then as explained, remembering how my mind is different from my parents' mind. How my mind is not part of my mother's or father's mind. How it is different. Different personality, all these things. Usually the definition of the person, existence of the person, that is defined by the mind. Whether the person's mind is in Katmandu or in America, like this, usually it is defined by the mind but not by the body, where the person's body is. As I mentioned in the example, the dead body of the father, like that example. Then the third way of checking, if one thinks that the mind just appeared, just came into existence from nothingness, without any cause, again that is wrong conception believing the mind came out of nothingness, it means without any cause.

It is easy to understand ... if the mind just came into existence in the mother's womb without having any cause, then either it has to be permanent or self-existent. Why? Why does it have to be permanent? Why? Because it does not depend upon a cause. According to conception it is not causative, then the very first second of mind, in the mother's womb, if it is non-caused, it could not be changeable in nature. To be impermanent, to be changeable by nature by the cause, the very first second of mind has to be made impermanent by something. The very first second of mind has to be made impermanent by something. So, since there is no cause, there is nothing which makes the first second of mind to be impermanent, to change it. So therefore, according to the conception that it is not caused, it has to be permanent. That means the whole mind, the whole consciousness has to be permanent according to that conception.

However, it is not like this. The mind has degenerations, as material things have degenerations, by the cause. Like the fruit, slowly it degenerates. It gets older and older ... it changes, its outside color changes, then afterwards when it gets older it becomes rotten. Like this. The outside material things degenerate, they get broken or they degenerate by the cause. This is similar to the mind.

The mind also degenerates. Forgetting things. Before having the consciousness of that object, but afterwards not having any more, then it degenerates. Just as outside material things change in each split second, like that the mind also changes. Just like the clock, the time passes, the second passes, just like that, also the mind changes.

So the very first second of mind is impermanent. Since it is impermanent, it has to have a cause which makes the first second of mind impermanent, there is a cause—that is the previous continuity. Before the mind took place in the mother's womb, before that second, the consciousness that didn't place in the mother's womb, that is the cause—those previous consciousness are the cause of the first second of mind which took place in mother's womb. Like the present change of the minute is due to the previous minute, due to the cause of the previous minutes. Because of those causes the present minute changes. By the cause of the present minute, the coming minutes change, like this. This is similar to the mind. Therefore, there is a continuity of mind, which took place in the mother's womb in the first second. There is a previous continuity of this mind, and because there is a previous continuity of this mind, there is a previous life. There is reincarnation, like this, past life. By this reason, by the first reason, the mind is not caused by the body, by the form, the mind is caused by the mind, so there is reincarnation. The mind did not come from the parent's mind, our own mind came from our own mind. Our mind continued from our own mind, not from someone else's mind. Not from God, not from someone else's mind. Not like this.

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Then why does it have to be self-existent—either it has to be permanent or self-existent. Permanent I clarified, so about self-existence. According to that conception it does not depend on cause, just came out of nothingness, without any creator, without any subject who created. Then in that case, mind comes into existence, mind exists by itself, without any creator. In that case mind can exist by itself, then mind becomes self-existent. Independent. Self-existent. Anyway, it is not independent. The conclusion is, there is no such mind that is self-existent; there is no such thing. There is not one single mind that is independent, self-existent. Like this. Just by the definition of existing, it means that it is not independent. That itself is the proof, the explanation that it is not independent. Not self-existent. Anything existing means it is not independent. Not self-existent. Not existent by itself. Something that is self-existent, itself does not exist. You see. So it is clear ... I think so. Because you

see, if it is independent, there is no way it can come into existence. No way; it is blocked. And there is more to check up about mind. It is very interesting to check up about the mind. How the mind is not self-existent, how it is dependent. It is interesting to find out ... you see. When you check-up what is the nature of consciousness. When you check-up, you don't find any solid thing. Do you find some kind of solid thing when you check-up the nature of consciousness?

Among the mind, there are also all kinds of different consciousness, which have different consciousnesses. Consciousness of the eye, ear, and nose—the six different types of consciousnesses have different functions. Like that. By checking the base of the consciousness you can clearly understand how that is not self-existent. That is the formation of atom that is called the body. The phenomena whose nature is clarity, which can perceive objects, if you don't call that mind, there is nothing else that we can find to call mind. There is no other thing that we can call consciousness. However, by checking like this can understand how it is not independent.

This is not an important subject ... not in a hurry then ... like this. The fourth way of checking is to think about children with different personalities who are born from the same mother. Some are compassionate, some are more angry—they have different personalities, different interests. Different types of bodies. Maybe one doesn't have a nose. Part of the physical things are to do with genes—the gene that forms the nose is missing. This is possible. That is the answer. The reason that atom is missing for that boy, defected or whatever—all of that is the proof of reincarnation, why children have different personalities, why some adults have wisdom, some adults don't have much wisdom, very difficult to teach to learn. From same mothers it is different like that. And also even the body is different. All these things are proof of reincarnation. This is the answer explaining that there is reincarnation. The child who is born with more personality, the nature of patience, who is more compassionate—that is because of the previous life. The child's mind was accustomed, habituated, he was practicing patience in his previous life, trying to be patient.

So because of the previous continuity of that, because of this training, the child is born with that personality. Compassionate. His personality is more compassionate. Many time we see people who have so much personality, so much compassion, always concerned with other people, always wanting to help. He doesn't think of himself so much—many times we see people like that, people who have more selfish feeling. Even from child time there are different things like that. The child who is very impatient, and the child who is very, very greedy. All these things, that previous mind was more habituated to being impatient and angry. In the previous life if the person has the habit to kill then in this life he has that habit and he likes to kill and he enjoys killing, and other children who don't want to kill cry if they see someone harming others.

There are different types like this, not taught by parents or by other people, who are recognized in the West as being kind of instinctive, something like that. This itself is the answer to reincarnation. Even the animals, puppies, right after they come out, somehow the puppies intuitively do certain actions, you know. Right after they come out of the mother's womb they know how to suck milk, mother's milk. Even the mother does not teach them how to put their mouth and how to suck it. But right after they come out, they try to find the milk and suck. Without any cause.

Because it is not taught by the parents and not depending on any influence, it means they instinctively do these things. Why? That itself is the answer. They do these things because of previous life's habits, such as the kangaroo—right away after the baby comes out of the womb, they get into the mother's pocket. There are also people in our life who find it more difficult to control anger, and who get

angry more easily. Even if they think it is bad, without control anger arises. Even if we remind them to be patient, when the eyes are big and the ears are red and the nose is red—this becomes a cause for beating them.

Once in Lhasa I heard something like this. In Lhasa there is a big fence around the city, and many holy objects inside. Usually people go around in a day to create merit, make prostrations, or walk around the whole city. So one man was meditating. Another pilgrim asked him what he was doing. The first man said he was meditating on patience. The second man told him, “You eat kaka.” Then the first man lost his patience. It is difficult to control anger.

Some people find it more difficult to control anger than attachment. Others are the opposite. Or some people have more difficulty to control pride than others. They have individual problems. So to keep the mind in peace is more difficult, for the mind to be violent is easier. This itself is our own life’s experience, this itself is the answer, which proves there is reincarnation. Because the reason the mind is so difficult to control is because our mind has been habituated to living with the delusions, always being friends with the delusions from many previous lifetimes. So therefore, that is why we have difficulty to have peace in the mind. Always the mind is unhappy. This itself is the answer to reincarnation, that there is a past life. Answer the mind has been so habituated, has become so familiar with the delusions in previous lives.

Also talking about experiences, there are also many people in the West who remember and can see other people’s past and future lives. There are children who can remember their own past and future lives. Also through meditation practice such as samatha meditation, one can develop the clear perceptions. There are five different types of clear perceptions, to be able to see very far things and see past lives, to have a clear perception to be able read other people’s minds. Then there are different types of clear perception. There are those that gradually develop after having completed the samatha meditation. So even though it is not an object of one’s own present knowledge, it is an object of other people’s knowledge. It is an object of the Buddha’s holy mind, so since it is an experience of other living being, even though it is not our own experience, we cannot say it is not so.

How the mind continues is just like yesterday and today. When today appeared, happened, yesterday’s things degenerated already, passed already. So yesterday’s person, yesterday’s mind does not exist today, but the mind continued, there is a continuity. mind continued from yesterday to today. So like this the previous life continued to this present life.

Yesterday’s mind continued from the day’s before mind, so like this, this lifetime’s consciousness continued from the previous lifetime’s consciousness. That previous life’s consciousness continued from other previous life’s consciousness and so on, like this. Like this it has no beginning, the continuity of the consciousness has no beginning. So as the consciousness has no beginning the continuity of life has no beginning. In this life, we are born from the mother’s womb with the ignorance, we are born with attachment, we are born with anger, we are born with pride ... all these delusions, we are born with them. We are born with the delusions, we are born with the suffering. It is not that suffering started only last year. First we were born and then suffering started, gradually it came into existence, not like that. If you are born without suffering, if we were not born in the suffering nature, then there is no way that we can meet the suffering again. There is not one single reason that we meet the suffering if we are not born with the suffering, like this. In the present lifetime we are born with the delusions, and these delusions continued from the previous life’s delusions. Just as the consciousness has continued and has no beginning, then the continuity of these



delusions has no beginning. This basic understanding is important. It has no beginning, but it has an end. The cause of suffering, the delusion has an end, but the individual himself has to make his own delusion have an end. If the individual himself does not make his own delusions end, then it does not end. It becomes endless. But it can be ended, so that is why there is a possibility to receive nirvana, the blissful state of peace. If it is impossible to have end, then it's impossible to receive nirvana, the release from the suffering realm.

About this reincarnation, the reason why we put different reasons is for the new people to check up, and try to understand clearly by these different reasons, explanations, and different experiences. Even if you don't understand clearly, if you don't check-up, if there is no definite understanding about reincarnation, even though you believe there is reincarnation, even without understanding reasons why there is reincarnation...

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...having much understanding of the reasons then what is not sure. That is not the same. If somebody tells there is no past life, if someone puts this logic, it cannot be true logic, it is not conventional logic. If somebody explains, puts his own theory, the person who doesn't have the definite understanding of the logic does not have a clear mind, it is easy to change. Easy to become anything ... like the animal. If you put the rope on the nose of the buffaloes, then you pull, it follows, it comes. So there is the danger to lose the root of peace, the root of nirvana, the root of ultimate happiness. Even for one who believes there is reincarnation, who accepts reincarnation, who believes it, it is important to have that clarity. So like that ... these basic reasons.

How it is possible then to cease the delusions, to end the delusions. One highly realized yogi who received enlightenment in the lifetime called Aryadeva said in his teaching that in the object of the delusions, anger, attachment, nothing is definite. It always changes. Sometimes it becomes an object of attachment, sometimes an object of anger.

So therefore, through meditation practice we can make the anger and attachment for these objects never arise again. Why it is possible to stop that attachment and anger is because the cause from which it arises is the ignorance. So therefore, ignorance itself is what? It is the false conception, the false notion that can completely destroy that cause of ignorance. So by completely destroying the ignorance, which is the root of the delusions, the branches, there is no way for it to arise. Like the tree—without any root, the tree, the branches, the fruit, and all these things, there is no way for it to grow, to happen. So like that. So ignorance, this false conception can be destroyed. This ignorance is the false conception that projects a false view on the objects. By recognizing how we destroy the ignorance, the false conception, we recognize the false view and by doing this we recognize the right view. Then by that wisdom the false conception is automatically destroyed, it disappears. By this wisdom this false conception can be dispelled. Then afterwards completely, there is not even a seed of this ignorance, completely pure.

So this is the way of the false conception, how all the delusions from which all the suffering arises can be destroyed completely. So that is how there is a possibility to receive nirvana.

Then the possibility to receive enlightenment is the proof to receive nirvana. How can one receive nirvana, the cessation of the whole suffering, this is the proof, logic for this. This is also the logic to realize how the enlightenment is possible to achieve, within the mind of oneself. It is like this. How

the enlightenment is received is like this. Why the enlightenment is not received now, but how it is possible for our mind to reach enlightenment.

The enlightenment, enlightenment is a stage ... which is perfected in all knowledge and it is completely purified of all the obscurations. It is a stage where not one single knowledge is missing, perfected in all knowledge and purified of all the hindrance and obscurations to receive all the knowledge. Obscuration which disturbs to receive all the knowledge to fully clearly see the whole existence, is a stage perfected in all knowledge, realizations, nothing is missing. Purified of all the obscurations, all the delusions, all the dualistic mind which is subtle obscurations. Like this ...

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At the present, like the mirror in which you can see the whole of the city, mountains and buildings, but it is obscured by dust. Like that, our mind is obscured, temporarily obscured by these mental impurities, like the mirror. Our mind is covered by the temporal obscurations, but the mirror itself is not dust, only obscured. So like that our mind itself is not the obscuration. Our consciousness is not the obscuration. If the mirror itself were the dust then there would be no way to clean the mirror away from the dust. You can't clean the dust away from the dust. Like that, if the consciousness itself is the obscuration, there is no way to purify. The only way to purify it is to stop the consciousness, to cease it.

But consciousness is impossible to be ceased. To receive enlightenment, to receive nirvana, if you have to stop your consciousness, without mind, how can you experience blissfulness? There is no way without mind—if at the moment, for instance, you didn't have this consciousness with this body, if the body were just like a rock, just like a table, with no feelings, like that. So if the consciousness has to be ceased, there is no way to experience the blissfulness, no way to benefit other sentient beings by receiving enlightenment. So it is impossible to cease consciousness.

Following the gradual path to enlightenment purifies the obscurations, the gross and subtle obscurations. There are different levels of obscurations that one has to purify gradually. It becomes more and more subtle. First we purify the gross obscuration, like when we clean the pot, first we wash the gross part, the dirt, then afterwards we clean even the smell of the dirt, which stayed on the pot. Like that we have to purify the obscurations gradually. By following the gradual path to enlightenment, we purify all these obscurations. When all these obscurations are purified, then the absolute nature of our mind becomes the absolute nature of our future buddha's omniscient mind. The present consciousness, this mind, becomes omniscient mind. When the mind reaches that stage, that is called enlightenment, having received the complete knowledge and purified all obscurations.

I think you just want maybe to say this mantra; a good point to repeat the mantra I think, for purification. I think the visualization of Guru Shakyamuni Buddha will be repeated afterwards, so you can do it according to that. Now I just repeat the mantra, the prayer. This mantra also has a lineage. I have received it from one of the very highly realized gurus, who is a highly realized, actual bodhisattva, whose holy name is Khunu Lama Tenzin Gyaltzen. This mantra has lineage also. So there is a way to receive blessings. What has been preventing us from receiving enlightenment, what has been keeping us away from not receiving enlightenment, not receiving ultimate happiness or nirvana, is these obscurations, these delusions and this karma. So therefore what is necessary is that we need purification to purify these obscurations, so therefore Guru Shakyamuni Buddha's mantra has much benefit. Guru Shakyamuni Buddha's mantra and repeating Guru Shakyamuni Buddha's

prayer, the short prayer that contains knowledge of Guru Shakyamuni Buddha. Also repeating the mantra. *Lama dron-pa chom dan da*, etc., this prayer, which I will repeat to you, by repeating this one time, it has the power to purify the obscurations and negative karma. As there have been delusions from beginningless previous lifetimes and there have been negative karmas collected from beginningless previous lifetime, how much this mantra purifies, how much negative karma, the cause for sufferings, this mantra has the power to purify 40,000 eons of collective negative karma. By repeating this mantra, it has the power to purify all this. So it has that much power and benefit. The meaning of mantra is explained in the back, so it can be repeated afterward, at the end of the meditation. So for now, just repeat the prayer and the mantra.

In order to receive enlightenment for the benefit of all sentient beings, I am going to take the blessing of the mantra. You think this first, then you repeat as I say *Lama dron- pa dan da* etc., repeat three times *ta ya ta om mune...*, repeat three times.

[Dedication]

## Lecture 5

Puja generally means offering. The meaning of offering is to please the enlightened beings. Not by sacrificing animals. What pleases the enlightened beings is not by offering flowers and so forth. The best offering that pleases them the most is trying to purify the cause of our suffering by following the path that is shown by the enlightened beings. Not only for one's own peace. Trying to achieve the path in order to achieve the highest, blissful state, enlightenment, and purify ourselves from the cause of suffering for the benefit of all other sentient beings. This is the main offering and this is the main puja, which pleases the perfectly enlightened beings.

At the same time as we purify ourselves we purify other sentient beings, together. We try to make preparation in our minds to receive the whole path to enlightenment within the minds of ourselves and all other sentient beings. This is the essential puja.

Those who cannot say these prayers, just as I repeated, you can do the Guru Shakyamuni Buddha yoga purification as you did last night. Visualize all the sentient beings on the basis of Dharma friends who are here, and all the sentient beings around oneself, and make purification, recite mantra together with white, red, and blue light from Guru Shakyamuni Buddha's crown, throat, and heart, purifying one's own mental obscurations. There are so many obscurations and negativities that have been collected in our minds by making mistakes in the actions of our body, speech, and mind that distract us from completing our knowledge of the path to enlightenment. So the main purpose of this morning's puja is, in order to become successful, not only for this one-month meditation course but generally, actualizing the whole path to enlightenment and by receiving enlightenment to enlighten other sentient beings by freeing them from all the causes of the suffering—this is the purpose for doing the puja before the discourse.

[Puja]

So before listening to the actual teaching, whether the action that we are doing now, listening to Dharma, becomes a cause of happiness or a cause of suffering, as I explained yesterday, depends on individual mind. It depends on oneself, one's own mind. The key of one's own daily life action, whether it become cause of happiness or suffering, the key is within one's mind. And it is up to

oneself. So therefore, it is necessary to cultivate the pure motivation, which means it is necessary to make the mind of listening to Dharma virtuous. However, it is not enough that it become the cause of happiness of our future life. It is not enough even that it becomes the cause of the blissful state of peace for oneself, nirvana, it is not enough. The necessary thing is to make the action not only useful, beneficial to oneself, but as beneficial as possible for other sentient beings. That's what we should try, that is the main purpose of our practicing meditation, trying to understand Dharma, so therefore it is necessary to cultivate pure motivation of bodhicitta. It is necessary to think that I am going to listen to the teaching, the profound Mahayana teaching, in order to receive enlightenment for the benefit of all the kind mother sentient beings.

So when our mind has received enlightenment, the stage which is perfected in all the knowledge, realizations, and completely purified of all the obscurations, then at that time it is like the mirror that has the capability to reflect, to show—in a small mirror you can see all the mountains, rivers, cities, many things, so clearly, after you wipe off the dust. The mind is also like this after all those obscurations are purified by following the gradual path to enlightenment.

In order to attain such a goal, this highest, blissful state, enlightenment, completion—when enlightenment is received, then that is the final time, you have completed your knowledge. You have completed your understanding and until the enlightenment is received your knowledge is not complete. Always there is ignorance, always there is an object that you don't understand. Always your mind is not aware of every existence. Always there is something until enlightenment is received, always there is some object of knowledge that you don't understand. So to receive such this greatest state of blissfulness, that depends on following this gradual path to enlightenment, the Dharma. Not ordinary incomplete teachings or meditations. Not imperfect Dharma. No matter how much the person thinks it is perfect, powerful, a quick path to peace. These imperfect Dharmas that don't contain the complete path to enlightenment, that don't contain the essential path to enlightenment, no matter how much power you can gain by practicing that, no matter how much clear perception you can receive by that, if you can see things or you can fly in space by practicing that, or you can achieve light around your body, things like that, the single practice of these things cannot bring enlightenment, cannot fulfill the wish to receive enlightenment for the benefit of other sentient beings. It is extremely important to be able to fulfill this great wish, this great aim, so it is extremely important to check up at the very beginning—check up the path of Dharma that we are going to follow, that we are going to dedicate our life to. This is extremely important to check up.

One very highly realized Tibetan yogi, highly realized lama, who achieved the state of Buddha of the wisdom called Manjushri, said in his teachings that his holy name is Sakya. Sakya is the name of a sect, one of the Tibetan sects. This Sakya pandit said, "To make a small business selling and buying horses and donkeys, one asks everybody, one checks up with everybody and observes." You know, you ask all your friends if they want horses, donkeys. Then when you buy material things, a car or TV, or even when you buy food for lunch, vegetables, you don't buy them right away. You don't pick them up without looking at them, without checking colors, how nice it is, how good it is, without checking it, without selecting. So like this, when you buy animals or material possessions, we ask before we spend ten, twenty, or thirty rupees, we ask other people, many other friends—how is this? Is it a good animal or not? There are many ways we check up before we buy—whether this material is old or new, or how long it can last, whether it has cracks, whether the shopkeeper is selling broken things. Many ways we check up. We test before we buy things like that. Like this, even if we are selling, how much one can get? First we check up. Before buying, we also check up, ask many friends, many people, like this. Yourself observe it for a long time, like this. He is saying that even in

business, buying and selling horses and donkeys, we ask all the people and spend such great effort. But the happiness of future lives depends on Dharma. But when one meets Dharma, one follows it, just like dog food. That means that when somebody gives food to the dog, he just runs to it, he doesn't care whether it contains poison, whether it helps the body or harms it. All of a sudden, as his mouth reaches the good, he tries to swallow it as quickly as possible, without checking or observing. So what this great yogi is saying is that the happiness of all future lives can only be received from the holy Dharma, and we never check up, we are just like the dog running to the food and eating it. Whatever we meet, just by accident, as the dog goes along with it, we go along the path, without observing whether this is the Dharma that will bring the happiness of future lives...

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... which can make oneself receive enlightenment. So without checking anything like this, anything at all, whether this Dharma can bring these goals, without checking it, what we are saying is...it is important to check up, to spend more time to check up the spiritual Dharma, what we are going to practice, what we are going to follow. This is more important to check up, then checking the buying and selling, the material possessions, the animals, which is only for the happiness of this life.

It is like this. Even if we have sold things for a cheap price, and lost the profit, even if the material things that we bought are low quality, it is not worth to pay that much, but you pay it, and one has lost that much money. However, that that makes the mind feel upset just for the present time, for a short time, a little upset, that never makes us lose completely the happiness of this life, or of the future lives. But not checking the Dharma, the spiritual path, by meeting wrong Dharma, the wrong path, besides not bringing happiness in this life, it makes us lose the happiness of this life. It makes us lose the happiness of many other future lives. It makes us not receive them. So that loss is a greater loss than the loss that we think of in terms of the present work, done only for the happiness of this life—that loss is nothing compared to the good result that we have lost by meeting the wrong Dharma, wrong path, like this.

[BREAK]

The Dharma that we want is to receive happiness in the future lives, and to be completely free from all suffering and to receive enlightenment. In order to receive these goals, we need Dharma, the kind of Dharma that is found by the perfectly enlightened being, such as Shakyamuni Buddha. The highly realized pandits checked up whether there was any corruption, any wrong path that misleads one, that doesn't lead to nirvana. There are many followers, many yogis, who have achieved enlightenment, so Guru Shakyamuni Buddha has explained his own complete experience. Enlightenment is his own complete experience of following the gradual path, this Dharma.

He explained, and those great pandits checked-up, and many followers, the great yogis, like the stars in space, innumerable numbers of yogis, meditators received enlightenment by following this path, this holy Dharma. Also in India, in Tibet, in many other countries, like this. Guru Shakyamuni Buddha has himself experienced and explained and others have been experiencing this path until this time. So the way to check up is like this. In order to receive these goals, the kind of Dharma that we should follow—we should check up whether this brings enlightenment or not, whether this makes us receive happiness in all future lives or not? At least, does this make us have a happy rebirth in the future or not? There have been many stories. It is said in the doctrines, if you do this you will receive peace, you will be free from suffering, like this. But has it been the experience of other people? Check

up whether this has been experience of other followers. This is just mentioned by one founder and that is all, and no one has experienced that. Millions and millions of people follow, but no-one has the experience of that. Check whether it has innumerable followers. Like this check up. If it hasn't been the experience of any other followers, just a doctrine, just a conception, belief in just a doctrine...

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...then that shows it is not working. This means something is wrong, like you want a vehicle that to reach the country where you want to go, but it can never be used. It is not in a position to take the passenger, to take oneself to the country, where one wants to go. That means there is something wrong with the vehicle. So like that there is something wrong with the path, that it is the wrong path, the incomplete wrong path. So, the way to check up is like this.

This holy Dharma, this holy path to enlightenment has no doubt, because as I just explained it is all these things, shown by the perfectly enlightened being, who has this experience and also by other pandits, those who have higher knowledge. By checking the path we can see that by following this path these goals can be received. This has been the experience of innumerable followers. So following this path, there is no need for one single doubt. It only depends on one's own side, from the individual's side, if he practices correctly, as it is experienced in the teaching, it as those previous, great yogis did, as Guru Shakyamuni Buddha did, one will reach the state of the completion of the realization, it is without doubt.

Just briefly talking, just to give a little idea of the lineage of this teaching. The whole teaching, the whole Buddhadharma is divided into two—the extensive path and the profound path. The extensive and the profound gradual path. The profound gradual path is the path of the wisdom and that teaching explains the part of wisdom. The extensive gradual path, that teaching explains the path of method. Just like the bird flying in space, it has to depend on two wings, it cannot fly. Just like this, in order to cease the suffering realm of samsara and to receive enlightenment, it depends on the two wings, like the bird depends on two wings to fly, like that. It depends on actualizing both of these paths, the path which is method and the path which is wisdom. It depends on actualizing these two paths. If one of these paths is missing, one can never receive enlightenment.

So the profound gradual path was handed down by Guru Shakyamuni Buddha to Manjushri, the Buddha of wisdom. Then from Manjushri it was handed down to Nagarjuna, the highly realized one, one of the most well known Mahayana philosophers, who was a great Indian pandit who received enlightenment in his lifetime, who has attained the Vajradhara state in his lifetime. Then from Nagarjuna it was handed down to the great pandit, the bodhisattva Shantideva and many other pandits. After Nagarjuna, there are about nine specific followers. Then to the last one, Lama Rigdul Kuju. From Nagarjuna passing through these nine followers, the special lineage of these teachings, to Lama Rigdul Kuju. From there, this great bodhisattva, the Indian pandit called Atisha, received the lineage of the teaching, the profound gradual path.

Then the extensive gradual path was handed down by Guru Shakyamuni Buddha to a buddha called Maitreya Buddha. He handed it down to about thirteen followers of the specific lineage of these teachings to Asanga. Including Asanga there are about thirteen of them, who received the lineage of these teachings. Then from there Lama Serlingpa, the great bodhisattva; he received the lineage of

the teaching of the extensive gradual path. So Atisha has received both the lineage of the teachings, one from Lama Rigdul Kuchu and one from Lama Serlingpa.

Then Atisha, this great bodhisattva, he was invited into Tibet to establish Buddhadharma. He came to Tibet and he spread the teachings so much. He developed so much Buddhadharma in Tibet, the pure Buddhadharma, he revived what was degenerated before in Tibet. He spread the Buddhadharma. Then he wrote in Tibetan, specifically for the Tibetan people. During those times, people had many wrong conceptions, conflicts in the mind about different aspects of the Buddhadharma, Hinayana, Mahayana, Paramitayana, Vajrayana, these teachings, these different aspects of Buddhadharma, the path—they had much conflict in the mind, much wrong conception in the mind, how to practice all these by one person.

So Atisha wrote the teaching called *Lam.Dron, The Lamp of the Path to Enlightenment*. It is a teaching which is only a few pages. It is such a condensed teaching, simply written for those ignorant beings, those who don't have much wisdom and those who have many wrong conceptions, to be able to easily understand. To be able to know—they contain clear guidance, explanations on how to start to follow the path to enlightenment. How to start, how to begin. How to practice all these paths. The lesser vehicle path and the greater vehicle, the Mahayana, the Paramitayana path and the shortcut path to enlightenment, the Vajrayana path. He clearly explained how all these three paths are not opposite, not like water and fire, for one person to practice, for one person to receive enlightenment. He clearly explained how all of this is a path for one person to reach enlightenment. This teachings, which has three or four pages, this contains all the teachings as I've just explained, the gradual profound path and the gradual extensive path. The whole sutra and tantra is contained there.

Then Atisha has received the lineage of both those teachings, of these two paths. Then he handed down the teachings to his followers who are called Kadampas. Kadampa means, they are any of the Buddha's teachings that from any of the Buddha's words, even four, five, or two words, any of the Buddha's teachings, three or four words, they know how to use them in order to receive enlightenment. They understand, they don't find confusion, they see it as a path to enlightenment, all the different teachings that are shown and explained by Buddha, even a few words, they see as a path to enlightenment for one person to receive enlightenment. So, therefore, these special followers of Atisha are called Kadampas; like this.

Then, after Atisha, there were three different ways of studying the *Lam.Dron* or the gradual path to enlightenment, which happened after Atisha. There were three Kadampa forms of studies. So these followers of Atisha, the Kadampas take different forms of study. Some study teachings on the gradual path to enlightenment by studying all the philosophical teachings, the profound, wide explanations written by those previous learned Indian pandits, who were highly realized.

Some study the teachings on the gradual path to enlightenment by studying the essential teaching. This is the teaching which explains the essential path, such as the teaching written by Atisha, the *Lamp of the Path to Enlightenment*.

The first one is called Kadam Shungbawa; *shung* means discourse, those who study the wide subjects that contain so many details. Then the second one is the Kadam Lamrimpa who study the teaching on the gradual path to enlightenment by following the summarized teachings, such as lamrim, the path to enlightenment, practicing the gradual path to enlightenment by studying this. The third one is Kadam Menngapa. These are the Kadampa followers who take teachings from the guru and try to

understand what teachings, what meditation techniques have been given by the guru orally, then they try to understand that and practice and actualize that. Like this, according to the level of mind, level of intelligence. So there are different ways to study. So the last one is Kadam Menngapa.

However then, some more like this, then about twenty-six Kadampas, the specific lineage of this teaching on gradual path to enlightenment which has been handed down by Atisha to the Kadampas.

One is the great saint of Pota. This is the name of place where he lived. Then Nagajan, the great Abbot. Then Lama Tsong Khapa, the highly realized yogi who existed in Tibet after Atisha passed away.

Lama Tsong Khapa is a transformation of the buddha who is called Manjushri, who is the manifestation of all the Buddhas' wisdom, to guide the sentient beings into enlightenment. This highly realized Lama Tsong Khapa has received all these teachings, the lineage of these three forms of study of teachings on gradual path to enlightenment, which came from Atisha. It had been a long time since Atisha, this great bodhisattva, passed away in Tibet, and in the cave of Lion Rock Lama Tsong Khapa wrote the request prayers to the lineage of these teachings on the gradual path to enlightenment, which is called *Opening the Door of the Sublime Path*.

The request means that by saying this prayer to the lineages, one receives the door of the sublime path to enlightenment, the door of the path opens within one's mind. One receives the door to the gradual path to enlightenment by saying request prayer. So when he was writing this prayer in his cave called Lion Rock, Lama Tsong Khapa saw all the lineage Lamas, Guru Shakyamuni Buddha, Maitreya, Manjushri, like we visualize, like we see in paintings, in thankas. He had communication with them, these lineage lamas, those enlightened beings. They absorbed into him, Atisha, the great bodhisattva Atisha, and his followers, called Potawa, Sharawa, and Dromtonpa.

For months he saw Atisha and those three followers in his cave and has communication with the great bodhisattva Atisha and those three other followers. Then afterwards those three other followers, they absorbed into Atisha, and the great bodhisattva Atisha put his hand on Lama Tsong Khapa's head. "You do great work in the Dharma, in the teachings and I will guide you and help you." So then Lama Tsong Khapa wrote the commentary, which is called the *Great Teaching on the Gradual Path to Enlightenment*. The Tibetan text is very long, it has many pages, commentary to the short teaching written by Atisha on the gradual path to enlightenment. I think I stop here.

I think do the visualization, as you see the in the thanka, of Guru Shakyamuni Buddha radiating ... like that. Then spend more time purifying with the white light and then yellow light. Then first recite the mantra with voice, verbally, then afterwards maybe you recite quietly and do visualization, and spend more time making purification and whenever you receive the white light, the white nectar rays, it is necessary to feel that whatever is received brings us great blissfulness. Feel great blissfulness, that is important.

*Ge wa di...*



## Lecture 6

...it makes one free from suffering, and that pleases God.

We can understand well from the part of the meditation on the refuge, the meditation on the knowledge of the Buddha, Dharma, and Sangha, on that subject, when you come to that part of meditation you will understand. A being who harms other sentient beings, who has partial compassion like an ordinary person can never become God. God has supreme power, who has the perfect power, being the perfected being the most holy being, who has the whole supreme, perfect power to guide other beings from suffering, and who has compassion for all sentient beings, such infinite compassion. That being can be called God because it has the function of God, knowledge of God, function of God. So as it is the function of God, it can be called God. However God is the name, it is a title that is given by the function.

So since it is a supreme being who wants to guide all the sentient beings from suffering and who has compassion for all sentient beings suffering, hurting sentient beings is hurting God. Hurting the son is like hurting the mother, hurting the father. Even if the mother herself doesn't have any marks on the body, wounds or anything, mentally it is the same, it hurts. If you hurt the son, the daughter, then you hurt both the mother and the father, the same thing. Like this, because why? Because the parents have compassion toward their children and they want their son to be happy and not suffer. Similarly, hurting the sentient being is like hurting the real God. These actions never become the cause of pleasing him. So how can that be an offering to God. That has no logic. Check these examples that I mention, whether they are really the perfect path to make one free from the whole suffering. That is checking, you can understand. This is not just discriminating.

Like mention these people's practice, the path that they follow, their different conception path of what is right and wrong, this is not discriminating. Whether it is right or wrong, by checking with wisdom, by checking with experience ... as I told you this morning, checking that way with the practitioners, whether anyone has received peace and became free from the whole suffering, that is not discriminating, that is checking.

Then there are many different religions like this. You make big holes in the ground and then you put a trident in the ground, in the big hole, then if the trident comes through the body, the person becomes free from suffering. There are hundreds and hundreds of different things like that.

Then worshipping sperm. Thinking that the sexual action is the path to the peace, that is the best offering.

Some of these things, during the Buddha Shakyamuni's times when Guru Shakyamuni Buddha was in India, certain other founders were jealous of Guru Shakyamuni Buddha, his great knowledge, his great works for sentient beings and so they themselves, the founders of this path, couldn't lead themselves in the discipline as Guru Shakyamuni Buddha, so they wrote their own doctrine, proving how the sexual action is the path to the peace, how making offering to sperm is the path to peace, the best offering. This way they got the chance to enjoy, to do what they want without the need to be in the discipline. Without the need to follow the moral conduct.

Then how does Guru Shakyamuni Buddha guide sentient beings from suffering? He doesn't wash the negativities away by water. Also he does not transplant his realizations in the mind of other sentient

beings. What is the way Guru Shakyamuni Buddha makes the sentient being release from the suffering? By showing. Then comes the answer: by showing, the sentient beings become released from the suffering by showing the absolute true nature. The absolute true nature means by showing shunyata, voidness, like that. So this is the way. So just like this as it is shown in the teachings, like this by his own complete experience of the whole path then he teaches that, then he has shown the method, the path, the essential path, the absolute nature. How the sentient beings become released from suffering is by following, by listening, meditating, by actualizing the path as shown by the Guru Shakyamuni Buddha. The essential path, the absolute nature, realizing the absolute nature. This way then they become released from the whole suffering. So however, gradually we will understand, it will become more and more clear.

However, checking is extremely important if it is the right thing, it will prove more and more how it is perfect and if it is wrong thing you will find more and more it is wrong thing. Checking is extremely beneficial. It only becomes a cause of one's own happiness.

So like this, from Guru Shakyamuni Buddha, the teachings on these two paths, the profound path and extensive path, has been handed down gradually from Atisha. From Atisha to Lama Tsong Khapa, as I explained with a little more details this morning. Then Lama Tsong Khapa handed down these teachings, the lineage of the three forms of study which came from Atisha, on the gradual path to enlightenment. So Lama Tsong Khapa has received all the lineages of the teachings. Tantra, sutra, the whole thing he has received. Then from there there are about eighteen specific lineage of these teachings.

The root gurus, our gurus have received these. I have received the teachings on lamrim from various gurus like this. From His Holiness the Dalai Lama and also other gurus such as Song Rinpoche, who are in India. The first guru from whom I heard the teachings on the gradual path to enlightenment in my life was the root guru of His Holiness the Dalai Lama, the younger tutor, whose name is Trijang Rinpoche, who's living now, whose kindness of giving these teachings can never be repaid at any time.

So all these lineage lamas have the perfect experience of the whole path to enlightenment. With their experience of the whole meditation they handed the teachings down from one to another, like this. Not like me, person just passing words, not like that, not just passing dried words. All of them have unimaginable knowledge of Dharma, have complete understanding of Dharma. Not having one single mistake. Having the complete experience like this.

Sometimes also the lamas explains when the lama himself has time, they explain also the histories, the stories of each lineage, which means how each lama has followed the path and how he actualized the path. There is a life story, the experience of realizing the meditation on the gradual path to enlightenment. So when there is a lot of time, they go through this, each life story, how each one has practiced the gradual path to enlightenment and has experience. Now they have a fantastic experience of the meditation.

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... interesting. Like the great yogi Milarepa's life story, like that. Like Marpa. Talking about their experience of realizations, different things, like that.

So this teaching is the Mahayana teaching that leads the fortunate one to enlightenment. It was well-expounded by the highly realized pandit, the Mahayana philosopher Nagarjuna, who received enlightenment in one lifetime. These teachings were well expounded by the highly realized Nagarjuna and Asanga. These profound teachings are like the essence of the highly realized bodhisattva Atisha and the Dharma King of the three worlds, the great Lama Tsong Khapa's, infinite knowledge. They contain all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha and all these teachings are set up to be the gradual practice for one person's receiving enlightenment. All these teachings set up means the teachings of Theravada Hinayana, Paramitayana, and Vajrayana; all these teachings set up here in the gradual path to enlightenment. These are set up, made easier, like the food that is already arranged on the table that is ready to eat. It is fixed there for the person to practice to receive enlightenment. All these teachings are set up for one person to receive enlightenment and this path is the sole path through which all past, present, and future buddhas have received enlightenment.

So in order to give just a very brief commentary, the explanation on this gradual path to enlightenment.

This has four basic outlines. The knowledge qualifications of the author, Atisha, who wrote the teaching, who gave the title the gradual path to enlightenment, and then the actual path to enlightenment was handed down by Guru Shakyamuni Buddha. The lamrim path to enlightenment was written by Atisha, and from this we got the title lamrim, so that represents the qualification of the author. In order to realize the pure reference, how the teachings are pure, in order for devotion to the teachings to arise, the qualifications of the pre-immanent qualities of the teachings, and how to listen and explain these teachings and how to lead the disciple to the actual teaching, there are four basic outlines.

Having a little bit of understanding of the life story of Atisha is very beneficial for the mind. To be able to feel the teaching that we are going to practice, try to understand the teaching written by him. By understanding his life story, how he practiced Dharma, how he achieved the realization, devotion arises so that we feel his teaching is the most precious, pure ...

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... Actually it is a very long life story. In order to have some idea about Atisha, this great bodhisattva Atisha, how he benefited sentient beings—generally there are life-stories about his births, his home, his birthplace, and his earlier life. There are stories about how, with that holy body, he achieved the great knowledge, the realizations. Then after having achieved the great knowledge, the realizations of the path, then how he benefited the teachings, and helped the sentient beings. How he led the disciples and sentient beings to happiness. His life story is divided into these three.

His birthplace was in India, in Bengal. He was born as a prince and his family was extremely wealthy. During those times, his family was one of the most wealthy families. Just even in his palace, the number of people was 100,000. He was surrounded by servants, workers, and the palace had thirteen golden roofs, and 25,000 golden banners on the top. Also many swimming pools, like in the West. 25,000 swimming pools, 25,000 beautiful parks, gardens of beautiful flowers that you can enjoy. Even just in the palace there were seven bridges and special trees that only grow in India.

When he was three, he became an expert in the general education, in astrology, letters, the brahmas, those things. He also became expert in discriminating the inner and outer being, so his parents wanted him very badly to take the place of the king. They tried very much, but after some time he left with 300 horses in disguise as an army going to fight.

All these people went into the forest with Atisha to seek the guru. Atisha took many teachings on refuge and bodhichitta, and then the guru sent him home to check up and try to understand the suffering of life. This happened three times. He came back, the guru sent him to another guru, that guru sent him home to check up the shortcomings of worldly life. His parents tried very hard to have him marry and take the place of a king. They invited all the beautiful women of the country to a party, and they let them all dance around. But it didn't work.

Atisha explained, "For my mind, there is no difference between this palace and prison. There is no difference between beautiful expensive clothes and the torn cloth in the garbage. There is no difference between delicious food and dog meat and pus. There is no difference between princesses and mara women. Devil women." Why devil woman? Because they transform into beautiful bodies and cheat oneself. His parents listened.

Atisha followed 157 gurus. He followed them perfectly and received many teachings and initiations and Vajrayana teachings. Once while he was at home, in a dream the female aspect of Buddha, Tara, instructed him not to be attached to the happiness of this life, to the samsaric happiness of worldly life. After this, Atisha went to see his guru. Then one day, after receiving so many initiations, he thought, "There is no Vajrayana teaching left that I don't know. I have become the most learned." He felt a little bit of pride. That night, he had a dream that many female dakinis, transformations of buddhas who have high realizations of tantra who showed many Vajrayana texts that he had never seen before. This made him lose his feelings of pride.

By living in the Vajrayana conduct he wanted to receive the Mahamudra realization in the lifetime. When he was thinking like this, all of a sudden one of his gurus, Rahula, realized Atisha was thinking like this with his psychic power. Without any resistance Rahula appeared, came in front of Atisha and instructed Atisha, "What are you doing, forgetting all the sentient beings by leaving them. Take ordination and do great work for the teaching. This will be greatly beneficial for the teachings." So Atisha took ordination when he was twenty-nine. He was persuaded by his Guru and also in the dreams by the Buddha, female aspect Tara and Guru Shakyamuni Buddha and Maitreya Buddha and many other Buddhas and Vajrayana deities such as Heruka to do so.

Then after some time when he was going around the bodhgaya stupa, the temple in India, the most holy place where Guru Shakyamuni Buddha received enlightenment, above the stupa in space, he saw the transformation of one young woman asking an old woman a question. During this time Atisha was concerned with quickly receiving enlightenment, and in space the young woman was asking the old woman, "What path should one practice in order to quickly receive enlightenment?" The old woman said, "Train the mind in love and compassion, in bodhichitta."

Again when he was going around the stupa on the walls there were paintings. The paintings were talking to each other. Again one was asking the other what path one should follow to reach enlightenment quickly. And the other is answered, "Train the mind in love and compassion and bodhichitta. Again he was going around near Nagarjuna's caves he saw the statues of Buddha communicating, saying, "Train the mind in the love and compassion thought, bodhichitta." There was

one ivory statue, and it spoke like this, “Yogi, if you want to quickly receive enlightenment, train the mind in love and compassion, and the thought of bodhicitta.” Many statues spoke like this.

Atisha went to see Guru Serlingpa. Then he spent about twelve years taking the complete teachings on bodhicitta. Then in the presence of Guru Serlingpa he received the actual realization of bodhicitta. Then Lama Serlingpa predicted that he should go to the northern countries, Tibet, the snow land.

At that time there was much degeneration in the teachings in Tibet. They did not know how to practice these teachings, they had confusion about the practice of sutra and tantra together. The king of Tibet sent twenty-one boys to India to study Dharma and all of them died except two from the heat. These two came back to Tibet and told the king that everyone was talking about Atisha, the pandit, and that they should invite him to Tibet to help. These two translators names were Rinchen Sangpo and Lakpu Lotu.

As soon as the king of Tibet heard the name of Atisha in his ear, incredible devotion arose in his mind. Right at that time he completely decided to invite Atisha. He sent many gold offerings to India to invite Atisha. But it didn't work. Then afterwards he went himself to find gold for Atisha, and he was captured by an irreligious king who didn't want the spread of Dharma in Tibet. Then he was put in the prison by the irreligious king. His nephew Jangchup Ö came to see him in the prison. The irreligious king told him, “I won't let him free until you find the size of the gold of his body.” So the nephew went to find gold and found enough to reach up to the neck, but still the irreligious king was not satisfied. He said if you don't bring gold the size of the head I won't let him be free from prison. Then again he went to the king of Tibet and explained all these things.

The king in prison explained to his nephew that since much gold was offered to him and he is still not satisfied, you should not offer him even one handful of gold. He said he was now very old and have not so long to live, and it is more beneficial that you take this gold. I don't care if I die in prison. Take all this gold and ask Atisha to come to Tibet and spread the Dharma. Then the king sent a message to Atisha through the nephew, saying, “I gave up my life in the prison to invite you to Tibet, please guide me with your compassion. What I have in my mind is only for you to come to Tibet and spread the teachings.”

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The king in prison sent the message with Jangchup Ö with a suffering, frantic voice. Then, the king passed away in prison. The nephew sent a translator to invite Atisha with many gold offerings. But the kings and abbots of India wanted him to stay there. Finally he received permission and came in secretly to Tibet, and helped spread the Dharma there. According to his teachings there he wrote the *Lamp on the Path to Enlightenment*.

Atisha spread the pure Mahayana teaching like the sun rises, and all the conflict, ignorance, and wrong conceptions are destroyed. His text was translated into English by some Tibetan lamas and other translators. I am reading the translation of this teaching because it is extremely beneficial. It is so short. So Atisha did great work and benefited so much in India and also in Tibet. In India he destroyed many other followers who follow other religions and wrong paths and wrong conceptions. He did great work.

Also in these present days many young people from the West have a chance to hear this and to understand and to practice this meditation on the gradual path to enlightenment. They find satisfaction in the life, they can make the life meaningful and happy. They integrate it in their own mind, they understand that life is meaningful, that there is a chance to make life meaningful. All these things this are the kindness of Atisha, the great bodhisattva.

Then as regards the realization of this great bodhisattva Atisha, living in discipline, the realization of moral conduct, about that. He purely kept the 253 precepts, and on the basis of that the bodhisattva's precepts, moral conduct presents, and Vajrayana precepts. He has unshakeable, firm one-pointed concentration that could last for years. Even if hundreds of rockets were flying nearby they wouldn't disturb or shake his meditation. He had unshakeable one-pointed concentration and perfect realization of shunyata, the absolute nature, and achievement of high tantric realizations, seeing himself in the form of deities.

In his view he does not see ordinary places: for us we see an ordinary house, a house built in mud or cement, an impure place, but he has high tantric realization without projections. He has only pure projections, pure view. He always sees the view of the mandala of the deities. He has the high Vajrayana realization, and is able to transform even the kaka into nectar, and poison into medicine. Meditate like this to rise devotion to his teachings. Do the checking meditate according to that.

For the people who may find difficult at the beginning of the subject, it takes time to understand. By checking and understanding more and more the various meditations and teachings, gradually it will be clear within one's mind.

Dedication.

Lecture 7

[Short prayers]

So before listening to the actual teaching it is necessary to cultivate the motivation in order to make the action of listening to the teachings a cause of ultimate happiness. That depends on making the mind Dharma. If the mind is not oneness with Dharma then the action of listening to Dharma cannot become Dharma. In that way, it cannot become the cause of receiving ultimate happiness, what we want to experience. It is extremely important to understand this example, since we want to practice Dharma. It is important to keep that example in the mind. Then we know how to practice Dharma, otherwise even though we believe we are practicing Dharma, we are doing some spiritual action, it is possible we spend the lifetime doing something else, not doing Dharma, not doing spiritual action, doing something else, and the whole life is spent creating all the causes of suffering, but believing what you are doing is always creating the cause of happiness.

For instance, there are four people saying prayers. The first person says the prayer with this motivation, "I am going to recite the mantra in order to receive enlightenment for the benefit of all sentient beings." With this virtuous motivation the person says the prayer. The second says the prayer with this virtuous motivation, "I am going to recite this prayer in order to receive nirvana, the ultimate happiness." The third person recites the prayer with this motivation, "I am going to recite the prayer in order to receive happiness in the future lives." This is the third person's virtuous motivation. Now the fourth person says, "I am going to chant this prayer so that my present life will be happy or I will get a good reputation from other people who will assume I am a spiritual person, a

great yogi.” But the person seeks only the happiness of this life, and he says that prayer with this motivation, not receive enlightenment for the benefit of other beings or to receive nirvana for the benefit of oneself.

The same thing in the case of the person who give charity with the aim of seeking only the happiness of this life. By giving one rupee to a beggar, maybe this person wants to appear elegant among the people, wealthy, he wants to have reputation that he has no miserliness, no attachment. I am joking. He expects that other people who are looking will think he is so compassionate. All his actions are seeking the happiness of this life.

But the first person’s action done with the great motivation of bodhicitta becomes a cause for receiving enlightenment. In this case it can be said, “I am practicing the Mahayana teaching, Dharma.” That action becomes a cause of receiving enlightenment.

The second person’s action is done only for himself to receive nirvana, the cessation of suffering. This action becomes Dharma, not a cause of receiving enlightenment, but in order to receive the blissful state of peace for oneself, nirvana. The third person’s action is still Dharma and that causes him to receive happiness in the future lives. But the fourth person who said the prayer with the motivation only concerned with the happiness of this life—his actions are not Dharma. Why? Because his mind is not Dharma. The motivation that produced that action is not Dharma. Is not virtue. That thought is a worldly thought, not holy Dharma. It is a non-virtuous thought. It is attachment clinging to only the happiness of his life, and that action is not holy Dharma, it is worldly Dharma, it is non-virtuous action. Same thing with the person who made charity with this motivation. It is not Dharma which becomes the cause of happiness, not that Dharma.

Dromtonpa, who is the embodiment of Avalokiteshvara, the compassionate Buddha, the closest disciple of Atisha, whose life story we briefly talked of yesterday, asked his guru Atisha, “What result will actions done with the motivation seeking only happiness of this life bring?”

So the great Mahayana teacher Atisha answered, “The result this action seeking only the happiness of this life will bring rebirth as a narak, preta, and animal, the suffering transmigrators’ rebirth. The narak beings’ lives pass by with unbearable sufferings, the pretas experience hunger and thirst their whole life, and animals suffer so. The action karma is non-virtuous because the motivation is non-virtuous. The motivation is possessed by the delusions, the attachment attached to the happiness of this life.”

From the root of the mind, the action, the whole thing is like a poisonous tree. The root is poisonous, so the tree is poisonous, so the whole thing, all the branches and fruit, are all poisonous. So the result of this comes—the action of the mind is only suffering, not happiness. So therefore, practicing Dharma, whether the action is holy or not, is defined by the outlook of the action. So you see by saying prayers, the action does not necessarily become Dharma.

Same thing, there are many other actions that look spiritual, doing some spiritual trips or something, but if you check up on the motivation of the other person, only by understanding that can you understand whether the action is Dharma or not. The whole thing depends on mind. As I emphasized at the very beginning, even if one doesn’t do these actions, if the person’s mind is Dharma, virtue, then just his normal activity, sweeping floors, cutting trees, or making business, eating, working in the kitchen, normal actions that don’t look like Dharma become the cause of

happiness. Just daily life, normal activity. If one can keep one's mind in virtue without separating from the Dharma, like this.

So therefore, the emphasis is that for the reason of happiness, we are doing this. Therefore it is extremely important how to make one's action. How to transform the motivations before listening to the teachings, before starting to meditate. If you have found the motivation it is not pure, you can transform, you can change it. By recognizing it, you can change it into virtue just like you can dye the cloth from one color to another, like this.

So therefore, it is necessary to cultivate the pure motivation. It is not enough, it is not right just to receive happiness in the future life or to receive the blissful state for oneself. You must receive enlightenment in order to enlighten all the kind mother sentient beings. So therefore it is necessary to think, "I am going to receive the teaching for the sole purpose of enlightenment." It is necessary to feel like this in one's heart. If you can make your own mind's virtue like this, even in one session, one session's work that you have done, meditating or listening to the teaching, bearing the feeling of the hotness, the tiredness, it becomes at least the cause of happiness. It becomes a worthwhile action, what you have done, even in one hour. You have not wasted your life or your time. It is good that in even one hour we can create the right causes of happiness. Normally we are making mistakes, but one hour ...

[BREAK]

Q. The Tara that came in front of Atisha, was that White Tara?

A. Green Tara. He always communicates and has instructions from Tara. Before he goes to Tibet he asked Tara what was beneficial and were there any hindrances to his life. Tara said, "If you go to Tibet it will be beneficial but your life will be short. If you don't go to Tibet you will live till 92. If you go to Tibet and work for the teachings your life will be shorted by 20 years." Atisha said, "If my life will benefit the teachings, I don't care if it is shorted."

Q. Can you say that the mind is one? Beginningless mind?

A. I see. This I forgot before. I usually introduce this at the beginning, but I forgot this time. This is like the mind coming from parents, remember? That one is similar.

The answer is the same. Christian is asking a question, if the mind is one. If mind is one unit. If the mind is one mind. That actually is very simple, that is very simple. We just check here, you know. Do we feel oneness here? As you're looking at me do you feel you are sitting here? And talking to you? That itself is the answer. The question of what you are feeling now, that itself is the answer. That mind is not oneness. Not one unit. Of course mind is similar, being formless, being colorless, having a similar nature, but that does not mean oneness. So what we are feeling here is the answer, that mind is not oneness.

As I mentioned before, the mind and the body were in the mother's womb and came out of it so we are born from the mother. We are born from the parents but our mind and our parents' minds is not oneness. We have our own experience, so separate mind. It is just a matter of being aware. We don't feel that the mind is oneness.

I will give another example: Dieter spread his mind, he puts a little bit of his in all your bodies, so in fact all of us become Dieter since his mind is in all our body, we all are Dieter. In that case one person stealing, one person killing, telling lies, one person bankrupt, one person taking hashish, in



that case Dieter is doing all of these things. Dieter is bankrupt, killing, stealing, telling lie, Dieter is awake, Dieter is out of Tibet, while he is in Tibet—Dieter is sitting but standing.

Then in that case whatever knowledge he has we all should have. All our actions have to be his actions because the mind is one. All our actions are Dieter's actions. When we eat food we give it to Dieter. So Dieter eats all our lunch. Funny things happen like his if the mind is oneness. This is just an example.

Many people think mind came from one big, universal mind that broke into several hundred pieces, like one globe becomes different planets. The basic conception is similar. One mind, then the mind becomes pieces. Then different beings started like this. In this case it is the same as my example, one big universal mind like Dieter's mind, and then from his mind all these bodies have pieces. It becomes very funny. If all the living beings' minds came from one big universal mind, when Dieter's mind is made into pieces and put into our bodies, we all become Dieter. So like that, if all sentient beings minds came from one big mind then all the sentient beings only have different bodies, but in fact they are just the one being. In that case what happens is that there is no difference in the self. I am you, you are me. All the sentient beings are me, like this it happens.

Similarly—all the people who are president, all the presidents are me. All the prisoners are me, all the people who do bad actions are me. If the mind is oneness then there is no difference in the self. As mind is oneness, the self has to be all one. So in this case there is no difference between each other. That means if one person is kept by police for hashish, then everybody who takes hashish does not have hashish, everybody has to be put in prison by police, the police themselves have to be in prison because you see only oneself. As there is one self, one mind, there is no such thing as regards material possessions, this is yours, this is mine. Everything that other people have is mine. Even what I have is theirs. Those other beings are also you. Does all the bank belong to you? Does all the money in the earth belong to you? When you travel why should you pay for your baggage, why should you have air tickets? You can go free it is your own airplane. This is so simple, this is a matter of not checking. We don't understand even a small thing. We are ignorant of small, silly things, we don't understand. That is a matter of not checking. Like this.

Anyway in this case, if one is free from suffering then everyone should be free from suffering. If one is practicing Dharma everyone should be practicing Dharma. If one's mind has knowledge, everyone should have. If one is enlightened everyone should become enlightened. If one is hungry everyone should be hungry. So just by checking our own experience, this is not true.

The listening subject is the Mahayana teaching which leads the fortunate one to enlightenment. It is well expounded by the great Mahayana philosopher, the highly realized pandits Nagarjuna and Asanga. This teaching is a profound teaching, it is the essence of the teachings of Atisha and the Dharma King of the three worlds, the great Lama Tsong Khapa's infinite knowledge. This teaching contains all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha. All these teachings are set up for the gradual practice of one person's achieving enlightenment. This is the sole path of how all the past, present, and future buddhas achieved enlightenment. There are four basic outlines.

Talking about the knowledge, the pre-eminent qualities of the author, the great bodhisattva Atisha, in order to show the pure reference. Not just teachings being passed intellectually, or like a doctrine or belief. Not something that is not his experience, not like that. It has been handed down from Guru

Shakyamuni Buddha and the pre-eminent qualities of the teaching in order to arise devotion. That part Dieter has already introduced before at the beginning of the course, so this I do not want to repeat.

It is important to understand the qualities of the teaching. If you look at it in the book, in the beginning of the book, it is introduced, just the outlines, I think, so you can find out from that.

Then the third one is how to listen and explain these teachings. Explaining these teachings, also there are many disciplines. Just knowing the words is not enough to explain and teach. It is not enough preparation to teach. Explaining the teachings should be a pure action, not polluted by the impure minds, such as pride, “I am the most expert, I am the only one who knows.” Feeling pride. The mind which explains the teaching should not be possessed by pride. Should be pride-less. Not possessed by the attachment seeking the happiness of this life. Or by reputation. If I teach this Dharma I will receive material offerings, or they will give me a good reputation. Now I am great and wise. Great meditation master. Things like this.

The mind should be pure and not possessed by the impure mind. There should be much discipline in regards the way of explaining. Many disciplines. The practices to control pride are practiced by the lineage of the lamas who have been giving teachings. The first time, making three prostrations before sitting on the throne—that is also to control the pride. Purify pride. Make prostration to the lineage lamas and buddhas, and to the merit field. As one sits down all the lineage lamas all absorb into the root guru. Then the guru absorbs into one’s own mind, becoming oneness. When one sits down on the throne one cannot do this with attachment, thinking, “Oh that is comfortable.” We have to remember according to the discipline, how everything is impermanent, like lightening in the sky. Like starlight in the sky. Like a flame, illusory. Like a water jewel, so fragile, not lasting for a long time, like a water bubble. Like a certain cloud in space—the object has to be meditated upon, concentrated on like this. If it’s not concentrated on like this, there is danger to arise attachment and pride. Danger to rise all the wrong conceptions. So there is much discipline.

Also one has to sit down according to the practice by the lineage lamas. As one sits down one has to snap the fingers. That is to show impermanence. This is to remind one of voidness, firstly impermanence, subject and object, how everything is impermanent. So therefore, there is no reason to be attached or to feel pride. In terms of objects, all their nature is void. These are the general disciplines that have been explained in the teachings, but I don’t practice, you know. I don’t do this, what I do is completely opposite to the teaching. This is what those lineage lamas have explained in the teachings, also listening. So these are the disciplines, the qualifications that he should have in order to make teachings beneficial, not poisonous.

However, from the listening side, the purpose of sitting on the throne is not just to admire oneself. “Oh! I am an important person, I am a lama.” Not like that. That is to respect Dharma, the path that is shown by the teacher. That makes oneself be free from all suffering and receive enlightenment for the benefit of other sentient beings. Therefore, to respect the Dharma such as that shown by the teacher, this performance is done for that reason. And also to create merits from the side of the disciples. There are purposes like those. However, there are many things to talk about but the essential thing is this, how to make the teaching beneficial to one’s mind. If one doesn’t know how to listen to the teachings, then the teachings do not become beneficial. The listener himself has to make the teaching beneficial to one’s own mind. So that depends on how to listen to the teaching.

Then the Dharma is like the mirror that shows one's own whole life, the whole nature of life. The good part of mind and the bad part of mind, all this one's own life action, the good action, the good actions the negative actions, everything. Dharma is like a mirror...

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...it shows oneself those actions of the material mind. Those actions that you don't recognize, of which you aren't aware. The virtuous and non-virtuous actions. What is right and what is wrong, not aware of the Dharma. Dharma shows like a mirror.

On the other hand it's like x-rays. The Dharma is like x-rays. I heard in America, I think somewhere, in one year the family goes twice to have x-rays ... so by having x-rays, whatever is wrong in the body, whatever is wrong, they can find out from the x-rays. So by finding out what is wrong with one's own body, they can have treatment, you see. They can make their body healthy by taking medicine. Then they know what medicine should be taken. Then they go to have x-rays and when you find something wrong in your body, if it is not clear on x-ray, then the mind is not happy. If you find something wrong, as long as the x-ray is clear, showing what part is wrong, what part is okay, when you find something in the x-rays, then you are happy. Why are you happy? Because after recognizing what is wrong inside the body you can have treatment, the right treatment. Then by this you can be completely healthy, well, without getting sick.

Like the x-ray, the Dharma ... there are many diseases of which we are not aware, that we cannot find out from external things like x-rays or from mirrors. There are many diseases that we cannot see. Those things that we cannot explain or show. Many diseases that we are not aware. Always these bring the various life's problems. The diseases of which we are not aware bring all these other problems such as rebirth, old age, sickness, death. There are many other problems and diseases that bring results which we are not aware of. Usually we are only aware of the physical unhappiness in the mind, just the physical marks. Only this we usually recognize as disease.

Same thing, when animals are bitten by other animals, when there are worms inside and when there is pain, things like that. They also recognize.

But there are many other diseases that bring all these problems. All these diseases ordinary people and even animals can recognize. Where all these problems come from. There is some other disease that we have, but we are not aware of it. Those diseases that we have and don't have are clearly explained and shown in the mirror of the Dharma. By recognizing those diseases through Dharma, the Dharma also shows not only what is wrong there, the other disease, the delusions that brings all the life's problems.

Among all these sickness, that principal disease is the delusions, the three poisonous minds of ignorance, hatred, and anger. Why? Without having this principal disease, this unhealthy mind, there is no way to go through the problems of rebirth, old age, sickness, all these different types of sicknesses. There are about 424 diseases that we can recognize. Always getting sick, one after another, many other problems. If one has been cured well, if one doesn't have the principal disease, the delusions, there is no way to experience any of these other problems. No way. So the worst disease is those delusions from where all these problems arise. The delusions are worse than the sickness. So therefore ...

Perhaps you may think those others sickness have pain, are uncomfortable, but you don't feel uncomfortable with attachment, you feel happy with attachment. Anger you enjoy to destroy others. Some person like me may think this, it is possible to think like this. That is without checking up. That is again lack of wisdom. All this has the nature of pain. If you check up the nature of attachment, when it arises, there is pain, when there is strong anger there is pain. If you check up the ignorance it is also painful.

Attachment is so easy—when there is clinging, when there is such strong attachment. Sometimes we judge like this. When you meet the object of attachment, as the attachment arises we just call this feeling, “I am happy.” In fact it seems happy but in fact during that time, if he really checks up the nature of his own mind, just check up, meditate on his mind, his mind is not peaceful, it is uptight. mind is bound by rope or chain. Very uptight like this, pulling. Like the same thing you feel in the mind when there is strong clinging or attachment, painful mind, the heart is painful, if you check up. Never relaxed, never peaceful. This is why attachment has pain, and anger without question is pain. It is like a flame coming in the body. Now there is no relaxation, no peace. That is clear with anger.

Then ignorance is also painful because ignorance is like this. By ignorance we make mistakes and we get into problems. Ignorance is like this, harmful and painful. It is like dark at night time. We believe we can go straight from the cliffs. We can go straight from here. There is a road to go straight. There is a very high cliff, but at nighttime complete darkness, can't see anything. Oh there is a road, yes, for sure. So then going like this, you fall down. So ignorance is so harmful. We also create problems by not recognizing the cause of happiness or the cause of suffering, so always we create the cause of suffering, never the cause of happiness. So that is how this is real disease we have. I think I stop here.

Listening to oneself, we have to think I am patient and Dharma is the medicine, as Dharma is not only showing the mistake, the disease, but also those methods, so Dharma is the treatment, the medicine. And the person who teaches Dharma is the wise skillful doctor. How to think from the listener's side, in order to make the teaching beneficial for one's own mind.

The meditation will be ... I think ... it will be repeated, so you can do according to that.

[Dedication]

Lecture 8

Again listen to the teaching with pure motivation. Think, I am going to listen to the teaching in order to receive enlightenment for all the kind mother sentient beings. So by thinking like this, as I explained this morning, how to listen to the Dharma. If one listens in this way, thinking of oneself as a person, Dharma as medicine, and the person who explains Dharma as a skillful doctor, then in this way whatever teaching is explained it becomes beneficial to one's own mind and also one understands the nature of one's own mind. One clearly understands one's own mistakes; all the wrong things within one's mind. So listening in such a way, the person does not think someone else's mistake is not my mistake. The actions of delusions that the Dharma explains and the Dharma introduces, at that time the person does not think, “I don't have such delusions I don't have such negative action, it is someone else the Dharma is talking for. What Dharma is explaining is not for me.” One does not think like that.

Also one thing is...we also have to think of new people. So one should not concentrate on only oneself thinking "this subject I have heard before, why should this be repeated?" concerned for only oneself. Not thinking of other people, so this time hoping that maybe some other subjects, meditation subjects and some other practice that have not been taught in other courses, hoping that some of those subjects in the lamrim, the teaching on the gradual path to enlightenment, haven't been discussed before hoping to also talk of these things. Also concern over those who have attended several courses ...

Even if you have heard this subject many times, until the meditation is actualized within one's mind, and even if it is actualized, one has to keep the realization without losing it. The main thing is to actualize, not just to understand the words, the meditation techniques, but the main purpose is to actualize them. By actualizing that we control our mind. We control gradually the delusions. Not just being satisfied with understanding the words, techniques. This is not the main purpose.

Also, when a certain subject is not clear or difficult, we should not be discouraged. "This is so difficult to understand, I can't understand this, I don't think it's for me." Because of one's own mind problem, lack of wisdom, discouraging oneself. We should understand that we are going to hear a new subject that we haven't heard in the lifetime. Generally Dharma study is not easy and understanding takes time. First it takes time just to understand the meaning of the words, to clear it up in one's mind. Then secondly, by checking, by meditating with right understanding of the meaning then gradually one understands clearly. Then afterwards when we actualize each meditation that is the time that we really understand clearly, when we really get the experience of the meditation. When we get realization of meditation at that time you really understand, you feel and see it. Like this. So it is gradual.

It is natural at the beginning that we find it difficult to understand even the meaning of the words. They are not clear. Then as you meditate, trying to understand they become clearer and clearer each time we talk about it. The ignorance which disturbs us from receiving the knowledge of the Dharma becomes less and less. Then the understanding become more and more clear. Like this.

Listening to Dharma has many benefits. As we hear each word of the Dharma, as we understand each subject, each word, ignorance is pacified, becomes less. Also by listening to the Dharma one avoids, stops completely meaningless actions. And also by listening to the Dharma one keeps one's own actions in virtue, away from non-virtuous actions of body, speech, and mind. By protection from non-virtuous actions, actions become virtue. And also by listening to Dharma one can control the delusions. One can realize, see the absolute nature of the self. Like this one receives release from samsara to nirvana.

The last outline is how to lead the disciple in the actual teaching in the path to enlightenment. This has two outlines. How to make the guru practice, which is the root of the whole path to enlightenment. Then by following the guru, how to train the mind in the path to enlightenment. Just a few words talking about the first outline. How to make the guru practice which is the root of the whole path to enlightenment. Again in this outline there is a whole subject on meditation to actualize. However we are talking about some emphasis on basic things on this point.

There are many people who say that to receive nirvana, to receive enlightenment, you don't need a guru, teacher. If you buy lots of books from the store and you meditate as it is explained in the book, it is enough. To be free from suffering and samsara many people think you don't need to depend on

the teacher, the guru. Even if you have the whole library of the Buddhadharma texts, sutra and tantra, first of all without depending on the teacher you don't get even the right understanding of the words. Even the right intellectual understanding. Many times there is danger that you get wrong understanding. Even if it is written correctly, it is possible to get a wrong understanding. This is not the mistake of book but of one's mind. The teachings are written many different ways, in parables and so forth. They are not necessarily what is outwardly written. Many people get confused about these meanings, and need some other commentary to understand them. Reading these texts, many people believe there is no eye, no ear, no nose...

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no form, no sound, no smell...they believe either it doesn't really exist or they get the wrong conception, "Oh! Buddhists say those do not exist." Even if the Buddha in that teaching did not mean that, did not say that, the person understands and believe what is literally written there. So that is due to his own ignorance and lack of guidance.

Also then to receive the realization of the gradual path to enlightenment, besides reading texts and understanding, one has to get explanation from the teacher. The meditation techniques one has to receive from teacher with his experience. Also you have to example our own experience. What is right and what is wrong, from the experienced teacher. However there is no way, without depending on the guidance of teacher, no way to receive nirvana, release from samsara.

Especially in tantra, without depending on the guru there is no way to receive Vajrayana realizations. To receive Vajrayana realization depends on receiving initiation from the guru. Like this, by training one's own mind in the fundamental general path, by depending on the guidance of the guru, one takes initiation from the guru and that makes the mind ready to practice the Vajrayana path, to actualize it. So then by following the Vajrayana path one receives enlightenment on the basis of pleasing the guru, by following his orders perfectly. Especially in tantra, that is the most important thing. Anyway, it is not necessary to talk so much on this point at this time. However it is said in the Vajrayana teachings, explained by Buddha like this, "The boat cannot cross without the person holding the oars. How much knowledge is completed, without the guru we cannot release from samsara."

[Q: inaudible]

R: Yes, Buddha explained here.

What he is saying is this, even if you have all the understanding of sutra, tantra, like a library within one's mind, able to explain to other people by heart, with a guru this is like having the boat but not having the oarsman who can guide oneself to cross the ocean. Having all this knowledge is like the boat, not having guru is like not having an oarsman, who knows very well how to cross the ocean, how to leave to the other side. So it is said in the Vajrayana teachings even if you have a boat you cannot reach there. Without a guru one cannot be released from the suffering realm of samsara. To receive enlightenment, one should follow the perfect teacher who can show perfectly the whole gradual path to enlightenment. The gradual path of the lower, middle and higher intelligent being. In order to receive enlightenment one has to find the perfect teacher who can show all these gradual paths to oneself and has the understanding of the whole path.

There are qualifications. The teacher who gives Mahayana teachings or Vajrayana teachings has a certain number of qualifications. For the teacher who shows the Vajrayana path, his own mind is subdued and he has the fundamental realization of the preparations to practice the Vajrayana path—the realization of bodhicitta, the wisdom realizing the absolute true nature and the mind renouncing samsara on the basis of having the understanding of the Vajrayana path perfectly, there are many Vajrayana practices that one has to know. So one should have perfect understanding of these. For the Mahayana teacher, there are about ten qualifications. These are based on the mind being subdued. I think to tell it takes much time. Basically there are ten qualifications to show the Mahayana teaching. Even for the teacher who shows the lesser vehicle path, the Theravadin path, his own actions of body, speech, and mind must be subdued by living in the moral conduct. If his actions are not subdued how can he subdue others? He must be living in the moral conduct, the higher training of the moral conduct. Not only that ...

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...but having the experience of samatha meditation, the mental guidance. Having control over the mental distractions. Also having the right wisdom realizing shunyata. Those are the fundamental qualifications.

It is extremely important that oneself be completely free from suffering. One should destroy the cause of the suffering, the ignorance of the absolute nature of the self. So, if the teacher doesn't have right intellectual understanding of shunyata, it is impossible that the teacher can turn the disciple from the root of suffering. The disciple cannot actualize the absolute true nature of the self. On the other hand, there is no way to escape from the evil, the ignorance not knowing the true nature of the self. Therefore, it is so important—in order to be free from suffering and to receive ultimate happiness, the teacher that we are seeking, trying to follow, it is extremely important that he have at least the perfect intellectual understanding of shunyata.

If it is a teacher who only emphasizes oneself, one's own nirvana as goal, who does not emphasize that it is more important to work for the happiness of others, to take other sentient beings in more care than oneself, who emphasizes the happiness of other sentient beings as being more important than oneself, one does not enter in the Mahayana path, the Dharma that he practices does not become a cause of receiving enlightenment, just nirvana, the release of samsara. A teacher who doesn't have the understanding of the root of suffering and the absolute nature cannot make oneself receive nirvana.

A teacher who only emphasizes the happiness of this life, who never talks about future lives, who emphasizes that to work for the happiness of this life is more important than the happiness of future lives—by following this teacher the disciple is misled. The teacher is concerned only for the happiness of this life so the disciple becomes the same, and in this way the disciple never makes preparation for the happiness of future lives, to have a better rebirth. So the actions of the disciple do not become Dharma, and the teacher makes the disciple create the cause of suffering, not happiness. The way of checking is like this, the qualifications of teacher. However there are many things to explain from the teachings. These are fundamental ones on how to check up.

If you are going to make a block picture, print something from the block, then the copy model has to be perfect. If the model itself is imperfect, something wrong with it, the picture won't be perfect. Things are not straight, they are curved, or in the model the eyes are crooked, nose turned. This is

why it is important to examine the teacher from whom we take influence. It is a copy, an example of our life. So how much pure Dharma one can practice depends a lot on whom we copy, the teacher. These are the fundamental things to know, to check up, to have some understanding of.

Then generally, there are also qualifications for the disciple. The teacher has to check up before accepting the disciple, before giving teachings. There are three qualifications for the disciple. However after one found the right teacher one has to know how to follow him. If one makes the wrong practice, that negative action is very heavy. Gradually we can understand.

Then if the teacher is perfect, and the disciple is a right receptacle—like if you are going to put tea in the clean cup, no holes, you put tea and it can stay. The disciple who is a right receptacle and meeting the perfect guru can attain enlightenment so easily, like making bread, with flour, like we make momo's.

So this has three outlines. However after this I am not going to repeat anymore outlines. Following according to outlines, all the details of the teaching come out. Then it takes many months, there is danger to take years.

The whole path in which we train our mind is divided into three. The gradual path of lower potential being, the gradual path of middle potential being, the gradual path of higher potential being, like this. The whole gradual path divided into three paths to receive enlightenment. So part of this meditation is, in order to receive enlightenment for the benefit of all sentient beings, that depends on completing the gradual path of the higher potential being. To complete this depends on actualizing the gradual path of the middle potential beings, and actualizing this depends on having actualized the gradual path of the lower potential beings. So part of this meditation is from the gradual path of the lower potential being.

As regards the meditation, one is fixed one-pointedness meditation. There are two forms of meditation. Most meditations that we practice are analytical. Analytical meditation is extremely important, especially to deal with the daily life problems. Like living in the West in the cities, while one is working, the usual daily life's problems, the confusion. How to deal with the daily life and how to stop those problems. Especially if you are concerned with making the life happy. If you want to get solutions, understanding of analytical meditation is extremely beneficial. To recognize the nature of problems, and how to stop each of the problems of the life.

So the first meditation on the gradual path to enlightenment: the perfect human rebirth which has eight freedoms and ten riches. The first of the eight freedoms is having the freedom to practice Dharma by not being born as a narak suffering being.

This narak suffering being is defined by the heaviness of the suffering, not so much defined by the definite shape of body, but by the unbearable heaviness of suffering. That being is experiencing the heavier suffering than human beings, than animals—there are other sentient beings besides humans who are called asuras, suras. By the incredibly heavy physical and mental suffering defined in the narak. These narak beings, their main suffering is the various hot suffering and various cold sufferings, like this ...

It is like this: the person who dies in the house being burnt, everything becomes fire, no way to escape out to where there is no fire, that is ... such a place like this, person suffers like this. That is, in



fact the, if the person himself, if he doesn't have the negative thought, the delusions, if he doesn't have this, no way that person experience hot suffering, no way that person can die from heat in the fire. Person doesn't have to experience. The reason why some people have to experience is because, some people could escape, some people could not escape. Some people just before that danger happened they were out of the house somehow by opportunity, by chance, out of the house. Even though they are not aware there is going to be such danger, but somehow out of that part, that problem. Even though they are living in the same house as other person who died in the fire. So this person, this specific person who died in the burning house, by experience of hot suffering, this is the karmic, this is the person's view. What he sees the fire burning, his experiencing suffering. This is his karmic view, which is produced by the delusion. It is like this.

When you have feelings, if there is a fire burning, if you have received it like that in the feeling then it happens like that there, the projection like that. Being burned by fire, very fearful things like that, so like the feeling there is the projector of the delusion within his mind, so this delusion, it produces the Karmic suffering view. Person who is free from the delusion, who has not created such cause like that, karma cause, who is free from delusion- that person, even ... he is living with this person, but for that person whose mind is free from delusion, purified then can see, in his view it can be beautiful park. Other person's view is fire-place, awful place. The other holy being whose mind is purified, who doesn't have the negative mind which produced the karmic view, the same place can be seen as beautiful park by that person. So like this, how the views are creation of individual mind.

Sometimes when we look at Katmandu, when many tourist come from West, Katmandu is so beautiful, so attractive, doesn't want to go back to the West wants to stay even much longer there (laughs) one extra day if possible. Then for some people it is a terrible place (laughter). Ka-Ka place sort of which causes headache and diarrhea. I'm joking. Many people, they get diarrhea. Some people they don't want to stay even a few hours after they see Katmandu, they want to go somewhere else, Delhi or somewhere. Hong Kong, or maybe somewhere—can't stand it. Some young people they find it so beautiful. Like this. Different view, they enjoy very much. Very happy. At the same time they are not happy. These different views are produced by the mind. Seeing it as terrible ugly, all these things. It is karmic view. It is a view of the individual KARMA, the view of individual mind, the negative mind, seeing terrible, ugly suffering place like this.

So like this these narak beings, those who experience heaviest...

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...cold sufferings in the ice, body become oneness with ice, you know, enter ice ground, inside ice mountains, their own mental view is view of their own negative mind. Creation of their own mind. narak beings who experience hot sufferings same thing, in various hot sufferings. Always which place is in nature of fire with weapons which are in the nature of fire. Like that. Individual view. Same with the person who dies under the explosion of atomic bomb, that is also the negative mind view of that person.

The question, why don't we see these narak beings who have incredible sufferings and as it is explained in the teachings by Buddha with his omniscient mind, which clearly sees how each sentient being is suffering? Why we don't see those terrible suffering places as Buddha explained?

There are different types of narak beings, ordinary narak beings we see in the form of animal suffering, in the different form, they are suffering. Ordinary narak beings who experience ordinary narak suffering, specially in the desert and at the sea places, all kinds of suffering, different kinds of animals who are experiencing ordinary narak suffering. Shape is not definite, not some kind of specific thing, and the worst suffering states, at the moment we don't see, because we don't have the clear perception, we don't have the mental power to see. Also we don't have the karma to experience or to see that. So that's why we don't see.

Why we don't see those heavy narak suffering places, those beings? Why? It is like this, person who is, if we are all sleeping in this same tent, then each person gets dream. One person gets a very fearful dream, whole place is being burned by fire, you know. All round flames coming. Full of water, floods oceans. Person who is dreaming is very frightened, he is experiencing that dream but we don't see, we don't feel his dream. What he is seeing in his dream we don't see or feel it, even though we are sleeping together. So that is a projection of his own mind, that is his own mind's view. The fearful view is what he has in dream. So similarly why we don't see those heavy suffering place of naraks, as explained by Buddha in teachings it is like a dream. I think I stop here. The meditation will be repeated so you can do according to that.

Dedication.

## Lecture 9

Before mentioning this quotation of this great bodhisattva's teaching, first, in order to get some feeling when we hear teaching, to feel the teaching is real, the great bodhisattva, highly realized Indian pandit who lived at the same school, in Nalanda, where Atisha lived. This pandit's name is Shantideva, so when he was in the monastery in this famous school, where there were many other thousands of learned, fully distinguished pandits. These pandits are normally, his daily actions, behavior are different from other monks. Other monks do prayers, prostrations and they make many other purifying practices, recite prayers. They do many other active Dharma works. This monk Shantideva he doesn't do any of these works. Shantideva, all the day he sleeps. All day he lies down on his bed. Every time when a monk comes into his room, all the time they see him lying down on bed.

So what other monks see him doing is sleeping, eating and making kaka and peepee—only these. The Tibetan form for only doing this is Tishumba. Then so the monks have to work very hard, but this monk doesn't do. Not sure but maybe they feel a little bit jealous. Those other monks they want to kick him out of the monastery, because other monks complain he is wasting. He doesn't do any work for the monastery, he doesn't study, doesn't do anything. He just wastes our monastery enjoyments. Means tea, food and clothes received from monastery. He just wastes and lazes in the monastery. We must kick him out of monastery. The monks consulted each other like this on how to kick out Shantideva. They proposed among them how to make that arrangement. In order to kick out monk there has to be a serious condition which causes the monk to get out. Without any serious mistake you can't just tell the monk to get out.

So then they wanted to create some cause for kicking him out. Some of the monks have found idea. Since he always sleeps, doesn't do Dharma works, so I'm sure if you let him recite the Sutras, to give teachings, I am sure he can't give any teaching. So in that way there will be excuse for kicking him out. After they have decided they ask Shantideva if he can come give teachings on such and such day.

He accepted, Yes I will give teaching. Then they arranged, in the place, they put very high throne, without steps, so that they can watch how he climbs up . They can enjoy that. Then, so they invited him.

So Shantideva came. Everybody must be very curious how he is going to climb up and give teachings. Then with his psychic powers he easily sat down on the throne and then he asked the monks 'Do you want a teaching that was given by guru Shakyamuni Buddha or which is not shown by guru Shakyamuni Buddha? What one?'. Then of course they would ask for teaching that weren't shown by guru Shakyamuni Buddha. So then he started to give teaching. This does not mean that, means this way. The subject is set up, formed, actual path is shown by guru Shakyamuni Buddha, but this specific text of following bodhisattva's actions or entering the bodhisattva's path, the way it is formed is not said by guru Shakyamuni Buddha. Even though actual path of what is shown there is shown by guru Shakyamuni Buddha.

So then he starts to give teaching on what is called 'Following the bodhisattva's action.' This contains the practice of bodhisattvas, such as the practice of the 6 paramitas, the 6 practices which are called 'gone beyond.' It contains the explanations, the benefits of the bodhicitta, detailed explanation on how to practice bodhicitta, how to keep the moral conduct and how to make charity, how to learn patience paramita of patience, energy, concentration explaining absolute true Nature and wisdom of shunyata. Besides that there are also other subjects. Then he, without any resistance, without any obstacles, he gave the teaching, with no hesitation or doubt. Just in one session he gave teaching from the heart, just like water flowing from the pipe without any difficulties. Like this he gave teaching.

Then afterwards when he reached the chapter explaining about shunyata, that part. When he was giving the teaching he flew up above the throne without touching the throne. Then as he flew higher and higher his body became smaller and smaller, then afterwards as a fly, like the size of fly. But still no matter how much he has gone higher and higher and body become smaller, voice of the teaching does not change, nothing smaller. Sometimes when a person has gone very far we can hear the sound from very distant. No, nothing like that. No change in sound. Still the sound of his giving teaching is the same as before as if he were still sitting on the throne.

So everybody, the monks who thought he was terrible lazy monk before, doesn't know anything, does only 3 things, peepee, kaka, sleeping and eating. Then all their wrong conceptions completely smashed. The heresy, the way they used to believe before completely stopped. Instead of that all of them have incredible devotion to him realizing his great psychic powers and the controls over his mind and speech. Having such great knowledge of Dharma.

How he is a great bodhisattva, he didn't practice? The person who doesn't show his Dharma practice outside, who practice secretly, well those are called hidden practitioner. Great hidden practitioners. Like those yogis who practice Tantra but outside you can't see that they practice. Tantra because they never show. Many highly realized yogis, you cannot see they have high realization of Tantra. What we see, ordinary people see as ordinary person, that, they do not practice Dharma at all. Such these practitioners are hidden practitioners. He explained in his teaching this is one of the main teachings, which came from fully realized distinguished, Indian Pandit. So this teaching is one of the basic ones that the Tibetan Lamas who have practiced, they prefer to it. If you want to practice bodhicitta the principal cause of enlightenment then this is one of the basic teachings that we have to study,

understand and practice. So many teachings come out of this. Therefore I mention at the beginning the story of the great bodhisattva.

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The perfect human rebirth is extremely difficult to find. If there are no benefits created in this life how can this rebirth be received in future life? This perfect human rebirth is difficult to find. What he is saying is that to find again this perfect human rebirth that has the freedom to practice Dharma is extremely difficult. To receive such this perfect human rebirth again in future lives depends on creating the cause in this life, creating good karma in this life. If there are no benefits created to receive this perfect human rebirth in future lives, if it is not created, how can it be received again? It cannot be received.

Also we can understand this way, if you want to receive nirvana, the boundless state you should create the benefits, the cause, in this life. Without having created the cause in this life, nirvana cannot be received in future lives. Same thing also, even if you wish to receive enlightenment for the benefit of other sentient beings in future lives, if the cause is not created in this life it is difficult to receive in future lives. So, receiving enlightenment for the benefit of other sentient beings is the main aim of our having taken perfect human rebirth in this life. Without depending on this gradual path to enlightenment, enlightenment cannot be received. So therefore it depends on following this teaching which shows the gradual path to enlightenment. That depends on actualizing the whole path, which depends on listening, understanding, and practicing meditation. So therefore, it is necessary to cultivate the pure motivation of bodhicitta in order to listen to the teachings.

Think, I am going to listen to the teaching on the gradual path to enlightenment in order to receive enlightenment for the benefit of all the kind mother sentient beings. This is the listening subject that leads the fortunate ones to enlightenment. It is well expounded by the great Mahayana philosophers, the highly realized beings Nagarjuna, and Asanga. This is the sole path through which all buddhas of the past, present, and future have received enlightenment. I will offer just a very brief commentary on gradual path to enlightenment.

This has four basic outlines.

- 1) To show the pure reference, the pre-eminent qualities of the author.
- 2) The pre-eminent qualities of the teaching in order to arise devotion to the teaching
- 3) How to listen and explain teachings which have two qualities
- 4) The gradual path, how to lead the disciple of teaching in path to enlightenment
  - i) How to make guru practice which is the root of the path and
  - ii) By following the guru how to train the mind in the gradual path to enlightenment.

So the path of guru, which needs some emphasis, as I told you already. Then how to train the mind to gradual path to enlightenment.

[BREAK]

So dividing the gradual path to enlightenment, there are three divisions. The gradual path of the lower intelligent being, the gradual path of the middle intelligent being, and the gradual path of the higher intelligent being. To be able to receive enlightenment depends on completing the path of the

higher intelligent being, which depends on realization of the gradual path of the middle intelligent being. To receive that path depends on having the foundation realization of the gradual path of the lower intelligent being. So part of this meditation is from that teaching.

As I taught yesterday, those heavy sufferings of the narak beings are explained in the teachings by Guru Shakyamuni Buddha, as the omniscient mind clearly sees all sentient beings' different types of sufferings. Which sentient beings have the worst suffering, lighter suffering, different types of sufferings. Guru Shakyamuni Buddha has clearly explained this in the teaching.

Guru Shakyamuni Buddha explained the sufferings of naraks, pretas, animals, and human beings' suffering and the suffering of sura and asura. Those who are living in the higher planets. The different sentient beings' sufferings. The main purpose of explaining the suffering is to be able to seek and realize the cause of suffering. So in that way the sentient being, by following the path, will become free from the suffering and also from the cause. Like this, gradually they receive enlightenment.

Also one reason Guru Shakyamuni Buddha explains, is that to receive enlightenment depends on actualizing the principal cause of bodhicitta. Receiving bodhicitta depends on having realization of Mahayana compassion for all sentient beings.

So to receive Mahayana compassion for each of the sentient beings, one has to feel it is unbearable, one has to feel other sentient beings' suffering as one's own suffering. Like the mother when the son has fallen down in a fireplace in a hole where there is big fire, the mother feels the son's, her child's suffering, as if it is her suffering. Even if her body is not in that fireplace, suffering, she feels that she is held down in the fire. So like this, in order to bring up compassion for all sentient beings one should feel like that. One should feel other sentient beings' suffering as one's own suffering. How to actualize compassion is to try to understand as much as possible other sentient beings' suffering. Gradually as you feel other sentient beings' suffering, feeling it that unbearable, that much you have compassion.

So to generate this great Mahayana compassion for all sentient beings depends on understanding, feeling unbearable for the other sentient beings' suffering. So therefore, we have to understand by studying the teachings, we ourselves do not have power to see without depending on the teaching. So as Guru Shakyamuni Buddha has explained with his complete understanding, we understand other sentient beings' suffering by listening and understanding, by meditating on the teachings. For these reasons Guru Shakyamuni Buddha has explained the different sentient beings' suffering.

Then, those heavy sufferings of the naraks, as explained in teachings, why we don't see it is partially that our karma is not ripened yet to experience that, and also we don't have the clear perception, the psychic powers to see these other different types of sentient beings and to see clearly their sufferings. However, it is like the example I mentioned, like the dream. The person who is experiencing fearful dreams. He dreams that he is caught in the fire, the whole place is full of flames. The individual who is having the dream, that is his own karmic view produced by his sinful mind or the mind delusion. That is the karmic view produced by the delusion. Even the dreams, the fearful view. The person who is sleeping with him can't see the other person's dream. Like this we don't see at the moment those suffering states as Buddha has explained in the teachings. However there are ordinary sufferings of narak beings. narak beings that we see or that we don't see.

On the other hand, a person who has created many harmful actions in life, evil actions, torturing many people, becoming the leader of the country, killing and torturing many people, many animals. At death time they are like this. They don't have a good death, don't have a happy death. Those beings, after death, they are ready to be born in the realm of the naraks. There is a sign which already shows the person is going to be reborn in the naraks. The sign happens at the death time, before the person's breathing stops. When the person is dying they have incredible pains at death time. They do not have a peaceful death, but they have incredible pains in the body, making so much noise, kaka coming out. Showing fearful faces, big eyes, colors of face changing, mouth opening. Even the people who nurse him get scared.

The person who is dying, who is on the journey to the narak, this person says all kinds of things like the person who has fever, the person sees all kinds of things, his view changes. The person who has taken drugs, his view changes, he sees all kinds of things, but he doesn't see things correctly. Color changing, things upside down, he sees non-human beings as human being, that which is not animal as animal. Like when you have drugs. Even if there is no one around you hear people, so many people talking. Every small piece of dust you see as full of worms. Everything is moving like this. The person who is on the journey to the naraks, he is like this. He says all kinds of things. He shouts this and that and says all kinds of frightening things like, "Many animals are attacking me. Many people are beating me or chasing me with weapons, cutting me." Even some people don't see anything happening but for that person dying it is real, everything he sees is real. As he has no solution of what to do with these fearful views, no control or understanding, the person gets so scared with own views, these karmic views produced by his delusions. The delusions and karma that he has produced in his life. The heavy narak Sufferings that we don't see. Another example is like this: the person who works around many dead people as a nurse in hospital can remember, can see.

Recently one Tibetan man died in Dharamsala, where the Dalai Lama's residence is. One Tibetan man died. Before this man was trying to help another person who was dying. When this person, who was a layperson, was dying, there were some other monks whose teacher is Geshe Rabten who is now in Switzerland, the Abbot of the Tibetan Monastery there. Some disciples, some ascetic monks who retreat living in a cave went to help this man who is sick, who is about to die. When he was dying he was making so much noise, showing all kinds of fearful faces, many sheep coming from all directions and attacking him, all these things he was mentioning. Then afterwards they checked up why he made noise like that. Then they found out what kind of life he led in Tibet. In Tibet he used to kill many animals, so many sheep. So what was happening is that before the person's mind left the body and took rebirth in the lower realms, he experienced that again, the karmic view produced by his delusions and his previous negative karma.

Also there are signs like this. The person who is going to be born in the realms of the happy transmigrator, who is going to be born in the pure realms of the Buddha. Things like that, at the death time they have good signs, not horrible frightening things, but only good signs, good pleasant views. That person's mind is also happy at death time. So there are different mental states. Different forms of death.

Before that another example. Here there is just cold and hot on this earth, but some human beings like heat. Some people can't stand it, its incredibly hot and for some people it is so small it is nothing, and they don't care, it is not so terrible. It is the same thing with cold, they don't get same feeling of heat and cold. Even if it is the same place, same climate, people feel different ways. Some people don't feel so much cold, and different things like this. The hot and cold sufferings that human beings

experience is nothing compared to those other suffering narak beings—how much they experience hot and cold, many hundreds of time greater than human beings suffering of hot and cold. Oh! I forgot one thing to mention that also happened like this in Tibet.

In one country, there was one leader and while he was leader of that country he tortured so many people. When he was dying he got a vision, he saw in his view, like dreaming, all the people in that country attacking him and pressing him down, all the people on top of his body. He had a very frightening death. And also one monk who lived in the monastery. Maybe he did something wrong, he caused disunity among the monks, the Sangha, in the monastery, he created heavy negative actions when he was living in the monastery. So this monk, what happened at death time is that before his mind left the body he had very terrible visions. The whole monastery was burning on top of his body and pressing down. Very frightening karmic views happened like this and he was telling other people, the Sangha, describing how he saw and thought like this. There are other stories. This was because they did not purify the negative karmas they had collected in their life, and the karma that has been collected and is not purified during the lifetime brings the suffering result, whatever it is.

Meditation is like this. Even if a fire spark, a tiny one, comes on the body, I cannot meditate. I can't meditate, can't concentrate. Just as a rubbish can is dropped on the body you have to shake, you can't concentrate. So being born in those realms, the narak suffering realms, the whole suffering is greater, extremely many time greater than this. It is impossible. If you are born there, it is impossible to practice Dharma with this fire spark on the body. I can't practice. How can I practice Dharma there? It is impossible.

Now I have a perfect human rebirth and have the chance to practice Dharma. So therefore without losing the freedom I must practice Dharma. I think I stop here. Then the meditation will be repeated, so according to that you do meditation on the gradual path to enlightenment. The meditation will be on the usefulness of the perfect human rebirth. As it is repeated then you concentrate. Like this.

Dedication.

Lecture 10

Before listening to the actual teaching it is necessary to activate the pure motivation of bodhicitta, thinking that you are going to listen to the teaching in order to receive enlightenment for the benefit of all the kind mother sentient beings.

So the formal meditation on the perfect human rebirth. How to do it, like this. First thing is having the freedom to practice Dharma by not being born in the narak suffering realms, so first remember this. The example, that we experience here is that with that hot suffering we can't practice Dharma. Such a small fire-spark drops on the body, and for seconds while it is on the body we can't practice Dharma. The most effective way is to reason like this. Then after this visualize as if you are in the narak suffering realms. Hot red burning iron ground burn, suffering—how it is there, whether you have the chance to practice Dharma there or not, try to feel it, how unbearable, then as you feel it, get the strong, unbearable feeling of the hot suffering, then think back, it is impossible to practice Dharma there. Now, how fortunate I am that I have not been born in the narak realm and that I have received the perfect human rebirth and have the freedom to practice Dharma, and while I have this freedom I must practice Dharma without losing it.

Then think of the second one, it is translated in books as *preta*. The samsaric word is hungry ghost. It is like this. There are similar primitive countries where many people suffer the whole day, life passes away and they are starving. Always life passes and they are experiencing the suffering of hunger and thirst. All the time they have that problem. Also outside looking bodies are very ugly. Similarly the outside of the body is very terrible, ugly looking. Not in good color, not in good shape, very ugly looking. They have big stomachs, the hands and legs are very tiny, awful looking, similar to what has been explained, the terrible bodies of the pretas, the hungry ghosts, in the teaching. Similar to that, things we see in some countries; also the hungry ghosts are many times like this.

The excuse of what makes one to be born as a *preta*, that is one principal cause, attachment, miserliness. That is the main cause. To be reborn as *narak* beings the cause is anger. The anger is such a violent mind. The cause to be reborn as a *preta* is miserliness and attachment, such as not making charity. This is the principal cause and there can be other causes, of course. Many people who are so attached to their own property, home, are so much attached at death time. They die with attachment and strong miserliness to property, material possessions. Also the karma to be born as *preta* through attachment and miserliness has been collected during the lifetime, especially at death time. After death then that person is born as a suffering being such as a *preta*.

People who can't make food, clothing, and other charity to other people. Even though they can't use things for themselves, they collect, and preserve, preserve, like this. They can't wear them themselves, can't eat them themselves, but they can't make charity. Many times it like this. After death, because there is so much attachment at home, then they are reborn as a *preta* and have to be situated around that home. Many times these spirits harm the family people inside.

Sometimes it is also like this. You die and the mind is spiteful toward other people. You have anger within your mind towards someone and you die with that mind. Also there are many people who die with a spiritual mind and after this they are born as a *preta*, very mischievous spirits, very wrathful looking spirits, who are very harmful. Also pretas are like this, very powerful in regards to giving harm.

Also many times I heard stories even in the West. After the person dies at home others still hear the noise of that person returning home. He is banging the door and making noise, causing the people who are inside to come out. There are many stories.

Also there are many spirits in the West that enter mediums. Also in the West, besides in Tibet and India and in Eastern countries, they are also in America and other countries. The medium invokes spirits and they enter the body. They give answers to other people's questions. There are different types of pretas. Some of these pretas also have a little bit of karmic powers and can tell a little bit about futures, what is going to happen. There are certain spirits like this. Many different types of spirits who possess the country, certain mountain places. Some of these pretas do have karmic psychic powers, not through meditation practice but by karma, but it is not something you can trust, that you can take refuge in. These certain pretas, hungry ghosts, can give us little bits of material help. Like if you want to destroy or give harm to some other people, do black magic. Then you ask that spirit...

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...and it guides you temporarily, guides you to harm, destroy, or kill others. There are different types. Also before they were human being, for different reasons with anger or miserliness, they died. Then they are reborn as pretas. There are many stories like this.

These pretas beings can be seen by some people who have certain types of eyes and senses. High lamas who have high psychic powers can see these other spirits, the pretas, other sentient beings that ordinary people can't see. High lamas can see, control, and subdue them.

Before in India, when Guru Shakyamuni Buddha was in India, there was one young monk. His mother died, and his mother had such strong attachment and miserliness to properties, she never made charity in her life, so with that types of mind she died. Then after death she was born as a preta. One day, this young monk saw one very fearful, wrathful being, a hungry ghost. And the young monk started to run away because he was so scared. Then the fearful spirit said, "Don't you run away, I am the loving mother from whom one son was born. After death I was born as a preta, with unbearable suffering of hunger and thirst (the number of years I don't remember exactly). Then for a long time I have been seeking food and drink, and I didn't find even a mark of water when there is the dampness." If there was water before then there would be a mark, dampness or wetness. She is saying she didn't find even a mark, besides finding a drop of water.

Guru Shakyamuni Buddha existed in the manifestation of the nirmanakaya. So this young monk went to see Guru Shakyamuni Buddha. He offered a small piece of cloth to Guru Shakyamuni Buddha to dedicate for his mother, who was born as preta to have a better rebirth. To pray for his mother. So he took and offered the cloth and asked for dedication for his mother and his mother preta had terrible miserliness and attachment and didn't want to offer that piece of cloth to Guru Shakyamuni Buddha. So after the monk left Guru Shakyamuni Buddha, then the mother went slowly, sneakily, and took the piece of cloth back home. Then the young monk again he took it to Guru Shakyamuni Buddha, then again his mother followed and slowly took the piece of cloth back home. Several times it was like this. Before his mother was born an extremely poor preta, not having any material possessions, then after Guru Shakyamuni Buddha's dedication, offering this piece of cloth again and again, by the power of Guru Shakyamuni's dedication, although she still had very strong karma to be a preta, she couldn't change her rebirth to become a human being or to be born as a Sura or God, so by the power of Guru Shakyamuni Buddha's dedication, she was born a wealthy preta. Then slowly by Guru Shakyamuni Buddha's skill the young monk offered this cloth, and the mother had a better rebirth like this.

Also there was one great yogi whose name is Sangye Yeshe, one very highly realized yogi. He had psychic powers to travel to those different planets and to see other types of sentient beings. So this great yogi Sangye Yeshe visited a place where there is a city, where there are many members of pretas situated. This yogi with his psychic powers went to this place to guide pretas. He saw one preta, one mother who had five hundred children. The mother preta could communicate with this yogi, so she asked the yogi when he goes to certain place in India (I don't remember the name) can you give this message to my husband. My husband has gone in human places, to find food and it has been fifty years, (something like that) and now I have five hundred children and no food to eat, so come back soon...with food. This reminds me of the West. Anyway it doesn't matter.

So this yogi said there are many pretas in the city in human places who are seeking food, how can I recognize your husband? Then she said it is easy to recognize because his eye is blind, and one leg is limp. So this yogi came back to this city and tried to find this husband preta. Then one day he met

one preta with one eye blind, one leg lame. He gave him the message, and the preta said he had been seeking food for fifty years but hadn't found anything except for one small dried up piece of spit, which he held in his right hand tightly so as not to lose it.

The preta found this food because one day a monk who is purely living in the precepts threw spit and then said a mantra. He dedicated his spit for the pretas by reciting mantras, so this preta found the spit, and preserved it for a longtime. Therefore Guru Shakyamuni Buddha has shown methods. There are prayers and mantras to say. Also in the monasteries, when the monks have food, before food they make charity for different kinds of spirits. Then after having the food they make charity to the pretas by reciting these specific mantras that were given by Guru Shakyamuni Buddha.

So by the power of the mantra, by this dedication, they have it—otherwise they can't see even the food. Many people pass on the road but don't find that jewel, one person finds the jewel. Everyone who goes on the road can't find the jewel, even if it is right there. It is like that because of karma. The obscuration of the karma. They can't see the food and drinks. So the power of mantra allows them to receive it, to find it. Usually also in the monastery, the monks make offerings like this. Even for making kaka and peepee, there are ways to make dedication mantras. The pretas' main suffering is hunger and thirst, which is 100,000 times greater than a human being's suffering of hunger and thirst. Their length of life is also a long time, many hundreds of thousands of years depending on individual karma.

So then think, even if one lunch, one meal is delayed, we feel hungry, can't pay attention to the Dharma, to the teaching, can't meditate. The visualization of food comes automatically without effort. Even if one meal is delayed it is difficult to practice Dharma, even three or four meals. So if I can't practice Dharma now then if I am born as a preta beings—if it is possible put yourself in the situation of being born as a preta, experiencing such unbearable suffering of hunger and thirst. Try to understand and feel that. Then think if I am born now as a preta it is impossible to practice Dharma. So how fortunate I am to not be born as a preta, having received the perfect human rebirth and having the freedom to practice Dharma. So while I have this freedom, without losing the freedom I must practice Dharma. Like this.

Then the third one is the long-life gods. Sorry the animals—like these buffaloes. If you tell the buffalo you must recite this mantra, it is so secret and you can receive enlightenment right away, just tonight you will receive enlightenment, they still can't recite mantra. They can't understand what you're saying. No matter what you are saying, whether it is so profound, practical, and so helpful, it is nothing for the buffalo, it is just outside noise...

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...no freedom to practice Dharma. Besides practicing Dharma, you've no chance to enjoy samsaric pleasures, no chance to enjoy the sense pleasure humans have, besides not having the freedom to practice Dharma. Then think, after feeling how the dumb animal doesn't have the freedom to practice Dharma, then you think how fortunate I am that I have not been born as this dumb animal, a buffalo, having received a perfect human rebirth and having the freedom to practice Dharma. While I have the freedom to practice Dharma, without losing this freedom I must practice Dharma.

Then the long life gods. The reason these type of sentient beings are called god, living in the higher planet, is because they have greater sense pleasure, greater enjoyment than the human beings; the

suras, asuras. These things you will gradually understand more and more clearly as you follow the meditation. These suras and asuras are in the higher planets, such as Mt. Meru, the jewel mountain, these gods are situated in those categories of this mountain. Also on the top of this mountain and also on moon and sun. Those living beings are also situated there. But it is not something we can see, their actual place that they enjoy came into existence by their karma.

The actual place that they see in their view, we see either by ourselves being born there by creating karma or we having the psychic power to be there and see. We can communicate this way, otherwise we don't see those living beings, we don't see their beautiful countries, their beautiful places. Even though we go to the same height, or even if we went to that place, we see things according to our own karma, according to our own mind. Same as the story that someone mentioned the other day. In one bowl human beings see water, the higher beings, gods, they see nectar, preta beings, lower beings see pus and blood, all in the same bowl. The answer is like that. Each have a different view that each living beings sees, and this is the prediction of their own different level of mind. Even if we went to the same height we see only things according to our own mind, our own karma.

If we have the karma to see those gods and to have the sense pleasures, enjoyments that they have to experience, we should have the karma. Our karma should ripen. If the karma is not ripened or created then you cannot communicate or see those beings. You see according to your own karma.

I heard that in the case of the scientists who have been to the planets, before they thought there were no living beings, but now they feel there is something there, but they are not clear what it is. But they feel there are living beings on the moon, the planet.

The details of explanation of the planets and is given by Guru Shakyamuni Buddha, it is one of the philosophical teachings, the concourse teaching Abhidharma. This explains these evolutions, how all these planets started, how they end. The detailed explanation is there. Living beings, place, how everything started, how everything ends, by what cause, everything. So, because these beings have greater enjoyment, greater sense pleasures than human beings, they are called gods.

One is called *asura*, which means non-god. For instance, in the countries if a person does the most horrible actions beyond the normal human behavioral actions, that person is recognized as not a human being, acting completely opposite to the usual behavior. Then he gets kicked out of that country. These asuras, their minds are more mischievous than suras, so by this they are kicked out of the suras' place. So by this they are called non-gods, the mischievous gods, asuras. In this state there is no freedom to practice Dharma.

Simple example is, you see, when we have a rich apartment with many swimming pools around, cars and TV, where there is everything, so many sense pleasures, it is difficult to relax the mind. One after another you want to enjoy this, you want to enjoy that, you want this and that sense pleasure, the mind becomes busy. The mind is distracted by the sense objects. By having attachment to these sense pleasures, the mind is occupied by that. The person does not relax even for a few minutes, it is difficult to relax the mind. The main distraction is the attachment to the sense pleasures—the person is busy with the object of pleasures, so it difficult to relax the mind. The person can actually make time to meditate but the person doesn't give time. So when we are surrounded by many sense objects, experiencing sense pleasures, it is difficult to keep the mind quiet and to meditate.

If I am born in those realms of asura and sura, there are greater enjoyments and sense pleasures. Houses are made of jewels such as lapis lazuli; even the ground is lapis lazuli. The house is radiating, having beams made of jewels, like a palace. When they walk on the ground they can see their reflection in the mirror by looking in the glass. They live on nectar for their food enjoyment. Their food is not like our food. It is much greater and more pure than this. They live on that. Even the male ones, their bodies are so handsome and beautiful...

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...and female bodies so beautiful, not ugly bodies. Also the bodies have light. Unlike us they don't have to depend on the sun. We have to depend on sun, but they have their own light, their bodies. Always they spend the life singing and dancing with many hundreds of friends, boyfriends, girlfriends, always going around beautiful parks to enjoy, all things like that, always playing music, like this.

About the material wealth, I will mention this one example. If we compare all of our jewels to even one small ornament of these beings, it could not compare. Their material wealth is unbelievable. Even all the wealth of material on this earth cannot compare to one ornament. There is such great sense pleasure and sense objects. And it is extremely difficult to practice Dharma.

Firstly, you visualize yourself as a rich person having everything around you, all the material conditions around. Whatever rich people have, you visualize yourself. And think how it affects the mind—whether you can keep the mind quiet relaxed. Then after that you think. Visualize you are a sura. Then think about having these great enjoyment, and how fortunate I am not being born as a sura, and that I have received perfect human rebirth with the freedom to practice Dharma. Without losing this I must practice Dharma.

In previous times in India, one of Guru Shakyamuni Buddha's disciples called Sharipu, who was an arhat, completely free from delusions and the suffering realms of samsara, he had a disciple who was a young medical king. He respected Sharipu very much and when he was riding on his elephant and his teacher passed through the road, he would jump down very quickly. After the disciple died, Sharipu checked with his psychic powers to see where the disciple was born. He found him in the sura realm. Sharipu went to the sura realm and he tried to see the disciple teach him. But his disciple just looked at his teacher for a second and then put his fingers up like this, and he left. He didn't have time to listen to the Dharma. Didn't have time to listen to Sharipu, he left with his girlfriends to enjoy the beautiful parks. He didn't have time to listen to Dharma, to pay attention to his teacher. Previous stories, things like that happened, which shows there is no freedom to practice Dharma in those realms.

The fifth one is the state of a barbarian. This refers to the place where there is no Dharma at all, completely dark. Also the barbarian birth has no understanding of the cause of happiness or the cause of suffering. Completely ignorant of karma. So then think, the formal meditation is like this ... the people who do not have one single understanding of karma, what is the cause of happiness or suffering. Completely dark and ignorant, all the time their whole life completely expecting and wishing happiness but creating the cause of suffering, being completely ignorant. Put yourself in that situation. The people who have no understanding of Dharma, about karma. Not one single understanding. Think how they continually create the cause of suffering, put yourself in that situation. How there is no freedom to practice Dharma, try to feel, understand this. Then afterward

think how fortunate I am that this time I have not been born as a barbarian. I am not a barbarian, having a perfect human rebirth and having the freedom to practice Dharma. While I have this freedom then without losing it I must practice Dharma. Think like this.

Then after that, heresy. Heresy is like this. The person has wrong view. Wrong understanding. The heretical being has wrong view, wrong conception, like this. There is no such thing as karma, no such thing as incarnation, no such thing as shunyata, absolute true nature. No such thing as Buddha, Dharma, and Sangha. Having wrong conception, nothing exists. "I" don't exist, nothing exists. All kinds of wrong conceptions like that. Think if I am this person, the heretical person, who doesn't understand any of this, completely having wrong view, conception, believing completely wrong view, no reincarnation, no absolute true nature, no Buddha, Dharma, and Sangha, no karma, the good actions bring happiness, the virtuous actions. The non-virtuous actions bring suffering. Having completely wrong belief that there is no such thing. Put yourself in that situation of the heretical being, and try to think, feel how the mind is completely ignorant and there is no freedom to practice Dharma. By this wrong conception, wrong views, the person does not practice Dharma. It doesn't allow the person to practice Dharma. Wrong conception does not allow person to understand reincarnation, to understand karma, things like this. This is how wrong conception disturbs the person from practicing Dharma. Then think how fortunate I am not being born as these heretical beings and how now I have received a perfect human rebirth and have the freedom to practice Dharma, while I have this freedom without losing it, I must practice Dharma.

Next one, if I am born in a place and time which is devoid of Buddha. If the Buddha did not descend then there are no teachings, you see. Such a place and time where Buddha has not descended and there are no teachings. Visualize yourself, I am born here in such time and place. Think, try to feel how there is no freedom to practice Dharma. Then after feeling that, then think how fortunate I am that it is not this place where there was no Buddha descended and no teachings and I have received the perfect human rebirth and have freedom to practice Dharma and while I have this freedom without losing this I must practice Dharma.

Number eight is the mute, fool, can't communicate, the mind extremely ignorant. The mind has no capability to understand. Visualize yourself as a mute-fool person, you can't communicate; besides Dharma communication, you can't communicate with even the normal things and the mind is incapable of understanding even if the Dharma is explained. Even normal talk, even if you speak normal worldly thoughts, eating, drinking, just normal things, you can't understand. The mind is incapable of understanding the meanings. Visualize yourself like this. As you remember a certain person and you put yourself in that situation and think how there is no freedom to practice Dharma, try to feel it in your meditation. Then afterward think how fortunate I am this time that I have not been this fool-mute person, and I have received a perfect human rebirth and have the freedom to practice Dharma. While I have that freedom without losing it I must practice Dharma, like this. The way to meditate is like this.

Then ten richnesses. Human being firstly. From the Dharma point of view, the meaning of human being is making preparation for the happiness of future lives, which differentiates one from the animals. Think this time I am a human being making preparation for the happiness of the future lives, having the freedom to practice Dharma, how fortunate.

The second thing is being born in the center of the religious country, which means where there are the lineages of the ordinations. And also where there are all the teachings existing. That is the center

of a religious country. There is a chance to study all the teachings on the path to enlightenment. Also if there is a wish to take ordination, there is a chance to take it, there is a lineage that is a path to nirvana.

Third, I am born with a perfect body, with perfect organs. For instance if I am born in the center of religious country but there are no ordinations, no lineages of the teachings, then there is no chance no matter how much I wish to study Dharma or take ordination. There is no chance.

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Also, there are bodies that have both sexes, female and male, and also bodies that don't have any sex. If I were born with this kind of imperfect body, no matter how much the person wishes to take ordination the ordination cannot be granted. The person cannot receive ordination. The abbot cannot grant ordination to such a person who has an imperfect body. So this time I have received a perfect body and this time if I wish to take ordination, there is a chance.

Besides that, if I am a person who has created one of the five heinous extreme negative actions, the heaviest negative karmas—killing father, mother, killing arhats, those higher beings, causing blood to flow from those higher beings, the tathagathas, who have received the highest path, causing disunity among the Sangha, the group of monks. These five actions are called this. Why? Because these heavy negative actions have a very heavy suffering result that one has to experience for an incredible length of time until the karma is finished. Therefore these karmas are called immeasurable karma. Immeasurable is not the exact term. Limitless negative action.

So if I am this kind of person no matter how much I wish to take ordination there is no chance to receive it. Also one who has created this heavy negative karma has difficulty in understanding Dharma, difficulty in actualizing the meditation. How fortunate I am to not be this person who has created limitless negative action. If I wished to take ordination there would be a chance.

Besides that, if I were born in the place or time where Buddha has not descended there is no chance to practice Dharma. In this world there is not always Buddha, he doesn't always descend.

Like this, at the very beginning the original human beings who came to live on this earth, they had long life, more than one hundred years. Incredible length of life, like the gods, the suras, similar to that. They had a very long life.

In fact, talking about this, those original human beings minds came from the sura realms. Those beings took human beings body from the sura realms as their karma to be as a sura finished. In their previous lifetimes, before they were born in the sura realm, they created the karma to be born as human beings. So one day they finished the karma to live in the planet of the suras, and the karma to be born as human beings was ready. Like the, one flower died, produced by one seed, another seed was ready to bring sprout and plants—the karma to be born as a human being is ready, the karma to live in the sura realm is finished. After that these sentient beings, according to their karma, they took a human body on the earth. At that time they didn't have parents—there are four different types of rebirth. This rebirth is called “entering;” your mind enters into things and you become alive. Original human beings minds' take physical conditions, such as light, certain conditions. So by the mind taking place in that it appeared gradually in the form of the body. The physical condition like this. They didn't have parents and they had the “entering” rebirth.

Anyway, the human beings' life, at the beginning it started from the unimaginable, uncountable life, which means an incredible length of life. Then gradually the length of human life became shorter and shorter. It went down to ten. Then from the age of ten it got longer and longer until eight0,000. It happened about twenty times, life coming down, becoming shorter, going up, down. Twenty becoming shorter like that, and twenty becoming longer. Buddha does not descend on this earth during those times when the life gets longer, up to eight0,000 years. When it gets longer there is no Buddha, no Dharma. The world is complete darkness. Also when the life degenerates down there is no Buddhadharma, no Buddha descending, no teaching. Only after some time does Buddha descend, when the life becomes shorter. So this time that we are born is a time when the Buddha has descended. If we are born in a time where no Buddha has descended then there is no chance to practice Dharma. Now we are born in a time and place where Buddha has descended, so we have the chance to practice Dharma, so without losing this chance I must practice Dharma.

I think I stop here. The meditation will be repeated so you can make the analytical checking meditation according to what is repeated.

Dedication...

## Lecture 11

Before listening to the teaching it is necessary to cultivate the pure motivation of bodhicitta, in order for this to become the action of listening to Dharma, not just to become the cause of happiness, the cause of one's own blissful state of peace, nirvana, but for the action to become the cause of enlightenment for the benefit of other sentient beings. As the highly realized Lama Tsong Khapa explained in his teaching on the direct meditation on the gradual path to enlightenment, I have received the perfect human rebirth. This is extremely difficult to find and highly meaningful. Please grant me blessings to arise the thought of taking of taking the essence day and night unceasingly by knowing this. The greatest essence that can be taken with this highly meaningful perfect human rebirth is to receive enlightenment for the benefit of all mother sentient beings. So that cannot be received without cause. So what is the cause? The thing that makes us receive the fully enlightened stage is actualizing the gradual path to enlightenment within one's mind. That depends on listening, understanding, and meditating. So therefore it is necessary to listen to the teachings with this motivation. I am going to listen to the teaching on the gradual path to enlightenment in order to receive enlightenment for the benefit of all the kind mother sentient beings.

The listening subject that leads the fortunate one to enlightenment—there are four basic outlines, and the last one is how to lead the disciple in the gradual path to enlightenment. Of the actual teaching there are two outlines. How to do the guru practice which is the root of the path and how to train one's own mind in the path by following the guru. So the whole path is divided into three. To receive enlightenment depends on completing path of higher intelligent being, which depends on completing gradual path of middle intelligent being, and that depends on completing the realization, the gradual path of the lower intelligent being. So part of the meditation subject is from that.

Then eight freedoms, the perfect human rebirth has eight freedoms and ten richnesses. Among the ten richnesses there are five things that are received from one's own side and five things that are received from the other side, from the side of the other people and the place. The first richness is oneself being a human being, that I told yesterday, then being born in the center of a religious

country, besides that having perfect bodily organs, not having created these extreme limitless negative actions. Besides that, if one is born in a time or place where Buddha does not descend then no chance to practice Dharma.

Then I was describing yesterday the times when the Buddha does not descend. There are about twenty. So without describing much, there are four great eons when the world starts to decay, and it takes four great eons until it completely becomes empty. No ashes are left, no dust is left, it takes one great eon again to start evolution. Then space becomes empty without having form, and it lasts another great eon. After the creation, evolution is completed, then before it starts to degenerate it lasts another great eon. Within these great eons there are twenty-one small eons, called little eons. First of all the length of life is unimaginable compared to our present life. From there it degenerates down, it becomes shorter and shorter, then becomes longer and longer, up to 80,000 years, and during this time there is no Buddha. Buddha does not descend. The present age is recognized as the age of one hundred, but this is now finishing, is coming to the end. So again there are not so many people who can live for one hundred years. It is becoming more and more rare. So like this, the most number people live is sixty or seventy, around that. However again after this there is no Buddhadharma, so in fact, this time is like the candle flame. So by opportunity we have just made it, the tail of the teaching, the tail of the Buddhadharma. The last part of the Buddhadharma. Actually, by thinking like this we are greatly fortunate. So if we are born in those other times where Buddha does not descend, during all this time in this world it is completely dark. No light of Buddhadharma. Complete darkness in the minds of the sentient beings in this world. So we have the chance to practice Dharma. How fortunate I am, think like this.

Then besides Buddha having descended, he also has shown the teaching. For instance if you were delayed, if you were not born now, but born after some time, when the Buddhadharma was completely degenerated, completely finished, even if you were born as human beings there is no chance to practice Dharma, to follow the path. So Buddha has descended but even if Buddha has descended there are times when he does not give teachings right away. The way to think is this. Even if Buddha has descended he does not give teaching right away to the sentient beings. Guru Shakyamuni Buddha descended on the earth, taking the princely life, taking the ordinary form like this. Even after bodhgaya after he received enlightenment he did not show teachings, only after he was requested and he was persuaded by the god called ... I am not sure what his name is in Sanskrit, Brahma? This god persuaded and requested him to give teachings. Without requests, Buddha doesn't give teachings. Buddha did not give teachings right after he received enlightenment. During that time, if you were born, Buddha had descended, but he does not give teachings during that time. This time Buddha has descended and shown teachings, so there is the chance to practice the teaching.

So this time, besides Buddha having shown the teaching, the teaching is existing. This is like this. If you are born afterward, then Buddha has shown the teaching but it has degenerated, finished, not existing. If you are born late, after the teaching has degenerated, and even if Buddha has shown the teaching, the teaching is not existing so there is no chance to practice Dharma. So now the teaching is existing, besides being shown the teaching ...

Here there are two divisions of teaching. The actual teaching is the realization, the existing realization in the mind of the living, holy beings. This is the definition of existing teaching. The perfect understanding of the meaning of the teaching in the minds of other holy beings. If there is not perfect understanding of the meaning of teaching, then no one can explain it perfectly. Even though there is a whole library full of texts you can't give the right explanation. On the other hand, if you



don't have the perfect intellectual understanding of the teachings there is no way to receive right realization, perfect realization. Like this. Since the teaching ...

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...I have the chance to practice Dharma, how fortunate I am. And besides the teachings existing, many times in the countries, even the pure teachings exist but many people in that country do not follow the teaching. They do not understand the benefits of the teaching. Even though there are such precious methods to pacify the suffering that brings ultimate happiness, people in that country do not follow. So, just having the teaching existing in the country, that is not enough. One has to follow the teaching. In order to pacify one's own suffering and to receive ultimate happiness oneself has to follow the teaching. In Tibet there are innumerable highly realized yogis. The precious teaching, sutra and tantra, the shortcut path to enlightenment, such pure teachings exist but still there are many people who don't follow the teaching. Who don't understand that there is such a precious method there, that can make the life happy, that can make this life and all future lives happy. They don't recognize and they don't follow. So if one doesn't follow the teachings, even if one is born in the country where the teachings are existing, it is of no use; same thing also in India. So not like this. If one does not follow teachings then there is no chance to practice Dharma. So this time it is not like this.

Those other beings can actualize the path and escape from suffering and receive ultimate happiness, therefore I have the same capability. Why can't I do the same as those other beings? I can do it because I have the same capability, same potentiality in my mind to be able to do that. So by understanding and seeing this, you also want to experience, to follow the path. This time as we are trying to actualize the meditation, trying to understand Dharma, trying to experience the meditation – Guru Shakyamuni Buddha himself had the whole experience of this path and benefited numberless sentient beings, enlightened numberless sentient beings and followers, by following this path, hearing and understanding this and trying to actualize the meditation. I also have the same capability to do this, following the teachings as those previous highly realized yogis and enlightened beings have followed the path.

Then besides oneself following the teaching ... receiving help and compassion from others even if one is following the teachings. If he doesn't have compassion then he wouldn't give teachings, he wouldn't help. So again one can't practice Dharma.

Second thing is that to practice Dharma, as we do not have control over our body and mind, the high realizations, so that we don't have to depend on temporal needs, now we have to depend on temporal needs. Therefore, if someone doesn't help with temporal needs with compassion then again we don't get a chance to practice Dharma. We have no chance to listen to the teachings, to meditate. So receiving help given with compassion from the teacher is receiving teachings. Also we receive help from other people with compassion in terms of temporal needs. Many times the students who study in the East, other friends help, they send money, parents—when they want money they ask parents and they help, things like that. Also when you want money you ask for work, other people give you a job and then collecting that money you can again practice Dharma. This gives you the opportunity to practice Dharma. Those things happen, help is received from other people. So therefore I have the chance to practice Dharma, how fortunate I am. There are ten richnesses. Briefly like this. Without talking much detail.

Student: What are merits? The prayer that we say before the teachings, we purify and create merits, what exactly are merits?

Rinpoche: That is good karma. All good actions are merits. How is it said in the dictionary?

Student: What I was wondering was how the J'or Ch'o prayers purify hindrances and accumulate merits.

Rinpoche: Well, by doing different practices you create different causes of different result. The seven limbs—each have a different result because the practice is different. But the whole thing is merits, good action, but different practices, so it has a different result, which is necessary to receive it. So like this, those other practices. Merits in good action, the good cause. The non-virtuous action does not have a good cause, it does not create merit because it has a suffering result. Merits have always a good result. For instance, even just by hearing the prayer without the actual practice contained, hearing the words clearly in the mind, even that creates merit. Why? Because that plants the seed in the mind, it plants the seed for life. In later life he meets the teachings and he understands the teachings much easier. Whatever the subject he heard before is much easier. He learns without much difficulty and understands it in the future, so that is also merit. That is a good result. That cause planted a seed in the mind from hearing the mantra, so even that is merit, a good cause. If it is a good cause it is merit. If it is virtue it is merit.

Student: What is the difference between creating merits and making purification?

Rinpoche: In fact it is not opposite, there is not much difference. When you create merit you purify and when you purify you create merit.

Student: It is exactly the same? Or is it different?

Rinpoche: It is called by different function, different actions. When you make prostration to the visualization of Buddha it purifies, it creates merits. By the function it is called, by the benefits. There is no such thing as this is purification but not creating merit, and that is creating merit not purification. One actions has different functions. As it purifies, the prostration purifies delusions, negativities of body, speech, and mind, so it is called purifying practice. Then as it creates good karma which brings a good result such as enlightenment and a happy rebirth in the future life, then in that way it is called creating merits. Like this.

I thought I counted ten but I left one. Having devotion to the teaching that was left. It was forgotten. So quickly just to make conclusion making short repetition.

As I am making preparation for the future life.

- i) I am a human being so there is a chance to practice Dharma;
- ii) Besides that I born in the center of a religious country so there is a chance to practice Dharma. If I wish to take ordination then there is a chance to take it and also to practice the teachings;
- iii) Besides that I have received perfect organs in the body. So therefore there is a chance to take ordination if I wish;

iv) Besides that I have not created the extreme negative actions, so therefore I have the chance, if I wish to take ordination I can take it. Also if such heavy negative karma is not created it is easy to understand Dharma;

v) Then besides that Buddha has descended so I have a chance to practice Dharma;

vi) Besides that Buddha has shown the teaching so I have chance to practice the Dharma. Besides that I can't practice Dharma even if Buddha has descended but not shown the teaching. But the teaching is shown so I have the chance to practice Dharma;

viii) Besides that if the teaching does not exist I can't practice Dharma. The teaching is still existing so I have the chance to practice Dharma;

ix) Then after this, what I forgot before, having devotion to the teaching. Usually in the text having devotion to the teaching is put before the Buddha descends, but I can put it here. If one does not have devotion to the teaching then one does not continue with the teaching. Also having that much devotion to the teaching, because of that there is that much chance to practice Dharma. Besides that having devotion also one follows the teaching;

x) Then besides that one having compassion from the teacher and other people, such as benefactors, friends, other things like that—by this there is a chance to practice Dharma. So after each of these things if you can emphasize, while I have this chance I must practice Dharma. You can emphasize like this. It is very good instructing yourself like this.

As one meditates then perhaps you may find you have not received the whole ten riches, there is something missing. However we have received more than what is not received. For each freedom, each richness that we find, that we have received, we should feel great happiness, we should feel how fortunate I am in having the richness to practice Dharma. After having found each richness one should feel great rejoicefulness with one's mind. Great happiness. Feeling happiness, feeling rejoicefulness only makes one practice Dharma, it only persuades one to continuously practice Dharma.

The more clearly one recognizes each freedom, the richness one has received, that much great happiness arises in one's mind and that only helps one to continuously practice Dharma. How much you can increase this happiness is only beneficial. It only persuades one to work towards enlightenment. I have the chance to drink—how much you think of that. How much you exaggerate that as happiness. Then you drink more and more, you smoke more and more, then what happens is you become more and more unhealthy, the lungs, the heart becomes black, lungs get rotten. You drink more and more ... completely become berserk. Then after you completely become worse than those animals, not knowing who takes money from the pocket. Not knowing who takes the passport, then afterwards life is completely awfully confused. Not like this, big difference.

This is just a simple way to be meditating on perfect human rebirth. Then one who has been doing this meditation, one who has this idea, for a long time they can do this. This is a more powerful way to do it—for new people it is a little bit complicated. However, like the first freedom, not being born in the narak and having the freedom to practice Dharma by having received the perfect human rebirth and having the chance to practice Dharma. Then think you can bring usefulness into this, useful to obtain those three goals. Just one freedom, how useful one of the freedoms is to obtain

these three goals; like that. Then you can also relate how difficult it is to receive this freedom. After you think how useful it is to obtain these three goals, then you think how difficult it is to receive them again, just this freedom. And it doesn't last. This freedom does not last for a long time. Not sure when we will lose this freedom. Tomorrow or today—not sure.

One whole formal meditation on the usefulness of the perfect human rebirth and the difficulty of it being fragile and short, life can stop any time. You can relate all these to each of these freedoms and each of these richnesses. When you meditate like this it is powerful, with each freedom and the ten richnesses, it is really very powerful. When you meditate like this using the first freedom, not being born in the narak, having a perfect human rebirth, and having the chance to practice Dharma—this is useful and difficult to receive again. It does not last for a long time. Can be lost anytime. Even just by meditation, with the first freedom you have to do something. Even though you were lazy before, you were doing some meaningless action, useless actions, right after you found this, you have to do something else. So you can meditate like this on each freedom, each richness. Those who have been meditating like this many times can do this. It makes it more powerful.

And also, there are certain richnesses, like having devotion to the teachings, following the teachings, which can be stopped. Even if we have them now they can be stopped even in this life. So, meditating on this, when one experiences the realization or when one's mind is close to the experience of this meditation, then each time one finds each freedom, each richness, one's mind feels greater happiness, greater and greater happiness. Like a beggar when he has no material, not even one day's lunch, not even a day's food to live on, like he feels if he finds a diamond, a jewel in the street, in the garbage. The mind feels great happiness like this, that is when the mind is experiencing the meditation on the perfect human rebirth.

Like this, this rebirth that we have received now is so precious. Generally, human rebirth is so precious. We can do many meaningful things, especially the perfect human rebirth that we have received is extremely precious. It is extremely difficult to receive these eight freedom and ten richnesses. Many times even if we are born as human beings it happens like this—one freedom is received and one is missing. Another time when we have a human body one freedom is received but another freedom is missing. All the time it has been like this, and all the time we have received one richness but are missing another richness. It is extremely difficult to get these eight freedoms and ten richnesses together. Extremely difficult; almost impossible for it to happen this time.

We have eight freedoms and ten richnesses, so we have \$18. If we have 18 rupees how much we feel it is precious. If you lose one rupee from that, out of 18, how much we feel great loss. By mistake, if you are shopping, you have given one extra rupee to the shopkeeper, by not counting well. Then how much you feel great loss. Then afterwards, you come back home, you count money, how much is left, how much is gone, when you put a number in the back, you know, then, "Oh! I paid that much, this doesn't make sense, what happened to one rupee that is missing?" Then, "Terrible, terrible ... what happened? Did I give it to someone else?" You spend a long time. Then afterward you have found you have given it to the shopkeeper by mistake. Then you feel terrible. How silly I was, how annoyed I was, you feel like pulling your skin. Something taken from the heart.

Actually, even if the other person made a profit of \$1,000,000 there is nothing lost, another person has received it. Still one sentient being has it. Nothing lost, another sentient being is enjoying it. Not lost, not burned, even if someone took it, someone made profit of one rupee extra. We feel as if it is something taken from the heart. When you have eighteen rupees left, you don't buy any kind of silly

things, you buy useful things, the most urgent things to live the life. Candies! Joking, anyway. Whatever you think of when the picture comes in the mind, you don't buy. I have only twenty-eight rupees left, I must use it very carefully. So you spend each rupee carefully. You use it only for beneficial things, only if it is practical. If you lose one rupee, two rupees, you get an incredible feeling of loss. When you have lost all the eighteen rupees you don't fall asleep even if you try to lie down. Incredible feeling of loss, worry. Why? When a person who has 100,000 or 100,000 billion rupees loses five or ten to someone else, he feels great loss—"I lost ten rupees, how crazy I was."

Why doesn't he feel like this with his perfect human rebirth? We don't get that same feeling of loss with the loss of one richness, one freedom as we would with one rupee. Even if we have wasted all the eight freedoms and ten richnesses we never feel the loss of one rupee less. Why? Because we clearly see the value of each one rupee, but we don't see the great meaning that can be obtained from the perfect human rebirth. We don't feel the preciousness of it.

Then the meditation on the last part of the richnesses that I repeated this morning, what you can remember from that talk. Begin with the mantra.

Dedication.

## Lecture 12

Cultivate the pure motivation of bodhicitta. Think, “I am going to listen to the teachings on the gradual path to enlightenment in order to receive enlightenment for the benefit of all the kind mother sentient beings.”

In the West we talk about life without cause. Human life has no meaning. Life is without purpose, which only makes one depressed, unhappy, which doesn't make the mind happy. Such thinking like this does not make the life happy, does not make the life's problems less. It only makes the mind more and more upset, thinking more and more the life has no meaning. The human rebirth is born without purpose, taken without purpose. But that is a completely wrong conception. This perfect human rebirth is highly meaningful in three ways. It is highly meaningful to obtain the temporal goal, to obtain the ultimate goal, and it is highly meaningful each minute and each second. Like this.

With this perfect human rebirth three great meanings can be obtained. So, what are the temporal meanings that can be obtained with the perfect human rebirth? Even if one wishes to receive the rebirth of a rich person or a king, if one wishes rebirth in the realm of gods, suras and asuras, by observing moral conduct one can obtain this, and even if one wishes to receive perfect enjoyments in the future lives they can be obtained by creating charity with this human rebirth. The temporal goals, perfect enjoyment in the future life can be received. In future lives even if one wishes to have perfect surroundings all the time, it is possible with this perfect human rebirth to create the cause, by practicing patience. Many people in this life can't get along with their families or with friends, couples. However much they try to be together with other people, no matter how much they try to make friends, they never get along, always disharmony. No other people can stay with him. They are easy to get angry, easy to become disharmonious between each other. That is the result of previous karma, not practicing patience in previous lives, not controlling anger, getting angry with other people. Making disharmony.

So if one wishes to receive another perfect human rebirth, one must the cause, observing perfect moral conduct and creating charity. To receive a perfect human rebirth that has perfect enjoyments it is necessary to practice Dharma, having the necessary things, not having any difficulty of temporal needs. That depends on the cause of observing perfect moral conduct and charity. If moral conduct is not created and only charity is created, one doesn't receive the rebirth of a happy transmigrator. If one tried to observe moral conduct but one breaks it and does not confess, purify this before death, then, even though one has created charity, that brings rebirth in the animal realms, as a wealthy animal, you know. Such as the animal nagas. This type of spirit. The being is in the realm of animal. In the countries such as like Greece and some other countries I think they worship these nagas. Some countries think of them as gods, somehow. By giving them offerings you receive a little bit of material help from them to become wealthy. So however these nagas have the shape of the body in a different form—half human being, half animal, snakes or fish or things like that. These have different forms.

One time I heard that in India from the ocean they found sentient beings with human heads, but the rest of the body is that of a snake. They took it around in the country, Delhi, Calcutta, Bombay, to the cities for exhibition and people have to pay for the tickets. Many people came to see. I have one servant and he also saw that—the rest of the body is like a snake rolled up like this and the head is in the center and turning around the neck. I'm not too sure, people were asking questions, I'm not sure,

that I am not clear on. The nagas, some we see, some we don't see, those animal spirits. Oh then, like this about the temporal goals.

If one wishes to be born in the pure realm. Even if one could not complete the Dharma practice in one lifetime, even if one wishes to be born in the pure realm after death, without finishing the Dharma practice, even if one had to die, there is a possibility. That temporal goal can be obtained with the perfect human rebirth, by creating the cause to be born in the pure realm. Basically that depends on moral conduct, charity, and prayers and meditation on the gradual path to enlightenment.

I thought to say this also: to receive a perfect human rebirth you need continual prayer. The main cause is moral conduct; charity helps to receive perfect human rebirth. What does prayer do? By having created the cause prayer makes us join the result: the perfect human rebirth.

So if one is born in pure realms, that is where you can receive enlightenment in the lifetime. Like the realm of the suras, they have great enjoyments.

The body that you take in the pure realm is not like the body we have. It is spiritual, it is a pure body, it is not a body made of blood and bones and meat, flesh, like that. Not this type of impure body. That pure body doesn't have heavy pains or disease as we experience with this impure body. It is born in a lotus in a pure realm. There, even the noise, the sound of the birds, is a Dharma sound. They are talking Dharma.

The main benefits of being born here is that one can actually communicate with Buddha, whomever that pure realm belongs to. You can communicate with and receive teachings straight from that aspect of Buddha, so then you complete the Vajrayana path, which one could not complete with this perfect human rebirth, and receive enlightenment in that lifetime. The cause is basically moral conduct, discipline of the body, speech, and mind away from negative action, making charity and prayer, and one of the most important thing is the meditations on the gradual path to enlightenment. Why? Because meditation on gradual path to enlightenment stops the hindrances that disturbs rebirth in pure realms, such as attachment, which doesn't let the person transfer his consciousness into the pure realm. Those mental distractions get controlled by practicing the meditation on the gradual path to enlightenment.

Then the ultimate goal. If one wishes to receive nirvana, release from the bondage of samsara, it can be obtained with this perfect human rebirth. How? You can create the cause with this perfect human rebirth by practicing these three higher trainings. The higher training of moral conduct, concentration, samatha ... [light flashes off]. Visualize light. I'm joking. The higher training of moral conduct, concentration, and wisdom. These three fundamental paths can be achieved. By practicing these three paths, a perfect human rebirth can be obtained, and then nirvana. So by practicing these three paths with a perfect human rebirth one can become completely free from the whole suffering realm. If you try to receive nirvana with this perfect human rebirth it is much easier with this present rebirth than for other human beings.

As there are innumerable universes, there are also many other continents where there are human beings. This earth on which the countries are situated is not only the planet where there are human beings. There are many other continents where there are different types of human beings. According to what Buddha has explained, according to his fully enlightened mind, this continent in which we

live in the southern continent. Then there are eastern, western, and northern continents, like this. This is just one total universe.

With this present rebirth if we try to receive nirvana it is much easier for us than those other beings in the other continents. Such as the human beings in the western continents, they don't have chance to follow the path to nirvana. Why? Because they cannot receive ordination. Their body is not a body that can receive ordination because they have such heavy obscurations. They have incredible, great enjoyments and so much attachment to these enjoyments and very heavy karmic obscurations.

Also for the suras, it is extremely difficult to receive nirvana. Why? Because they cannot achieve the path, the higher training of wisdom. They cannot receive this due to heavy karmic obscurations. And in those realms it is very difficult to observe moral conduct. Why? What is necessary for the foundation and preparation? To receive the foundation of the ordination, one needs the mind renouncing the realm of suffering transmigrators, the mind renouncing the suffering realm in samsara. That is the preparation, the foundation necessary for the person to receive the ordination. So therefore, in those realms to receive the mind renouncing samsara is extremely difficult. Why? Because it is extremely difficult for their mind to see the nature of suffering. And also, in the human world, human beings have a different life. Some poor, some rich, and there are so many influences ... it is easy to see the nature of suffering. They have a similar life, great sense pleasure, very rich like this.

So, how it is easy to receive nirvana with our present rebirth is because human beings in this world find it much easier to realize the nature of the suffering—to see how samsara is in the nature of suffering is much easier. So it is very easy to receive the mind renouncing samsara, therefore it is easy to receive ordination. So that is how it is easy also to achieve the higher training of concentration. Also it is easy to receive realization on the higher training of wisdom. So this way is how it is easy to receive nirvana. Then besides that wish to receive enlightenment there is the chance to receive enlightenment in three countless great eons by following the sutra path, by creating merits. If one wishes it can be obtained; besides, if one wishes to receive enlightenment in this lifetime, or at least if it is not possible in this lifetime, then in sixteen lifetimes. With this perfect human rebirth, making the co-operative practices of sutra and tantra together.

Just as the great yogi Milarepa, whose name is familiar in the West, himself received enlightenment in his lifetime by making the co-operative practices of sutra and tantra, there were eight of his disciples who also received enlightenment in their lifetime. Generally he has many thousands of disciples. Then besides himself the Guru Milarepa received enlightenment in his lifetime. Many of his disciples did not receive enlightenment in their lifetime but they received very high realizations, a very high path.

Also many of the great Lama Tsong Khapa's disciples received enlightenment in their lifetime and so many of the lineages of the lamrim teaching on the gradual path to enlightenment have received enlightenment in their lifetime. As you may have heard from the books, they attained the rainbow bodies. Things like that.

Receiving enlightenment in the lifetime is only possible for those human beings who have received perfect human rebirths in this continent. It is impossible to receive enlightenment in the lifetime by practicing the Vajrayana path with other human beings' bodies in those other continents and with the body of the suras or asuras. It is only possible in this continent for the human beings who have



received perfect human rebirth, and not possible for others. Why? The person who practices the Vajrayana path, especially the mahaannutara yoga tantra path that brings enlightenment in the lifetime, the Vajradhara state, without taking much time, without need to collect merits and purification for three countless great eons, this person's body should be a body born from the mother's womb, formed of the six elements, three from the father and three from the mother. The elements from the mother are skin, blood, and flesh, and those from the father are sperm, bone, and marrow—the stuff in the bones, you know. The white stuff. The three white elements are received mainly from the father. You have red seed and white seed, because the body is formed of six elements. These two seeds can be used in the path to enlightenment.

There is a way to receive enlightenment by practicing the Vajrayana path. That is on the basis of the fundamental realization of the gradual path to enlightenment, the mind renouncing samsara, with bodhicitta, the wisdom realizing the absolute true nature. Then one takes initiation from the Vajrayana guru, and the initiation makes the mind ripen, like when you pour water on the ground, the seed becomes ready to bring sprout or plants. One is capable of practicing the Vajrayana path, and by practicing it purifies and transforms the impure body and the impure mind. One receives the indestructible vajra holy body and holy mind. One receives this by following the two Vajrayana gradual paths, one receives the indestructible unified enlightened stage which unifies the vajra holy body and vajra holy mind. The general outline is roughly like this.

Then, I think I stop here. Perhaps maybe if you have questions you can collect ... I am not sure but perhaps one abbot from our college has arrived, so if he wants to give answers to your questions then maybe you can collect questions and you can ask, if he accepts to give answers.

Dedication.

### Lecture 13

Then before listening to the actual teaching it is necessary to cultivate the pure motivation of bodhicitta, not only for the present action to become Dharma, the cause of happiness, just that is not sufficient, it is necessary to make our own action to become the cause of nirvana. Just even that is not sufficient; it is necessary to make the action a cause of our receiving enlightenment for the benefits of all the kind mother sentient beings. So, therefore, what makes the action of listening to Dharma, or any other action of body, speech, or mind, what makes the action a cause of receiving enlightenment, is only the motivation of bodhicitta. The motivation that wants to benefit other sentient beings, not only oneself, but other sentient beings. Therefore, it is necessary to think like this. I must achieve enlightenment right away in order to enlighten all the kind mother sentient beings, therefore I am going to listen to the profound teachings on the gradual path to enlightenment.

The listening subject is the Mahayana teaching that leads the fortunate one to enlightenment. It is well expounded by the Mahayana philosophers Nagarjuna and Asanga. It is a profound teaching received by the great bodhisattva Atisha and the Dharma king of the three worlds, the great Lama Tsong Khapa, through which these teachings were shown. These teachings were shown by Guru Shakyamuni Buddha and all these are the teachings of the three vehicles, Theravadin, Paramitayana, Vajrayana. All these teachings are set up for the gradual purpose of one person receiving enlightenment. This is the sole path through which all past, present, and future Buddhas have received enlightenment.

Actually then, there has to be a method to purify and pacify the delusions, which serves to receive nirvana and enlightenment. So however it makes us pacify the delusions, that is the path to enlightenment, that is the path to enlightenment. That path, whatever is contained in the gradual path to enlightenment. That path that makes us purify the delusions, that is the path to enlightenment. If that path does not purify the delusions then it is not the path of enlightenment. Even though that teaching is called Buddhadharma, in fact it is not the path to enlightenment, it is not Buddhadharma. If it is a path that purifies the delusions, if it leads one to the blissful state of one's own peace, then no matter what it is called, Buddhadharma or other names, even Muslim, Krishna...

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...if it purifies the delusions, leads to peace and enlightenment, then that is the path to enlightenment, that is the enlightened beings' teaching and that is the Buddhadharma.

Like this we should think of the meaning of the word Buddha. We should not hang up the name. If you're hung up in the name then discrimination comes. If you don't concentrate on the meaning, if you just hang up in the word Buddha, without understanding the meaning, you are discriminating. You are saying Buddhism is the only path, discriminating. My path is the best. I am not saying like this. My path is completely ... my own path is only to enter darkness.

Then in order to offer just a brief explanation on the gradual path to enlightenment. This has four basic outlines, and the last one is how to lead the disciple of the actual teaching on the gradual path to enlightenment. This has two outlines:

i) How to do the guru practice, which is the root of the path and how to train the mind in the gradual path to enlightenment by following the guru.

So the whole path is divided into three. It is shown in these three paths, according to the different levels of intelligence of the sentient being. As one person's mind develops, all three of these paths are shown to lead him into enlightenment. So in order to receive enlightenment for the benefit of others, it is necessary to complete the realization of the gradual path of the higher being and that depends on completing the realization of the gradual path of the middle beings and that depends on completing the realization of the gradual path of the lower intelligent being. Part of the meditation subject is from the gradual path of the lower being.

Then perfect human rebirth, which we have just finished. Secondly, meditation on the usefulness of the perfect human rebirth. The perfect rebirth has three great meanings that can be obtained. What I was talking about yesterday was tantra practice. Having the chance to receive enlightenment in the lifetime by practicing mahaannutara yoga tantra, that is only in this continent, in this rebirth, human beings who have received a perfect human rebirth. Suras and asuras, don't have this body. Because they are not born from parents they don't have a body which has seed, red seed and white seed, so they can't use the body to practice the Vajrayana, mahaannutara yoga tantra. Things like that. Also on other human continents there is no way to receive the mind renouncing samsara and it is extremely difficult to receive bodhicitta. Even though they are born from parents, they have other problems that hinder the practice of Vajrayana and generally of the Mahayana teachings. It is difficult to receive the mind renouncing samsara. It's easy to receive bodhicitta and much more powerful with our present perfect rebirth, easier to realize. Emphasize that.

And also Vajrayana—there are a thousand buddhas who descend to this earth to spread the Dharma to the world after each degeneration, but there is not always the Vajrayana teaching because there is no sentient being who can show the path to enlightenment by the Vajrayana teaching. There is no sentient being whose mind is capable, is receptive to sentient beings, even though there are thousands of buddhas that descend all the time, they don't show Vajrayana teachings. This is Guru Shakyamuni Buddha's time, one of the periods now, where there is the chance to practice Vajrayana teachings to receive enlightenment quickly.

So therefore, generally it is extremely difficult to meet the Buddhadharma generally. By thinking like this it can be understood that people who practice Buddhadharma, generally there are less people who practice Buddhadharma than other religions. All the time there are very few. And people who practice the Mahayana path are very, very few. Among them, those who meet the Vajrayana teachings and practice them is extremely rare. To meet these teachings is very rare. In certain countries there are Mahayana teachings but no Vajrayana, bodhisattva teachings but no Vajrayana teachings; you can hear Buddhadharma but you can't hear bodhicitta, even the name bodhicitta you can't hear. So therefore, what I emphasize is that we are extremely fortunate to be born in such a time and that there is such a method, if we want to practice, we can, and experience it. Even just having the opportunity, knowing this, to hear the profound teachings to enlightenment. To quickly benefit, to be able to quickly guide the sentient beings.

Then, as we practice these fundamental meditations on the gradual path to enlightenment, as one has wished to also meet the Vajrayana teachings, when one prays, when one visualizes Buddha, this opportunity can definitely happen, the methods and the experience can happen as the Vajrayana teaching is living now in the minds of the highly realized lamas. This is about how it is highly meaningful to obtain the ultimate goal. Now, how this precious human rebirth is highly meaningful, even in such a short time, in seconds and minutes.

First, as Nagarjuna, the highly realized Mahayana philosopher who received enlightenment in the lifetime through Vajrayana practice, as he explained, by this virtue, "May all the sentient beings receive the two holy kayas," which means body, but not actually mean body like this. However, by this virtue, may all the sentient beings receive the two holy kayas, the enlightenment stage which is received by completing the accumulations, or the merits of transcendental wisdom and the merits of fortune, which means the merits collected by practicing the wisdom and method paths. So like this. How quickly one can receive enlightenment depends on the question, how much purification one does, how quickly and how wide, and how quickly and how wide the extensive merits are that one collects—that quickly one can attain enlightenment.

How quickly one can receive enlightenment depends on individual actions. Before I mentioned that enlightenment is a stage completely free of all the obscurations and perfected in all knowledge. So it is a stage that is received by completing all merits. At the same time whole purification is finished. The work of collecting merits created with karma ... the collected merits to receive enlightenment are completed at that time and the work of purification is completed at that time. So working for enlightenment, that is something, if one does it, it is something that can be finished, it has an end, but the worldly samsaric work never finishes until we are free, have escaped from samsara. How much it carries on it has no end, but the work for enlightenment however much you have done, it finished that much, as one is that much closer to enlightenment, the higher blissful state of enlightenment, that much closer, you have finished that much work.

However, how quickly one can receive the blissful state of enlightenment depends on how much purification one does and on one's merits. So what is the best method? I am concerned to receive enlightenment quickly, to be able to guide sentient beings. Therefore I want quickly to purify and create merits, but what is the best method to do this? This is to train the mind in the bodhicitta. And by making the bodhicitta that has been received increase. Like this.

As I mentioned before once, even when you do the breathing meditation, even if one does not have the actual realization of bodhicitta, with the thought of bodhicitta, the motivation, even just breathing in and out without effort, an easy action, with bodhicitta, one has created infinite merits. As infinite as space. How in such a short time one creates so many merits is because the number of sentient beings for whom we have dedicated our actions are not just on this earth, easily counted. Not just the animals and creatures on this earth, a certain number, not like this. There are innumerable universes, numberless animals, naraks, pretas, suras and asuras. Like this, the number of the sentient beings is infinite.

It is said by the highly realized bodhisattva Shantideva, "Even just by thinking I want to cure the brain disease of the sentient beings, the person receives unimaginable benefit, having this beneficial thought.: It is without question, wishing to stop each sentient being's suffering. It is without question, wishing to stop the unhappiness of each sentient being. What he is saying is that sentient beings who has even the thought arising, who think, I want to cure sentient beings who have brain disease, just one particle, by having this beneficial thought one makes unimaginable purification and creates unimaginable merits.

As Shantideva has explained, it is without question how it is immeasurable, infinite, unimaginable the merits and purification one makes. The person wishes to stop, pacify each of the sentient beings' unhappiness, all problems, all sufferings. That is without question, no need to explain, even just by motivating like this. As he explained like this. The number of sentient beings is infinite, so therefore as you are motivated to benefit one sentient being, two sentient beings, we are talking making it a little bit simple, so in a short time, when we do the action with the motivation of bodhicitta, one has collected infinite merits. Many of the negative karmas collected in previous lifetimes, no matter how heavy, one purifies many other previous lives' negative karma in such short time. Like this.

Then breathing out, then when we breathe in light, with the motivation of bodhicitta again we have collected infinite merit and again made extensive purification. Same thing when we offer incense. Thinking that I am going to make this offering to Buddha, Dharma, and Sangha, or visualizing Guru Shakyamuni Buddha I am going to make this offering to Guru Shakyamuni Buddha to receive enlightenment for all the kind mother sentient beings. So just by this, your life becomes highly meaningful in such a short time. Again collecting infinite merit causes purification which is a cause of enlightenment, in such a short time when one dedicates by these merits. May these merits be received by each of the sentient beings and may I quickly receive enlightenment. Again one's purpose in life becomes highly meaningful with this beneficial thought. Again one has collected infinite merit and extensive purification.

These are just example on how life can be made highly meaningful, beneficial for each sentient being. How the life can be practically used. Then the same thing. When we eat food and drink, at the time also, before eating and drinking there is a way, eating is more important, it can be made beneficial to all the sentient beings. When you go to Katmandu, maybe you have a cup of coffee, or tea on that

road close to the stupa, bodhanath. The main thing is to go to Katmandu for the visa but you can have some enjoyment by the way. Like using the breathing meditation on the path to enlightenment. It is the same thing while eating food, which we have to do without choice. So again there is a way to use this on the path to enlightenment. Then, thinking like this is useful.

If you can do what is written in the supplementary notes, the book that was given in previous courses then very good. First checking one's own mind. Then trying to understand one's own mind, how it is...

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...try to understand the nature of mind. Then if I am eating with anger this is a cause to be born in the naraks. Then attachment causes one to be born in the suffering realm as a preta. Also think if I eat with ignorance then that can be a cause to be reborn as an animal. Then the third thing is whether eating is self-cherishing thought or not. Like, this food I want to eat for my happiness. Like you don't think of any other sentient being, the main motivation is one's own self, one's own happiness. If it is like this, think, "Oh! How can I eat this food and drink for my own happiness, for myself? How can I eat this with self-cherishing thought? If it is a plate of rice think these rice came from field, at the beginning people planted it, people have suffered so much, in the field, under the hot sun, they suffered much, many times putting water, many times they have to plough the land, the field, many animals and creatures get killed. And many times doing this, and when they take it off, many creatures besides the farmer suffer so much. The farmer sells, people buy it, it is transported, so much suffering, especially for that. Finally this rice came from another rice and like this people suffered for the continuation of this rice. Like this.

So now finally we have on our plate, after all sentient beings' sufferings, then the person can eat for oneself, he enjoys for oneself, if he eats with self-cherishing thought and only concern for his own happiness then how is it? It is kind of terrible, very upsetting, isn't it? So then think this is received by the kindness of so many sentient beings who worked and suffered. Similar with the vegetables. I am not going to describe anymore, you can understand, we have one example with rice. So same with vegetables. You can understand, we are very intelligent, you know. So I opened the door.

Think like this, all this is received, then the second time think if the mind has the motivation of self-cherishing thought or not, whether I want to eat it for my own benefit. Then think all that depends on you, how much you want to think of it. Then think the whole day, meditate the whole day, and keep the food for tomorrow, keep the food in the refrigerator and have it tomorrow. Then after thinking this is received by the kindness of many sentient beings who suffered, so how dare can I eat for my own happiness? Like this, you know, even for one small grain of rice sentient beings suffered and killed, how can I dare eat this with self-cherishing thought? Without making this action beneficial for sentient beings.

When you really see these other things, how kind and how numberless sentient beings suffered for this, even one grain of rice, you dare not eat. It is difficult to put into the mouth, without putting it to some benefit, something practical to benefit sentient beings. So think this is received by the kindness of sentient beings. How dare I eat it with self-cherishing thought. Then you must make actions of drinking and eating this food beneficial for sentient beings, especially those who died and suffered, who worked. Then you cultivate the motivation of bodhicitta in order to receive enlightenment for the benefit of all the kind mother sentient beings. I am going to make this food offering to Guru

Shakyamuni Buddha in order to receive enlightenment for all the kind mother sentient beings. Then after the motivation you make the visualization of Guru Shakyamuni Buddha in the heart. Not in the heart that is bumping. Not in that one. In the heart from where all happiness comes and from where all suffering comes. That one.

Then you visualize in the center of your body Guru Shakyamuni Buddha seated on the lotus and sun and moon disc, radiating. Again don't think kind of a solid statue of brass or cement that is there, then you make a pain, so you visualize a radiating blissful holy body radiating like when we look at the sun, by making the eyes small, you see many rays coming. Purifying the delusions, sickness, negative karma; then after you have visualized Guru Shakyamuni Buddha like this...

<break in tape>

...then each time that you eat if it is possible, until you finish the food, each time that you take the food, it is an offering to Guru Shakyamuni Buddha.

The food is also like the earth, this world. Like in the West when you go to an island and there is a jewel bowl like this, you think there is nectar inside, any color. Or you can think it is like melted silver. It is nectar whose nature is a blissful taste. Then when you are saying the prayer you can visualize like that, and think, "I am offering nectar." Not just dhal and rice and vegetables for Guru Shakyamuni Buddha. Even though you can't see nectar, but what Guru Shakyamuni Buddha receives is nectar, not dhal and rice, but nectar, infinite blissfulness. In our view it is ordinary food, salty, acidic, horrible, but in the view of Guru Shakyamuni Buddha and the buddhas—their view is completely different from ours. In their view they receive nectar. They have the completely pure view, when it contacts their senses it is nectar. If you visualize nectar or even when we make offerings outside to altars, when we make offerings visualizing Guru Shakyamuni Buddha, we receive merit, even though it is not our view. These details are explained in refuge.

If possible think Guru Shakyamuni Buddha is feeling blissfulness. If one can be mindful like this until one finishes, then the number of spoons that you take of food, each of these actions become Dharma and a cause of receiving enlightenment because it is possessed by the motivation of bodhicitta. Same thing with the drink. The drop of tea that you drink, if it is possessed by the motivation of bodhicitta then besides this action being Dharma, it is a cause of enlightenment and the cause of happiness of other sentient beings, so one's own life becomes highly meaningful as one does each action mindfully. Like this.

So in that case maybe it is good to eat as much as possible! You buy a big plate, as big as possible. I'm joking, of course, you have to think of your health. Each time it is possessed by the bodhicitta motivation then it makes extensive purification and creates infinite merits. So I think I stop here.

The meditation will be, you remember how I have just explained that the perfect human rebirth can be made highly meaningful and those things about making offerings, remember if you can. First to receive enlightenment, as in Nagarjuna's quotation, the merits have to be collected, have to be finished and the purification completed. First you think how the life can be highly meaningful. Then you think that all actions should be done with bodhicitta, for the sake of others, which makes the life highly meaningful, to receive enlightenment as soon as possible. So motivations, without the need to do those things again, then you can repeat the offering prayer with the visualization of Guru Shakyamuni Buddha, as I explained.

Dedication.

## Lecture 14

Remember the motivation of bodhicitta, that I am going to listen to the teachings in order to receive enlightenment for all the kind mother sentient beings. Then also like this, just before coming to the meditation, to meditate just from one's own room coming to the teachings, with the motivation: in order to receive enlightenment for the benefit of all the kind mother sentient beings, I am going to meditate; for that reason I am going to meditate, with that motivation coming to meditate. Even each step from the bed to meditation place that you have taken, with that motivation, even if you have a million golden coins, the value of them, of one million American golden coins, one step that you made to come to the meditation tent with the motivation of bodhicitta, the value of these coins can never compare with the value of one step that one makes, you know. Cannot compare. If one goes to the meditation place with that motivation, each step has benefits greater than the one million golden coins.

With the motivation of bodhicitta, making step the value of the coins is nothing, like this, if one can think, if one knows how to make the life meaningful even in that short time, until you start the meditation, if one knows how to make life meaningful while one is working, in each step from your room your life becomes highly meaningful, each minute each second. Then also even the great bodhisattva Shantideva has explained in his teachings, it is greater than making offerings to the buddhas, even just thinking to benefit others is much greater than making offering to the buddhas. It is without question. Actually working for the happiness of all sentient beings, without question, as Buddha has explained in that commentary in the Sutra teachings, "One person who prostrates with hands like this to as many buddhas as there are sand grains in the ocean, and offers that many universes filled up with seven different types of jewels offered to as many buddhas as there are grains of sand in the ocean, for that many eons, the person who prostrates like this thinking, 'I am going to generate bodhicitta,'" making that many offerings to that many buddhas for that many eons. Without the motivation of bodhicitta if a person makes that much incredible offerings like that, since this is done without the motivation of bodhicitta, the benefits can never compare. That is very little compared to the person putting their hands together with the motivation of bodhicitta, thinking, "I am going to do this for the benefit of sentient beings." So by thinking of this, the person has easily collected infinite merits and made purification.

For instance, when we recite the prayer *Sangya ch'o dang tsogyi chog nam.la ...*, which we repeat two or three times, if the person is concentrating on the prayer, "I am going to take refuge in Buddha, Dharma, and Sangha until enlightenment is received and by the merits of this charity and so on may I receive enlightenment for the benefit of all sentient beings," As it is contained in the prayer like this, if one thinks of the meaning of this prayer, as one meditates like this, if the person just thinks the meaning of the prayer, just in a minute, the person's perfect human rebirth becomes highly meaningful. The person has collected infinite merits just by that, so easily. Then the unimaginable negative karma of previous lifetimes get purified. Like this there are many other daily life actions we can do with bodhicitta, making the perfect human rebirth highly meaningful.

Also reciting mantra. Same thing, if one recites with the motivation of bodhicitta, one time, if one mantra is recited with bodhicitta motivation then in that minute, second, the person has collected infinite merits. Each mantra, two mantras, 100 times, each mantra recited with the motivation of

bodhicitta at the beginning becomes the cause of all the sentient beings' happiness and perfection. Also during the recitation if one cannot generate bodhicitta, no matter how long one recites mantra, generally like this ... thinking of the happiness of future lives and reciting mantra that is good, that has meaning, it is not meaningless. Still obtaining the meaning of human life, but this is greater for receiving nirvana to release one from the suffering realm of samsara, for that reason making the recitation of mantra gives greater meaning to the human life than before. But this can become the cause only of oneself to receive nirvana, one's own peace. It doesn't become the cause of one's receiving enlightenment or other sentient beings' happiness. So comparing the benefits, according to this action reciting the mantra with bodhicitta, the result of this, comparing that value with motivation of nirvana, there is no value to the latter.

Sometimes I feel like this. If you are reciting mantra and at the beginning you have forgotten to think of sentient beings, that number of mantra you have wasted. So again you have to repeat. Wasted energy. The mind is not happy, not satisfied without the motivation of bodhicitta. At the beginning of each session, when we cultivate the motivation of bodhicitta as we do the meditation, then a one hour meditation makes this perfect human rebirth highly meaningful and two hours, highly meaningful also. In the morning time, meal time, also after enjoying sunshine—I am joking. Here we haven't got a beach but you can visualize. If you are missing your surfboard very much you can visualize, especially the Australian ones. For other countries I am not sure, anyway it doesn't matter.

Then each meditation session like this, listening to teachings, when you read the book.. First you cultivate the motivation of bodhicitta when you start to read the book, simply, "In order to receive enlightenment for the benefit of all sentient beings I am going to read this Dharma book." You can pray also, "May I clearly understand the meaning of the teaching and actualize it straight away." Visualize Guru Shakyamuni Buddha, motivate, and then you can pray like this. Your life then becomes highly meaningful for all the sentient beings, not just for oneself. One whole day of our perfect human rebirth becomes highly meaningful.

The conclusion then is like this. Each time the action is done to cultivate the motivation of bodhicitta, that purifies infinite and extensive purification and it collects infinite merits, each time we get closer and closer to enlightenment by cultivating the motivation of bodhicitta with the action. That is how in a short time one can make the perfect human rebirth highly meaningful, in seconds, minutes, hours, to benefit all the sentient beings.

The conclusion is the three great meanings that can be obtained with this perfect human rebirth. The temporal goal, such as in a future life to be born as a king or as a rich person or to be born in the realm of suras and asuras. And also to have perfect enjoyments and surroundings. How? We can create the cause. The cause is moral conduct and charity, practicing patience. If one wishes to receive a perfect human rebirth in later life, then the cause can be created in this life using this perfect human rebirth, living in moral conduct, making charity, and prayers, the cause can be received. Even if one wishes to be born in a pure realm, with this perfect human rebirth, one can create the cause with moral conduct, charity, prayer, and meditation on the gradual path to enlightenment.

One time I asked Trijang Rinpoche, I can't keep quiet so I asked him, I can't close my mouth so I asked him. For me it is hopeless to be born in a pure realm, but I just asked knowing it is hopeless, a dream, can't keep my mouth shut so I asked what is the method to be born in the pure realm. That is to do meditation on the gradual path to enlightenment. So actually it is nothing new that I didn't know before, but it gave me a greater understanding. Made me think. Afterwards I realized that is



true. But he did not mention one single word about Vajrayana so even though it is nothing new, that you have to understand lamrim. Also you have to practice, but it gave greater understanding. It was like giving a key, not mentioning Vajrayana, but it gave greater understanding. Like giving a key, not mentioning Vajrayana but lamrim—this is like, in the shops they make many things but they give you the most precious available beneficial valuable thing. People who have seen Trijang Rinpoche and been to Dharamsala may have some idea.

Then how the ultimate goal can be obtained with this perfect human rebirth is because it is possible to create the cause with this perfect human rebirth by practicing the three higher trainings of the path. Then receiving enlightenment by following the Mahayana path, collecting merits...

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...in three countless great eons. Also even if you wish to receive enlightenment in this lifetime or in sixteen lifetimes, with this perfect human rebirth it is possible to make the co-operative practice of sutra and tantra.

Even in a second, minute, and hour this perfect human rebirth can be made highly meaningful by cultivating bodhicitta. As I mentioned before, one thing is to make the perfect human rebirth highly meaningful, as there are the different levels of virtuous mind but the way to obtain the greatest meaning is by cultivating, training the mind in bodhicitta. Yesterday, I mentioned, with more details, so if it has become more complicated, then just to make it straight. Then after the three great meanings how it can be obtained with the perfect human rebirth, then meditate like this ...

...by following the wrong conceptions, the evil thought of the worldly Dharmas, attachment seeking only the happiness of this life, and wrong conception, truly holding the “I,” believing the “I” truly exists, then self-cherishing thought—by following these wrong conceptions, especially the self-cherishing thought, while my perfect human rebirth is highly meaningful, great meaning can be obtained with each second, minute, but how much by following these wrong conceptions, especially self-cherishing thought, how much I have been wasting. Think like this. I have been wasting so much while it is highly meaningful in such a short time, but not making an effort. Not using the perfect human rebirth to obtain the greatest meanings. How much each second and minute I have been wasting this highly meaningful perfect human rebirth in such a short time. This is a greater loss than losing universes full of jewels. Then also by following these wrong conceptions, while this perfect human rebirth can be meaningful to obtain the ultimate goal, I have been wasting it. Not using the perfect human rebirth to obtain the ultimate goal is a greater loss than losing universes full of jewels. Try to feel this.

Following these wrong conceptions, the evil thought of the eight worldly Dharmas, attachment, seeking only the happiness of this life—while the perfect human rebirth is highly meaningful to obtain the temporal goals, both for happy rebirths in future lives, how much I have been wasting, without using it to create causes for this temporal goal. This perfect human rebirth, perfect enjoyments, how much I have been wasting them until now. Then think this is a greater loss than losing universes full of jewels. Try to feel this loss. The value of the missing jewels.

Even if one has that many possessions, one universe full of jewels, that cannot stop the rebirth of the lower transmigrators. It cannot help. Same thing, that many material possessions do not have the value to help you receive nirvana or the ultimate goal, enlightenment. That alone cannot help to

create infinite merit and make purification in such a short time. Even if one has that many possessions. The reason I use this example with material possessions is because if you have one diamond you put in a box, a small box. Then there is another box, and three, four, or five keys. How much we take care of the key. We don't want to show other people. There is danger to show other people, you want to hide it. You see why we take care is much, even if the possession is in the house, again we remember. You worry maybe some people may come in the room and steal it, come through the window. Even in the nighttime you think of that, you see how much we take care.

But we don't take care of our perfect human rebirth as we take care of that small diamond. We use our perfect human rebirth like garbage, like the toilet, it is used like the garbage pot you know. I am sorry. Like this. First if you think of material things it is easy to understand value. Especially a person in business, then after that you think universes full of jewels, that much I have. Think of the value of that and the value of the perfect human rebirth as the same. That many jewels can't stop, as I have just explained, the birth of lower transmigrator, can not help rebirth of transmigrators, nirvana, or enlightenment. Cannot help you receive infinite merits and make you see the value of this perfect human rebirth, which the jewels and possession don't have. Then you can feel the value of this perfect human rebirth, through the example.

Then after that, first check on the three meanings, wasting each one ... the perfect human rebirth is highly meaningful in a short time, and highly meaningful to achieve the ultimate goal, a greater loss than that many jewels, and the same for temporal goals, then after thinking that, think, has my life been any different, higher than animals? Question yourself.

Then after checking, one can see how easily I have been wasting, by following the evil thought of the eight worldly Dharmas, attachment, seeking only the happiness of this life, not seeking temporal goals. When you check up this then you understand, by taking time in checking. After that question like this. Has my life been like this? Any different from that of an animal? You will find the answer by checking within your mind. Like this if I describe, as we are talking about life, people who think I am so terrific, I am so educated in the world, I am a chemist, I am a doctor, I am a psychologist, I am a president.

First we are talking like this, from the young time when they go to school the only aim they have in the mind is to be happy in only this life, to have reputations, that everyone knows you. To become an important person. Whether one thinks to become a doctor, a psychologist, whatever you expect, the main aim if it is questioned in the mind, it is just this life to be happy. So for this reason the young children go to school and study for years and years, day and night. I am not saying studying is a mistake, afterward you can understand. I am not saying education is bad, education of course is good. Studying, putting all their energy into that time, mind working, speech working, body working, finally the person has received what he wanted, the material, the degree, the certificate, the doctorate whatever it is called. Then again after that the PhD, A.B., whatever it is called. After you have received it, you have lived that long and finally you have got it. Then what? Then you work, make money. You worry to make money, then work, then work, that is the goal.

Then the person still leads their life. After having received this he works to get that amount of money. Until the death time, until the life ends. Same thing like this. One whole aim in the mind is just the happiness of this life. Even the teachers in the university, when they study, they study with the attachment to the evil thought of the eight worldly Dharmas, seeking only the happiness of this life, and even after they have got their degree, when they work, again, it is the same—again with the

evil thought of the worldly Dharmas, seeking only the happiness of this life. Even after they have received all these names they have the same mind, same motivation. Same thing with business people.

So now we think other way. The creatures, the fish and those things in the ocean. They are so busy, those animals in the ocean. Why they keep themselves so busy swimming around is because they seek the happiness of this life and no other goal. To find food or things like that, they keep so busy in the ocean. They seek with attachment the happiness of this life. Same thing with the animals, creatures on the ground. Even the ants, crawling up, coming down, so busy running around. For what do they run? To seek the happiness of this life. Only this, being under the control of attachment. Similarly, you just watch in the city. Something like New York, California. You visualize wherever you are from. Not necessary always to be like New York. Whatever you know, wherever you're from, that you visualize. In the street, people are in the houses, always so busy, you know. Going up and coming down, going by bus, coming by car, going by airplane. Always so busy. Another way, it is just different from animals, except the poor animals don't have vehicles, you know. They don't have airplanes, they get killed by huge spray. Many things like that.

Then also you think. You must meditate like this. You have a very rich apartment, inside there are people with hundreds and hundreds of different types of clothing. Always having rich food. They think I am so well educated, having this and that, then compare the outside animals, the dog, the buffaloes, the horses. Just check. Those outside animals sleep, seeking only the happiness of this life. With only that mind. They sleep, eat, play, with this mind outside the apartment.

Then you think of those people who are inside the house, who think I am so well educated, so wise, expert, then think—I am telling you how to meditate. Then think, meditate on this daily life, with what mind does he do all the daily life actions from morning until night, dinner, breakfast, talking, working, sleeping, all the daily actions. With what kind of mind does this? With only the thought of the happiness of this life. With attachment, with that mind. So now you check, the way of living the life is different than the animals who eat grass, who don't have any clothes to wear. Think, check like this. Is there any difference in the person inside the house who is educated and wise? Think whether the person is any higher than their way of thinking and living their life. Is there any difference? Like this check up.

Same thing, whatever action is done during the day with self-cherishing thought, with attachment, seeking only happiness of this life. By mediating like this we discover that the person living in the rich apartment who is well educated is nothing higher than an animal because his way of thinking is not higher than the non-human being, animals. Well then, as long as the life is spent only with attachment, seeking the happiness of this life, in the eight worldly Dharmas, the way of thinking the same. So his mind is nothing higher than animals. Only having a house where the mind is temporarily staying, like a guest, staying in a guest-house, only the difference between having two legs, hands, talking—only by this outside, different shape, it is called a human being.

Then, think if I have spent my life so far ... my life hasn't been any higher, more special than animals ... if I spend my life only to obtain the happiness of this life, is as if I am not born as a human being, spending the whole life like this. Why? Because the action is nothing higher or any more special than animals. As regards action, it doesn't make any difference. Check like this. Also as long as I follow the wrong conception, I will waste the perfect human rebirth which can obtain the three great meanings. It will be a great loss not even obtaining the greatest meaning in a short time, not using it

to obtain the ultimate and temporal goal. It will be great loss if I follow these wrong conceptions. Then I think I stop here.

[Talk by Sera Je Abbot, Rinpoche translating]

## Lecture 15

Before listening to the teachings it is necessary to cultivate the pure motivation of bodhicitta, before the action becomes Dharma. Dharma the cause of happiness. Just that is not sufficient, it is necessary for the present action to become a cause of nirvana, a cause of receiving enlightenment for the sake of all sentient beings. The only way for this action to become a cause of enlightenment is by cultivating the motivation of bodhicitta. So therefore, it is necessary to feel like this at least from the heart, “I am going to listen to the teachings on the gradual path to enlightenment in order to receive enlightenment for the benefit of all the kind mother sentient beings.”

The listening subject which leads the fortunate one to enlightenment...besides what I explained yesterday, last night what the Abbot has said. There are reasons that explain this is the path through which all past, present, and future Buddhas have received enlightenment. In order to offer just a very brief explanation on the gradual to enlightenment—there are four outlines, the last one being how to lead the disciple of the gradual path to enlightenment.

The second meditation is the usefulness of the perfect human rebirth. So the checking meditation on the three great usefulnesses of the perfect human rebirth, then thinking that wasting each of these is a greater loss than wasting a universe full of jewels. Then checking the outside creatures, in the water, on the earth, and checking the ordinary people in cities. Also remembering the example of the wealthy person and animals, how only the outside looks different but the thinking is the same. The whole work is based on the evil thought of the eight worldly Dharmas, only for that reason it is done. Only for that reason it is done. Check for oneself. Then also try to understand oneself. How one's life has been higher than other creatures, other human beings. Try to check up like this. Also as long as I follow these wrong conceptions it will be a great loss, not using the perfect human rebirth for obtaining the great meanings which becomes a cause for enlightenment even in a short time, second, minute. Also not using the perfect human rebirth to obtain the ultimate and temporal goals—how this is a great loss. Try to feel this, if I still carry on like this in the future, making conclusions about how to make the life practical and meaningful. Any work that is done for the happiness of only this, whatever it is, it doesn't matter, whatever work it is, if it is done for only one's own happiness, only for the happiness of this life, any of these actions do not contain the meaning of human life, nothing makes the human being special or more wise, this is not what makes the human being wiser than animals. No matter how much the worker is skillful in the happiness of this life, no matter how much he has breath, such as Hitler in Germany or like Mao, who has such power to control so many countries, who can kill millions of children, human beings, none of this has the meaning of the human life. And no matter how much this person is skillful and wise in regards to working for the happiness of this life, no matter how skillful and wise, no matter how much studying at University, their concern is how to make this life happy, studying all these things for one's happiness. No matter how much one thinks one is wise, compassionate, since all this action is done for the happiness of this life, since he doesn't make use of it for preparation of happiness of future lives, there is none of that.

Clearly talking about life—these who are not human beings use their life just to work for the happiness of this life. For non-human beings, it is almost impossible to create virtue in that life with the rebirth of the lower transmigrators. We can just understand by checking the birds who are in the trees, the cows eating grass, the ants crawling on the ground—just by checking you can understand whether they have the mind, capability to create virtue. By understanding the bees are always running by following the attachment, happiness of this life, just by checking you can clearly see it.

Then so the person, no matter how much power or education he has, no matter how much he spends, if he has used his education and all of these things for the preparation of the happiness of future lives, in regards not having made preparation for nirvana for the happiness of other sentient beings, it is the same. Same as those who are not. By checking we can understand, we have compassion. We have the chance to practice Dharma to develop the mind, to create good karma, from our side it is an object of compassion, who does not understand how to create good karma, whose minds are in complete darkness in these methods.

However like this, no matter how much you think he is not wise, the meditators who are living in the pure Dharma practice understand Dharma. Those in the city see those meditators who don't have any material possessions, they don't have any power such as kings or presidents. They don't have clothes even to change, every day, they lead such a simple life. These ascetic meditators who live in pure Dharma practice, how they see outside people who have all the material possessions for this life, never creating good karma. In their view life is spent by following the evil thought of the eight worldly Dharmas, attachment to only happiness of this life. In their view they see it as childish. Like a person who is working in the darkness, not seeing the dangers, caves and things like that, so they only become objects of compassion.

Those other people think the meditators, those people who practice Dharma, those who don't have material possessions and power as we have, are terrible, from their side they think those meditators are foolish. Doesn't even know ABCD. How they are foolish. No matter how much they discriminate, they think the meditators are foolish. From their side they see people who practice Dharma, these meditators, they see how horrible and terrible a life they have. How can they experience happiness? They don't have any of these things. The experience of the meditator is not their experience so they cannot imagine how they can be happy. They cannot imagine how such Dharma practice makes their life happy. Because of lack of understanding Dharma, it is not their experience. From the side of the meditator it is an object of laughing, object of compassion. The compassion from those people who renounced Dharma to the meditators who live an ascetic life is wrong compassion, having compassion for the meditators, who have great happiness in their mind, that is wrong compassion.

However regarding the work of the life, sometimes animals are far more skillful than human beings. They can do many things that human beings cannot do. In regards stealing, sometimes animals are more skillful than human beings. For example ants, the tiny creatures ants. The mouse, even though there are no windows and doors still they can get through and steal food. No matter how many high stones, still they can come to take food. In regards destroying one's own enemies, animals are very skillful in cheating others. When the cat kills the mouse for his happiness, the cat is wise to hide and pretend he is not there. He doesn't make noise. He keeps very quiet. And then cheating, for the happiness of oneself. Also the spiders how they catch the flies, very skillful. We can't make those webs.

When I was a small child about to read Tibetan texts, in those times I had two teachers who taught me the Tibetan alphabet. One passed away two years ago. So then from early morning you have to get up and read the texts, all through the day until nighttime. Maybe you can have peepee breaks, you can spend more time making peepee. Only sometimes when my teacher was relaxed, then sometimes he gives one free hour. Something like that. Otherwise all day I have to read very loudly, on and on like this. So when the teacher is not there—our house is a very simple house, so inside there are spiders. So I used to watch, instead of reading texts I used to watch the spiders and how they are skillful in catching small flies. They hide inside in a hole or in each corner, they are not in the middle of the web, the tent. Then when they get a fly in the tent then they come out when it moves. They check up to see if there are any creatures there. I looked very carefully when they ate flies, they do not eat from the head, the spider always eats from the bottom and they leave the head and the wings, then they throw it down. Like dropping from the airplane. Sometimes I am very negative you see, so I tease the spiders, throw things onto the spider's webs. So then they come out to check up, but there is nothing to eat, so they run back or sometimes they drop it down.

Like this, tiny animals also have many disciplines. Ants and things like that. Birds also, they have kings and things, and birds control other birds. Can't fly to certain countries. Also mice. They are very expert in their daily lives. They are very clever. After the people have gone to bed then they come out when it is quiet. And somehow they know how to steal the precious things. One time Max, who is one of the students, who is a nun, she made one robe, a zen. This is called a zen. She was going to Japan and she thought it would be very hot, so she made one zen, a very thin one. I don't know what it is, doesn't matter. So it was kept in the drawer, where clothes are kept with other clothes. So what happened was there were mice before, and my room had been their permanent residence. I'm not sure what happened. Lama Yeshe suggested that someone kick the mouse out of the room, so the mouse has to be chased. They got harmed, trying to catch them. I think they ran out, but afterward they came back again. Before they didn't do anything, they destroyed nothing. Afterward when they came back, they went to the cupboard and found this robe which was folded like this up and down. So what they had done was bite it, there were three, four, five holes. So they were skillful to keep harm in mind, then give harm back.

There are many stories about the mice and other animals. In previous times in Tibet, this happened. One Kadampa called Geshe Kunrungpa—this meditator, all the time he cries and he does not smile, he does not laugh. In his life he laughed only three times. One time that he laughed was when he was meditating in his cave, some mice were very busy running around near him, making noise, very busy. So then he looked at what they were doing, and there in the wall, there was a crack, and a hole in the floor—the mouse wanted to go through the hole with a turquoise they had stolen from a nearby Tibetan family. But the mouse could not carry it...

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...while the meditator was watching, one mouse laid down as a bridge, and another mouse tried to help and pushed the turquoise across his back to transport it to the other side. This meditator saw how skillful they were, working for the happiness of this life. This made him laugh one time. There are many other stories like this.

However we think having power to fly in space is special in human life. It is nothing special. Even the non-human creatures, the birds and many tiny creatures can fly around in space, even though their minds are completely ignorant of karma, of the cause of suffering. Numberless times we have

flown in space when we were birds and butterflies. Flying in space is nothing surprising. Also many times when we were butterflies we were caught and put in the museum for having beautiful wings. We think that having an aura of light very special thing, but it is not a special thing. We have had this experience numberless times, having a body of light, because numberless times we were born in the realm of the gods, suras, asuras. Also we were born as original human beings with bodies of light. Even certain spirits, pretas, also some certain types of bodies have rays of light coming from their bodies, those who have limited ordinary psychic powers. Numberless times we have had like this.

People get surprised if you can bend things without any tools, with just hands, knives of iron, people think it is a special great power. It is nothing special. By elementary power, if you have a special rock, element, you can do things, you can make concrete things with the hands. With mantras there are many things that you can do. Black magic and things like that. You can have all different things. Western people think it is a very special power to be able to walk on water, if a person can walk on the river. There are many mantras with which you can have all kinds of different powers, to be things. Not a surprise.

If I just make conclusion, like this. One Kadampa, a meditator called Geshe Purchungwa, asked one Kadampa meditator Tsengawa what would you prefer of the five clear perceptions.

One clear perception is being able to read other people's thoughts. The clear perception, the ear of the gods, with this, even though you don't speak the language other sentient beings are talking you can understand their language. This is the clear perception of the ear of the gods. Then one clear perception, one psychic power, is that any different place where there are sentient beings that you want to work for without any difficulties, without the physical difficulty of walking, anything like that, with psychic power you can be there right away. One clear perception is that you can remember past lives and see clearly the future lives of oneself and other sentient beings. One clear perception is being skillful to show the method to the person, because the person doesn't have the clear perception to reach his thought. So being skilful in regards showing method, explaining Dharma, different teachings, how to lead the person's mind gradually from that level of mind, in the path.

So like this there are about five clear perceptions, and eight siddhis and having unshakeable concentration which can last for eons which nothing can disturb.

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...having all the power and knowledge and practicing training the mind in the gradual path to enlightenment. "Which would you prefer to practice, the gradual path to enlightenment or to have these powers, these clear perceptions and the eight siddhis and unshakeable concentration?"

So the Kadampa meditator Tsengawa said, "Forget the graduated path of enlightenment, more than having all these five clear perceptions and eight siddhis, I would much prefer just even the mind facing the teachings of the gradual path to enlightenment. Thinking about the gradual path to enlightenment, mind facing it, wondering how it is." He answered like this, this great bodhisattva. "I would much prefer this wondering about the gradual path to enlightenment, wanting to know about it." Why? Because those other powers, those unshakeable one-pointed concentrations we have had numberless times in other previous lives, it is nothing new, but that didn't help us to be free from samsara. However, the gradual path to enlightenment can make oneself to be free from samsara, so the reason is this.

Even the clear perception of being able to see past and future, even the gods, the suras, the sentient beings who are living in samsara have these powers. Not by the meditation practice but by the power of the karma. At the death time suras can remember, when they hear the sound of death which says after seven days you are going to die. This sign of death comes. After having that sign by karma they can remember clearly their past life, where they came from, and can see into the future life, where they are going to be born. So they see that they are going to be born in the realm of lower transmigrators, in the preta or narak realm. Then they have unbelievable, unimaginable, incredible mental suffering, because they don't want to leave those perfect enjoyments and material possessions. They don't want to separate from it, they don't want to leave it. They don't want to receive the suffering rebirth, but they have to take it because there is no choice. So there is incredible mental suffering they have to go through. Even the pretas, the hungry ghosts, they have a little bit of powers. They can tell a little bit about the past and the future. There is nothing special in human life.

Some people spend the whole life making prostrations and reciting mantra. Of course it is good compared to other things, but the person who is satisfied with only doing this without meditation on the gradual path to enlightenment, this is kind of one track. However that is still not the most practical, the most meaningful life, the most beneficial. It is not the greatest meaning of the life, just satisfying that is not completely right. By not doing any Dharma practice, purifying negative karmas. Of course it is much better than doing nothing. But if one does not understand the teaching on the gradual path to enlightenment and practice then it is not right in a small way.

How to make the life most meaningful is not to just make preparation for the future lives, not just to receive nirvana, in order to receive enlightenment for the benefit of all the sentient beings. Try to finish actualizing the gradual path to enlightenment. Try to make the mind closer to the realizations of the gradual path to enlightenment, year by year, month by month, day by day in order to receive enlightenment for the benefit of all sentient beings. That is most important. On the basis of purification, practice, making mandala offering, reciting mantra, making prostration, making offerings to the merit field, to Shakyamuni Buddha, trying to make the mind closer and closer to enlightenment, moment by moment, day by day, to enlighten other sentient beings. That is the greatest meaning of the human life.

In the gradual path to enlightenment as regards the subject, there are many meditations... the sutra gradual path and tantra gradual path, Vajrayana gradual path—there is a whole gradual path to enlightenment. Just in the fundamental gradual path to enlightenment, which is necessary—the general fundamental gradual path is the sutras, then there is the Vajrayana gradual path, so if one is practicing all these, that is the most important thing. There are so many meditations on the fundamental gradual path. So what is more important? At the beginning, now, my mind has not received, is not a mind renouncing samsara. I don't have realization wisdom, realization of shunyata, I don't have realization of bodhicitta, I don't have any fundamental realizations of the gradual path. I haven't received any realizations of the meditation. And now there are so many things to practice. Also if one has taken Mahayana initiation, then so many things to practice. Where should I put more energy? I don't have time to spend on all these meditations so what is the most beneficial thing to concentrate on?

At the beginning even if one is practicing Vajrayana at the same time it is more important to put more energy not into the Vajrayana but into fundamental meditations. Try to 1) train the mind in



renouncing samsara then; 2) wisdom realizing shunyata and; 3) bodhicitta; these are the qualifications to enter the Vajrayana path and to receive enlightenment. Even if one is practicing Vajrayana.

The meditations that we are going to discuss during the course are these three. Many times it happened like this—the person who does not train the mind in these fundamental paths, especially not training the mind in the wisdom realizing shunyata, and bodhicitta, there have been meditators who have spent whole lifetimes meditating on the deities, like Heruka, and reciting mantras and visualizing deities. After they died they were born in the narak realms; this was explained by the great bodhisattva Atisha to his Tibetan disciple Dromtonpa. If one is not careful there is danger. He had psychic powers so he can see some meditators who were born in the naraks, not knowing how to practice.

Then also this happened one time in Tibet. There are three meditators who made retreat. One hermit, one meditator he died, and after he died his friend, the other meditator made charity to the pretas. They had white flour ground from barley, put butter or honey, then they burn these in the fire in order to make charity to certain pretas who live on smell. They come to receive that. So one day he saw a very fearful preta coming to take the food smell. The outside looking shape was similar to the deity on which he was meditating, so afterward he checked up, then he found it was his friend. The meditators of these lineages have explained this. Why the person was born as a preta afterward is because his mind was not trained in this fundamental path, especially not bodhicitta. I think I stop here.

You can remember what I have explained, things which are not meaning of the human life. Remember those things that are meaningful to the human life and these three principal paths.

## Lecture 16

Motivation: I am going to listen to the teachings on the gradual path to enlightenment, in order to receive enlightenment for the purpose of enlightening all the kind mother sentient beings.

So, I was talking this morning even if one is practicing Vajrayana, what is more important is where to put energy, when one has not received fundamental realizations. According to the level of your mind, where should one put more energy? That is in the fundamental realization of the lamrim. These three principal paths 1) the mind renouncing samsara; 2) the wisdom realizing shunyata; and 3) bodhicitta.

As I explained in those stories one who practices Vajrayana, who spends their lifetime in meditation on deities and reciting mantra never concentrating on lamrim, on the three principals of the path, as Atisha explained, in previous times certain meditators were born in the naraks through practicing Vajrayana. Story of meditators born as pretas, and also this happened with one person, having similar form to the deity of Yamantaka. This happened in a place called Pempo in Tibet, where Lama Yeshe was born.

Then there are many other stories from previous times in India, like this, where meditators practiced visualizing deities without their minds being trained in these basic meditations. Instead of the person entering the Mahayana path, instead of entering into the Vajrayana path and receiving enlightenment, then afterwards he fell down in the lesser vehicle path. He was trying to practice Vajrayana, but he fell down by the mistake of not having trained in bodhicitta. Instead of entering the Mahayana path to practice Vajrayana and achieve enlightenment he fell down in the lesser vehicle path. Then

someone told Atisha, “In India such-and-such a meditator fell down in the lesser vehicle path.” Then Atisha said, “Pala-pala,” which I think the Tibetans say if they lose something. It is an expression of loss if someone dies or something is lost. “Still, he could have been born in the naraks,” he said, “It was good he wasn’t born in the naraks.”

There are meditations such as *tummo* meditations, meditations on the heat, the flames to get the bliss and the heat in the body. So by meditating on the heat, even if you are in such a place where you feel the cold, if you don’t wear clothes, even if you put the clothes in cold water and put them on the body in a few seconds they dry. Such things are recognized as very high practice, but if one does not meditate, if one does not practice these fundamental realizations, bodhicitta and the mind renouncing samsara, if one is not practicing this, this meditation alone on the heat on the body cannot make one receive enlightenment, it cannot bring you more quickly to enlightenment, it is just meditating on the fire. Just that alone does not become any purification if doesn’t do anything to bring you closer to enlightenment.

All these meditations on the chakras and nadis, what is called kundalini, none of these practices that are recognized as profound become a shortcut path to enlightenment. If one avoids practicing bodhicitta and the mind receiving enlightenment, those meditations never become the cause of receiving enlightenment. Since the person has not received bodhicitta, any of that kind of meditation, no matter how profound and secret, it cannot become the cause of reaching enlightenment. It cannot become Mahayana Dharma, just that kind of practice alone. Without bodhicitta, without practicing these three principal paths, then it cannot become the cause of even nirvana, if the person is not practicing or doesn’t have these basic realizations. What the person is practicing, what we call tantra. Without these three realizations it does not become tantra, it does not ever become a cause of nirvana for oneself. Besides that there is also the danger, since the person practices all these meditations with just the evil thought of the eight worldly Dharmas with attachment to this life, “If I practice this meditation so I can teach other people, these yogas and the chakras, so that I can have certain powers.” That kind of expectation just for the happiness of this life. This is the same as the ordinary person making business in the shops, no difference. The person who doesn’t know of these meditations and practices business as regards Dharma is the same thing. It does not become a cause of happiness, same thing. Therefore it is extremely important to train the mind in these three principal paths.

What makes these practices, such as meditating on chakras and *tummo* meditations—they are introduced and explained in the Vajrayana teachings, how they are profound and how they are a shortcut path. But to become a short cut path and the Vajrayana path to enlightenment depends on the individual himself, it does not depend on the method. How these things become a shortcut path to enlightenment is by the power of bodhicitta, mainly by the power of bodhicitta. It is like this, the rocket or the airplane, the outward things, the wings, etc., but what makes it go up very quickly, the most important thing is the fuel. bodhicitta is like that. Vajrayana practice is the airplane itself, the outside things. Without fuel you cannot fly, so without bodhicitta Vajrayana practice does not become the shortcut path to enlightenment, so it depends on the individual. “I am practicing tantra,” whether it becomes tantra or depends on individual.

I make conclusion. This is important to understand. Without the realization of the mind renouncing samsara the person cannot receive nirvana. Actions done by the person not possessing the mind renouncing samsara cannot become the cause of nirvana. Then if the person does not have the wisdom realizing shunyata the person can never escape from the whole suffering realm of samsara. It

is impossible. Because to become completely free of samsara means to completely cut the root of samsara. The main weapon to destroy the root of samsara is the wisdom realizing shunyata. So actions done by the person without being possessed by understanding of shunyata do not become remedy to samsara. Without receiving bodhicitta person can never receive enlightenment. Actions done by a person not possessing the thought of bodhicitta can never become a cause of receiving enlightenment. So you see how these three realizations are important. If you don't practice these three you can never escape from samsara. This is extremely important to understand. Far more important than understanding chakras and those things, according to the level of our mind at this time. Opening chakras—when we die the chakras open. At the death time they naturally open.

Then again, bodhicitta and wisdom realizing shunyata, the three realizations—in order to receive bodhicitta you should have the realization of the mind renouncing samsara. The person who practices the Mahayana teaching, who tries to train mind in bodhicitta, when he receives the mind renouncing samsara, at that time he easily receives bodhicitta. When he looks at it, there is aversion to his own samsara, the mind wanting to renounce it. So after receiving this realization when he looks by seeing clearly how one's own samsara is in the nature of suffering, by feeling this unbearably, after that when he looks at other sentient beings who are also in the nature of suffering, then great compassion arises. As he has strong mind renouncing samsara, he easily feels unbearable, then compassion, and that is how bodhicitta is actualized in the mind of that person. The mind renouncing samsara is the basis of bodhicitta, it comes, you understand. So the person practicing the Mahayana teaching, by receiving bodhicitta enters into the path, and that person who has actualized bodhicitta is the real Mahayanist.

Then, bodhicitta and wisdom realizing shunyata—which is more important to practice? Which is meaningful to practice? You see without bodhicitta even if you have realized shunyata you can still not enter the Mahayana path to receive enlightenment, you are still no Mahayanist. The arhats who are free from samsara have incredible knowledge and psychic powers, those high beings are completely free from delusions. They have full realization of shunyata but they are still not Mahayanist. The new bodhisattva who has not achieved realization of shunyata, who does not have high psychic powers like arhats, who doesn't have as much knowledge as arhats, just a new bodhisattva who has just actualized bodhicitta, even before the arhat entered the Mahayana path this new bodhisattva already entered the Mahayana path. He became closer to enlightenment than the arhat, by the power of bodhicitta.

You see even if one does have the mind renouncing samsara and the wisdom realizing shunyata, if one does not have bodhicitta then one falls into the lesser vehicle path, receives nirvana and becomes an arhat by following lesser vehicle path. After he receives nirvana, his mind is absorbed and distracted by that blissful state, like the musician, the person who spends whole day playing music, listening with his whole attention, paying no attention to anything else. mind is completely distracted by the music, all day spent on that. The whole time he is distracted so he doesn't care about other things, outside, he doesn't care if he doesn't get lunch. The whole time his mind is completely occupied by that. Like this, in that blissful state the arhat stays for many eons. Then after an incredible length of time, as the time is ready, Buddha persuades his mind by sending light or things like that, explaining to follow the Mahayana path for the benefit of other sentient beings. Then, gradually following the Mahayana path, he receives enlightenment.

In previous times, it happened like this. I'll tell one story. When Guru Shakyamuni Buddha was in India, there was one arhat who had many disciples and he was going to give teachings to these

disciples. I am not sure of the number. Many of these disciples receive teachings and he is going to give teachings. So there is danger that many of the disciples will hear teachings and enter into the lesser vehicle path and receive arhat. So therefore, the bodhisattva Manjushri went to the arhat before he gave teachings to the disciples, the bodhisattva, the Tibetan name is Jampel, he went to give teachings, and just before the arhat taught; he showed the Mahayana teaching. For some people teachings do not fit, so heresy arises in their mind.

So what happened was by arising heresy those persons have created negative karma which makes them be reborn in the naraks. Then all of a sudden Vajrapani with his psychic power realized that those followers who have arisen heresy were born there. Vajrapani went and explained to Guru Shakyamuni Buddha, “bodhisattva Jampel went to give teachings to those followers, to the arhat who is going to give teachings and he made some those disciples be born in the naraks by arising heresy.” Guru Shakyamuni Buddha said, “No, it is not like this.” Why? Because it is skillful if he didn’t give Mahayana teaching, then if the arhats comes to give teachings to those disciples, by showing this teachings in Mahayana, many of these disciples would receive the mind renouncing samsara and bodhicitta and enter the lesser vehicle path, then receive the state of an arhat. Then for so many incredible eons they don’t receive enlightenment, so before the arhats receive enlightenment, before they enter Mahayana path, those disciples who have arisen heresy, they will be born again as human beings after being born in the narak realms. And because of previous impressions left on the mind they will enter into the Mahayana path right away and they will receive enlightenment before the arhat enters into the Mahayana path and receives enlightenment. So while the arhat is there these followers, from here they are born in the narak realms and from there born in the upper realm and can enter the Mahayana path and receive many things.

This is how Guru Shakyamuni Buddha explained it. That is not a mistake because bodhisattva Jampel is very skillful in regards guiding the sentient beings. The main point I am emphasizing is how bodhicitta is important.

[BREAK]

So where one should put more energy, what is more important, the meditation on shunyata or bodhicitta? From these two, bodhicitta. The reason I explained before, even if one has received the wisdom realizing shunyata, if that action is not possessed by bodhicitta, then that action does not become a cause of receiving enlightenment, it still does not become a Mahayana action, like the arhats of the Vajrayana path. I would say that even if the person did not hear about shunyata in the life, if the person has not actualized bodhicitta in the life, but he trained his mind in the bodhicitta, I would say his life is more meaningful than the person who had never trained his mind in bodhicitta.

Also even the person who collected many merits and made purification by never having meditated on bodhicitta. At one session in one hour the person making meditation on bodhicitta and especially on the gradual path to enlightenment, lamrim, in one session this merit cannot compare to the person who did purification every day for one hundred years, he collected many merits. Without training the mind in bodhicitta, all that purification, that is done by the person who meditates on lamrim and that is mainly by the power of bodhicitta. Also it is said, by lamrim meditators, when you die, if you have a lamrim text at your pillow where you put your head and if you remember lamrim at death time, then you don’t get born in the lower realms. It has been the experience of meditators.

However one emphasizes this ... how to make the mind closer to the gradual path of enlightenment, year by year, month by month, day by day, like this how to obtain this greatest meaning of the human life. Just making very short what can be done in one's daily life. If it is possible, visualizing Guru Shakyamuni Buddha making purification with mantra, however if one follows the prayer, the different form of practices, either one follows how to make daily life practice on the gradual path to enlightenment, these small short prayers, one can follow these different practices, purifying and collecting and collecting merits. Visualize, then taking refuge, cultivating bodhicitta, mandala offerings, then the seven limb practice, it is extremely important to do this, without it enlightenment cannot be received. However then, the most important thing is if one can do this with the visualization of Guru Shakyamuni Buddha reciting mantra, making purification. Read the direct meditation on gradual path to enlightenment.

There is a short prayer in the morning prayer (J'or Cho Puja). This is written by Lama Tsong Khapa. This contains all the essence on the gradual path, both sutra and tantra gradual path to enlightenment, it is contained there. It is extremely important, even if the level of one's own mind is very low, none of these realizations have been received but it is important every day to use this method. I will explain. It is not learned by heart; you just read it. Most important is to be mindful of the subject while you are reading this, because the point is as you read this short direct meditation on the whole gradual path to enlightenment it plants an impression, leaves a seed in your mind every time you read the different paths there. It is a very short prayer. Then how quickly or slowly one says it is one's own choice. Even to spend one hour in one verse, meditating on the subject is one's own choice.

While you are reading it is important—without being mindful you can't leave an impression on your mind, you can't plant the seed. Every day as one repeats this prayer, each day your life becomes meaningful, because each day you have planted a seed of sutra and tantra paths up to enlightenment. You have made preparation in your mind each day, so even just by that much your mind becomes closer to enlightenment by planting one more impression to the gradual path to enlightenment. This is one of the most important things to read, this direct meditation. The whole point is to enlighten oneself quickly so one can enlighten all other sentient beings.

So after saying this, usually we repeat the mantras, then I start to give teachings. Instead of giving teachings if you have time then... the meditation subject, even though so much has not been done, now I just give the idea to do in the daily life. After the mantra if there is time, either you make time, twenty-five minutes, one hour, at least fifteen minutes, then do specific checking meditation. One day perfect human rebirth, second day usefulness of perfect human rebirth, third day on the difficulty of receiving the perfect human rebirth, fourth day on impermanence and death; different meditation chapter after each of these. In each day, according to time you can spend hours and hours or spend a short time. So reading direct meditation is one method, one skill.

The second part of making specific meditation in each day, fifteen minutes or whatever that is trying to have what is called "experience with effort." Trying to understand clearly each of these basic meditations, shunyata...

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...down to bodhicitta. This is called "experience with effort."

Then after you have the idea of each meditation clearly, what one has to do is make the effortless experience, after you have clearly understand all the meditations, all the outlines. After this you spend more time on perfect human rebirth until you receive the effortless experience, then you spend time, weeks and weeks, months and months, no matter how long it takes this experience of the meditation. Try to finish experiencing the meditation. Then after that then you try to realize the usefulness of the perfect human rebirth, and the difficulty of receiving it. Then you spend each meditation after this, today perfect human rebirth, tomorrow perfect human rebirth, the day after ... like this until you get the actual experience.

So like this, one has to meditate until one gets the effortless experience. Then bodhicitta, shunyata. So at the beginning first we understand the whole meditation, each one done each day, for a while until we have a clear idea. Afterwards one can do the effortless experience. Then all these fundamental realizations to receive bodhicitta. To receive these realizations one has to create much merit and one has to make purification.

Anyway on the part on refuge I can explain more about merits and purification, and those things relating to the refuge practice, like this. How these preparations, the beginning practices and the prayers, how they are extremely important. How they are needed for realization. To make the meditation beneficial for the mind and to actualize. If it is possible, the quick way to actualize the meditation is that, one way to finish realizing the lamrim, the basic meditation is bodhicitta and wisdom realizing shunyata, so all these two, the conclusion is this, the perfect human rebirth, and all these meditations are foundations to the mind renouncing samsara and are the foundations of bodhicitta.

So in the mind one spends more time trying to actualize and experience the perfect human rebirth according to the level of one's own mind. If that is not received try to have the effortless experience of the meditation. Then after that spend more time there until you have effortless experience, then go quicker on those following meditations. Spend less time, quicker, down to bodhicitta, then the thought of bodhicitta becomes very strong by the power of the previous meditations.

For instance, if you don't think of ... let's say someone has a horrible stomach pain or disease that you yourself have experienced, then you know how it is unbearable and it is easy for compassion to arise, so without remembering your own feelings that you had before, just have compassion for him. It is difficult to have compassion for someone without having suffered that same problem, so you should have compassion for that person. So by the power of following the meditations, as you have done a little bit quicker and shorter, the bodhicitta is very strong. In this way the mind trains in first meditating on perfect human rebirth and bodhicitta.

Then in the evening time then you make meditation on shunyata. When you go to bed. When you can't remember anything, at that time practice meditation on shunyata. Some people think to be completely unconscious during meditation, the mind completely blank, is shunyata meditation. So at night you can easily meditate on shunyata without any effort. However, I am just giving idea; the quickest way to have the realization on the gradual path to enlightenment is in the evening to make meditation on shunyata, then in that way your mind is trained together in all these basic meditations. So you can receive shunyata before bodhicitta or maybe you receive bodhicitta before you receive shunyata.

However each day your mind is closer when you practice meditation. Then afterwards bodhicitta, the wisdom realizing shunyata, however you receive understanding together. After actualizing bodhicitta you try to practice lamrim and again you spend years trying to realize this. It is an individual question, we cannot say how long it takes to realize shunyata. Not like going to school, after three years you can do this, do that, you can go to class and do this. It is not like this. It is up to the individual how long it takes for the person. It depends on individual, depends on fundamental practice, how much the person does that. And also the guru practice. On the basis of, as it is in outline the root of the whole path, on the basis of that then fundamental purifying, collecting merits, things like that.

However to actualize lamrim meditation and receive enlightenment one doesn't have to be in a monastery as a monk or nun. If one puts it into action, if one practices it while one is living in the city, at home, while one is distracted by the meaningless actions of this life, if one practices the lamrim meditation as I have explained, if one puts it into action while one is living in the city, while one is living at home, while one's life is distracted, if one practices as I have explained, making a session in the morning and one at night time even though in the daytime one has to work, if one puts it into action like this, while one's life is distracted, it is a special technique that one's mind becomes closer to enlightenment. One makes one's own life meaningful. Even if one is so busy, there are practices like this by which one creates infinite merit and creates extensive purification, by practice itself.

In previous times a King called Sangyal asked Nagarjuna, I have many things to do since I am the king, to guide the population, things like this, but while I am doing this can I do some Dharma practice, without leaving this work. Nagarjuna explained the practice to do and that by doing this you can create infinite merits. One is the practice of bodhicitta, morning time meditations on bodhicitta and again and again remembering bodhicitta motivation before doing each action. Other one is feeling rejoicefulness with one's merits and all the sentient beings—the arhats, buddhas, bodhisattvas, all other living beings. This feeling of rejoicefulness is very good practice and it is incredibly easy to do, incredible merits you collect in a minute. You feel rejoicefulness in past present and future merits, you receive more merits, how good it is, how fortunate is the merit I am creating at the present time, trying to feel the rejoicefulness. Trying to feel happiness, by doing this you create more merits than by the actual virtuous action, you create more merits as the number of virtuous actions you have done, you receive more merits from each of those by feeling rejoicefulness. The other sentient being, if his level of mind is higher than yours then you get half of his merits and by feeling rejoicefulness if the person's level of mind is less than yours then you get more merits than what he has created.

However, oneself it is said by the highly realized root guru, if we are going to spend the whole of our life trying to collect merits, even if we try for so long we cannot collect the merits that a bodhisattva collects in one minute. But if you try to feel rejoicefulness how good it is thinking of bodhisattvas' past, present, and future merits. Half of their merits you receive just by feeling rejoicefulness, including buddhas, bodhisattvas—all the virtues, how good it is, may I be able to create all of these merits for the sake of the sentient beings. This prayer and feeling rejoicefulness, together. Just by thinking, this is a bodhisattva's action, other people are happy, other people have done good things, practicing and understanding Dharma, it is not following the practice of the lesser vehicle path.

I just give a few details. If you can practice this as I explained, then it is worthwhile, it doesn't become like an echo, the sound of rock. Then about 6 p.m. I think I will come to start puja. And those who are going to do puja, the prayers, you can pray. Anyone who takes Vajrayana has to make offerings two times in each month, so that is why it is done. Anyway, the purpose is in order to

enlighten sentient beings and to receive enlightenment. So to receive realizations one has to purify the hindrances and obscurations and create merit. This is a quick method to do this. So what we can do during this time, those who can't do the prayer, motivate bodhicitta ten times, several times you can do that, and afterward visualizing Guru Shakyamuni Buddha you can recite mantra and make purification and have white and golden light coming for purification.

Dedication...

## Lecture 17

As the highly realized bodhisattva said in his teachings, "Entering the path to enlightenment is just like, by lightning showing the clear view in one second in the night time, in the foggy, dark night time. By the kindness of the Buddha very few living beings in the world having the fortunate thought arising, among the numberless other living beings. Check up, such small virtues being created. The unceasing, unfinished powerful negativities cannot be controlled by any other virtue except by the wish to receive enlightenment."

So what Shantideva is explaining is how rare in the world are the living beings who create virtue, who have a virtuous thought. How rare it is. How much virtue is created by those few living beings, and is not continuously created, and how small the virtue is. Only sometimes and that is in such a short time. Then at night time, not having the moon and can't even see the stars, being completely foggy. So by lightning you see the objects around you, you see the clear view in such a short time.

He is saying check up how the virtue is created very rarely and what is created and in such a small time. The negativities have been continuously created, and among the negativities, the five extreme negative actions, the five limitless negative actions, unceasing with these heavy negative karmas. Besides any other negativities such as this negativity whose suffering result is unfinished and extremely powerful. Extremely unbearable suffering result. Karmas such as these cannot be controlled or purified by other virtue. What can destroy completely is only bodhicitta—the wish receive enlightenment. Even if one is concerned...

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...even if one recognizes I have been collecting much negative karma, very heavy negative karma, the best method is to purify and completely destroy, never experience the whole thing. The best method is training the mind in bodhicitta. Since it has incredible benefits like this, pacify all the sufferings that we do not wish for, therefore it is necessary to train the mind in bodhicitta right this minute as we have the opportunity to practice.

Not only that, but in order for the present action to become Dharma and a cause of receiving enlightenment it is necessary to cultivate bodhicitta. It is not enough just having virtuous motivation but necessary to have the motivation of bodhicitta.

Well then think, "I am going to listen to the teaching on gradual path to enlightenment in order to receive enlightenment for the benefit of all the kind mother sentient beings." The listening subject is the Mahayana teaching which leads the fortunate one to enlightenment. It is well expounded by the Mahayana philosophers Nagarjuna and Asanga. It is a profound teaching received by the great bodhisattva Atisha and the Dharma king of the three worlds, the great Lama Tsong Khapa through



which these teachings were shown. These teachings contain all the essence of 84,000 teachings shown by Guru Shakyamuni Buddha and all these teachings of these three vehicles, Theravadan, Paramitayana, Vajrayana; all these teachings are set up for the gradual purpose of one's person receiving enlightenment.

This is the sole path through which all past, present and future Buddhas have received enlightenment. In order to receive enlightenment for the sake of all the sentient beings one has to actualize these three principal paths, bodhicitta and the wisdom realizing shunyata, which is shown in the teaching on the gradual path to enlightenment of the higher being ... that depends on bodhicitta. To receive bodhicitta depends on having the realization of the mind renouncing samsara which is from the gradual path of the middle being, that ... to receive mind renouncing the whole of samsara, the whole suffering realm.

First there are two things, like this. That depends on having the understanding of refuge and karma. Karma is from the path of the lower being. And not only that, to receive the mind renouncing samsara, that depends on the foundation of the mind renouncing the happiness of this life. I'm sorry what I am saying—this explanation will come afterwards, details. It does not mean that you cannot experience happiness, to renounce happiness of this life does not mean that; that is a completely wrong idea, wrong conception. It means renouncing the attachment to the happiness of this life. What disturbs the mind is the attachment. So therefore, the very foundation is the mind renouncing the happiness of this life. To receive this is the door of the Dharma practice, to be able to actualize this realization of that depends on this perfect human rebirth, the usefulness of the perfect human rebirth, especially the impermanence of life and death. Also after that then according to the person who tries to experience meditation, comes the meditation on the suffering of the lower realms. In the gradual practice, in regards experience and explaining it can be different. As it is explained in the teaching is as regards experience. So therefore, we need to understand and practice these meditations.

So I was talking yesterday about practical things in order to make our life meaningful and not to waste this precious human rebirth we received one time. Then even if one is extremely busy, one doesn't have time to practice Dharma the whole day. Even if one doesn't have the whole day to keep the mind in the meditation practice, one is always continuously in meditation. Even if one is extremely busy, with much to do, as Nagarjuna explained to the king, like this we can copy these instructions. The first thing is bodhicitta and second thing is rejoicefulness which includes arhats and bodhisattvas, all their merits. I explained how to feel rejoicefulness—one of the practices from the seven limb prayer that we say in the afternoon. So if I explain here we understand. Then even if someone makes an offering of incense, even though you're not actually offering even one stick of incense, you don't have any money to buy the offerings, the candles and the incense, oneself is penniless, then you see other people making offering, creating much good karma, doing so my things. Then instead of feeling upset, I want to do that but I don't have any money, or being jealous, on the other hand, think, he does create so much good karma. Rejoicefulness is a practice that you do not need any expenses for, you don't even need one paise. You can gain incredible infinite merits if the person is making universe full of jewels to each of the Buddhas. Instead of feeling jealous you feel rejoicefulness that he has created good karma. One tries to feel like the mother when the son does good actions. The son normally does crazy things you see, opposite to what mother wants, wishes to be happy and always do good things which makes his life happy, but the son always does crazy things that make his life confused. Then very rarely sometimes the son does something which makes his life extremely happy. It is not that the mother receives material things like that. It is the benefit that is received by the son so the mother feels happy. So the bodhisattvas, sentient beings receiving

enlightenment, before they receive enlightenment, other sentient beings entering the path, we create virtuous action by reciting one mantra, offering one stick of incense, by making one cup of tea. Even if there is no bodhicitta, just making offering by visualizing Buddha, creating a small virtuous action.

The bodhisattvas when they see the other sentient beings reaching enlightenment, entering the path, creating the small virtuous action, feel great happiness, rejoicefulness arises in the bodhisattva's mind. How the mother feels for her son, how they think of others, how much compassion they have for others. Besides not feeling jealous, even an atom of happiness and the bodhisattvas and buddhas feel happiness. Why do they feel happy at others' happiness? It is like the mother who is always considerate of the son, how to make his life happy, always concerned about it, always trying to manage it. To not have problems and always have a happy life. Like that the buddhas and bodhisattvas feel much stronger, the mother's feeling for son is nothing compared to the bodhisattva's feeling for sentient beings. So this is the bodhisattvas' practice. It is not the arhats' practice.

So what I'm saying is that, even if a person makes offering to each buddha in the universe, a universe full of jewels to each buddha, even if a person does not have one jewel to offer, one paise to offer, if you try to feel rejoicefulness of his merits, if his realization is higher than one's own then you get at least half of the merits he creates, by making that much offering to one buddha in that minute, without yourself having expenses for offering. When you see someone similarly, meditating, studying Dharma, making prostration, making charity, offering of candles and incense, making offering to Buddha, Dharma, and Sangha, when we see like this if you feel rejoicefulness, depending on the level of his mind, we receive merit. Sometimes more merits than he creates depending on his level of mind. So therefore, even if one is at the beach sleeping. Making a red body in the sun, even if your body is not sitting with crossed legs and the eyes closed, even if you are lying down then the mind can create incredible merits in feeling rejoicefulness. Including buddhas and bodhisattvas. It is just mind action, a way of thinking.

All the time mind is thinking, we let the mind think. On the other hand we let our mind feel happy about the virtue of other sentient beings. You see how this is comfortable, this chair, I am free from work. Ah! how pleasant it is to come to the beach, how good it is to have rejoicefulness of happiness, does not become virtue but it is still mind action, it is not virtue, that only causes to arise attachment. It only becomes a cause of samsara, it does not become cause of happiness that mind action. So this feeling of happiness, in such a way, by feeling rejoicefulness this happiness only becomes a cause of the bodhisattvas' practice, great purification, and one gains incredible merits. It becomes a cause of happiness of many other future lives and of this life. Even talking while one is in samsara...

[BREAK]

One king whose name I don't remember ... somehow there was something wrong with the king's motivation. The king has made offerings; he has invited Guru Shakyamuni Buddha for lunch. Somehow the king is not creating many merits because there is something wrong with the motivation, I don't remember. There is a beggar outside the house. In Guru Shakyamuni Buddha's time he invited Guru Shakyamuni Buddha and his followers, some monks. The arhats, after having a meal, they dedicate the merits of the benefactor by saying prayers. So Guru Shakyamuni Buddha after the meal did not dedicate the merits for the king, but to the beggar. The reason he dedicated the merits to the beggar, although the king actually made the offering, but the beggar who was outside, looking through the door seeing what they were doing, the beggar was feeling rejoicefulness, so the

beggar has created many more merits. Guru Shakyamuni Buddha clearly sees with his psychic powers. Then afterwards the king asks why don't you dedicate the merits, because when you dedicate you have to mention the name of the particular person. Why don't you dedicate my merits? So Guru Shakyamuni Buddha explained.

Things like this happened, so however... sometimes, usually I am very lazy, just like Shantideva said, to see the clear view, like lightning sometimes, when the mind is not lazy. Also the young monks who came into my room to make offering of incense, those things ... in fact, if you are going to make prostrations, make offering, clean your room, do many of these different forms of good karma, you know, like other people do. If you are going to do everything at the same time, making mandala offering, saying prayer, going to do all this. If you are, you can't do all these things at the same time, you can't manifest in another body. How can you, to do these actions. The easiest thing is with rejoicefulness, while you are sitting in your own bed, what I sometimes do, what my mind thinks, just laying on the bed, no need to wake up, I'm joking. Early morning people are doing so many good things, if you are tired to feel rejoicefulness, try to feel happiness about what they are doing. You see then, you don't lose your profit, you receive the same merits even though other people don't see you doing something. But I'm not saying we should be lazy, should not get up. I am saying how the rejoicefulness is so easy and incredible merit one can receive in such a short time, not only here on this mountain but everywhere, all the sentient beings who create good karma. I think that much of rejoicefulness. Then also the result of the rejoicefulness, the temporal goal and ultimate happiness. Then the third thing is dedication.

Dedication is extremely important, if you do not dedicate merits after having created the merits then, even if one has created merits, from the birth time until now one has been creating merits. Food and clothing, like this ... giving to each of the sentient beings, every day until now, even if one has collected that much good karma, since it has never been dedicated, the person gets angry and heresy arises, saying the path that is shown by buddha is not the true path. Also heresy in karma, there is no such thing in karma. It is not true that the virtuous action brings a good result; many others. There is no past or future life, so what is explained by Buddha is not true, by arising these heresies and anger, all these incredible merits that one has been making since birth time, all of these completely get destroyed. Just like the burned rice has no capability to bring the stems. It doesn't have potentiality, so just like this the heresy and anger disturbs the undedicated merits.

So therefore, even after the merits are dedicated it disturbs but not completely, it doesn't make you not receive the result of the karma, even after the heresy and anger arises. The anger and heresy makes you postpone receiving the result of the good karma. Like if you are ready to receive bodhicitta tomorrow morning at the beginning of the session, then today there is some danger, some distraction for the realization. The mind is ready to receive the realization, but today if you get anger and heresy for a new bodhisattva, who has received bodhicitta, whose realization is higher than one's own then, your anger postpones your receiving bodhicitta for another 1,000 eons, and there are also hundreds and thousands of eons depending on how much higher the level of mind of the other person is ... if less then it is a shorter time. Like this.

Then there are also high bodhisattvas, manifestations of buddhas, we don't know who is buddha. So it is explained in the teachings that anger is extremely dangerous to receive enlightenment for the temporal and ultimate happiness. How it is a great hindrance, how this is the worst thing. The greatest distraction to one's own happiness, the shortcomings of anger. So that is why one has to be very careful. We cannot read other people's minds and see the level of mind so, there are

manifestations of buddhas, bodhisattvas, and beggars. Sometimes I think, in the cities where there are beggars, that there are no persons, but manifestations of buddhas. Also sometimes by taking the manifestation of a worldly person buddhas persuade other people by helping materially to create good karma, to practice Dharma. There are many different ways. Buddhas do not always give teachings. So other people sometimes guide from the suffering, as one of the methods fits him, he takes the manifestation of beggar and the person makes charity. And so by that person making one paise, two paise of charity, by that small virtue he creates good karma, the cause of happiness in future lives, leading to enlightenment.

He gradually leads the different sentient beings in the different levels of happiness. I don't believe they are just like the ordinary person as we see outside. I am forgetting what I am talking about. Going all over, just like water running all over the ground (student—just about anger). Thank you very much.

Anger, yes, that's right. So that is why dedication ... it is the last practice from the seven limb practice. This, I explained with a little bit of detail. That is how dedication is extremely important. I just explained the good karmas that have happened in this life, but you see Shantideva has explained in the teachings, the shortcomings of anger, how to practice patience. The merits that have been collected making charity to sentient being offering to the Buddhas in 10,000 eons, all these merits can be destroyed by anger in one second. So this is extremely important to understand, since we are concerned with happiness. So whom you get angry you can remember this question. Then the usual dedication, like this "Gewa-di ..."

Remembering the meaning of prayer in that way becomes dedication. Then ... the perfect dedication is like this. There are three things—subject, action, dedication, object—why we dedicate, is for enlightenment. For whom we dedicate, again this is bodhisattvas' practice, dedication for the benefit of other sentient beings. However without talking much, even though there is not much understanding of shunyata, this is what we can do—the perfect way by meditating on object, and action and enlightenment, the merits and everything ... by looking at the nature of these things—it is empty or absolutely existing. While one is feeling this, meditating on this, then dedicate the merits. When you say "my merits and other sentient beings' merits," dedicate altogether other sentient beings.'

Also you can remember one's own relatives, parents, it includes all these sentient beings one who one has a present relationship with. "So by these merits," you can think like that, "May I quickly obtain the Guru-Buddha and lead every single sentient being into their enlightenment stage, without excluding even one."

Like eating rice, not even one tiny piece of rice on the plate, not leaving even one single sentient being, and lead every sentient being into his enlightenment stage. While one is meditating or seeing the nature of this, is empty of absolute existence. If one doesn't have any idea of this think like you are dedicating the dream. What I am talking about is this, as the whole thing is like a dream, at least what one can make, then by doing this it becomes that much perfect dedication. By dedicating like this the merits never finish until enlightenment is received. Even if one has received enlightenment still one is receiving merits, again working for other sentient beings is the result of these merits. Dedication is important after any action. Eating food, offering one candle, one stick of incense, feeling rejoicfulness, making one flower object to the Buddha. Motivation, actual action and

dedication—three things like this. Dedication is necessary to be done right after because there is danger if you delay.

[Q&A sessions with Sera Je Abbot]

## Lecture 18

So before listening to the actual teaching it is necessary to cultivate the pure motivation of bodhicitta. Not only to become the action of listening to the teachings the cause of receiving enlightenment, which is the greatest aim, the greatest meaning of the human life that we have to achieve, in order to enlighten other sentient beings. For the benefit of bodhicitta, explaining from the teachings of Shantideva, the everyday time doesn't make to finish meditation so maybe it can be explained afterwards. So then think, I must receive enlightenment right away in order to enlighten all the kind mother sentient beings, therefore I am going to the teachings on the gradual path to enlightenment.

The listening subject that is the Mahayana teaching which leads the fortunate one to enlightenment. It is well expounded by the Mahayana philosophers Nagarjuna and Asanga. It is a profound teaching received by great bodhisattva Atisha and the Dharma king of the three worlds, the great Lama Tsong Khapa through which these teaching were shown. These teachings contain all the essence of 84,000 teachings shown by Guru Shakyamuni Buddha and all these teachings of these three vehicles, Theravada Paramitayana, Vajrayana, all these teachings are set up for the gradual purpose of one person receiving enlightenment. This is the sole path through which all past, present and future Buddha have received enlightenment.

This has four basis outlines, and the last one is how to lead the disciple of the actual teaching on the gradual path to enlightenment. This has two outlines i) how to make the guru practice which is the root of the path and how to train the mind in the gradual path to enlightenment by following the guru. So the whole path is divided into three. It is shown these three paths, according to the different levels of intelligence of the sentient being. One person as his mind develops, whole three of these paths are shown to lead him into enlightenment. So in order to receive enlightenment for the benefit of others it is necessary to complete the realization of gradual path of higher being and that depends on completing realization of gradual path of middle being and that depends on completing realization of gradual path of lower intelligent being. Part of meditation subject that is from the gradual path of the lower being. So all these paths, without following the detained outlines in the teachings. The whole path is divided into three. In order to receive enlightenment even through Vajrayana path then it is impossible, it is hopeless, without having achievement of the fundamental gradual path to enlightenment which contains the three principal realization. So therefore, one has to receive these three principals before receiving enlightenment through path. So then in order to receive these three principal paths means having achievement of the basic meditations. These basic meditations from the perfect human rebirth. The other day I mentioned three basic meditations one can do in order to quickly actualize the gradual path to enlightenment. One can practice three formal meditations in one day. One thing that I did not mention that is the guru practice in the morning. In the meditations on gradual path to enlightenment, what is the most difficult thing to realize, of course bodhicitta is one of the most difficult, then wisdom realizing shunyata, bodhicitta much more difficult. But still it is an individual question one is easier and which one is more difficult.

Usually bodhicitta is much more difficult to realize. Also bodhicitta depends on having ... of course to achieve this realization depends on having understanding of many of the fundamental, gradual meditations. And ... and the wisdom realizing shunyata that is easy. Why? Because it mainly ... one thing it depends on is understanding of the logic, logic. One tool is that, or one of the weapons that is the logic. However, then, this part can be emphasized afterwards anyway. Then usually ... the realization of how the sentient beings have been mother, this realization, this is recognized as a little bit difficult to actualize. But I think ... I think not so difficult if the person ... it depends on the

individual himself whether he has the way to think straight if it is ... Oh then, I think it doesn't take much time to realize that meditation.

However the guru practice, this realization is the most difficult one to actualize. Most difficult one. Therefore if one is going to spend the whole time in this trying to actualize those other formal meditations then the whole life is spent in just one specific meditation so that in one way your experience is also limited. It can take years, years, whole lifetime or two lifetimes. Not sure. So it is not skillful method not trying to actualize one meditation. Spend the whole on that. So, the skill that is explained by Pabongka Dechen Nyingpo who is root guru of all our gurus, he explained the quickest skill to finish the work on the gradual path to enlightenment. That is every morning one basic meditation is the, that on the guru practice, like this. A little bit every morning, making short meditation on that, then spending more time on the Perfect Human Rebirth, which leads to bodhicitta. They spend more time and try to finish actualizing. In the evening time making meditation on shunyata. Working together like this.

So in the morning making meditation on guru practice and that helps a great deal, that short meditation helps the person's practice for the rest of the day in regards ... that helps the rest of the day's practice and the formal meditations to be successful. And also to have less hindrances. So in this way even if the person has thirty years to live, fifty years, or ten years, no matter how many years, then that person makes experience in those meditations, those important meditations bodhicitta, shunyata and the guru practice. His mind is trained together in those meditations.

So during his life however long it is, if he trains his mind like this then even the bodhicitta or realization of shunyata or of guru practice. You see he finishes one of the works in this life. That depends on what meditation—even if has not received the realization of gradual path but he receives the wisdom realizing shunyata it is possible that can happen. If one has realized one of these meditations that is the greatest happy life, really. Then there is no need to worry at the death time, after this life. That is really the happy life. Also, one has actualized like this then it is very easy to be free from samsara very quickly, either in this life or in the next life.

This I just mentioned. I don't expect that everyone will practice meditation, I don't expect but there are many people who practice lamrim meditation and who practice in the daily life and make retreat many times, so I mentioned these skills.

To actualize bodhicitta, the principle path to enlightenment which is the real short cut path to enlightenment, to be able to actualize this it needs so much—without foundation, collecting many merits and making much purification, without this the wisdom realizing shunyata or without bodhicitta is like the house built on the foundation, without the foundation this the building of the house cannot exist. It is extremely difficult to realize shunyata or bodhicitta.

Meditation alone, how much the person does ... it is first of all difficult to really feel it, it takes much time. How much the person practice the meditation each day, it takes so much time to actualize the realization. It is like this the seed which is planted in the ground which hasn't got perfect conditions,

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...water and heat and those other things, good soil, then it takes time to grow, or it doesn't grow whether it gets rotten without meeting the necessary condition for the seed. It cannot grow. It cannot

grow. So without depending on the help of, the practice of purification creating merits, so much practice of it then those realizations cannot be received. Even if the person practices the meditation alone for a long time and again the practice of purification and creating merits, to make that, is beneficial in order to receive realization. To become the cause to quickly receive the realization again depends on the guru practice, usually in creating merits, purification practice, how much that becomes powerful, in order to quickly receive the realization depends on the guru practice. The person makes mistake, then also if the person doesn't make guru practice then he makes mistakes. He makes wrong practice, then how much the person does the purification and creates merits, that makes to take time again, to not be powerful and quickly actualize in the realization of the meditation. These are the vitals or the importance of the practice, the key, Then there are many stories on how things depend on each other like this. and ... so much to explain about, from the teachings which is about the guru practice, like this. I think maybe somebody wants to make peepee.

[BREAK]

Q. Is that bad karma if you do something non-virtuous in a dream?

Rinpoche: If there is a strong negative mind it can be possible it can be creating small negative action. Depending on the motivation it can happen.

Q. Lama Zopa, what kind of purification practices were you referring to just now?

R. All purifying practices, no matter what we are doing before the meditation session, those are basic purifying practice.

Q. You mean the mantra?

R. There is mantra, making prostrations and the seven limb practice. Those basic meditations and also Refuge, the prayers and meditations, all these are purifying practices. One of the essential practices for collecting merits is the mandala offering. But they usually recognized as different purification practices. For purification person may make prostrations or recite mantra, there are different deities manifested for sentient beings to purify. Making confessions. Those are recognized.

Q. Depending on the nature of the purification you require.

R. Yeah, yeah ... depending on the persons ... if the person who has taken bodhisattva vows there are also purifications, there are techniques which can purify that, and the person who has taken Vajrayana vows and broken them, there is also Vajrayana techniques to purify those things like that. Mantras and different forms of practice, things like that.

Q. Would the goal of the mind trying to perceive its own nature be an ultimate goal?

R. I see ... that cannot be ultimate goal because even if you have realized ... wisdom realizing the Absolute nature of your own mind then you are still in samsara, you are still not free from delusion, so that cannot be the ultimate goal. Ultimate goal is the release of samsara, the release of delusion, release from the dualistic mind ... enlightenment ... ultimate goal.

Q. When we say, I must be enlightened for the benefit of all the sentient beings, who is this "I," can it be a way to enforce the ego?

R. That is general "I." In regards about conception of "I," when the person himself can be different to person thinking general self. There is the thought of the general self without discriminating it as self-existent, self-independent, self "I" and there would be thought of the self, which believes, which intuitively believes the "I" is self-existent. The self-existent "I" is going to do this and that. Like that. The self-existent "I" is going to go to market to buy things. The self-existent "I" is going to reach enlightenment. Different from this.

The person who has realized shunyata does not believe the "I" is self-existent. He thinks the general self is the mere relative self. Beings who have not realized shunyata mostly don't think like that. "I



am going to market, I am going to eat, I am going to receive enlightenment, I'm going to this, I'm going to that..." That time, for your mind, when you think like this "I'm going to this, I'm going to that..." as that thought, this real I is going to Katmandu, with that kind of thinking the person thinks the I is self-existent. This real I is going to get visa, going to have a good lunch in the restaurant after all this. You can check up, it's good to check up.

Intuitively believing as self-existent, same thing "I am meditating here," we are not thinking this is relative, just merely relatively existing self, "I," we are thinking the self-existent "I" is going to meditate. In fact, I which does not exist is going to meditate. This is how it is in fact, what happens: I that does not exist at all is going to meditate, going to have lunch.

There is a conception of self-existent that is caused by wrong doctrine, which says that everything is independent or self-existent. This doctrine you believe intellectually, the words you believe. Because of this ignorance wrong conception which came from beginningless previous lifetimes we intuitively believe the I is self-existent. By making such doctrines intellectually we believe that I is self-existing. So there are three different things, like this.

Sometimes when one meditates, "is it real or illusory," sometimes when you think "I am going to do something-something," having an object action, that time the conception clinging to the "I," conception of "I" is not so strong, not so heavy as usual. Usually subjective is more strong, "I" is stronger than the object, the feeling, "I" is stronger than the object. Sometimes, in the reverse, not very strong conception of the real "I," kind of very, very light, almost not existing, not as heavy as usual. It depends on how the person is feeling. If the person feels it less stronger, that can be the conception of the general "I," the relatively existing "I." When the person feels that almost kind of not existing, but you cannot say it doesn't exist. Anyway, it doesn't matter (laughter.)

So that time I think it is either close to the general, relative "I," or you really see this. When one sees the "I" as illusory, that time what one used to believe is just the relatively existing, general "I," which takes rebirth and dies, round and round the six realms of suffering, which goes to enlightenment itself.

The whole conclusion is, practicing the graduated path to enlightenment like this, as I explained before, by leaving seed in the mind, also trying to make analytical meditation. Then what is more important, wisdom and bodhicitta practice—among that the bodhisattva practice is quicker to receive enlightenment, that makes the life most meaningful. So the whole conclusion, the essence is this, how to make the life most meaningful, always try to concentrate in the practice of bodhicitta. Remember in the day time, remember also in the night, as much as one can try to keep the mind in the bodhicitta practice. Even one cannot practice many other meditations, that is the most worthwhile thing to concentrate—the practice of bodhicitta. Try to understand the teachings and meditate and practice of bodhicitta. Read the teachings. There are many teachings, like the *bodhicharyavatara* by Shantideva, teachings on the bodhisattva path by Maitreya Buddha. Some are translated, some are not.

Then, if one does not observe karma, bodhicitta is difficult to receive. The main foundation is to observe karma, try to avoid the cause of suffering as much as possible and check the verses. The whole life mainly concentrate on bodhicitta on the basis of observing karma. That is the essential thing. Doesn't matter... Also to make the life meaningful it is very good, in each year if one can make at least one retreat—one month, at least sixteen days, even if normally in your life you don't

have much time to meditate on the graduated path to enlightenment. If you can have fixed time every day to meditate, that is kind of like making retreat, that much retreat. Usually life is so busy, one has family, this and that, so many things to do, jobs, work to support the family.

Because of what I explained, those three essential practices, even if every day one cannot meditate on the graduated path to enlightenment, like during vacations, if one dedicates one's time, like one month, to meditate on the graduated path, that is alright. Retreat on the graduated path, the teachings and meditation one has received, using those one can do retreat on the different deity aspects, whatever is necessary for oneself, retreat using the mantra of that deity, making purification, the yoga practice of that deity on the basis of the graduated path, then make retreat like this. If one can do one month, if one wants to do two months, one year or full life—there's no objection! That is for congratulations.

So that is how to make life meaningful and for happiness for future lives, to receive enlightenment quicker. That is one suggestion. I am talking about fifteen or sixteen days at least even if one can't do one month, in each year. Even the material, like money, one has been collecting through working, so many times body and mind being exhausted, what is used for the retreat, even the material expenses become beneficial, worthwhile. It is worthwhile to spend to create good karma, to create the cause of one's own happiness and to work for the happiness of other beings—you spend the material on that. That is a worthwhile way of spending. Even you work very hard, every day mind and body exhausted, it is worthwhile to spend like this.

Then, even it costs \$1 million, it is worthwhile, it is not result-less, result is happiness. Going to island, the little free time we have we spend on an island, beach, on a snow mountain, things like that, the free time we have, one year like this, two years, three years, five years, thinking like this, even thirty years, then one day unexpectedly this life ends, the life stops. Just like elevator stops, all of a sudden. One day, all of a sudden, unexpectedly it happens like this. Oh today, I'm going to die—unexpectedly. Just in a minute, thinking I am going to die, then dying in that minute. Then whole life has been completely meaningless, empty like empty pot, didn't make any difference, not having made any preparation for the happiness of future lives, to have a better rebirth—nothing is done, not one single thing got done. The whole work is done, with anger, delusions, whole life like that.

After death time, no difference at the death time, that human being dying on the bed, even if he dies with expensive clothes on an expensive bed—no difference, he is just dead, dying like the outside dogs, no difference. The person having special death, happy death and the animal having suffering death—no difference, didn't make any difference when a person dies. During the life time no difference, nothing better is done, even death time nothing better. end of the life, same. The life ends. How it ends, in what way it ends? Not with a happy mind, with an upset mind. If it ends with happy mind that is something.

In the west, as we have been touring now three times in the west, many times, like in New York... not only New York city—also in other countries—in Brooklyn I stayed some time, one or two weeks. There were many old people dying there who don't, who are registered with the title "retired," who are retired, cannot work, physically they don't have much ability to work. Old fathers and mothers. Then children who are separated from their parents, looking after themselves. They work and take care of themselves. Or just old parents, mothers and fathers living alone, relying on sticks when they walk. Old father helps the mother, old mother helps the father—they try to help each other. Maybe not so difficult to get food as in the mountains, easy to open cans, easier to eat. So eat

food and whole day nothing to do—looking through the windows at the cars, people walking or shopping, just watch all day looking through the window. In the evenings they put a chair outside, sit down, hours and hours outside in the sun. Every day—tomorrow like this, day after tomorrow like this—whole day they spend like this. They cannot recite one single mantra, even one mantra one time, don't know one single mantra. Life itself is kind of harmful. Then after sunset go back into the house.

You can see from their face what the life's pattern was, whether they enjoyed or not, even you don't read the mind you can see from the outside, the effect, the sign of the mind. When they were young, children time, life was like that, children time—going to study or playing. After, little bit grown up, whole life spent just working. Day time outside working, night time coming back and sleeping. When the person has a mental or physical disability, it's like this. Then afterwards they retired—then like that. That's just how life is. Really there is nothing that makes the life happy, to really feel confident, mind to hang on to...

<end of tape>

...since mind is completely ignorant of karma, no idea of reincarnation, cause of happiness for others and oneself.

We have one teacher called Geshe Rabten who is the abbot of the Tibetan monastery in Switzerland. When he used to be in Dharamsala, usually monks think laypeople are not practicing Dharma. Even laypeople recite mantra and as much as possible, even though they are living in a worldly life, even though they have family, they do a lot of, they try as much as possible to make preparation for happiness of future lives, like making offerings, reciting prayers and mantras, making prostrations. Then going around stupas, many things like this. They try as much as they can. Many laypeople also practice Vajrayana, take bodhisattva ordination, Vajrayana ordinations. Even though they are laypeople they try as much as possible.

Our teacher, when he walks in the street where there are Tibetan shops and lay people walking, usually I hear things like, "That one really practices Dharma." They don't practice Dharma as a monk does. After Geshe Rabten's first trip in the West, going to Switzerland, France, Germany and other countries, came back to Dharamsala, place called McLeod Ganj, where there are lots of Tibetan restaurants, and shops selling lots of old Tibetan things for Westerners, he thought, "Oh these Tibetan people are extremely fortunate. They do a lot of things. Even if they don't understand much Dharma, much meditation, in the action they do many things. Even they don't have much intellectual understanding of Dharma, meditation, they do many actions creating good karma by the way. While they are making a living, they do many things—recite mantra, make offerings, make purification, making offering to the monasteries—whatever material possessions they have they try as much as possible."

So he thought, "These Tibetan lay people are extremely fortunate. Much different from the West." Afterwards he realized that, that the Tibetan laypeople did not completely empty their lives. They are very fortunate. Also in Sydney, we stayed in some kind of colony in the city in the house which was empty, rented from others. There were neighbors, old mother and father in another house. First, I think, they thought we were Hari Krishna—without permission they just got in the house. What they did, as I watched them, through the kitchen window you could see them, they are retired people. When the sun starts to rise they come out and sit, father talks to mother, mother talks to father,

about life or something; they spend a long part of the day like this. Then when they are tired of sitting outside they go inside, and sometimes a relative comes and they look a little bit happy, talking. Their life is like that. Object of compassion. With an attitude, just a little bit understanding Dharma, you see so many possibilities what they could do. How the life could be happy, full of meaning. Anyway, one can do. Also to benefit others, like this. That kind of life has no essence at all. Completely, no matter how many material possessions or how much the person has enjoyed, the life is empty, completely false. There is nothing, not one single point that can benefit future lives.

When I see those things, I feel I am so extremely fortunate that by the kindness of the guru a little bit I understand Dharma, very little, but in life can do so many meaningful things that make life very satisfying and happy, having confidence, even you die having confidence your mind has something to rely on. If you are falling down from a cliff or something, there is something to hold on to like a rope, to rely on—there is confidence that there is something that you can rely on, whom you can trust. Also that time not to become like this. That is what I saw by making a trip in the West.

So if one can do each year, even if one has been so busy, not having time to meditate on the graduated path, then if one can do one month meditating on the graduated path, then in one year do one month, then no matter, in this life that much you did, mind became so strong through the graduated path. In that way this life did not become empty, even if you die. He benefited something to himself by taking human body.

I think that's all. Then the meditation is going through the difficulty of the perfect human rebirth by going through the outlines. There are three outlines. How difficult, trying to feel whether it is easy to get perfect human body or not. Whether it is easy to achieve perfect human rebirth or not. Question yourself. "If I die now, today, will I get a perfect human rebirth or not in the future life?" Then, answer is "that depends on whether I create the cause for perfect human rebirth or not." Then you check "Have I created the cause for perfect human rebirth or not?" Then, the causes are moral conduct and charity. So what you do is moral conduct, there are different levels about moral conduct—the five precepts, eight precepts, then the full monk ordination like this.

This is without talking about bodhisattva and Vajrayana precepts; these are just general precepts which also the Hinayana followers observe, the general precepts. Firstly we check outside, who keeps 250 precepts, monk precepts, there are so few. Then the people who keep five or six precepts. This is also very rare, then the number of people who observe eight precepts, the lay precepts. Then comparing the people who keep eight precepts is very few, very rare. Then comparing the number of people who keep five precepts. Again check up, from the five you can take one, two, three, you know like this, as you wish of the five basic precepts. Then people who keep five as compared to those who keep one. Maybe let's say, keeping five precepts, five precepts is more rare than person keeping one precept. Even if person takes one precept, not taking another's life, even this is very rare compared to the number to the number of people who don't live in any of the vows. So like this we check outside the cause of perfect human rebirth in the world.

Then secondly check up on yourself just maybe with five precepts. Those who keep five precepts check with those other higher precepts. But mostly you can check with either five or eight precepts. You say I am keeping this. Is this precept difficult or not or easy? How easy? Like this you check up. Try to find if it is easy or difficult. Like this. Even one precept is it easy or not. Then the actual answer comes.

After checking moral conduct then also check charity, to make perfect charity is also difficult. Even if you make charity just by the physical action of giving what you believe is charity but many times it doesn't become virtuous action. And like that you check up how it depends on understanding. How it is not easy to make charity. If I give a piece of bread to the beggars, will that be charity? I am giving it but I put poison in the bread, does that become charity? I give some material, but to cause him problem, with that kind of harmful thought I am giving material. Physically giving. If charity is I give him gun and I know he is going to shoot himself, those things can never become charity. So you see charity is not just physical giving. It depends on the mind. Charity is renouncing the miserliness. However the thought, mind—action of giving to become charity mind motivation has to become virtue. So it can be harmful. It should not be worldly thought, today if I give a cup of tea to him tomorrow I can ask him maybe I can go to his place to have a sandwich. I'm joking. Anyway that kind of thing does not become charity, with worldly, non-virtuous thought with attachment. So if you like to check up. Then second time, the cause. Then if there is still time check up with the example of the blind, of the blind turtle which comes up. If you read that parable in the meditation course book it is clear, I think.

Dedication.

Lecture 19

We are listening to the teachings in order to receive enlightenment for the benefit of all the sentient beings. It doesn't matter in practicing the gradual path to enlightenment it can be done again in next life. It doesn't matter. Why do we need to rush, to practice in this life? To that mind question is that ... will the perfect human rebirth be received again and again in future lives? No it cannot be received. Not like this. If it is one potato you plant in the ground, again more potatoes grow from that, then you plant again and from that more potatoes. Like the rice, you plant in the ground the rice, result comes. But the rebirth of the living being is not like that. human beings die and are born as human being, not like this. This Chinese in Tibet said to the Tibetan people ... why should you practice Dharma as you are human being now, then you die and then you are born as human being. Always like this. Dogs die now and then after that they are then born as dog so always like this, there is no change in rebirth. The dogs receive higher rebirth and the human beings can take a lower rebirth, you know. Doesn't change like this. Living beings whatever rebirth they have, never change from that, they keep on taking that rebirth. Some people, by planting corns, corn grows up, so like that. It is not like this. The living beings rebirth is different from the external plant. Just the ... they taught this to the people, ignorant of the karma, so that people don't practice Dharma. If they believe that always human beings, always dogs like this, then ... however, by telling people like this they want the people to be ignorant of karma. To not practice Dharma. For that reason it was told to the people.

To some people this is kind of a wrong conception. Anyway, even if the person himself has nothing clear in his mind. Not having any idea of karma. Talking like this for other person to not practice Dharma. To discourage him from practicing Dharma for the preparation of the happiness of future lives. Like this. Will the perfect human rebirth be received again, again? It cannot be received again, again. Why? Because the cause is difficult to create for the perfect human rebirth. Why it is difficult, that as I explained before, taking meditation, the cause, three ways—how it is difficult to receive the perfect human rebirth and create the cause. And even when we try to observe the moral conduct. Everyone takes a vow and then one cannot continue in the life ... sometimes, cannot observe it. Difficulties. Like this. Usually the way of making checking meditation in the cause, if you check outside. Then second time check on oneself. It is very effective to realize how the cause is difficult to

create. Then also if one has taken the different levels of ordination a long time ago, then you can see how I have not been pure in, how many I have been keeping purely. How many precepts I have been breaking. Check like this. It is very effective for the mind to examine like this. This is very clear to one's mind.

Then the difficulty of receiving the perfect human rebirth by examples. Each hundred years the blind turtle coming up. The turtle being blind in the Dharma, not having the wisdom of Dharma. That is for example, sentient beings who ... who don't have the wisdom of Dharma. That wisdom is understanding karma, what is the cause of happiness, what is the cause of suffering. This wisdom eye. The turtle being blind is the sentient being not having this eye. So completely blind, not knowing cause of happiness and suffering, the Dharma wisdom. Then after 1000 years the blind turtle comes up on the surface of the water.

The Abbot is leaving, so maybe you all want to say goodbye to the Abbot outside. I'm sorry for the trouble. He wanted to leave today for India, he is waiting to see Lama Yeshe. He has some project to develop the college. There are three famous colleges Sera in Tibet. These three monasteries are the largest in Tibet. These are the main places where the monks come to study, where there are the largest number of monks. All the different aspects of Dharma and philosophical teachings, they study with details.

The rest of the monks who are in India, who fled from Tibet, they want to continue their studies so—in this Sera College there are two divisions. One is lower college, the other is upper college. So this college is upper college. By the help of the U.N., the Indian Government gave land to the monks who wanted to study, to build monastery where they can resettle. They have built one monastery but so many monks, so they don't fit inside, so there are two colleges so when one college does prayer, puja, the other college doesn't get a chance to make puja. They have to wait until other college finishes. So the place is small like this so they want to build a place to debate, for the monks.

Debate is one deep way of studying Dharma. This form of study is not new in Tibet, this came from India from those learned, fully distinguished pandits, those who have written the root texts on Buddhadharma, as explained by Guru Shakyamuni Buddha. So this form of study came from Indian pandits. So this form of studying Buddhadharma has been continued, on the other hand this form of study, it is meditation. It is taking meditation like we do, question, answer, checking meditation, going deeper and deeper in meditation. But you don't sit with crossed legs and hands like this mind is concentrated in subject but the body is active. Like the children they are debating at night time, their form of studying the philosophical teachings. It is checking meditation but like the discussion time but you make checking meditation with another person. You learn from person or help, by giving answer giving question. Like that. Trying to destroy, the whole purpose of this analytical meditation or debate that is by going deeper and deeper, it makes to arise all the wrong conceptions and then it destroy wrong conceptions, other person recognizing his own wrong conception ... Then the other person seeks the right meaning of that, because everything he found the wrong understanding then he seeks the right understanding. He tries to check up on the mind., either the right understanding grows from this wisdom, from the teacher, or with Dharma friends.

That is how it develops. Then that is how they get unshakeable understanding and right meaning of Dharma. Debate cannot destroy, his right understanding is firm and no-one can change it. Then after the monks studying like this five different philosophical teachings, much details, afterwards they recognize everything and the right answers. And also they supposed to actualize with the right

intellectual understanding, then try to realize. The main thing is to realize the path. All this is method, to receive the realization. So, therefore, they take the form of this study, analytical meditation like our discussion, debate, like this. So they want to build a courtyard. Usually when they debate it is outside on the ground. Many small pieces they can sit in to keep warm, they make pujas and prayer inside and the debate is active and done outside. So it needs much space to study these things. So the Abbot came to discuss how to build these things, so he is waiting for Lama Yeshe, so Lama didn't come today, the airplane, something wrong or something happened, I am sure, so someone suggested he would help. One of the Sangha gave message, he can go by airplane instead of bus or train. He is teacher in the University in Sarnath, the Tibetan university where also people study. At the same time he works as Abbot for Sera College at Mysore. So he has decided to go by airplane when I asked him.

So the blind turtle when he comes up on the surface of the ocean, he doesn't come up at the same place. That is one thing. Then one thing is the golden ring which is on the top of the ocean. Usually golden ring wouldn't stay, it would sink, but why it is mentioned is golden ring is to signify...

...gold, jewel, precious thing, the Buddhadharm, the pure golden ring is example to the pure teaching. So the blind turtle as it comes up each 1000 years, then putting his head in the golden ring is meeting the teaching. The sentient being who has been born, dying, born in the lower realms, narak, preta, dying, born, then only sometimes after many eons, as the blind turtle very rarely comes up, the lower sentient beings, the lower transmigrators are born in upper realm and meet the teaching. They meet the pure teaching.

So the blind turtle who is putting his head in the golden ring, that is meeting the teachings, but actually what it means is having refuge in the mind. So at that time the person actually meets the teachings, so the blind turtle for a short time puts up like this and then goes down so that most times is spent in the end of the ocean. So relating this example to ourselves then we in previous lifetimes we died in the realm of the lower transmigrator, died, born, like this, preta or animal in those different realms then after many eons, the blind turtle comes up on the surface of the water at that time, like that ... you are born in upper realms as human beings for a short time. Even if the blind turtle comes up each hundred years, it comes up then goes down, but even when he comes up he sometimes does not stay in one place so like that even after many eons in the realm of lower transmigrators, sometimes, very rarely we are born in the realms of upper transmigrators. Even so like this you don't meet the teachings. Like you see in Tibet before. The Dharma was like that in Tibet. Now if you live in Tibet the teachings are not there, the teachings have gone to other places, so like the golden ring. The teachings are not always in one place. It spreads, it is different, in other countries. Sometimes you can't hear the teachings at all, in this whole universe, continent, there is no Buddhadharm, but in another universe in the human continent there is Buddhadharm.

So at that time even if you are born as an upper transmigrator you don't meet the teachings. So this time our being born as happy transmigrator and having met the teachings its like ... like this, the turtle surfacing, but the golden ring is anywhere. So as he comes up, by opportunity he puts his head in the golden ring, just by opportunity he puts his head in the golden ring, just by opportunity. This shows how difficult it is and the blind turtle comes up at any place, you know. So this shows how difficult it is ... almost impossible to meet these teachings.

Our receiving the perfect human rebirth and having met the pure teachings this time, is more difficult to happen than the example. It is like almost impossible to happen in this life. If you throw grains on a glass, they cannot stay on the grass, then more difficult than that is receiving the perfect human

rebirth, to meet the pure teachings. Then, by numbers how rare it is. The rebirth of naraks, number of sentient beings in the naraks is like the earth. Then, similarly the number of pretas is like, you can't count the number of the snowflakes on the snow mountains... it is incredible number. Animals, just like the number of sand grains. It is incredible, the number of sentient beings rebirth in the realm of the lower transmigrators.

Then the number of the happy transmigrators, Guru Shakyamuni Buddha explained in the sutra teachings, it is just like the when you take the dust from the ground with your nail, as much as the dust that gets stuck under your nail is the number of the happy transmigrators. The number of the lower transmigrators is like the earth, the number of sentient beings taking upper rebirth is like that little bit of dust under the nail. This is explained in the teachings.

The sentient beings who receive perfect human rebirths are the rarest among the rebirths of the upper realms. Just even what we see, talking about our own experience, what we see on the sea or in the rivers, when we see how many creatures are there, you know, tiny creatures are there that we don't even see, in incredible numbers and then there is also the ocean. Even just the fish in the ocean the number is unbelievable. Then look at the shell animals, the way they sit by the ocean. Besides the uncountable numbers of shell animals in the ocean, there are so many even on the rocks nearby the ocean. The whole stone is full of the tiny shell fish. At first, I didn't realize what it is, kind of white spot on the rock, then after I discovered all these are shell fish, tiny ones, and also big ones, claws, tiny ones, and also big ones. In the ocean at night it becomes closer and in the mornings it goes out, becomes less near the land. All the shells are left there by the ocean, on the ground, then they are eaten by the birds, they eat the body then only the shell is left, only the shells; I think there are many tiny animals that are eaten like that. Then many tiny ants come to eat what is left in the shells. The number of shells piled up by the sea is unbelievable.

Even the countryside, even the ocean there are many tiny, tiny creatures, tiny ones and big ones, so many different things like butterflies flying in space so many creatures, flies, even the flies, so many different types of flies, if you look in the summer time especially in the morning time, so many tiny, so many creatures flying in space, incredible, especially in hot places. On the ground and in the water.

So you see, the creatures contained in one handful of dust, the tiny ones and the number of people is so little, even one small land, even such this hill, on top, number of creatures which are here running in the bushes, just the top of the hill, I am talking about, not the whole hill, the number of the creatures there and the number of the human beings can never compare. The number of people is lost, you know, comparing to the number of creatures who are on this mountain. So like this, so if you think of one, the whole of this valley, how many creatures there. The number of people in the whole country compared to the number of the creatures who are in this valley. So like this. By figuring it out like this—the number of the human beings is nothing compared to the number of creatures in the earth, on the water and in space.

Besides that, you see, we get worms in our stomach, you see, like this. And also in the food, things like that. So they are so easy to be born. In the stomach, as it becomes condition for worms, the worms get born there, like this. And if a dog dies, then soon in his body there are thousands and thousands of worms. So easy to get born, not just one but so many numbers. Like this.

Why they are so easy to get born, that shows how many sentient beings there are in the intermediate states. After those sentient beings die, how many sentient beings are there waiting for the conditions,



seeking the place for birth. How many sentient beings are there waiting in the intermediate stage to be born as animal. How easily the creatures are born. How many there are in the intermediate state who are just about to be born as animals. Oh then, the question again making it a bit clear why animals are so easy, the number of animals that we see, the preta and narak, like this.

Why is the number of human beings so little comparatively, why is it? The answer to that question is this. We can understand from our daily life, if we meditate on the way of living our life. There is the answer to that question. You see, in our daily life, more cause of happiness or more cause of suffering, what is created? In our daily life from morning till night, you examine. You examine. Then one will find by examining each action from morning until night we will find more cause of suffering is created than the cause for happiness. Usually for ordinary people, no virtuous action is created, only non-virtuous action. Even if virtuous action is created, it is the same number as non-virtuous action. Even the person who thinks I practice Dharma, a person like me, if I examine daily life, non-virtuous action and virtuous, what is created more. The virtuous action is so little and so difficult to create, non-virtuous action is incredibly easy to create, like this. To create virtuous action is like the stone to fall up, to come up the mountain like this. Extremely difficult. So, you know, very difficult, for the stone to come up, and to create even one virtuous action. So much laziness in your mind, or it doesn't matter, you know, or thinking that's not important, so difficult to create the virtuous action for good karma. Like the stone to come up to the mountain. So easy to create non-virtuous actions like the stone which falls down naturally from the mountain. Like that delusions are so easy to arise and it is so easy to create negative karma. Just like the water stream falling down or the stone falling from the hill, so easy.

So that's why this is our daily life experience. My experience, you know. So you see this is the answer why. So, the number of human beings is so little, and the number of creatures unbelievable.

Then Shantideva explained in these teachings like this. When one is fortunate to create virtue, if the virtue is not created by oneself ... when one experiences the suffering of the lower transmigrator and is extremely ignorant, at that time what can I do? So this time we have received the perfect human rebirth and met the teachings, have the chance to create virtue, the cause of happiness of future lives, nirvana, enlightenment, if the virtue is not created by oneself, when one is born again, when one is born in the lower realms and experiences the suffering of the lower transmigrator, extremely ignorant, and the mind has no capability to understand Dharma, at that time what can I do, at that time how can I help myself? There is no choice, no method, no method.

So Shantideva is explaining, while we have the chance we should not waste the perfect human rebirth. We should be careful with it and aware. In regards to spending the life, the time, we should be careful with it. I think I stop here.

The meditation will be on this and the checking meditation on all the other people, the society problems, the family problem, how those problems, from where they came, the cause of these problems being the thought of the eight worldly Dharmas. The attachment seeking only the happiness of this life, whether all these problems are caused by it or not. Then as you remember each problem you do checking meditation by yourself, problems of other people, try to check up how it's caused by evil thought of the eight worldly Dharmas, attachment. Try to find out, try to see clearly, how it happens. The way to find out is the...

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..all problems are created by the mind, the idea comes from mind, so like this by going back to the source, the mind, then check up. Then after that, then on one's own ... how these problems are caused by the thought of the eight worldly Dharmas. Like this. Then as you can remember this year what problems you've had, what hassles you had in the family or with friends this year. Where did this come from. Whether it is caused by attachment seeking happiness of this life, whether it is caused by this mind, what type of mind it came from. Then remember before, the problems before that, whether they were caused by attachment like this, from birth time, by going back like this, as you can remember the problems. Then try to see whether it is caused by attachment or not. First maybe remember what I explained about the numbers the example; Shantideva's quotation according to time, like this.

Dedication.

Lecture 20

Cultivate the pure motivation of bodhicitta in order for the present action of listening to Dharma fulfill the ultimate aim of receiving enlightenment for the benefit of other sentient beings. To obtain this aim it is necessary for our present action to be the cause of enlightenment. Therefore, without the motivation of bodhicitta it cannot become a cause of enlightenment. So think, I must achieve enlightenment right away in order to enlighten all the kind mother sentient beings, therefore I am going to listen to the teachings on the gradual path to enlightenment.

The listening subject is the Mahayana teaching which leads the fortunate ones to enlightenment. It is well expounded by the great Mahayana philosophers Nagarjuna and Asanga, it is the profound teaching of Atisha and the Dharma king of the three worlds, the highly realized Lama Tsong Khapa, in his infinite knowledge the understanding of the teachings was shown. This contains all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha. All these teachings are set out for the gradual practice of one person receiving enlightenment. This is the sole path through which all past, present, and future Buddhas have received enlightenment.

In order to offer just a very brief comment on this gradual path to enlightenment. This part has four outlines, the last one is how to lead the disciple of the actual teaching on the path to enlightenment. This has two outlines i) how to do the guru practice which is the root of the path and ii) how to train the mind in this path by following the guru.

In order to receive enlightenment depends on completing the three fundamental realizations on the principal path to enlightenment: the mind renouncing samsara, realization of shunyata and bodhicitta. All that depends on having actualized these basic meditations. Perfect human rebirth is difficult to receive, and the impermanence of life and death. Then the following meditations: understandings of suffering of lower realms and karma, like this. The last part of the subject, how difficult it is to receive the perfect human rebirth.

As the highly realized Lama Tsong Khapa explained in the teachings, when one receives the realization of the perfect human rebirth then at that time Lama Tsong Khapa explained the teaching like this, when one realizes the perfect human rebirth it is highly meaningful when one avoids passing time doing meaningless actions, just the work of the happiness of this life. That is what is called meaningless actions, which is not the cause of happiness, that is called essenceless actions,

meaningless action; the same. When one has realized this meditation even a minute, a second, person dares not pass time doing meaningless actions. Why? Because he feels the time, how precious even a second of his life is, he strongly feels it. Because of that realization makes him to not pass, spend even a short time doing meaningless action.

If one has realized, also Lama Tsong Khapa says, “The difficulty of receiving the perfect human rebirth is that one cannot sit down doing nothing, one can’t stand doing the meaningless actions in a second or a minute.” Each minute, second wasted, the time passes doing meaningless actions, and he feels incredibly upset like after hearing the Dharma, the teaching on the gradual path to enlightenment, how the teaching is highly meaningful. After 20 or 30 years we hear this teaching is highly meaningful, which one didn’t know before. The whole life is wasted, so when we hear the teaching we feel how much I have wasted my precious life, we recognize it. All those years since I was born I have wasted, we feel like that. Even the person who strongly feels this great waste, person who has realized the meditation on the difficulty feels even if he wasted a minute or second he feels it, incredible great waste.

The difficulty of receiving perfect human rebirth is explained in the teachings. Not receiving perfect human rebirth even just human rebirth. It is possible that one gets born as lower transmigrator as a preta, in complete darkness, can’t even hear the voice of the happy transmigrators. It is possible that the animals, the sentient beings who are born as lower transmigrator, it is possible they don’t see human beings. The cows and horses they hear the human’s voice. Even by being born as the lower transmigrator they are in complete darkness they cannot hear even the voice of the happy transmigrator. Cannot hear. This time we have a perfect human rebirth, have met the Buddha, the enlightened being, it is extremely important to make way, to be very careful with it as much as possible.

Like when the person is out of money. Then by opportunity he receives money from someone. Then the one time he has received he should be very careful with it and not waste it, otherwise you may get into trouble. And the one time you receive it you should use it to make more money, that is the best. Like this. This is nothing compared to the value of the perfect human rebirth. The perfect human rebirth is very difficult to receive again. With the perfect human rebirth you can obtain the three great meanings. So therefore, it is greater than receiving universe of jewels. The perfect human rebirth is difficult to receive. It cannot be received again and again, so therefore, with this reason it has greater worth previously because you can obtain the three great meanings. It cannot be received again and again. The emphasis is this, the perfect human rebirth cannot be received again, again. Even so, wasting this is greater loss than wasting universe full of jewels. This one time. That we have received, cannot be received again and again. Therefore, it is greater loss than before. Emphasizing that.

So, the highly meaningful precious human rebirth, it is difficult to receive again and again—so what makes one waste the perfect human rebirth? The self-cherishing thought is not that much worth, because with self-cherishing thought, even though you cannot receive enlightenment but you can receive nirvana and be free from samsara. You can be free from samsara and receive. With the wrong conception of the self-existent “I,” you cannot receive nirvana or become free from samsara but you can still create virtue. It is the evil thought of the eight worldly Dharma which stops the cause of happiness, the virtue. You see, even if you have not realized shunyata, even if there is clinging to the self-existent “I,” this wrong conception you can create good karma to receive happy rebirth in the future life, you see, and perfect enjoyments—but not with the attachment seeking the happiness of this life. So this evil thought is the work which obliges us to waste our precious human rebirth. This

evil thought of the worldly Dharmas disturbs us to obtain ultimate and even temporal happiness. How does this disturb to receive ultimate happiness, to receive enlightenment and to be free from samsara, also to receive nirvana? But to receive nirvana, the goal of the path to nirvana is again the mind renouncing samsara, also for that ultimate happiness.

You see, in order to receive the mind renouncing samsara that person should renounce the whole samsara; that means to renounce all attachment to all of samsara and all samsaric realms and enjoyments of all samsaric perfections. That means what? That depends on person's mind, the foundation of renouncing the attachment seeking the happiness of this life. That is the way first to renounce. Sometimes I put it in different words. So don't need to write down everything, you know. If you understand the essence, you know. For the person who is attached there is no way to receive mind renouncing samsara. What to renounce is the attachment seeking the happiness of this life.

So you see, see now from where the person's suffering comes. So you see, now, how to receive the ultimate happiness. If the mind is not renounced to attachment it is impossible to receive the mind renouncing the whole of samsara. No way to receive it. Attachment, seeking happiness of this life means that mind has not received renunciation of samsara. If there is attachment in the mind of a person, that means the mind renouncing samsara has not been received.

So the conclusion, while there is attachment to the happiness of this life, the realization, the mind renouncing samsara cannot be received. So that is how it disturbs to receive the mind renouncing samsara, the suffering realms. So that is how evil thought of the eight worldly Dharma, attachment to the happiness of this life, disturbs us to receive the ultimate happiness, enlightenment, even nirvana, the lower nirvana. enlightenment is great nirvana. The other one, the Hinayana arhat, the cessation of suffering is called the lower nirvana. It disturbs even to receive lower nirvana.

So how it disturbs is by checking the root of the path, mind renouncing samsara, then you can understand. Besides that the evil thought of the eight worldly Dharmas even disturbs temporal happiness, and happiness of future lives, to receive happy rebirth, the happy transmigrator. The person wants to receive happiness in the future lives, the person knows that depends on creating good karma. Then he tries to create charity and many other virtuous actions but...when he goes to some place where there are many beggars, to make charity ... even though he has understanding that if he does this he will receive happiness in future lives, but when he goes to create the cause, that time the evil thought of the eight worldly Dharmas disturbs the action to become virtuous. How it disturbs, how it comes up in the mind of that person, when he starts that action ... attachment comes into the mind for the happiness, like this. People will think I am doing good by doing this. People will think I am compassionate, like this. So when the person goes to do the action the mind is motivated by the evil thought of the eight worldly Dharmas. So this does not allow the person's action to be virtuous. Even if person recites mantra, says prayer, it becomes cause of happiness in future lives, but when he is about to do the action, again there is expectation and the evil thought of the eight worldly Dharma comes instead: oh if say this prayer among these people they will think I know much Tibetan Dharma.

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Different things like that. However, there is an expectation, you know, for the happiness of this life. So again this evil thought of the worldly Dharmas disturbs this person's action to not become virtue.

So like this is how the evil thought of eight worldly Dharmas disturbs even the temporal happiness of future lives. This is just an example.

For instance, when we meditate, another example, our concentration. When we do the meditation on Guru Shakyamuni Buddha our concentration does not last for even a minute, we cannot keep our concentration. It does not last. As we start to concentrate, after two or three seconds instead of Guru Shakyamuni Buddha, some other object, some other picture come in the mind. Even during checking, analytical meditation. First a person started, then afterwards like cloud in space it disappeared. We don't know what's happened. First you start checking meditation, afterwards disappears. The meditation is clouded by delusions. Either thinking of object whom one dislikes, or picture of object of attachment comes. Then mostly what comes to the mind is the object in which we have attachment. Material things, or person. So you make story in the mind, long story in the mind. I do this and do that, you spend hours and hours, completely, you go on a trip. Just like watching a movie. So mostly object of attachment. So that is how ... and also the mind is like the place where there is a very strong wind, moving so much. One thing, why the concentration does not last and is so easy to be disturbed, mind is full of expectations, like strong wind moving. So, that is you see, that is because of attachment. So that is how the evil thought of eight worldly Dharmas, seeking the happiness of this life, that is how it disturbs, the Dharma practice. So when we meditate the session is one hour, but maybe we spend five minutes in meditation, actually in the meditation on the gradual path to enlightenment.

So what disturbs, what obliges us not to continue the meditation is by the evil thought of eight worldly Dharmas. By checking, while one is meditating, this one can realize, what makes me to think like that? One can discover. Then also it disturbs, besides disturbing the happiness of future lives, you have to understand, you have to check up the cause. It disturbs meditating, practicing Dharma, you have to check up the cause. It disturbs the cause. The evil thought of the eight worldly Dharmas disturbs even the happiness, the peace of this life.

Like this the whole countries' problem, the social problems, the family problem, the school, teacher problem, all these things, the couple's problem, jealousy, pride, killing each other, like this, all these things, not having peace, all is caused by this evil thought of the eight worldly Dharmas. Caused by this. And also all the problems with material problems. When it is finished, worry, when it is lost, worry, when it is stolen, anger, worry, all these things with human beings, material possessions. All these things are caused by the evil thought of the worldly Dharmas. Like this. How the material ... like this.

The eight worldly Dharmas are the dislike of unhappiness, attached to happiness. Liking interesting sounds, dislike arising aversion to uninteresting sounds. If there is reputation, admiration then liking; when there is criticism, there is aversion, dislike. When there is material receiving, there is liking, attachment. When there is no material receiving then aversion, dislike. So this you see, as there is that much attachment in happiness, then there is that much aversion to unhappiness. When unhappiness comes, automatically the suffering mind, dislike arises when unhappiness comes. As there is that much attachment in the interesting sound then there is that much aversion, dislike, suffering mind arises with the disinteresting sound. As there is that much attachment in the admiration received from other people, as there is that much attachment there is that much dislike to the criticism. As there is that much attachment is receiving material, then there is that much dislike in not receiving material. It is connected. Why I say that all these problems, anger, confusion, how all these life problems, how all this is caused by the eight worldly Dharmas, they are related to each other like this.

So like this, example ... If you have bought decoration from some other country, some broken old thing, some kind of mask, for decoration, then you see—if one is that much attached to the mask, to that object, if one is strongly attached to have it, if that is lost, when someone takes it away, then when someone takes it away as you have that much strong attachment, then you have that much worry. That much greater worry. That much you feel upset. Also that much anger arises towards the person who steals it. It is this much, before it is that much then if it is this much to the material object, then once it is dropped, when it is broken, when it is stolen by someone also the worry, upset is that much.

If you don't have any attachment to that, even though it is broken then though it is lost you don't care, it doesn't make any difference whether it is there or it is not there. It doesn't change your mind ... your mind is same as before. Before, when you have it kind of, I have this attachment. When you see the object, that object arises attachment and you feel happy to have it, you just call the feeling of attachment. So before the person's mind is up, oh I have this, the person's mind is happy. When it is lost because there is strong attachment to it, that much stronger, when it is lost then the person's mind is down, person's life is down. Before person's life is up, now person's life is down. Like this.

For instance, in the object that we don't care, in which we don't have much clinging, like the garbage, you know. The empty cans where you keep ice-cream. If somebody comes to steal it, you know, you like it because you want to get rid of it. Oneself doesn't have that much clinging attachment to that garbage, you don't care whether it is there or stolen by someone so this just example. In the objects which we don't have clinging attachment if someone comes and takes it or breaks it then the mind does not change. It is relaxed. I think I stop here.

So this is just example with materials. Same thing you have to meditate in people, same thing it works like this with all objects, how the problem arises. How the life's problems are caused by the evil thought of the worldly Dharma. So from this example you can figure out others. You can see what makes that daily life up and down.

I explained this morning because it is difficult to receive perfect human rebirth, it is useful and it is more precious than a universe full of jewels. Then second, you cannot receive again, it is difficult, so therefore wasting this is a great waste. "What obliges me to waste the perfect human rebirth?" you check up like this and then it comes, self-cherishing thought, the wrong conception of the self-existent "I," evil thought of eight worldly Dharmas. But with self-cherishing thought I cannot receive enlightenment but I can receive the lower nirvana. With that, with the wrong conception of self-existent "I," still I can create virtuous action, virtue, the cause of happiness of future lives. This is not as bad as the evil thought of the eight worldly Dharma, attachment seeking the happiness of this life. This is my worst enemy because it doesn't let me create virtue. Then how this disturbs to receive ultimate happiness and even the temporal happiness. Check the root. Enlightenment, bodhicitta, mind renouncing samsara, nirvana, the path, mind renouncing samsara. How it disturbs the mind renouncing samsara. Then how it disturbs even the temporal happiness, future lives. This is the meditation, you check. How it disturbs meditation and virtuous actions. How it disturbs.

Then after that, you think like the last meditation, all these problems. Then you go through these eight. Then, strong attachment, so much worry, dislike. Material objects of attachment—then think whether it is true or not. If someone stole my purse would it affect my mind or not. Then with people—if something happens, the person is stolen by another person. Check up like this.

## Dedication

### Lecture 21

So as we were talking this morning, what makes our usual life up and down all the time, never keeping the mind in peace. What does not let us have peace in the life, and what does not let us always to have happy life. What obliges us to have life up and down. The main cause is the evil thought of the worldly Dharmas. There are four objects of attachment, the four that one likes and the four that one dislikes. Four objects about which we worry caused by having attachment in those four objects. So we can see clearly how the worries of our life, the upset, is caused by attachment. That we can clearly see by checking our own experiences. By checking the present and past experience of our life, one can recognize the source of one's life problem.

Like this ... as there is attachment, clinging in the happiness, so when there is unhappiness, when something happened, when the unhappiness arises, then the suffering mind, dislike arises. When there is happiness, attachment rises as the person likes it. So life becomes up and down like this. Then again, again, when this interesting sound attachment rises, when disinteresting sound dislike rises, so that is how the life becomes up and down.

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So again when there is admiration, attachment arises in the object. Then because of attachment, admiration, when there is criticism the person feels down, upset. When there is attachment to material receiving, so when there is no material receiving the person feels upset, he gets worried. So like this the person's life becomes up and down as the mind changes.

Like this example, in the families how the confusion arises, how the problem arises. Because there is attachment seeking the happiness of this life. So when parents or the family person disturb one's own happiness, one's own happiness in this life, so when it disturbs, for instance like Christmas time, parents give present to all the children. Other people get presents, and if oneself doesn't receive present, other people receive Christmas cake, and oneself didn't get the Christmas cake. Then you see as there is attachment in the happiness of this life, in receiving the material gift, so it disturbs, that is what attachment wants, and that has not happened, that condition, so it disturbs, bothers the attachment, so by that anger arises to the parents. Why did you give cake to everybody but not to me? What wrong did I do?

Anyway I am just giving an example. So anger arises and you fight with parents then you scold the parents, then parents get angry. Then you get more angry then you break things, cups. If you sit at the table and there is a plate then you break the plate. Then too much shouting in the house. Then the quiet things, the parents go into their room, the son goes into his room, and what they would do is close the door with much more noise. And then they lie down the whole day on the bed, that is the most quiet thing. Still better, they carry on discussion. Son says to the parents, you never think of me. Complains to mother, you do better things for my elder brother, my younger brother. Then all these previous stories come up, oh because you did that, previous time. Then the son tries to prove as much as possible how he is right and how the mother is wrong and the mother tells the son how he is wrong, I am right. All the previous stories again. The son says, that time you helped such and such like this, you didn't help me, you didn't call me, you didn't give me this, so many things. Same thing

from the mother. I asked you to do this, but you didn't do that. Then one thinks he is true, the other thinks she is true and discussion never finishes. However, still not beating, killing each other is better, then afterwards when it gets worse, going back to their bed, each person. Just by breaking material things, but not beating each other, not killing each other. There is still a little bit of good.

It is very clear how those life hassles with the family, with the parents, with children, sons, daughters and parents having hassles, always fighting, competing like this, it is easy. I am just giving example. There are many different stories so you can check one's own experience. Try to remember each of these problems and see how it is based on the evil thought of the eight worldly Dharmas. So the problem of the cake, fighting with the parents is very clear. In the first place if he didn't have strong attachment in the happiness of this life ... receiving the cake, if he didn't have that much clinging he wouldn't care if the parents give or do not give, he doesn't care. Like this, it is very clear how it is caused from attachment. So like this you can find out by relating to other examples that we have experienced, other problems of life, you can trace back and check up the root.

Similarly the couples. There are so many problems. Let's say the wife stays at the house and the husband goes to work. Then, the wife taking care of house and children, if children then of course someone has to take care, so much work. Then ... if the husband is late from work, then the wife complains, where you have been, why are you so late? Your food is burned in the oven. It is your fault, not coming at the right time. Then maybe he drinks a lot of wine, he spent a lot money somewhere, why you waste, where's the money? What happened? What did you do with it. He drank or maybe he parked the car in the wrong place and he had to pay a lot of money to the police, who keep on writing. Then there are so many hassles, for several hours discussing about money. Then wife tells husband you are not doing right, not helping the family, you don't bring money, you're lazy, you're selfish. Oh then, so many things, then the husband says, look at how I am trying very hard, working so hard being exhausted and this and that. Going out, coming in, not even time to stay at the house. So many ... Then husband complains to wife and wife complains to husband so much, life hassles. Always not having peace. After the husband comes back home after working all day, then the short time they are together, evening time and morning time, that time they spend in hassle. Daytime of course they are separate, they have to work otherwise it would be the same thing. Also night time, much hassle.

Those problems the husband experiences with the wife, or the wife is experiencing with the husband. All this is caused by the evil thought of the eight worldly Dharmas, seeking only the happiness of this life. Especially if the husband, if the wife hears husband is with another girlfriend, going to the restaurant or to parties, then incredible confusion in the mind. Then can't stand to be in the house. Incredible anger like burning in the heart. No happiness. Just like fire burning inside. So much incredible pain and suffering. When the husband comes back the whole night the wife fights the husband. Also being jealous of other girlfriends, other wife, another problem. Anger for the husband, jealousy for the wife. So many problems in the mind. If the husband turns away with another woman, then woman doesn't get to sleep for days and days, for nights. Never gets to sleep. Even if her body is lying down in the blanket in the warm sleeping bags. That doesn't help to fall asleep. You don't even feel it because of worry. Don't even feel whether cold or hot. Also when you eat food, even if you drink tea there is no taste, just like drinking water. Like this. So much incredible depression. Many times also, such as these problems. When husband has experience of losing the wife, or the wife experiences the problem where husband has left, adultery or something like that.



Besides that incredible worry that, just living at the house many times there is no solution, when the mind is incredibly upset, so worried, so much dislikes what has happened, then many times they kill themselves. There is no solution of how to solve this daily life problem. So they commit suicide, they take a lot of drugs or many times they go to the high bridges and then they jump in the water, like in Australia. In Sydney there is big bridge. So I heard there many times, when their life is depressed and unhappy then, the solution is to come to that famous bridge and jump in the river. Like this.

So all these problems, it is so clear how they are caused by the evil thought of the worldly Dharmas. All this depression. Sometimes they say when the work is not going well, they say today my spirit is down. Why? Because his work didn't become successful. All these life depressions. All these things are caused by the evil thought of the eight worldly Dharmas.

For instance, checking like this you can understand. Even if you are living together, husband and wife, but in the first place if there is no attachment, clinging in the wife ... as I told you this morning, not that strong, very little attachment, so when something, when the wife separates from the husband, when she goes with another man, also the worry in the mind of husband, also is that much smaller. He doesn't care so much. It is not so important. A little bit of worry but not so much. And also not so much anger and jealous mind with other people, who lives with her. Especially if there is no attachment, if the husband is living with his wife, if no attachment in husband or wife, even if the husband runs away or the wife runs away or something happens, she or he dies, there is no worry.

Usually, we worry when wife or husband dies because he is separate from me. We don't worry she created lot of negative karma, she has maybe gone in the realm of the lower transmigrator not that kind of worry, never that worry. Worry when he or she goes away, late at night-time, that kind of worry is selfish it is only concerned with your own happiness. Same thing from the side of wife and husband is only concerned with oneself. Especially, that is how attachment is seeking the happiness of one's own life. This one. You see, when he or she separates, then you see, the object of attachment is loosened, therefore the person feels unhappiness, suffering. Attachment, suffering. That is why there is worry when something happens with him or with her. Like this. So that's actually.

The other worry is worthwhile. Oh she has created much negative karma, so she may be reborn in the realm of the lower transmigrator. I must pray hard, I must do something for her. I must make offerings, I must use it to benefit her. That worry only helps to help the other person. That kind of worry makes to arise compassion for her you see. That only helps each other.

So what I am saying is that when there is no attachment at all from her, on his side when something happens, when separation there is no worry mind, is the same as before. Peaceful, no upsetness. Like this. Even the husband sees the wife with another husband at a party, enjoying it so much, dancing, there is no change, it doesn't make the mind down, depressed, doesn't cause upsetness.

Then you are crazy, people becoming crazy. That is why if you want to know the cause of people becoming crazy, if you want to find it, that is this, from where their whole life's problems comes is by this evil thought of the eight worldly Dharmas.

You see, many people have lost their country, they have lost many of their material possessions, then they worry so much, then afterwards mind becomes crazy. Why the worry? That is by the attachment to material possessions and then the poverty. Like that. Same thing, many people become ... couples,

husband or wife becomes crazy. That also is because he did not obtain the happiness of this life as he is expecting to receive it, in which he is attached. So he becomes upset and worries. Also because he worries, the inner devil, the inner evil spirit attachment, as the person worries easy to disturb also outer spirits, they also harm. So like this person becomes crazy.

The whole thing is checking the root. There is always something. At the beginning he was expecting happiness of this life by either receiving materials or to be with that person, something. So that did not happen, so the person worries and the person's mind becomes crazy. If you trace back the root, how it happened, is there any worry or not? There is always worry. How the worry happened. What kind of worry is it? If you check you will find out. Then you can see he is expecting some kind of happiness in this life. So same thing, people feel depressed, all this is caused by the evil thought of the worldly Dharmas.

So, now we understand the whole life's problem. The family problem, one's own problems, couples' problem, all these things. Also you want to practice meditation but you fall asleep. Or in your room, you want to but always somehow you can't get up. Or you start to sit up but afterwards you lie down, and meditation ends up with sleeping, then all these things.

Even person who has taken ordination, all these things what caused it, by this evil thought of worldly Dharmas, one can clearly see it if one checks up, concerned only with the happiness of this life. This is what disturbs.

So the conclusion is this. As the whole suffering problem comes from the evil thought of the worldly Dharma, so renouncing evil thought of worldly Dharmas is practicing Dharma. What is practicing Dharma? What it means is renouncing the evil thought of the worldly Dharmas which brings all the life's problems. Like this. This is why by practicing Dharma there is so much peace in the mind of the person. Why there is so much happiness in the life. All that is emphasized by the great yogis such a Milarepa, and many other meditators who are disciples of Atisha. Many of the meditators explain the experience of how their life is happy by practicing Dharma, how the mind is satisfied. Why there are so many benefits explained in the teachings in the life stories of those meditators. Great happiness all the time, wherever they go, wherever they are. Whatever the situation or condition always their life is in happiness. Changing condition does not change their mind, doesn't make their mind up and down, all because they are living in the pure Dharma practice.

So you see now, just renouncing the evil thought of the worldly Dharmas itself...

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...for the rest of the life, all these problems which will continuously happen on and on, one after another, all are stopped. The person does not create negative karma as before so right at that moment whenever the person has renounced the worldly Dharma, the evil thought, at the same time, whenever that action is taken there is great peace, great happiness in the mind of the person.

For instance, like before the wife is worried, so much thinking to commit suicide. In such great danger of life having lost the husband. While you are being worried if you just renounce attachment, the clinging mind, by remembering the impermanence of life and death, by remembering he is going to die, he is going to separate from me at any time, not sure. When he will separate from me, but it is sure. Also it is definite that I will do, and not sure when the death will happen, it can happen at any

moment. So it is definite we will separate anyway. What is the point of worrying, what is the point of being attached. Remembering like this. This meditation technique is to control attachment. As the attachment has gone away, right that minute the attachment has gone away. All of that big worry that was so important before in your view. So important for the husband to come and to be with me. Extremely important, that is the most important thing in my life. Nothing else is important, only this. But right after you remember impermanence and death, all of that big hassle, like the cloud disappears, is completely cut off. Gone away from your mind. Sometimes it makes to laugh after it has gone away. I think you understand. (Laughter) I'm not sure. Sometimes you find what I've been doing is childish. So much I have been worrying it is childish, it is nonsense. You will find right after using the technique, just purposely making my life unhappy. Sometimes it makes to laugh. By finding what I have been doing is childish, nonsense. That's what makes one laugh. Like this. I think I stop here.

Dedication.

## Lecture 22

Before listening to the teaching it is necessary to cultivate the pure motivation of bodhicitta, in order to become the cause of present action of listening to the teaching, the cause of receiving enlightenment. It is not enough that action just to become Dharma. So feel in the heart, I am going to listen to the teachings on the gradual path enlightenment in order to receive enlightenment for the benefit of all the kind mother sentient beings.

The listening subject that is the Mahayana teaching which leads the fortunate one to enlightenment. It is well expounded by the great Mahayana philosophers Nagarjuna and Asanga. It is the profound teaching of the highly realized bodhisattva Atisha and the Dharma king of the three worlds, the great Lama Tsong Khapa, through whom the understanding of the teachings was shown. It contains all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha. All these teachings are set up for the gradual purpose of one achieving enlightenment and this is the sole path through which all past, present, and future Buddhas have received enlightenment.

In order to offer just a brief commentary on the gradual path to enlightenment. There are four basic outlines. The last one is how to lead the disciple of the actual teaching. That has two outlines, i) how to do the guru practice which is the root of the path, and how to train the mind in the gradual path by following the guru.

So the whole path, following the two outlines, the whole path is divided into three. The gradual path of the lower being is the foundation to the gradual path of the middle being, and the gradual path of middle being is the foundation of the gradual path of the higher being to receive enlightenment. So therefore in regards practice, to actualize within our mind, how we should start—to receive the realization of the gradual path to enlightenment, from these hundreds of meditations in Vajrayana and sutra, you cannot choose what you like, get rid of that in which you have no interest, give it up and choose which ones you like, and try to actualize that. That can never work. I like this meditation, I don't like that meditation, I hate that meditation. In regards to practice, to actualize in the mind, you must establish the whole path in one's mind. You see it is just like establishing a house. You can't put the roof first without any pillars and walls, without any foundation. You put the roof first and then put the pillars upside down, then make the foundation. Can't do like this example. So without

question in regards actualizing the path, to receive enlightenment, without following the path within one's mind not possible to have experience.

In regards explaining the teaching, if the other person has the level of that mind then it can be explained. That subject if it becomes cause of other person practicing Dharma and one sees definitely that it will benefit. However, when the person wants to actualize the path they have to start from the gradual path of the lower being, the path within one's mind to receive enlightenment, to have experience.

In regards explaining the teaching, if the other person has the level of that mind then it can be explained, if that subject becomes the cause of another person practicing Dharma. However when a person wants to actualize the path then he has to start from the gradual path of lower being. First of all the person reads the *book of the Dead*, or the *Six Naropa Doctrines*, yoga doctrines or things like that. As the person, his visions that he gets by taking drugs, the vision as explained in the *book of the Dead* by the kindness of those drugs, then you feel something, meditative states, actual trips. Then that slowly makes to be nearer to the teachings, then when the person meets the Tibetan lamas who know the teachings on the gradual path to enlightenment, they start to understand from the beginning of the practice. Part of this meditation subject is the potential of the lower being.

Even if the person is alone there are many problems, his life is up and down, depression, feeling lonely and missing all this unhappiness and dissatisfaction. And also, the husband is not satisfied by one wife. After a few days he gets tired with that wife and again he seeks another wife. Maybe this one will be better, more happiness. He gives up others, gets tired, again dissatisfied and again changing to another one. Then again dissatisfactory, maybe this is better and so on, so on. And also same thing from the side of the wife. Maybe this husband is better, lives with him sometime and again that is terrible. You see slowly, slowly day by day goes, she sees his actual nature. Then at first all this curiosity, then gradually he goes away. Then day by day goes. So much confusion and so many problems. Dissatisfaction and all the shortcomings of the evil thought of the worldly Dharmas. Attachment is what makes these confusions. You see, dissatisfaction, attachment is really the worst disease. You can see so clearly without question.

You see, the, himself has no choice. He is not free ... as he follows attachment, the evil thought of the worldly Dharma, he is controlled, he is occupied by this. That is how life becomes confused like this. And same thing with the wife. Bickering with the husband and also with other people. Like this. Especially in New York. I'm just joking. Maybe not. So quick to change every day. All these life problems are caused by the evil thought of the worldly Dharmas. So you see, now, since we know and feel a little bit, recognize that this is the source of the whole life's problems. What makes the life unhappy. So it is natural renouncing this is the main thing to make the life happy, which really brings peace in the mind and in the life. You can see so clearly. If a thorn has gone inside, and you feel pain, you recognize because of thorn, then when you take it out the pain stops. As this is the source of the whole life's problems. Renouncing is the essential method, that is the root from where the happiness of the life comes, real peace. So for this reason it is clear. But many people in the world try to make the life happy in so many ways that they just keep the evil thought of the eight worldly Dharmas. They just keep it, no idea that this is the cause of the whole of the life's problems. No idea. Never recognize this inside enemy, this inside devil. This one tries to serve as much as possible, try to feed it, give good clothes, when attachment gets cold. When attachment gets hot you put on thin clothes, nice clothes. Feed it with delicious food. However, this root of the suffering of all the life's problems you take care of as much as possible. Try to follow it, whatever it

says to you, listen to it, whatever orders it gives to you. It is like a king. Whatever order it gives you, you follows it. Like following the order of Buddha, you know.

In the Western countries people try to think where the life's problems come from, where did it arise and they try to make organizations, they call different names, to make the life happy. Then psychologists, and what are these people called, I don't know their names, different groups formed to make life happy. People at home ask what are your problems?

Student: Social workers.

Rinpoche: Whatever you are thinking. Whatever you think, I think that's right. The family says my son is unhappy. Things like that. Many societies and organizations they try to form but very difficult to benefit practically.

For a person to make his life happy, there is no way without recognizing the cause of his problems. No way, it is impossible. Without recognizing the cause how can he make his life happy. As long as he creates the cause of problems, whatever methods, the actual method is to stop the cause of the problems. So, as long as person does not check at all the evil thought of the worldly Dharmas, no matter whatever methods the person uses, it is very difficult to really receive satisfaction and make the life happy. But I would say people appreciate that, somehow they don't know actual method, source of problem but somehow they try to help each other. As long as they don't give harm to each other it's okay.

So, one time it happened in Tibet ... a story ... Before mentioning that, I will emphasize this.

Usually ordinary people, when dislike arises it is only then they are unhappy, when there is distraction to happiness of this life. Receiving criticism or dislike in these things. The happiness is disturbed in this life, only at that time the person calls, I am suffering, I am unhappy. When there is no dislike, by meeting the undesirable objects, when the attachment arises by meeting the desirable object. At that time they don't call I am suffering, I am unhappy, they call I am happy. When attachment arises is person's definition of happiness, when they meet the object, the desirable object. So that is why the person believes this. That is why many people in the West think without attachment you cannot experience happiness. That is why they say this. They can't see it because it is not their experience that without attachment there is greater happiness, real happiness. Comparing, comparing peace and happiness ordinary people recognize. This is not their experience because it only comes through Dharma practice so as it is not their realization, experience, even though it is the experience of other meditators, other Dharma practitioners, they cannot imagine it. They cannot figure out how you can have happiness by not having attachment. Because it's kind of intelligent.

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Because when they are happy there is attachment, they know that, kind of recognize this. However, while the person is calling happy, with these desirable objects, happiness is a mental thing, you seem it is not a physical thing, not atom. Happiness is mind, it is a formless thing. So if he carefully checks up the nature of his mind while he is with the object, mind is never happy. There is no real peace in the mind, mind is never relaxed. mind is extremely bound by attachment, uptight by attachment. Is never relaxed mind, you can see clearly. As the attachment arises he is calling happy and in fact it is

suffering. As mind is never relaxed, that itself is suffering, the mind not being peaceful. So actually check the nature of mind when meeting the desirable object.

So, there are incredible benefits when the person has renounced the evil thought of the worldly Dharmas. Then the root of nirvana, the Dharma happiness starts from that time. Right that second when the person ...

<break in tape>

...looks at the evil thought of the worldly Dharmas as one's own enemy. This is my enemy, the enemy which always gives him suffering. When the person renounces then Dharma happiness starts. In order to receive the ultimate everlasting happiness of nirvana, without this the everlasting happiness cannot be received. The root of the blissfulness of nirvana starts whenever the person renounces the evil thought of the worldly Dharmas. As long as the person does follow it.

It is natural in the life, since we are in samsara it is natural we don't always meet the desirable object, from birth until death. Sometimes the desirable object is desired. The desirable object itself becomes undesirable. It is natural in our life. While there is desirable object, we meet undesirable object. All the time like this. That is the nature of our life. We have to know this. There is no need to be shocked. It is not a new experience, not this. Meeting undesirable object and suffering, old experience, extremely old. The old things that have been preserved in the museums, those are nothing. You can still count certain number of centuries. The materials found after this world started, but our experience is not like this. It started only when this world started, or started when we were born. Not like this. We have had these experience and suffering numberless times in previous lives. It is the nature of our life, as we are not free from samsara. We have to go through this. So you see, when you meet desirable object the mind is in suffering. When you meet undesirable object, mind is in suffering. So like this. Checking carefully, it is like this.

So therefore after you practice Dharma, you start to face, destroy the enemy—the evil thought of the worldly Dharmas. There is a big difference in the happiness. Throughout one's own experience you can understand the different nature of happiness. The previous example, like this. Very rough water, ocean. After happiness of Dharma practice is like very calm, peaceful, clear water of the ocean. Blue, calm, can see what is inside, all the different kinds of fish. It's like this example ... Difference is like this. I think maybe...okay.

[BREAK]

Just as in the example before. If you take the thorn out there is no more pain. Why you take the thorn out is because there is pain. So you know, automatically, if the thorn is taken out; so just like this example, as this. And other examples, from attachment all the life's problems come. Then actually it is easy to understand that it is just a matter of introducing to our life. It is easy to understand, for most people, because it is their own experience and in that way, like when you take the thorn out, you know—when you are trying to take it out it is natural the problem ceases and there is happiness in the life. But actually the best thing is, you can understand by taking the thorn out there is happiness, it's logical. The actual thing is to see through one's own experience, then you would think, as it is explained in the Dharma it is really true. It is like this when you practice Dharma you recognize for yourself. But this when you practice Dharma you recognize for yourself. But slowly

you will understand.

Student: Since we can renounce attachment it must be impermanent. And if it is impermanent it must be caused. Is the cause of attachment just that our mind meets these four desirable objects?

Rinpoche: Yes, it can be. It is not the principal cause meeting the desirable object. Being closer to the object is not the principal cause of the delusion. If yesterday, there was no delusion, if I was free, then today even if I meet these objects (before there was a different object) there is no problem of arising delusion with this object. If our mind, in our previous life, if the mind wasn't with delusion, there is reason to arise any delusion, attachment by meeting the object. That is why the principal cause of that is ignorance. Those things are not the principal cause but they do become cause. It can become condition and be called cause but it is not the principal cause. Like this.

Student: Is it possible to have attachment to Guru Shakyamuni Buddha in Dharma practice?

Rinpoche: Dharma happiness.

Student:: To visualize.

Rinpoche: The visualization is a method to destroy attachment. But the wish to visualize that is not negative mind. The motivation is always virtue. By some good purpose you visualize Guru Shakyamuni Buddha. Visualizing Guru Shakyamuni Buddha is the method to purify delusion and negative karmas, that does not become the, become the cause of delusions. This wish to visualize Guru Shakyamuni Buddha is not attachment. Having devotion to the holy beings is different. It is just as I explained with water. mind with attachment is rough mind, is unpeaceful mind. mind which has devotion, which wants to see the Holy Beings or Buddha that is very calm mind. There is a big difference. Attachment in the Dharma happiness ... I would say it is possible; like the blissfulness ... oh ... there can be attachment in the blissfulness of one pointed concentration. Like samatha.

There are two types of attachment; you see, the attachment in the happiness of this life, that brings the result of rebirth as a lower transmigrator, and having attachment to the happiness of future lives, you see, there is a difference. Seeking the rebirth of a happy transmigrator, creating good karma by the virtuous action without being possessed with the eight worldly Dharmas which is only concerned with the happiness of this life, that becomes the cause to receive the rebirth of the happy transmigrator. The previous one is an action done only for the happiness of this life, that brings a result in the realm of the lower transmigrator. Also, similarly, the blissfulness of the lower transmigrator. Also, similarly, the blissfulness of the one-pointed meditation, it is possible that one may have attachment, but you see, generally attachment is possible as the person realizes shunyata, or practices bodhicitta. Then that destroys the attachment, all the delusions. The meditation of samatha, one-pointedness, of mental quiescence, that also helps to develop the wisdom of shunyata. And also it helps bodhicitta. So the person can completely destroy the delusion. It is possible generally to have attachment in the blissfulness in one-pointed concentration. Generally there are two things, wish of attachment and non-attachment. Wanting to receive enlightenment for the sake of all other sentient beings, wanting to help other sentient beings want other sentient beings to release from suffering without any expectation. There is a difference, there is a wish which is not attachment, or wish which is attachment. Like this, oh my husband if he is well, then how terrible it is that he gets sick, he doesn't bring money. I wish that he could recover soon and then he can go to work, so that I can enjoy, so that he can bring, he can bring money. There can be sincere wishes for him not to suffer but there is also attachment. Like this. So that can be discovered by checking the nature of one's own mind. The difference is, one peaceful, one is rough, not peaceful. The attachment wish is never peaceful. Like this. So there are also people, not only they die by arising dislike when meeting the undesirable object, there are also people who kill themselves by feeling happiness. He can't control, that mind is never peaceful, so he can't control his mind. I'm so happy what I should do, so he kills

himself. He jumps. So whatever he thinks he does. Or maybe the person thinks I am so happy, buys lots of alcohol. Then the person drinks a lot. Then afterwards ...

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... then his mind becomes completely uncontrolled, completely intoxicated, so many problem, so much confusion comes afterwards. Then like this.

One time it happened in Tibet, there was one servant called “The Famous Moon,” *Dawa Tragpa*, and worked for a family. He collected all the wages he got from the family as a full sack of barley, and then he went home with his sack. At home he was alone so he hung the big sack of barely from the ceiling, tied it with a rope and then he lay down on the floor and then he was making plans, “Now I am very rich, now what I should do? One big sack of barely, now what I should do?” He was thinking like we make meditation on usefulness of perfect human rebirth. What are the possibilities. He thought, “I should get married, have wife, then if I married, what happiness I would get. I could have one child, and the child should receive a name, so what name should the child receive?”

As he was thinking it, the moon came. Maybe his wisdom is falling to the moon, you see, so the light of the moon came through the window, and hit the floor. So then he all of a sudden paid attention to the floor. So he saw the moonlight on the floor. So he said, “Oh, fantastic, the child should be called the famous moon.” Then because he had much difficulty before, not finding a good name, so now he found such a good name, all of a sudden, by seeing the light of the moon. Then all of a sudden he couldn't lie down because before he had lied down, so he stood up. Then he took a stick. There was a stick in the room. While he was carrying the stick, moving it, he danced in his room, moving the stick. Then afterward the stick hit the rope, the rope broke and the big sack of barely dropped on him, and he got killed, he died in that minute.

So what happened was then he never had a chance to even eat the barely, he never had a chance to marry, never had a chance to have child. That is what happened. The fault of uncontrolled mind, that's the fault of not being able to control the mind, that's the fault of the eight worldly Dharmas, the attachment seeing the happiness, the happiness, the happiness of this life. You see, so actually, he is killed by the eight worldly Dharmas.

In the previous time, when Atisha was in Tibet, Dromtonpa, the close disciple of Atisha, saw one old man walking around the temple. The old man was thinking, ‘I am practicing Dharma.’ So Dromtonpa said, “Going around is good but isn't it better to practice Dharma.” Then afterwards the man gave up going around the temple then he thought maybe practicing Dharma meant to read the texts, the Dharma texts. Then again Dromtonpa met the old man reading texts, then again he mentioned, ‘Your reading texts is good, but isn't it better to practice Dharma?’ Then he gave up reading Dharma texts, then he thought maybe meditation is good, maybe meditation is what is meant as practicing Dharma. Maybe sit down cross-legged like that and then close the eyes, meditate. Then he was sitting like that, then again the Dromtonpa met the old man and said, ‘Sir, your making meditation is good but wouldn't it be better to practice Dharma?’ So the old man was confused. ‘What do you mean by practicing Dharma?’ Then Dromtonpa answered, ‘Renounce this life.’

You see, why he said renounce this life? Why? Oh then, without life renounced, the person cannot make pure Dharma practice, practicing Dharma means renouncing this life. There's a happiness in the life, in all the lives, in all the future lives. So what it actually means, it doesn't mean to escape, that



does not mean running away from city or to run away from material possessions, or to run away from home. Running away from the cause of the suffering. That alone does not mean that you're separate from the cause of suffering. As long as the person follows the eight worldly Dharmas, no matter, even if the person separates from this physical body, without question, even if the person separates from this physical body since the eight worldly Dharmas are not renounced...

What should be renounced is the worldly Dharmas. Why? Because this is the whole source of the life's problems, so therefore Dharma practice means renouncing all of the sufferings of this life. I'm practicing Dharma means I am renouncing all the suffering of this life, all the future lives. That means that the cause, renouncing the eight worldly Dharmas, as long as one has not renounced the eight worldly Dharmas, then even if the person separates from the body, that doesn't mean person has renounced his life.

What it actually means, this story, this example, is extremely important to keep in mind. It is important to understand the border of what is the worldly action, what is the Dharma, what isn't Dharma, what is worldly Dharma. This definition, this boundary, understanding this, that is extremely important. Many expert people, many learned people who have learned many philosophical teachings, who can explain well, who can debate well, who can do many things, there are some even they are so wise in explaining, but cannot make, give the definition of what is worldly action. What is Dharma? Worldly action means kind of playing football or smoking or kind of drinking, kind of only having sex, something like this, only that kind of thing is worldly action. It's easy to think of. Not like this much more, it's more details, much finer than these. I think I stop here. I think the meditation on the impermanence of life and death, in order to stop the fear of death, in order to be free from the circle of uncontrolled death and rebirth, that is what we all go through.

For the benefit of all the mother sentient beings—as I told you this morning the story of Kandampa, the follower, about Dromtonpa discussing with the old man. The worldly action that is done with the attachment to happiness of this life, and the holy Dharma, these two are completely opposite. When the action is holy Dharma, it is not worldly action. When it is worldly action it can never become holy Dharma.

Besides this morning, that story, there are many stories of life. Stories of previous meditators, the great yogis, how they practiced. How they made the practice renouncing the eight worldly Dharmas. When they were beginner practitioners those previous yogis, those followers of Atisha. There are many life stories to talk about. Such wonderful, wonderful pure practices they have done. It's very interesting. Such as also the great yogi Gampopa who wrote the *Jewel Ornament*. He said "There is no one who has attained together the holy Dharma and the work of this life. One who wishes to obtain together, there is no doubt one cheats oneself, one cheats oneself. Even if I meet you, then there is no other talk than this. Keep body and soul in the virtue, at one's own place." So what Gampopa, this great yogi, also called, another name is also called *Tak Pel ha ji*, so what he is saying is that one cannot do the holy Dharma and worldly action together. This means that if a person is reading a text, but the person reads with attachment expecting reputation, things like this, materials or reputations.

However expecting the happiness of this life, even if the person himself thinks I am practicing Dharma, I'm doing holy work—that action of reading text, with the kind of motivation which is possessed by attachment seeking the happiness of this life, is only worldly action, not holy Dharma. So what Gampopa is saying that one, the person does not obtain the holy work, the holy Dharma and the work of this life he does not obtain together. So the person who reads this text, only

becomes worldly Dharma. That did not become holy Dharma. So that person does not obtain both works. As the action done without being possessed by the worldly Dharma, that only becomes holy Dharma. The one action cannot become two, holy Dharma and worldly Dharma cannot become two things. Cannot obtain together.

You see a person reading text with such motivation, it doesn't become Dharma. holy Dharma or worldly Dharma, it has to be one or other. Just as the Kadampa follower Potowa said, "A two pointed needle cannot be used for sewing cloth. You cannot sew the cloth with needle which has two points." Like that. The worldly Dharma and holy Dharma are opposite, completely: so if one mixes together, work of this life and holy Dharma, it never comes together. In the view of the person he thinks, I'm doing together, I'm doing the work of this life and the holy Dharma. He believes that is doing together but in the action it never becomes together, either worldly Dharma or holy Dharma. Just like the two-pointed needle it never comes together. Also Marpa instructed Milarepa.

Marpa gave final instruction to Milarepa, saying, "You the son, without renunciation of this life, if you mix the holy Dharma and worldly Dharma, then you lose the holy Dharma, you have finished, you have lost the holy Dharma." Marpa instructed like this. There are many other quotations like this, so no need to repeat. So that is why Gampopa is saying one who wishes to obtain together, cheats oneself. Why? You see, he believes I am doing holy Dharma, he believes it and attains together work of this life and holy Dharma. So as it is the action, is done with the motivation of attachment, the attachment of the worldly Dharma, so the holy Dharma is lost. So that's how one cheats oneself. So Gampopa is saying even if I meet you, there is nothing else to talk about, expect this. So you go to your own individual place, there's nothing to talk about what should be done, go to your individual places and keep body and speech in virtue. The great yogi Gampopa has instructed it.

Then also one of the great yogis who has achieved the Buddha of wisdom, Manjushri, one Tibetan great yogi, Sakya pandit... Sakya is the name of one sect, so this pandit he also said, if one wishes to obtain the happiness of this life, you can obtain through Dharma, if you obtain through holy Dharma, you can check up, you get the difference then he gives example to check up. You get the difference, look at the perfections of the holy beings and the thieves. So what this Sakya pandit, what he is saying is, even if one wishes to obtain the happiness of this life, how can you obtain happiness of this life? That is if you practice Dharma, then by the Dharma, you obtain besides the happiness of future lives, you obtain, by the way, the happiness of this life. That is easy to understand. You see, if one wishes to attain the happiness of this life, the only way you can obtain that, he is saying, if one practices Dharma, one can also obtain the happiness of this life. As we talked so much of the worldly Dharma as the source of the whole life's problems. So when this worldly Dharma is renounced, whenever it is renounced then there is happiness of this life. The person experiences right that minute, that second. At the same time whenever the action of Dharma action, practice, renouncing the eight worldly Dharmas is done, right at that time person experiences happiness of this life.

It's not like that in order to have, to enjoy in the beautiful apartment, first you have to work, you have to collect money, then you have to build, you have to put so much energy. Not like that. Why? Whenever the action that you do, you don't get pleasure, you don't experience the happiness, not sure. So Dharma practice whenever the action is taken, at that time the person experiences happiness of this life, the real peace of this life. Oh then, like that.

So that is how detail taking, the Dharma practitioner, how they, the meditators have great peace in their lives. Whenever they go, whatever condition changes, even if there is war in the country, even if

the whole of the people in that country have no peace, they all have to hide, to run away, so much trouble in the life of ordinary people, but the practitioner, the meditator, for him there's no problem, no fear.

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One time in Tibet, in a place called Pembo, in that country, there was some trouble. Someone came to confiscate, to take things by force. I think in that country there is the problem of thieves, robbers who take away material possessions from the home so that everyone in that country is so busy trying to hide their materials under the ground, they take it to the mountains. One Kadampa meditator, Geshe—I think Benkungyal—everyone is so busy with their material possessions, trying to run away from home. Then he is in the street, he has one robe that, very old one, he has clay pot to keep water in or something. That's all he has. Then he carries his clay pot and he walks in the street of that country. So if one is scared to come out, so busy, but for him there is no fear, no worry, no-one bothers him or steals his possessions, no-one. He walks in the street outside, the clay pot and the robe, he walks outside very slowly with relaxed mind. No one comes to bother him, no robber to steal his possessions. So he said he is surprised that everyone has such fear, with material possessions, the difference to hide things, he doesn't have any, he doesn't have any troubles. He is surprised. Then he said, 'This is how the people, they hide their material possessions, this is the way how I hide my material possessions.' What he actually means is the way he hides his material possessions is because he has renounced the worldly Dharmas, therefore there is no danger of people bothering him, so that is why he mentioned that.

However, the meditator, the Dharma practitioner who renounces the attachment to worldly Dharmas, for them it is like this. Whether happiness or unhappiness, for the meditator's mind it doesn't make any difference. Interesting sound, uninteresting sound, it doesn't make any difference to his mind. So it is equal in happiness and unhappiness for his mind. Equal in receiving admiration or criticism. He make equal receiving materials, not receiving for his mind. So all these which are completely opposite for ordinary people, the difference, receiving these things, not receiving these things makes a difference to the mind. You see, it makes a difference. But for the meditator who is living in the practice of renouncing worldly Dharmas, it is equal for their mind, so it doesn't make any difference whether they have the receiving or don't have. Whatever condition changes it does not changes their mind. So therefore, these practitioner meditate wherever they are, wherever they go, whatever conditions changes, mind is always increased as they continuously Dharma.

For a long time I didn't read this. When I started to study Dharma, I started to study the philosophical teachings, I did not read this teaching, these Kadampa meditators, Atisha's disciples, their experience and their teaching which contains and explains instructions of the practice and experience. I didn't read this. Somehow, after several years, one time I was on the mountain, the cave where there is Everest Center. There was one text on thought training, so I read it, then, then only, only at that time I discovered how to practice Dharma. I got a big surprise. So I checked back and, looking back, over my life, I didn't find that I really practiced Dharma. I couldn't find it. I really got a big surprise that time. Only by reading this then I understood. Only by reading this did I discover how to practice Dharma. Almost I didn't find that I practiced Dharma before, even though I studied so much, just reading texts, learning by heart and debating, saying prayers, making puja, things like that, did a lot of times, many times I did. Then after that there's a big difference, even just by reading this text. You understand, I discover what the difference is but that doesn't mean I do practice Dharma—but it does make a difference, a big difference. After that I made one retreat and there's a

big difference in the mind, big difference. Much more quiet, more calm, more peace in the mind, there's no expectations. My mind was full of expectations and it kind of stopped. How to say? mind is very peaceful just by understanding. In that way the retreat becomes really perfect, really good retreat. Also less distraction to the retreat, after having understanding of this. Actually not having, not actually practicing Dharma, as those Kadampa meditators.

Also Guru Shakyamuni Buddha also explained, "If one desires happiness, avoid happiness, avoid all the desires." If one avoids all the desires the sublime blissfulness can be received. As long as one follows the desire, one can never satisfy, never be satisfied. So what Guru Shakyamuni Buddha is saying, "As long as one follows the desire, one can never satisfy, never be satisfied." So what Guru Shakyamuni Buddha is saying, "As long as one follows the desire you see it's clear that the dissatisfaction, not satisfied is a question of whether you follow the desire or not follow the desires." It's up to that question whether you follow the desire, you want more. If one does not follow the desire, that is what satisfied, meaning of satisfaction. So much as one follows the desires one can never be satisfied.

So what Guru Shakyamuni Buddha is saying, that until the, one cannot be satisfied until one stops following the desire and also he is saying, one who is satisfied by the Dharma wisdom is happy, that is happiness, really happy. One who is not, by following the desire, one who is not satisfied, that is the suffering life. One who is satisfied by Dharma wisdom is happy.

Did I finish? Did I finish the quotation of the Sakya pandit?

Nick: If one wishes to obtain the happiness of this life, if you obtain through the holy Dharma. Look at the difference in the perfections of the holy beings and the thieves.

Rinpoche: I see, I left. The Sakya pandit quotation that I forgot, I didn't remember, that one is that. You see, thieves, robbers, they actually try, body, speech and mind they rise all to the get the materials. Besides making business they actually try to steal it, besides what they have, enough to live on, they use body, speech and mind wholly, they put to obtain the materials. They steal, they can get by stealing, they can get by taking, many different ways, many methods. Never enough anytime, always never enough for him, but the holy beings. The thief also besides that, always he gets into problems, he gets into by stealing, everyone becomes enemy to him, so many problem, besides his life is not happy. holy beings, their body, speech and mind they never use to obtain the materials, the temporal needs. They only use the body, speech and mind to receive Enlightenment for the benefit of mother sentient beings, never to obtain the temporal needs, purposely they don't use. But also without need to steal, the material perfections, the temporal needs just comes by the power of the pure Dharma practice, what he does by the power of pure Dharma practice. The materials even his body, speech and mind is not purposely used, did for that nothing, they didn't steal anything, nothing, all the time the temporal needs they easily receive it.

Oh then, such as the bodhisattvas there are many stories, to talk about those previous Kadampa meditators, such as the Kadampa Geshe called Benkungyal. His previous life used to be thief in night time, stealing people's possessions, when he was not practicing Dharma, that time he had a big field, enough field that he can receive many sacks of barley from, he has enough to live on. But never satisfied, so he used to be thief at night time, robber in daytime, taking away, daytime going in other people's housing and taking away the materials by force. Then carrying many weapons around, knives of all kinds, then arrows, and all kinds of different weapons, he carried all around his body, around

the belt. But still he never got enough, still too poor. Then afterwards he renounced, afterwards when he was living in practice of Dharma, renouncing the eight worldly Dharmas living in the place of solitude and living in the hermitage having no material possessions, having no field nothing but receiving the temporal needs, food and clothing thing. Before when he never had nothing was enough. But that time when he's in hermitage practicing Dharma, by renouncing the eight worldly Dharmas he receive so much food, temporal needs from people. So then he said, 'Before my mouth did not find food,' before his mouth was seeking food. But now 'what happens, but now the food cannot find my mouth.' Receive so much food, so he can't eat. So he's saying that before his mouth did not find the food but now the food cannot find my mouth. These are the experiences. Then what this Geshe pandit, Sakya pandit is saying is look at the difference of the holy beings and the thieves perfections. Thief, no matter how much he has, it's never enough.

Then how to join the, after doing checking meditation on the evil thought of the eight worldly Dharmas, how it disturbs the ultimate happiness, temporal happiness, future life and also temporal happiness of this life, all this that I've explained, that proves how it disturbs for the happiness of this life. After doing the checking meditation on this, the conclusion is this: 'in the life, I must, by renouncing evil, by renouncing the eight worldly Dharmas, I must make a pure Mahayana practice in this life. That must be done.' Why? Why must that be done? Because death is definite to happen. Meditation on the impermanence of life and death is extremely important.

Without question one who is concerned of the happiness of future lives, who is concerned about to receive nirvana or enlightenment, that is without question. Even one who wishes to always have happiness in the life, the best, as the source of the problem, source of the happiness, the quickest most powerful technique, meditation to destroy the eight worldly Dharmas or the impermanence of life and death. So it is necessary that person even if he is not concerned with happiness of future lives, and nirvana and enlightenment, he is concerned to have happiness always in this life, this is a method that person actually has to practice.

That meditation on impermanence of life and death, that is... ordinary people who don't practice Dharma they have fear of death, animals have fear of death. When another dog comes to attack, they have fear of death. When they get beaten by a person they have fear of death. When they are nearby a cliff, they have fear of death, even animals. The ordinary people who don't practice Dharma have fear of death. But that fear of death is useless. No matter how much they are scared of it, it's useless because they have no solution. They don't practice, they don't have method to stop the cause. They don't practice the method. The sole method is Dharma which can stop the fear completely.

What makes the person to escape from the suffering rebirth and death? Because death is, the person is not free from the danger of death, the person is not free. If for the person there's a greater happiness which comes after the death, person receives greater happiness after death there is no need to fear the death. However, the people who doesn't practice Dharma, their fear is useless, just same as animal, their having fear, but the meditator, by practicing...

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By meditating with understanding fear which comes from meditation, the meditators they use the fear as a tool, to completely stop the fear, completely, to be free from the circle of rebirth and death which goes on and on. Which we have to go through on and on, on, on a circle to be free.

So for us the Dharma practitioner, how we do that, we use the fear to stop—even if there's fear, that is an individual question, understanding fear which comes from meditation, and we use it as a tool to completely stop the fear of death, destroy the cause of fear and to be free from the circle of death and rebirth. So how Dharma makes the person to be free from the circle of death and rebirth, to be completely overwhelmed on the fear of death, the suffering of death and rebirth, that is by what? By Dharma, by Dharma practice. But what type of practice, what type of Dharma practice? The essential thing in the Dharma practice, what makes to not have fear of death and to be from the circle of death and rebirth, that is the meditation on impermanence of life and death.

Ignoring, even though the death is for sure to happen, which is relatively existing, which is the object of know, its something which one will have to experience, one has to experience anytime it, life stopping, now, it. So this something which one has to experience, so there's no use ignoring it, there's no benefit to oneself, that doesn't bring happiness in the life by ignoring it. Anyway since one hasn't done any preparation in this life, then at the death time, then it is definite that mind will not have happy death, mind will not be happy at death time. One has to experience the end of the life, end of the human life, the death, one has to go through this which worries and upsets much.

So in order to make preparation, in order to make good preparation in this life, to not have trouble at death time, not have trouble after death in intermediate stage, to not have trouble in the future life, then for that reason make preparation in this life, one should then practice the meditation on impermanence of life and death. Otherwise one cannot make preparation, one becomes lazy, even if one understands the method but one is lazy, one does not practice the meditation on impermanence of life and death, does not remember impermanence of life and death, as it is explained in the teachings there are six shortcomings of not remembering the death.

If one does not remember impermanence of life and death, then even one remembers Dharma, one cannot practice Dharma, one is lazy, even one wishes to practice Dharma, but person says 'oh! I can practice after next years, not in a hurry now, first I fix this house, first I build this boat, oh, oh, when now my mind I don't think my mind is ready to practice Dharma. I think Dharma is good, but I, my mind, I don't think my mind is ready now. After some time when the mind becomes ready then I will practice.' Oh! things like that. However the person who doesn't think much of impermanence of life and death, then he thinks for him Dharma is not important, he thinks the Dharma is good but not so important.

Not so important, not in a hurry, now, now, the work of this life, this around here to fix, the work of this life, for the person this is more important, this is more urgent than the Dharma. So one year he puts off, then second year, again he makes some plan, second year he finds another reason 'Oh! first I shall finish this, then I do Dharma.' Again he finds another reason so again he puts off, like that he delays the Dharma practice, he postpones. If one does not remember impermanence of life and death then one tries to make Dharma practice, one cannot make pure Dharma practice, the action becomes worldly Dharma. That is you see generally, "Oh I will die.' Everybody, even people who never heard of Dharma, they think, "Oh I will die after some time," after thirty, forty years, in the mind of the person, kind of long time. The intuitive feeling, that is intuitive belief, what is in the mind of the person is, "I'm going to live for a long time, many years, so many years I'm going to live." Intuitive feelings within the person's mind is like that, all the time. "I'm not doing to die."

Even, every morning when we get up, we get up with this. Our mind is, 'I'm going to live for many years.' Then there's nothing to trust. Some people think, "How will I die, so soon, how can I die

tomorrow or today, how can I die because I know, I feel that I'll live long, because I feel that I will live long." That's wrong conception because he's following the wrong conception of permanence, that he is going to live for a long time. This conception why there's nothing to trust? Because this conception I'm going to live for many years, this carries on in the afternoon, into the evening.

In this evening for instance, when you go to see a movie, when you go outside by car, accidents. Let's say the person is going to die tonight when he goes to see a movie, by car accident, he is going to die. But this firm conception, intuitive firm belief I am going to live for many years. This is still now in the mind of the person. This carries on until the moment when the car accident happens, this conception of the person carries on until that time, the time of death. So it is not true that your feeling, your intuitive feeling, doesn't mean for sure that you are going to live for many years. This is many peoples' experience, who talk just before death, they talk because of the belief in the wrong conception. So they make, before the death, talk of many plans, what to do tomorrow, to do next year, for ten, thirty, forty, fifty, seventy years, what to do? They make plans, for sure going to do it. So therefore, there is nothing to trust in this.

Some people think like this, "Oh I'm not going to die soon, what Dharma says is not true, that the death can happen any time, not true, because I know that I'm going to live long, I feel it." That's following the wrong conception of permanency. However, then what makes the action even if one tries to practice Dharma, what makes the action not become holy Dharma, that is by the wrong conception, "I am going to live long," not thinking that I am going to die, not thinking that, "I am going to die tonight," not remembering this, not thinking this. I'm going to die right now, after this minute, after this hour. I might die now, tonight, not having this remembrance, of the indefinite time of death, indefinite time of death.

When, if one is going to meditate, let's say, if one is among many friends, many people around one student, let's say he is in the west, that when one arrives in the West, where there are many people around, then you sit up with crossed legs, with eyes closed like that, the hand position like that, they see that I learned meditation by going in the East, I learned Tibetan Buddhadharma, meditation. So you want to show people you're special, so you sit like this, you sit in the meditation position. Maybe you want to meditate, but somehow there's not something like that, at the beginning motivation is like this. Then think 'I may die, I may die, not sure when my death will happen. I may die today at anytime, I may die not sure, after this minute I may die.

When he strongly thinks, remembers the indefinite time of death, that he may die, that I may die after this minute, when he feels the shortage of life, at that time he doesn't see any purpose. Before he was doing the action of meditation, ordinary people to know, however his action is done with expectation of the happiness of this life, receiving admiration from ordinary people something like that. So that is the happiness of this life, so when the person thinks, 'I may die this minute,' when he feels the shortage of the life, that time what he's doing, the action with the expectation of the happiness of this life that he doesn't find any meaning to that action, that action doesn't have any purpose, that action is meaningless, so automatically he has to make preparation, he has to do something, prepare for the death, the happiness of future life. So automatically the action what he is doing, meditation, that automatically, even though it was worldly Dharma, but after it became holy Dharma by remembering the indefinite time of death.

When we travel in the country, when we make hitch-hiking in the country side, the mountains, on the way, when we are in the guest house where we spend one night, we don't spend so much time fixing

windows, “Oh we need carpet, need soft bed, or toilet, need toilet, hot shower, I must build a hot shower. There’s no swimming pool outside.” You don’t think it, even if there are holes then that doesn’t matter. You don’t fix so much, you don’t even make much arrangement, you don’t care so much after the house whatever, however it is you don’t make to spend one night, you don’t fix that much, carpet and painting, all these things. Why you don’t fix? You don’t fix anything? Why you just sleep, just eat, sleep, don’t fix others, you don’t fix anything with the building. The building something to level the building, to make the building better, house better, you don’t put much energy and time, why? Because you think ‘oh what the use? The purpose? This is only one night, just one night, why should I put much energy, why make a lot of expenses, just for one night, this is just wasting energy and time. This is just wasting money. Tomorrow early morning I have to leave this place. Because of the shortage of time, how long you will be there, because of that, you see, putting energy into that building, things like that, you see it is meaningless, it is meaningless. It is useless. So similarly like this, similarly the person who has to leave tomorrow from here, he doesn’t make busy, he’s busy packing, he does not think, he doesn’t make any preparation to stay in the house, the person who has to go tomorrow, he is busy packing, he’s getting the passport ready, getting the luggage ready, the sleeping bags, then he is going, the person’s going to the mountains, then the very strong shoes, the warm clothes, anyway the person is very busy packing; never make, the person never makes preparation to stay, he is always, always busy, only packing making preparation for the journey, making preparation for the journey, the journey.

By discovering the indefinite time of death, by discovering indefinite time of death, by remembering this then, even if the person’s present action is a worldly actions, right after that it becomes holy Dharma because the person discovers what he’s doing is meaningless. So by remembering the indefinite time of death it makes him to only, it makes him continuously make preparation, to have happiness at the death. To have happy mind at the death time and also the happiness of future lives. Oh! then to receive enlightenment, he always makes preparation like that.

I think I stop here.

Then tomorrow afternoon I think, morning usually, impermanence, following meditation but afternoon I think meditation on the gradual path of the middle being, from that subject I think, in the afternoon, different subject.



## Lecture 23

Just a virtuous motivation is not enough. It should be the virtuous motivation of bodhicitta in order for the present action of listening to the Dharma to become the cause of receiving enlightenment. So therefore, it is necessary to feel in the heart, "I must achieve enlightenment right away in order to enlighten all the kind mother sentient beings, therefore I am going to listen to the teachings on the gradual path to enlightenment."

The listening subject is the Mahayana teaching which leads the fortunate one to enlightenment. It is well expounded by the great Mahayana philosophers Nagarjuna and Asanga, it is a profound teaching of the great bodhisattva Atisha, and the Dharma king of the three worlds Lama Tsong Khapa, by whom the infinite knowledge and the understanding of the teachings was shown. These teachings contain the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha. All these teachings are set up for the gradual practice of one's person receiving enlightenment. This is the sole path through which all past, present, and future Buddha have received enlightenment.

In order to offer a very brief explanation on the gradual path to enlightenment. There are four basic outlines. The last one is how to lead the actual disciple in the teaching on the gradual path to enlightenment. That has two basic outlines i) how to do the guru practice, which is the root of the path, and how to train the mind in the gradual path by following the guru. So, as the whole path is divided into three, in order to receive enlightenment one has to complete the whole path, the lower, middle and higher intelligent being. So part of this meditation is the birth of higher realizations. Just like the foundation of the house.

The meditation on life and death. If one is concerned about it then, to not experience the problems of this life, to have happiness all the time within one's mind. If one is concerned with destroying the devil, this evil thought attachment, if one wants to then the best solution for the beginners, the most powerful weapon to destroy is the meditation on impermanence and death. Yesterday I forgot to mention this. In Germany there are many groups of people. One group of people think their solution to get rid of uncomfortable thing inside, all the time. Always something not right, something missing all the time, something making mind not completely comfortable all the time. However, this group of people think that by shouting for hours and hours depression will come out, aggression. They shout in a group. They think that's meditation. Of course they get tired that is without question. So they think that is a release when they get tired. mind gets exhausted and body gets exhausted and they think it is a kind of release from aggressions. You don't have to shout if you work very hard you feel tired and get release.

I am not sure if this is the same group or different group. But one group puts kaka on the body . To get rid of depression and aggression, everybody's body becomes naked, then they put kaka all over the body. This is their method to get out of depression, aggression. Isn't that interesting. People try so many ways. Try to think of what can solve the problem. Put kaka outside of body as well as inside. . Always kaka inside, outside as well. It is amazing that the mind does things like that.

Sometimes, even, it can become also the service to the eight worldly Dharmas, doing that, only for the happiness of this life, or just to think, I can do this. I don't feel just to show that I can do it, that I am capable of putting kaka on the body. You see, just to show other person like that. I heard that to be a member of that group, you have to pay lots and lots of money. And people do try to join. Of course they want peace.

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Anyway, the conclusion, what I did not explain yesterday, of course if one can completely face at all times the evil thought of the eight worldly Dharmas, of course, without question, that is a perfect method for the happiness of all the lives. Not only this but all the future lives. That does not happen right away like this (clapping noise). It takes time. Mind has to train in it. Then afterwards it gets easier, easier and easier. The way to stop, keep oneself from following the evil thought of the eight worldly Dharmas, to purely live in Dharma, try to remember as much as possible the shortcomings of the eight worldly Dharmas, and try to meditate. The most powerful remedy, is meditation on the impermanence of life and death.

Then as Kadampa, this highly realized meditator the follower of Atisha, Geshe Benkungyal. At the beginning when he was in his care you see night time, from morning time to night time, every time the evil thought of the eight worldly Dharmas arises, he counts, one time, two times, he counts each action. In the night time he checks back how many actions he has done with the evil thought of the eight worldly Dharmas, how many non-virtuous actions he has done. Then he has white stones and black stones, that he has collected, on the table. Before, at the beginning when he counts there is black, no white stones can be put down. White stone if for a virtuous action without being possessed by the eight worldly Dharmas. So he checks back from the morning. Each time on he gets to put a white stone. At the beginning he could not put a white stone down, then later on, gradually more and more white, the numbers of black stones less and less and white ones more and more, until only white stones. So it is a matter of training. Not a matter of one day or one month. It depends on the person's continual energy and practice, the training.

However, even like those meditators, even if we cannot completely live in the Dharma but when we do, even though in our daily life, we mostly do meaningless actions, non-virtuous actions but when we want to do, create some virtuous action at the time it is extremely important to be careful, even though we can't live the whole life in the Dharma like those meditators, completely renouncing the evil thought of the eight worldly Dharmas but is extremely important to be careful, even though we can't live the whole life in the Dharma like those meditators, completely renouncing the evil thought of the eight worldly Dharmas but it is extremely important that during the day and night time we create more non-virtuous actions but when we want to do some positive action it is so important to be careful, by checking the mind. Make the mind virtue first, then the action becomes a virtue. Careful with your mind. Extremely important.

Also at the time, even though the mind has been working for the evil thought of the eight worldly Dharmas the rest of the day, but when our wisdom wants to do some right action, then at that time be careful. Check up the mind. If you discover the mind is following the evil thought of the eight worldly Dharmas then you stop it, you don't let it, otherwise action does not become virtue, cause of happiness. You check your mind before one action. Even if you are going to light one stick of incense, small action. Even if you want to do fifteen minutes meditation, even if you want to offer stick of incense in the presence of altars or stupas. If you want to create virtuous action, then be careful, think for this to become virtue or non-virtue depends on mind so you check the mind. If it is following the evil thought of the eight worldly Dharmas then don't let the mind listen to the evil thought of the eight worldly Dharmas.

How to not let the mind listen is to remember the indefinite time of death, also the other shortcomings of the evil thought of the eight worldly Dharmas, like that, makes me to be born in the lower realms, the realms of the suffering transmigrator and this makes me to suffer, this has been causing me to suffering samsara from beginningless previous lifetimes. Even in this life it makes me suffer, all the confusion I am experiencing is obliged by this and all the suffering I will experience this evil thought of the eight worldly Dharmas will continually, this evil thought of the eight worldly Dharmas will experience this evil thought of the eight worldly Dharmas will continually oblige me to experience suffering also in the future lives, remember the condensed shortcomings of the evil thought of the eight worldly Dharmas.

Then when you think of that your mind does not think of the evil thought of the eight worldly Dharmas so mind is virtue. Then by motivating. With the motivation of bodhicitta if it is possible, the best thing is like this. Then you do the action whatever you are doing, by trying to help the person by talking, even if you are going to have Dharma conversation, small action offering a candle or stick of incense. Even if you are giving one handful of food to the dog or one grain of rice to the ant, even if you make charity, then if one can do with bodhicitta motivation; I am going to make charity in order to receive enlightenment for the benefit of all sentient beings, what you are giving to the ant or dog is nothing but the benefits of the virtuous action done with bodhicitta on the basis of facing the evil thought of the eight worldly Dharmas is pure Dharma, the practice of Mahayana, the benefits are infinite, uncountable.

My emphasis is this, the reason why I emphasize this I think in the 6th course, people who were here, I think I spent twenty days, about ten days on this . You see, the thing is that because it clarifies what is Dharma and what isn't Dharma, it gives choice, when we want to practice Dharma, once we have the wisdom. We have the choice, we can make actions become Dharma, whenever one wants. Otherwise you believe lots of this spiritual actions what people think are religious actions. A lot of people believe even those learned ones, those who study so many philosophical teachings, who make deep study, they know so many words, they can explain so much, like this, studying in the University...

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...but when it comes to what is Dharma and what is not Dharma, their conception is a little bit—the action is Dharma, like that, Dharma has to be something like that, making offerings, saying prayers, reading Dharma texts, some actions like that, and worldly actions mean smoking, playing games, working in the fields etc. So, without understanding this, normally, we want to practice Dharma, want to create virtuous actions, we try to do something virtuous, but what we are trying does not become virtue, we believe it is virtue but it doesn't become virtuous action, it is not Dharma even though we believe it is. There is a danger like this. Generally we have a very short life, the length of life is nothing, it is really very short. The small virtuous actions we try to do, if they didn't become Dharma, virtue, how that is upsetting. We believe it is virtue but it's not.

Like, nighttime, you make business in a shop. The money you get from other person is false money but you believe it is real money. Then afterwards you discover that it is false money, not the one you are allowed to use. Let's say it is \$100, if a person gets a false \$100 then afterwards he recognizes this. After that it is very upsetting when he discovers it is false. Even though he believed it was real before. So you see, that is nothing, receiving false money, that does not cause to be born in the lower realms.

That cannot disturb the happiness of the future lives, but non-virtuous actions done with the evil thought of the eight worldly Dharmas is the cause of that. Like this.

So it's extremely important that the small virtuous action that we do rarely, only sometimes, when we do it we should be very careful, make it perfect as much as possible. Like this. Otherwise like this.

[BREAK]

Student: A more specific definition.

Rinpoche: That is like being attached to the evil thought of the eight worldly Dharmas arising to the sound of music.

Student: How would it differ from the first one, craving for the pleasure of the six senses?

Rinpoche: Yeah, that is pleasure, that is the object of one's senses.

Student: There are two separate ones.

Rinpoche: Oh I see! Yeah, Yeah, evil thought of the eight worldly Dharmas arising from the sound of music means having pleasure in the attachment of that. It doesn't mean that you can't hear the music, it means you are attached in the pleasure. Attachment arising pleasure. Usually his attachment to music, that means he is attached to the pleasure of music, it means that, because it means that.

Student: How would it differ, Rinpoche, from craving to hear ego pleasing words and sounds? How would it differ?

Rinpoche: That is the opposite to admiration?

Student: No that is opposite to not wanting to hear ugly displeasing words or sounds.

Rinpoche: That comes under same thing also. Words can be singing, similar to music for that. Either it can be singing or music.

Student: Can you give me an example of something that would fit under one category and one that does not fit under the second? Pleasure of the six senses and not craving to hear sweet, ego pleasing words and sounds. I still don't understand what that means.

Rinpoche: Sense pleasures or what?

Student: One craving for pleasures of the six senses and one craving to hear ego—pleasing words and sounds. One example that would fit one and not the other.

Rinpoche: Sense pleasures that is being attached in the six senses of pleasure and that includes also being attached in the sound, like music and singing, that is included.

Student: Umm. Why is it written separately in the book?

Rinpoche: Afterwards it mentions six senses?

Student: The six senses. The first one is craving for pleasures of the six senses and the third one is craving to hear sweet ego pleasing words or sounds. I don't understand why they are written separately.

Rinpoche: Oh I see! I understand. The four things of like and four things dislike, the very first thing is happiness. There can be other happiness which is not from admiration, pleasure, not from materialistic receiving, not from interesting sound, so there can be other happiness. Even if there is no admiration. Happiness is mentioned first then afterwards it is mentioned in those three other things, those other happinesses do not depend on those three things, so like this.

The name of the text which I mentioned yesterday, only by reading this I have understood, I have discovered how to practice Dharma after many years. The title of this text is *Beginning Thought Training, Opening the Door of the Dharma*. Even by the title it is very interesting. You want to understand what subject it contains. If one doesn't know the shortcomings of not remembering the impermanence of life and death, if one does not also understand the benefits, then one does not see

the importance of making meditation on the impermanence of life and death. One does not see the importance. So if one does not remember the impermanence of life and death, one does not remember the impermanence of life and death, one does not remember Dharma, even if one remembers Dharma, does not practice Dharma. If one does not remember, especially the indefinite time of death then one tries to practice Dharma, then it doesn't become Dharma. Then if one does not remember the impermanence of life and death then one makes oneself evil. How? By, you see, what happens is one does not protect oneself away from the delusions.

So you see as one follows the delusions, then one creates so much negative karma so many evil actions. With delusions person who steals without permission of others, who takes away another's possession is called a thief, by the action. Like that, by following the delusions, oneself makes oneself evil. One makes oneself enemy to oneself. Making oneself enemy, instead of guiding oneself. One creates the cause of the problems so oneself has to experience. Oneself becomes the creator of one's own suffering. You see, that is how one becomes enemy to oneself.

If one protects oneself away from the delusion by remembering impermanence of life and death, in that way oneself becomes guide to oneself. Oneself helps. Why oneself becomes guide to oneself is because away from the following of the delusions. Experiencing the result of suffering of the delusions. Experiencing the result of suffering. Then especially at the death time, when one has to die, instead of dying with human body, with great upsetness one dies. While the person is experiencing great fear and upsetness in the mind he has to leave the body without choice. Then the benefits are if one remembers the impermanence of life and death not to be born in the lower realms and to receive rebirth of the happy transmigrator and to experience happiness in all the future lives. By practicing the gradual path of the lower being. Besides the meditation of impermanence and death, karma and refuge. Then also by meditating on impermanence of life and death there is great meaning to receive nirvana by following the path. Then also one can receive enlightenment by entering the Mahayana path. So it is extremely useful like this.

The meditation on impermanence of life and death is extremely powerful to destroy the delusions, anger and pride. If you want to destroy pride right away the most powerful thing is this meditation, also anger and attachment and many other negative minds. If one can remember the impermanence of life and death, if one wants to relax, to be happy, then remember this. If one is not happy with anger, how powerful it is to destroy the delusions, is like atomic bomb. Quickly it destroys the whole city, completely and utterly in one minute, everything is in pieces. Even the solid mountains are completely upside down, you know. How powerful the meditation on impermanence and death is in order to control the delusions like that.

Also at the beginning of the Dharma practice, meditation on impermanence of life and death is extremely important, because what makes the person's Dharma practice pure is by remembering life and death, and also to complete the Dharma practice, to receive enlightenment. Not only to start the Dharma practice, not only to continue, but also to complete it. It is extremely important to remember impermanence of life and death, and also to complete the Dharma practice, to receive enlightenment. Not only to start the Dharma practice, not only to continue, but also to complete it. It is extremely important to remember. Then when the person dies by making meditation on impermanence of life and death, person dies with great happiness.

The highly realized lamas, when they pass away, it is like worldly people are so happy to go for a picnic in the beautiful park, they can't stand waiting for it. Like worldly people when they have a long

time away from home, when they come back they are so happy. Like that, by practicing Dharma, remembering impermanence and death, even if the person is not that much highly realized, at least when the highly realized lamas, you see at the death time, they see, even if they go to the pure realms, even if they want to take a perfect human rebirth. In certain country where there is tantra or the Vajrayana teachings, to certain families, certain parents, as they see the benefits, with choice they can be born. Like this.

<end of tape>

...Such as the great yogi Milarepa who received enlightenment in the lifetime, when he passed away amazing things happened at the death time. His body which looked like an ordinary body, a corpse in the view of the ordinary people. At the death time he could manifest different bodies, and even before death time. He was in the benefactor's house, with another Milarepa in another country, another village; another Milarepa going with his disciples to the cave; another Milarepa is in the cave. Like this. So everyone believes Milarepa is here, everyone, the benefactor believes Milarepa is at his house, those disciples who are going with Milarepa, they believe Milarepa is going with them, they think Milarepa is not in other places. Then also at the death time the holy body becoming dissolved in light, things like that. Then the people are so incredibly worried; the where he passed away I think is called Churwa. It's close to the place where I was born in the mountains, where I lived during the child time. So when he passed away, many villagers, many people came because the holy body was becoming smaller, dissolving. Then were so worried as they put the body in the mandala, formed big mandala, so much hundreds, hundreds, hundreds of offering round, so much offering in mandala, before mandala of deity. Inside Milarepa, the holy body. Then these disciples were so worried that there wouldn't be any holy object for them to make prostrations, present, to make offerings, to create good karma. The female daka-dakinis, the female goddesses who have achievement of high tantric realizations, they come to take Milarepa's holy body into the pure realm. All the disciples, the benefactors were so worried.

People from a village where Milarepa had lived called Nyelam came to get the body also and they started a fight over the body. Then all of a sudden a sound came from space, in a voice exactly like Milarepa's, although it was a god from a pure realm, saying, "You people will never receive Milarepa's holy body by fighting. Only by praying can you receive it. There is no such body, actually, because the holy body is not matter or atoms, but absorbed into the Dharmakaya."

The people stopped fighting then. They really believed that Milarepa was talking because it was same voice and they stopped, they were so happy to hear and stopped fighting. Then they prayed so much and then they received another holy body from out of that holy body which is there. Then they had their own share, then they went back to their own country.

Also when they were in the mandala with Milarepa's holy body, incredible things happened, amazing things. The whole area was kind of full of vibrations of white light, then many dakinis come from the pure realm, they came to make prostration to Milarepa to invite him in the pure realm. They came with different offerings, carrying incense, flowers, scattering, throwing flowers in the space, the whole space full of scented smells. All the people who came to see the holy body of Milarepa, all the people could see also the dakinis, somehow by the karma, somehow in that time they could also communicate with dakinis from the pure realm. There were clouds of different kinds of offerings, banners, umbrellas all kinds of many different offerings, all whole way round like the Katmandu

valley, mountains around. On top of the mountains, on top of the mountains, there's a cloud in the form of offerings, around like this.

Then all the people who used to believe Milarepa was kind of foolish, or a magician, an evil person, he killed so many people in the lifetime with black magic and he did this and that, people who created heresy toward Milarepa, at the death time, by seeing all the special signs which prove that he is completely free from all the obscuration and that he received enlightenment, all the heresy that they had, all the wrong understanding that they had was completely destroyed, completely disappeared, completely gone away. Not a single one left—instead of that, incredible, unbelievable devotion in the minds of those people.

When the disciples started to offer fire to the holy body of the mandala, then while the flame was coming, first he did not accept for a long time because Milarepa was waiting for the one disciple to receive it. Afterwards, when the disciple arrived, the flame was accepted, but while the flame is going on, again Milarepa came out of the meditation, while he's in meditation, in the Dharmakaya, he was in the concentration of shunyata, again.

For ordinary people this is impossible, after the breath has stopped, again to be living is impossible. It's impossible to talk about people, to communicate even when there's great sickness, even before breathing stops, he can't speak, you can't speak, not like that.

Again from the meditation, while Milarepa's holy mind is in the meditation on the Dharmakaya, again, with the flames going on, again he came out of that and again he stopped the flames coming from the body and he communicated, he talked, he gave instruction to his disciples.

Also Milarepa's holy body, what was recognized as the corpse in the view of ordinary people, at the same time those, in another place, Milarepa was in another place where his disciple Rechungpa came to see Milarepa's holy body, a very far place which takes months and months to get to. Rechungpa came with his psychic powers in 3 days, or something like that, I don't remember exactly. He had control over the chakras, energy, and nadis, so by using the motility as a vehicle he came with his power in such a short time.

While he was coming on the way to see Milarepa in that place, there's the holy body, which is recognized as the corpse, but then Milarepa is communicating, Milarepa is blessing his disciples.

Then also there are many highly realized lamas for which similar things happened at death time, the fantastic signs happen at death time.

At death time they give teachings, they give instruction to the disciples, they make everything ready as they know the time when they want to die, when they want to pass away. Giving instruction to the monks how to do things, making arrangement—not only incarnate lamas but also many meditating monks. Those who made much purification by meditating on lamrim, who have created much merit, at the death time they have such a good death, they pass away in meditation. Many, many monks in the monasteries, who are usually very poor looking, very torn, wearing only torn clothes and not so educated, who don't know so much, not expert, not so learned in the philosophical teachings—often they have this kind of death.

They make everyone surprised, and cause everyone to have devotion to the person. Everyone is surprised that he is such a good Dharma practitioner, I didn't realize. Everyone has to say like that, at the death time when the person is in meditation, when there are special signs happening at death time. Even if they don't have much understanding of Dharma, deep and wide, they observe karma well, and they continuously make much purification, create merit, and they practice meditation also. So many times like this it happened, which surprised ordinary people.

Also many times this happened for laypeople. Tibetan laypeople, fathers, mothers, those who make much purification, create merit like that and so that's how and they make, they practice meditation, like that much purification, recite much mantras, make many prostrations. They try to create much merit, who has much devotion to the lama from whom they receive teachings, try to observe karma as much as possible. Even though they don't have much understanding of Dharma, they die in meditation. When they die in meditation special signs happen at the death time. They do not have any sickness, with normal body, with normal health, just dying, also they themselves transfer, they, many times happened.

In Tibet also, happened many times, monks, nuns, many laypeople who practiced Vajrayana teachings, they transfer their consciousness by themselves without any worry, without one single worry of death. Then by making preparation by themselves, by performing the altars, practicing their meditation they transfer their consciousness by themselves into the pure realm, even without need, even without any helper, any Dharma helper, Dharma friend round. There are many times happens like that. All these are basically, continuously trying to practice Dharma, trying to create virtuous action as much as possible by remembering impermanence of life and death.

I stop here.

#### Lecture 24

I think first little bit of explanation on the impermanence of life and death, I didn't finish that this morning, then maybe introduce the subject from the gradual path of the middle intelligent being.

By not remembering, the ordinary person who doesn't practice Dharma, at the death time, much worry, tears come out, having fearful face, then hands, the person doesn't want to die, his hand holds the bed, he grabs the pillows, holds other people, the relative's hands, hands kind of moving up, and he has terrible pains, disease, making lots of noise. Besides himself going through incredible suffering, also his parents, relatives, and the people who come around to try to help—it makes them worry, upset. Even the outside looking body at death time, very ugly, terrifying looking body, that person.

The meditator, the Dharma practitioner who has meditated on the gradual path to enlightenment, who meditates on impermanence of life and death, at the death time, the mind is happy, even if he is not like the great yogi Milarepa, the mind is with happiness. Also person also knows where he is going to be born, that definitely he is not going to be born in the realm of the lower transmigrator, he knows also definitely that he is going to be born in the pure realm, as he practices the method, the lamrim.

Then the lowest Dharma practitioner, when he dies, there's no doubt, there's no kind of fear in the mind. He made much purification, collected much merit in the life, tried to observe karma as much



as possible, tried to avoid harming by renouncing the eight worldly Dharmas. There's no fear, no worry, there's no doubt. "Oh! maybe I'll be born as preta, maybe I'll be born as animal, having 1,000 legs, having 1,000 legs crawling in the world, in, under the ocean." There's no doubt, "I may not be born in the upper realm of happy transmigrator, maybe I will be born in the lower realm," kind of doubt, not sure in the mind. At least there's no doubt. In the mind there is confidence, there's no worry, no doubt to be born in the realm of the lower transmigrator, for the lowest practitioner.

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Then, death is definite. Why is death definite? That is easy, easy to understand death is definite. One reason is that since this earth has evolved, there hasn't been one sentient being, one human being who has not died. There's not one sentient being, one animal, one human being that we can point out. So therefore, death is definite to happen. And there's no place where we can hide from the danger of death, even you go to what is called, that place in America—

Student: Disneyland

Rinpoche: Disneyland. He reads my mind. Maybe we have same mind. So it is possible even if you go to Disneyland alive when you come back, you are dead. No matter how much concrete and iron house you build. Even if you go to the moon, wherever the karma of death is ready, one has to go through death. There is no choice, without experiencing death, that you can exist forever. As we are not free from karma, that we have to go through the circle of death and rebirth, when the karma is ready, we have to go through death, no matter wherever we escape.

In previous times in India there was much fighting. Many of the Shakyas got killed. So Guru Shakyamuni Buddha's disciple, the Arhat Sharipu, who had incredible psychic powers, and others, took the Shakyas to the moon, the sun, on these planets. But without choice they died. Some of Guru Shakyamuni Buddha's followers, arhats, they tried to hide in their begging bowl, but they didn't survive, they died.

One time in Tibet, one Geshe was going back to the monastery or coming from the monastery, going back home. However on the way he stopped at one village, at one family's house and there was one old mother and one son, one child. The old mother was taking lice out of the clothes. Tibet is very cold and they never wash. So it's easy to get bugs.

So the old mother was taking lice out of the clothes, and the Geshe was nearby, and the old mother was telling the child, son, "Son, child, take this lice outside and put somewhere and leave it in a place where he won't die." Then Geshe heard this, the mother talking. So Geshe told the mother, "Oh! mother, if there's a place where you cannot die, would you take me to that place?"

There is no place that you can escape, that you can hide from the danger of death. No medicine that can completely stop death. So it is definite to happen. No matter how the body is strong, no matter how much it is powerful, no matter how much the person has military power, no matter how many atomic bombs, no matter how much artillery, no matter how many powerful weapons he has, no matter how many armies, bodyguards to protect his life, no matter how powerful his body is, nothing can stop the danger of death.

At the death time, usually even if the person is very powerful, very strong, at death he is completely very suffering looking, very faint looking, kind of the animals, lions, they look kind of very powerful

usually, when they are alive, very kind of pompous, but when they die, they look very upset and the hands...

Student: Contract? Shrink?

Rinpoche: Shrink, shrink kind of like this.

We see the ants, the flies. When they die they become frightening, small tiny creatures, when they die they become frightened, the whole body, the hands, shake like this. Anyway, there is power, death is definite to happen. Then without any additional life, life becomes shorter, continuously.

A person who lives for a million years—it seems long time. But there's no such real concrete million years, it is just a formation of a certain number of years. By the month, by the hours. It has a certain number of hours, of seconds, a certain number of seconds which can be counted. So since the person is born in the mother's womb there's a certain number of seconds in this life until death, so at the same time he come into his mother's womb, that number of seconds already starts to finish. Just like the second of the watch quickly finishes. Life gets shorter like this. That is still nothing compared to our life, our life is not for a million years, our life. If we live for sixty or seventy years around that age. So almost half is kind of already finished. What is left, say, thirty years to live, the thirty years is just like the million.

So right now while I am talking so many seconds are finished, they go fast like this. The life finishes so fast and closer, closer as each second of life finishes becoming closer, closer ...

<end of tape>

...how the life is short, how each second, hour we are getting closer to the death. We see so clearly and we can't stand it in the depth of our mind, can't stand it that one is getting closer to the death, to be killed. In the mind a person would think what can be done, what can be managed, how can I escape from this danger? What can be managed, what is better, what method is better, what should be done?

You see, without managing something... there's incredible energy in the mind if you seek refuge or someone to guide oneself from that danger. You can stop a car, even if the police are driving you can still stop the car, it's possible that it can stop for one hour, you can play some trick on the police so the police stop for one minute, one hour to delay getting closer to the danger.

You can stop at least for an hour or a minute. But as each second of life finishes one is getting closer to death. We do not have any choice to stop it. The car can stop, it's possible to stop it. So we are spontaneously getting closer to death.

The Fifth His Holiness the Dalai Lama said, while a person is running toward the Lord of Death, even though one calls oneself alive one is in danger of death. Like the vision of the criminal, seeing someone being taken to the place to be killed is an upsetting vision.

It's like this when we see the goats, when people lead the animal goats to the butcher's place to be killed. Their necks are tied by rope and they're led. The big animal and the small goats follow the mother or father, and they don't know where they are going, they aren't sure where the person is taking them. If the other goats follow the goat who leads, who is owned by the person, they don't know where they are going, each step they make closer to the death, so when we look at the goats it

is upsetting. We know they are going to the butcher's, and each step they make is getting closer to the death. When we know that in a time after one hour or two their inside bodies are completely outside, by going through unbelievable, incredible pain. The person at this time is still living in this body, eating food, at this moment he doesn't have to experience, unbelievable freedom he has. When we see the goats being taken like this it is very upsetting when we know after one hour, two hours it's going to be finished. They have to go through incredible suffering which one doesn't have to experience at the present time, then like this.

What the Fifth His Holiness Dalai Lama is saying, now I am giving examples, is that seeing the criminal person going to the place to be killed is the example, but actually our life is the same thing, when we watch it's like that, upsetting. Then we understand how our life is getting closer to the death, same thing as each second of life finishes. We are getting closer to death like this.

Then also on the other hand it's like this; if you throw a stone in space there is not one minute, one second without coming closer to the ground, one minute one second the stone cannot stop in space. So how quick the stone drops, so quickly it becomes closer to the ground, how it falls to the ground so it's like our life getting closer to the death, how quickly getting closer to death.

Also useful to think like this: on the other hand if the enemy is coming to kill oneself, and it is definite the enemy is going to kill oneself, but we are not sure when this enemy will come and kill me. You see, as oneself is going to another country or place there is an enemy coming to kill oneself, it's definite that the enemy will kill oneself but we are not sure when the enemy will see or kill me. However as I am going this way, the enemy is coming toward me, continuously running toward me, so each second of life is getting closer to death. The Lord of Death is continuously coming closer, and death is definite to happen but we are not sure when it will happen. Actual time not sure.

First remember the example, oneself going this way and the enemy continuously running to kill oneself, each time getting closer and closer to oneself, not sure when the enemy will see me and kill me. The death is getting closer and closer, and as each second of life finishes death is getting closer, closer, not sure when it will happen to oneself.

Death is definite for those three reasons: no one has lived without dying since the earth has evolved until now, no place can stop the danger of death, no power of body, Sangha power, no material power and things can stop the death. So death is definite. So after that, meditate. First visualize the person who lives for a million years, that is the formation of a number of years and months, hours, hours, seconds, how that quickly finishes. At the time that finishes, will be born in another realm.

Then, after you realize that it is finished so quickly, when you realize that, then think of oneself. Figure it out, sixty or seventy years according to your age. Then you think that much is finished, that much left to live. So this many years is a formation of years, months, hours and certain amount of seconds. Then think the seconds, you relate how the seconds of a small watch goes, relate like that, you relate your life to the sound of the small watch seconds finishing, by relating to the sound of each second finishing, you relate our life to that and you meditate, then concentrate for a little while on how "I'm getting closer to death." Try to feel how as much as possible how each second of life finishes oneself is getting closer to the death.

Then after that visualize yourself in the car, the police you taking to the court to be killed. What reaction comes in the mind, what effects on the mind, as the police are driving the car so fast, each

second closer to the place where one is going to be killed. Then think this going by car still can be stopped for a minute, hour but my life getting closer to the death by finishing each second of life, cannot be stopped the life getting closer to the death. Think, it is impossible.

Then also think of the example of the animal, goats who are taken to the butcher's place, and remember as you are looking at it you are the subject, remember that how you feel with that. Then think, "I am also like that." In fact, each second I am getting closer to death. Then also the example that you are going to another country, the enemy is coming to kill you from the country, the enemy is continuously running to kill oneself, "I'm not sure when the enemy will see me and kill me, not sure when this will happen." First think this of example; try to get the feeling of this example, the second time you think death is coming closer, closer, continuously coming closer, not sure when this will happen. So we get a feeling also with this example.

On the other hand it is like this. If everyone knows from the newspapers etc., the atomic bomb is going to come, let's say a war is happening, there is danger of war and the atom bomb is going to fall, explode. Everyone knows it is going to be dropped, but people don't know when it will be dropped, not sure. If the world is in such a situation, how are the minds of the people, how do the people's minds think? Not sure when they will drop the atomic bomb but it is definitely going to happen. The people will expect, "Oh maybe tonight it will happen, maybe now it will happen." All the time they will think like this, every morning when they get up they will remember death. "Maybe today they will drop the atomic bomb, maybe today we will die."

I think I will stop here.

Starting with the meditation on the graduated path of the middle being, as Lama Tsong Khapa has explained in the teachings, "If one does not try to understand the shortcomings of true suffering, the perfect thought of seeking the boundless state, nirvana, cannot be received. If one does not realize the evolution of how samsara is created by the all-rising true cause of suffering, one can not know how to cut the root of samsara. It is necessary to practice the mind renouncing samsara and understand what binds the samsara (means what binds oneself to samsara.) The venerable gurus have practiced like this. I prostrate (I request) you who seek the boundless state, nirvana, should also practice like this."

Samsara: the country is not samsara, the city is not samsara, all the houses, bamboo and grass houses, are not samsara. This tent, this place, is not samsara. The hair is not samsara—some people think those who have long hair are samsara—that is not samsara. Some people think, "If I shave my hair I am free from samsara." But shaving the hair is sometimes showing how I am capable, depending on the motivation of course. Some people think the clothes, the legs are samsara, when he puts robes on he thinks, "I have just given up samsara." When he took off his pants, thinking he is just out of samsara.

In previous times it happened like this. One manager of a lama had a wrong conception about samsara like this. He thought samsara, his understanding of samsara is of lay clothes, pants, all those things. Afterwards this manager went to another lama, and this other lama asked him, thinking that because the other lama with whom the manager is living is a highly realized lama, this manager must have great understanding of Dharma. So he asked, "What practice have you done?" The manager said, "I have *just* given up samsara." Like it was a great thing, he told the lama. So the lama asked,

“How?” “Oh I have just taken off my pants.” Because he had been wearing pants and when he came to see the lama he had put on the robes.

In the teachings it explains, this mind and body, these aggregates, with what we suffer, self suffering, even though these aggregates, this body, is suffering—why the self has to suffer, why the self has to be released? Why there is no choice for the self to not experience suffering? Because when the aggregates experience suffering the self has to suffer. When the body suffers the self has to suffer. So there is no choice for the self to not experience suffering. So that shows self is not free from samsaric suffering. That shows self is bound to samsara by what? What makes self to suffer is because the delusion and karma bind the self to the aggregates. That is how when the aggregates, when the body has problems the self has to experience those problems. When the body is in danger of weapons to be wounded, the self without choice has to experience that suffering. What makes the self to not be free, to not suffer? That is by delusions and karma, which bind the self to samsara.

So as the highly realized root guru, Pabongka Dechen Nyingpo, explained, “Without choice, by being completely under the control of delusion and karma, bearing the load of samsara, the aggregates, caused by delusions and karma, then circles from the top of samsara (the realm of gods) down to the narak realm, the unceasing suffering state.”

It goes round and round like this, circling. Taking the load or burden of samsara caused by delusions and karma and circling round and round, going up and down, from the point of samsara, to the lowest narak unceasing suffering state, then again from there born in another realm—circling all the time. This has big meaning, great understanding.

According to this explanation now we are carrying the burden of the human aggregates, this burden of samsara, caused by delusion and karma. At the moment we are circling on the human realm, this human body. Does not mean outside place. After, we take another burden. Right after this, we release this burden and take another burden of samsara. If it is animal such as cat or dog, again we carry the burden of samsara in the animal aggregates, which are caused by delusions and karma. We suffer with it. As we suffer with this now, not free from this, again we suffer by carrying that burden, the dog and cat suffering which are caused by delusions and karma.

What ties the burden to the self? What makes oneself to carry the burden is by delusions and karma. Sounds like delicious! Delicious and karma. Maybe delusion is delicious. I think I stop here.

The meditation is as I explained on impermanence and death. Just take time. Main thing is to *feel* it. Then in the last session can briefly remember Lama Tsong Khapa’s quotation, good to remember.

## Lecture 25

The listening subject is the Mahayana teaching which leads the fortunate one to enlightenment. It is well expounded by the great Mahayana philosophers Nagarjuna and Asanga. It is a profound teaching, the essence of the great bodhisattva Atisha and the Dharma king of the three worlds, the great Lama Tsong Khapa, in whose knowledge the understanding of the teaching was shown. This teaching contains all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha. All these teachings are set up for the gradual practice for the person’s achieving enlightenment and this is the sole path all past, present and true Buddhas have received enlightenment. In order to offer just a very brief explanation on the gradual path to enlightenment.

It has four basic outlines. The last one is the graduated path how to lead the disciple in the actual teaching in the path to enlightenment. There are 2 outlines: how to make the Guru practice which is the root of the path and how to train the mind in the gradual path by following the guru. So the whole of this path is set up in 3 ways: the gradual paths of the lower being, middle being and higher being. In order to receive enlightenment one has to complete the whole path, one has to actualize the whole path gradually starting to actualize from the gradual path of the lower intelligent being.

So the subject is on impermanence. Briefly finished the explanation on the perfect human rebirth and difficulty receiving perfect human rebirth, and then the impermanence of life and death.

The highly realized great Yogi Milarepa said in his teaching, "I was scared of death, and scared of the mountains. Now I have actualized the nature of the mind which is empty, now even death comes to me does not upset, there's no worry."

So the great Yogi Milarepa achieved enlightenment in one lifetime by having actualized the nature of the mind, which is empty, living in a solitary place. That is caused by what? All this incredible courage and determination in his mind.

In regards to the body, our bodies are much stronger and healthier than Milarepa's holy body when he was living ascetic life in the caves. His holy body wasn't like our bodies, very fat and strong and shiny, like polished, not like this. When other people see his holy body, his outer looking body is kind of blue, not wearing enough clothes, having just one piece of cloth and just one small meditation seat, to keep the body upright, supporting the body, it helps for meditation to be straight, the nadis, arteries in the body, the backside of the body to be a bit higher. So he has a little cushion containing grass inside. Outside he looked very thin and skinny, easy to be blown by the wind, when he was living ascetic life in the caves, on the way to actualizing the path.

Even though his holy body was like that he received enlightenment in a lifetime, completed the whole Vajrayana path. Such was his strong determination having realized the absolute nature of the mind, all these things. First, what has caused it is by the realization, meditating on impermanence of life and death. This what energy, how he got that much energy to complete the path, the gradual path in this life what gave energy, that is by completing the meditation on impermanence of life and death. So that's why he is saying, "I was scared of death and I was scared of the mountains, now I have actualized the nature of the mind which is empty."

"Now even the death comes there's no worry," means, you know, before he was under the control of death, now what happened by meditating on impermanence of life and death he has actualized the absolute true nature of the mind. Before, the death controls him now he controls death.

Before, he was like us, when we die is up to the Lord of the Dead. It's not up to us, it's up to the Lord of Death. After Milarepa received these realizations, the death is up to him, he has choice whenever he wants to pass away. His death is up to him. For us, death is not up to us as we are under the control of the death, it is up to the Lord of the Death. As it is said in the teachings, one who rides on the death is the wise person, one who becomes the vehicle of the death is not a wise one. Like this also as Guru Shakyamuni Buddha and many other Buddhas who have enlightened numberless sentient beings, who are still benefiting us, who have received enlightenment and have shown the path to numberless sentient beings, who are still benefiting us, who have received enlightenment and

have shown the path to numberless sentient beings and have led numberless sentient beings in the path from their suffering. All these are benefits of making meditation on the impermanence of life and death.

However so death is definite. There are three ways of looking, life is continuously becoming shorter without any addition of life. So without need any repetition of this.

Usually according to the traditional way of giving teachings, the meditation is always, the lineage of the lamas they have to repeat four times. Same day three times repeat and then last day when they start to give new chapter, when they are giving new meditation, then again another repetition of the meditation that is like this.

First amplified one first, second little bit short one, then third little bit shorter than that. So all kinds of people, all kinds of people who can comprehend all subjects, who can comprehend that much but shorter than that more essence. Then also the most the short essential one repeat three times in one day. Then I repeat tomorrow afternoon another repetition, think what was forgotten yesterday what was left, then mention that. Four repetition, in that way the subject stays for the listener, by repeating many times it stays, they can understand easy. Like this. Here we don't need to repeat because you are all highly intelligent except the person who is explaining.

Also in regards to the commentary, there are three ways to give the commentary explanation. One is the commentary of practice. One is the commentary of experience and one is the commentary of explanation. The three ways of giving commentary. The commentary of experience is giving the teaching with the teacher's experience and also like in Tibet they do like this when there is a lot of time, when they can spend one or two months and then they give the next meditation. Try to understand that and then actualize, letting the disciples experience. Letting the disciples experience, which takes a lot of time. That is one way.

One way is explaining, then the disciples go back to their own places, where they sleep, and on the same day try to remember what the guru has explained and try to meditate. That is called the commentary of practice. Again tomorrow morning, again remember.

The commentary of explanation is just explaining, making explanation and just try to understand, making quick explanation.

Sometimes it's good like this, to think, to control the negative mind, it is very effective, very powerful to stop the negative mind. Actually I mentioned, coming closer to this example, one can think like this, I have created much negative karma to be born in the narak realm, first remember the karma, try to see it, try to feel it, try to visualize the narak realm, the whole ground hot red iron ground. Then think like oneself is falling down on the red hot iron ground of the naraks. Actually, as each second of life finishes, as that karma was created, each second of life is like a stone falling to the ground, coming closer, closer, closer, each second I am nearer and nearer. Closer and closer to the red hot iron ground of the naraks. By visualizing that. This technique is also very powerful to control the negative mind, to stop it from creating negative karma, the delusions. Since the karma is created for the narak and not purified, it is just like a stone getting closer to the ground.

Last outline of "death is definite," while one is alive, without having chance to practice Dharma, then dying. Experiencing death, becoming closer and closer to death without having chance to practice

Dharma. If a person is going to live sixty years, that is the length of his life, half of the life is spent in day and half in night, so half of the life is spent sleeping, only sleeping. Only thirty years left, spent in the day time. But can't find time to practice Dharma in childhood, we are just like a worm coming out of the mother's womb, mind is incapable to understand or practice Dharma. Even after some time, when the person is grown up, even the day time life, according to the life of a person who practices Dharma, just an example of one day, how much time he spends in meaningless activities such as unnecessary talk, and how much time is spent in Dharma. If the person examines one day of his life, the most time is spent in the works of this life. The actual time spent in Dharma practice is very short and very seldom. Even what we do, let's say today we practice Dharma for a short time, three or four times in the day, one or two hours, or a few minutes, even if we could carry on like this every day it would be good, little bit Dharma practice every day. But it is very difficult every day, even a short time like that. Just this one month, this opportunity to practice Dharma, then after this one month, we see our individual lives—it's difficult. This you can understand. How much chance there is to practice Dharma in our lives.

Now at this time, while the body and mind are capable, if we don't try hard while we are young, afterwards, every second of life we are becoming older and older, body becoming older and weaker. Becoming old all of a sudden doesn't happen like this. Not suddenly becoming old in one morning, like becoming another person. If it happened all of a sudden, we couldn't stand it.

We can remember old people in the west, grandparents, body not capable, even one wishes to prostrate or do purifying practices, even there are incredible purifying practices, having incredible benefits, such as making prostrations, even one knows the benefits and wishes to do it, the body is not capable, cannot even walk properly without relying on a stick. Person walks like a drunk person, cannot walk straight, goes this way and that way, can't control the body. Also mind is not capable, ears become more and more deaf, can't hear. Can't comprehend even people's names, forget everything after one minute or a few seconds. Even one lives long time, body and mind are not capable to study and comprehend the meaning of the teachings. To practice Dharma with body, speech or mind is difficult.

So this time, while body and mind can do anything, is the perfect time, to understand and practice Dharma, the teachings.

[BREAK]

...we have created the karma to be born in the narak realm. If we could see the red hot iron burning ground we could not stand it. Normally we create karma without seeing, without being aware, without understanding "I am creating negative karma," and also we don't understand what the result the action will bring, happiness or suffering, we are not sure. So that's why we can't stop creating negative karma, harming others. So then by remembering the suffering result of the karma, narak, etc., that gives energy to stop creating negative karma, harming oneself, harming others. Negative karma means that which harms oneself, harms others. If it harms others definitely it harms oneself, without question. Even though directly it doesn't directly harm us, but harming others definitely harms us. If I know a flame is hot, I will keep my finger away from it. If I don't know it's hot, I might put my finger on it, keep my body near the flame. Why I don't keep it is because I know so clearly it will burn me, I understand it is hot. So by understanding the result of karma, visualizing it, makes not to create negative karma that harms oneself and others. That gives energy. It helps this life to be happy and to have happiness in future lives.



In the west, Australia etc. they have the animals in the fields, they put electrified fences around, or barbed wire, so that when they cows etc come near they get a shock, so then they understand they shouldn't go near it, and after they don't touch it, don't do a foolish action. By knowing it doesn't give pleasure or happiness they keep their bodies away from it.

Karma is always our own experience: by creating such-and-such a cause, experiencing such-and-such a result. By creating good action, experiencing happy results, by creating negative action, experiencing suffering results—it's our own experience but we are not aware, we don't see that. We create karma, we create cause, we experience the result, but we are not aware of our own experience – why do I experience happiness this time, why is my life happy, why do I have everything? Why? There is no real answer in the mind, can't see it. Why I am suffering, why do I have such confusion? Confused life, why, there is no real answer in the mind, can't see it, even though it's our own experience. It's like eating poison without being aware it was poison. You get sick, but you don't know what caused it. What caused the stomach to have diarrhea, that every minute one has to go the bathroom. The person tries to think but there is no answer, cannot see.

Like that, animals, human beings, person who never heard Dharma, even animals, creatures, karma is what they created, it is their own action. Good karma, good result, negative karma, suffering result—their own experience but they are not aware. People who don't understand karma, who don't understand Buddhadharmas, even though it is their experience, they can't see, just like unknowingly taking poison and not understanding why one is sick. While one is alive, not having chance to practice Dharma, but becoming closer to death.

Therefore, death is definite. It doesn't matter, even if death is definite, what's the point? Why should we be concerned or worried about it? Let it be definite. I'm joking. You see, after death, what happens is that... many people have wrong conception: "Oh I want to die!" Sometimes when there is some confusion in the family they think that. "I want to die right now and finish everything!" she thinks by experiencing human death everything finishes. All the confusion finishes. All the samsaric work and activities finish by finishing this life. Many people think like this. They expect that after death there is no continuity of mind – just a blank, space. If all this disappears there is nothing. They think like this so when they meet a little bit problem or confusion they want to die right then and finish everything. Finish samsaric suffering, finish samsaric work.

<end of tape>

...As each second of life finishes becomes closer, closer to the death, just like that person running towards the cliff, he is closer to the cliff, the high cliff. As each second of life finishes oneself is getting closer, closer to death.

If one has broken the law of the country the police come to take oneself back to the court, in the car. The court where oneself is going to be killed, where the judge is going to punish, police takes oneself to court in a car, so fast, so fast. Then so fast the car, each second as the police drives the car each second one gets closer, closer to the place, the court to be killed. Oneself is closer to the death, oneself is second by second closer to be killed and closer to the death.

<break in tape>

..like on the snow there are big cracks. On the way down there's again the sea, and light snow covers the top and you believe it's solid, with no danger. If the person does not see the crack, he will fall and cannot get up. So he must tie his body with ropes. People who go on expeditions on the snow mountains do this. They tie their bodies with rope, and if someone in the middle falls down, the other people can pull him up so he won't drown.

So he makes preparation. But there is also the person who believes there is no crack, that it is only an idea that disturbs one's happiness, illogical, non-experienced. This is like the person who does not believe in future lives, thinking that the idea only harms oneself.

So mind continues, even when you can't see the body, the mind does not stop. The mind has a different body according to karma. If there's negative karma, the being will be reborn in the realm of the lower transmigrator. Death is definite to happen, as the karma is definite to bring to result, so the karma brings the result after the death. So then, at the death time, what's beneficial to stop? What is beneficial to stop the rebirth in the realm of the lower, the realm of the suffering transmigrator, what can benefit to stop that rebirth? What can benefit at the death time?

It's only Dharma, so as death is definite, Dharma must be practiced. So I must practice Dharma as that is the only method which can benefit me at death time, to stop rebirth of the suffering transmigrator. And also Dharma is the only thing by which you can stop the cycle of death completely. So then I must practice Dharma.

Then, the actual time of death is indefinite. Human beings who are in other continents have a definite length of life, especially in the Northern continent. They live a thousand years, each human being definitely lives for a thousand years. They have a definite length of life. So on our continent, the life of the human being is not definite. Generally the life of the human being in this continent is not definite and especially in these degenerate times, life is more infinite than in previous times. Even if one is born in the mother's womb, sometimes there is chance to become a complete body in mother's womb. They die without this chance even to complete the whole body, to grow the whole body, mother makes abortion, things like that, and they die, not having a chance to even grow up. And some are born but never become, how do you say—

Student: Child?

No, when you say about, fifteen, twenty-five ...

Student: Adolescent?

I think that's it. So also there's not time to become an adolescent, to become elder, to become youth. As babies they die, due to the mother's not being careful, taking care, disease, things like that, not having the chance to grow up; no chance to become old, about seventy or eighty, they die before that. This can happen to oneself, not sure. Some people, they're sick before going to the hospital, they die without having the chance to get to the hospital, they die at home. That can happen to oneself, also to oneself, not, so not sure.

Some people take the car to hospital but before reaching the hospital they die on the way. So like that can happen, not sure, it can happen to me. And also some patients in the hospital expect to go back home and enjoy, and enjoy with the families, and they die in the hospital. Not sure, it can happen to

me. Some go for vacation, holidays, expecting that they will reach home and enjoy, to enjoy with the family, things like this, and they die by air crash, on the way. Not sure, that can happen, to me. As it happened to so many people, all the time like this, it can happen to me. Some people go for holidays, and they expect to come home and work and collect money, again next year to go for vacation, they already planned where to go, but without having the chance to do all this, they die on the way. Many people go for expedition, to climb to the top of the mountain, get reputation, to have their names in all the newspapers and television, all these things. Without having the chance to do to all this, the person dies, before climbing to the top of the mountain.

They die, by disease, by mountain disease. So like that, also many people study in the university, they expect to get a degree, to work and make much money, thinking to enjoy. But without having the chance to get the degree their life finishes before that. Not sure, this can happen to me like this. Also many people come for meetings, and football games, and when they go back from the meeting, when the meeting is over, when the football game is over, the body has to be carried by people, things like that. Not sure, it can happen to me. Then also there are many people who make much preparation for the wedding, much preparation for the party, then without having the chance to do that, their life finished. This can happen to me, not sure. Also the person goes to the supermarket or for shopping, to buy food, to movies, movies, parties like that, by car accident, and the person expects to come back home and enjoy and sleep well, but does not have time to come back, they die by car accident. As it happens to other people it can happen to me. I think I stop here.

It's extremely useful, this meditation on impermanence of life and death, meditation on these things we see usually in the West, what we hear all the time, because we also have to go through this. By remembering these things we make preparation for death, we practice Dharma.

## Lecture 26

Cultivate the pure motivation, the bodhicitta thinking, I must enlighten all the kind mother sentient beings, therefore, I must achieve enlightenment, therefore I'm going to listen to the teachings on the gradual path to enlightenment.

So the subject that was left from the morning was the impermanence of life and death. The food that we bought from the market and collected in the kitchen, without having the chance to finish the food, we may die. Like that also can happen to me. Also there are many people who have clothing, winter clothing, summer clothing, summer clothes, new clothes they bought, and without having the chance to put it on, they die. This can happen to me.

There are many people while they are eating, while they have food on the plate, while they have tea in the cup, without finishing, they die. Many times people who eat meat get it stuck in the throat, especially fish. As this has happened to other people it can happen to me. Some start to have conversation or business, and without having time to complete the conversation, the person dies. This can happen to me.

Some people while they're giving lectures, they are shot, without having time to complete the subject; it happened many times. Then also people work, expecting to get the salary, after seven months, without having time to get it, the person dies. That can happen to me also, not sure. Also some people expect the parents to die first, they expect the parents are old and they will die soon, "They're

old, they will die soon, I will live long,” and then expect that they will get the money from the bank, after the parents die, then they die first. It happens like this, so it can happen to me, not sure.

Also some people plan to come for this meditation course, and they die on the way also. This happened. Last year, was it last year? Last year, this, there's one girl in California, in the California meditation course, she used to drive us to the course place three or four times in a day, so she was telling me that. I think I asked her, “Are you coming to Nepal?” She said she was going to come to Nepal and she's going to make lots of retreat, because her husband ran away. She believed that she was coming to, she was coming to Nepal to do lots of retreat. So what happened, she planned to come to the eighth meditation course and on the way she, she was in Thailand and somehow as it is her karma, someone put injection, drug, and her body was thrown in the water by the person. So afterwards, several months checking, the police found out the whole story. It was in the newspaper. Her name was Teresa I think. She died just before the course.

Then there was another one, another one young boy, Australian boy, he was going to become a monk, so before becoming a monk, he went back to Australia to make arrangement to finish things. Before he went he had the whole set of robes made. Then he left for Australia planning to become a monk, after coming back. Then he left for Australia but without having chance to become monk, without having chance to go to even reach in, even to reach in Australia then he died in India, Mysore, isn't it? Madras I think. In Madras he died on the way. He stopped there and he died, there. Things like that happen.

Also there's our first student, the Western student, Zina, she's a Russian. She was on the mountain, and before her death she wrote a letter. That time we were in Dharamsala where there is the Dalai Lama's residence, so she sent a letter before the death...

<break in tape>

She's the kind of person who can send lots of letters, who can write in one hour lots of letters, so whenever she was away from us she often sends lots of letter. So the very last letter, often she used to put her name, the signature at the bottom, so the last, the very last letter that was written by pencil and the very last letter she forgot to put her signature on. Then after receiving that letter, we received telegraph saying that she died.

According to the letter she planned to come to India, Dharamsala and take much teachings from the highly realized gurus, and make retreat. She had that much planned. Then she died. But just before the death, she finished her retreat. According to, all the other people who lived there, she got sick two or three days before the death. At the time of death she was a little better, she got a little better at the time of death actually. So it was just right after the long retreat and like this she received many initiations from that lama who is at the monastery, things like that.

Somehow, according to the information received from other people, it is not so bad how she died, not so bad. She was kind of very much interested in the death process. She always read books on visions, about the death process about the visions or things happening. Like this. She had a little bit of control, you know, some time to guide herself a little bit at the death time. She tried to meditate at death time. And in many ways the good signs and things like that happened. However, she had planned to do this without having the chance to complete it. Things like that.

There was also one abbot down there in one of the monasteries. In that monastery there was some kind of hindrance in the life of the monks—each year one monk dies. So the abbot and those other lamas made observations, and they found certain tantra pujas to control the evil, to control the elements, to subdue, to control the evil spirits. So they found out from the observation.

Everything was arranged for this puja, for this burning puja. They have received everything necessary for the puja and so tomorrow they were going to do the puja definitely. The abbot was going to lead the puja. But all of a sudden tonight, in the evening time after sunset—there's a spirit offence that makes the body become numb...

<end of tape>

... paralyzed. A kind of spirit, kind of spirit, *de*, you know. Of course the spirit is not the main cause, not the principal cause. The principal cause is the person's previous karma, what causes the spirit to offend the person is the individual karma.

So at seven or eight o'clock all of a sudden the abbot got paralyzed, can't speak anything, can't do anything, and after one hour he passed away. Unexpectedly like this. This is happening to other people, it can also happen one day to me.

Also a person may leave a will on what to do with material possessions they have, with the money in the bank, but they may die before finishing it.

Also at the death time it's very difficult to speak. For the other person it is difficult to understand because as the person goes through the process of death the tongue is not as flexible as usual. The tongue becomes shorter and then words are not clear, and other people can't hear properly. Even if the person trying to say something about what to do with this material possession.

This can happen to oneself, not sure. One day, it is definite that we breathe out but not having time to breathe in, then life finishes. One day it is definite to happen, not sure when this will happen. Not sure when this will happen. Like this checking, checking meditation on the impermanence of life and death the, actual time of death is indefinite. Like this to meditate is very healthy, very effective for the mind, very effective for the mind.

Now, now we here, now we here are the subject, and other people are dying by different conditions. One person was shot, then died. People in that village, in that country, "They died." People in that place died, all the time we hear, round and round our countries all the time we hear like this. At the moment we are the subject who listens and they are the objects, you know. We listen, we hear the name of other people who died, so one day the turn changes. Other people become the object, other people become the subject. Other people. One day it become the other people's turn to her one's own name, our names we become the object. Everybody talks one's own name.

If it's me, the boy who is called Thubten Zopa, they say, "He died on the mountains," everybody talk about it, everybody talks about his name, everybody talks about name now, it's my turn now, I listen to other people that such and such a lama died, such and such a Western person died—people ask you to pray and this pray and the things like that. Then one day, one day soon, one day other people, other people hear my name. It is their turn to hear. Like this.

What's left is only name, only name is left. Only names written in the books, names recorded in the books, names people talk about. People talk about the person they use name like this. The actual person cannot see, cannot see. Then after some time, those people also die gradually, and even the name is lost. Even just the name the people mentioned, which was written in the book, that gets lost after some time.

We people here in this tent, living in this tent, now talking listening like this. It does not depend on age who will die among us first, who will live. "He's older, I'm younger." It does not depend on age, does not depend on age. We are not aware who will leave the life first. So like this after several years, after sometime all of us here who are called individually, such and such, no-one will see it, you know.

Then also this place which we call Kopan, after a certain number of years it will not exist. Maybe just the house is left, just old building is left. All the people who live here now completely disappear finished completely. Similarly, the whole city like this, it will not always exist like that.

So, there are more conditions for the death, and less conditions for living. The first one is the actual time of death is indefinite. The second outline is that there are more conditions for death, less conditions for living. Peepee time, I think maybe.

While the person is dying, while the person is dying, also with the motivation of bodhicitta then you recite mantra, Guru Shakyamuni Buddha, whatever mantra one knows. If one knows that then recite, recite. If he is capable to hear then you recite loudly in his ear, like that. It is okay also to say the prayer *Lama Chomba Chon dan da*; this is Guru Shakyamuni Buddha's holy name, that can be recited loudly in his ear even though. Even though he's dead still you can recite mantra, still you can recite mantra, blow on the person's body with the motivation of bodhicitta, like that. Also one can recite the Avalokiteshvara mantra, and many other mantras which, by reciting, it purifies and benefits the person. Even the human being, even the dead body of the animal. Also there are specific Buddha's whose names can be recited at the death time, that protect the person from the rebirth of the lower transmigrator.

Question: Which names can be recited?

Rinpoche: That, after sometime I will mention. After sometime when it comes to that point I will mention, so everybody can write it down.

<end of tape>

The graduated path of the middle intelligent being.

When Guru Shakyamuni Buddha turned the Dharma wheel for his followers in Sarnath, in this holy place called Sarnath, before showing the path to nirvana, before showing the true path, the true path which leads to nirvana, before showing the actual path, Guru Shakyamuni Buddha showed the true suffering first, and then after that he showed the true cause of suffering. Then after that he explained, he introduced the followers to the cessation of the true suffering.

After explaining this suffering, which makes us see what is the cause of the suffering, then Guru Shakyamuni Buddha explained the true cause of suffering, from where the suffering comes or rises, which is from the true cause of suffering, delusion and karma. As they recognize delusion and karma is the true cause of suffering, and as their mind is capable to recognize the cessation just temporally,

not experiencing those other true sufferings, that is not peace, not real peace. Now what is the real peace? The cessation of the true cause of the suffering, that means the cessation of the true cause of suffering, delusions and karma. So then the followers understood.

If you are not free from the true cause of suffering, if you don't cease the true cause of suffering, as long as the true cause of suffering is within your mind, you are never free from suffering. The followers understand this. If one does not cease the cause of the suffering, as long as the cause of the suffering is within oneself, the delusions and karma, one is never free from suffering.

As their minds became capable of understanding these things Guru Shakyamuni introduced the true cessation, the cessation of the true cause of suffering, delusions and karma, which is nirvana.

So then, when they understood the cessation of the true cause of suffering, delusions and karma, that this is the real freedom, ultimate happiness, then they seek the path.

Now what's the method? We know now that is the freedom, ultimate happiness. As long as the true cause of suffering is within one's mind, then you know there's no way that one can receive ultimate happiness. That is the cessation of the true cause of suffering, that is the real freedom, that is the ultimate happiness. So now, what is the path, what is the method to achieve this? Guru Shakyamuni Buddha shows the true path, the method that leads the follower to nirvana, to the cessation of the suffering. The cessation of suffering, the actual suffering is not just the disease or death or diarrhea or something like that.

It is not the suffering that can be recognized by human beings, by animals, not this suffering. The main suffering is not this one. It is the cessation of this type of suffering too, but this suffering actually means cessation of delusions. Actually the worst suffering is the delusions, you see; so the cessation of the suffering is the delusions. When that is ceased, that is called nirvana.

Actually, why it is called nirvana, it's the absolute nature of the mind of the person, purified of delusions. So the actual path that causes us to cease the delusions is the wisdom, fully realizing wisdom, fully realizing the absolute nature.

The actual path that makes us cease the different levels of delusions is the wisdom fully seeing the absolute nature. By this we gradually cease the delusions, you see. The wisdom fully realizing the absolute nature is the actual path. So by that function this path is called true path.

Maitreya Buddha explained this in the teaching. The reason true suffering is explained first, then the true cause of suffering, then true cessation of suffering, then true path was explained in his teaching called *Gyu Lama*. The disease is the subject to know, the disease is the object of knowledge and the cause of the disease is the object that is to be avoided. The cause of the disease is the object that is to be avoided. The cure is the object to be received. The medicine is what one has to depend on, that one has to practice.

So what Maitreya Buddha is explaining is that first one has to recognize the disease, like the doctor first explains the disease. As the person recognizes the disease then, the person wants to know the cause to stop the disease, so then by explaining the cause the person knows that is what is to be avoided, "That is what is should be avoided," in order to not get the disease. Then also the person knows that avoiding the cause of the disease, being free from the cause of the disease, is the complete

cure. Otherwise the person will get sick again and again, easily, the disease will come out, easily. So the person knows what to avoid.

The method is to take the medicine. Just like one was instructed by the doctor, like this. Just like this, same thing with the Four Noble Truths—true suffering, true cause of suffering, true cessation of suffering, and the true path.

So you see, in order to receive nirvana, we should follow the path. For that, one should actualize the path that leads to nirvana. For that one should receive the door of the path, which is the mind renouncing all of samsara. That is the root of the whole path which leads to nirvana—the mind renouncing samsara.

In order to receive the mind renouncing samsara, the actual thing the mind should renounce is the true cause of suffering, the delusions and karma, from where all the true suffering arises.

In order to renounce the true cause of suffering, delusions and karma, one should feel aversion for the true cause of suffering, delusions and karma. One should feel aversion.

That depends upon having strong aversion for delusions and karma. So that depends on the deep understanding of the shortcomings of the samsara, or true suffering.

For instance—a poisonous plant, we know the shortcomings of the poison, how it's harmful, how it makes one terribly sick and then causes one to die. So we know the shortcomings, if someone says "This is terrible poison, this plant is terribly poisonous, you should never touch it, if you touch it you get poison, you get a wound on your body, the wound spreads. If it goes in the mouth, then you will get sick and you will die." If someone explains it like this right this minute, we dare not touch it, we want to throw it, very far away, you see. We can't just keep it around, we want to throw it in a very far place. When we know the shortcomings of the poison, how much it can harm, then right that minute, we dare not touch it, we get so scared. All of a sudden we have to throw it out.

So like that, the mind renouncing the poison depends on how much aversion there is to the poison. To have strong aversion on the poison depends on the understanding of the shortcomings of the poison, how it's harmful to oneself.

So exactly like this, same with the mosquitoes—people think it's a poisonous animal, then you see how much they make nets. You have medicines to put on the body, to protect, to spray these mosquitoes. There's so many things arranged. There's so many things made up, there's so many things made to stop the danger of the mosquitoes. The shortcomings which come from that we see so clearly, we see so clearly. So there is that much strong mind, because there is that much strong aversion, you see.

To receive the perfect strong mind renouncing samsara depends on strong aversion to samsara. Before I mentioned the mind renouncing the true cause of suffering and aversion to the true cause of suffering and now I mention the mind renouncing samsara, the aversion to the samsara. That comes to the same point. So the whole thing depends on how much deep understanding the person has about the true suffering, the shortcomings of samsara.



There are the six general samsara sufferings, meditations on the shortcomings of samsara. The first shortcoming is that nothing is definite in samsara. Nothing can be trusted. For instance, the friend will be our friend, we believe the enemy is always enemy. The friend is always like this and the enemy will be always enemy, we believe like this, kind of permanent. But there is nothing definite, nothing definite—the friend, the relationship of friend is not definite, not definite.

The friend changes even in one minute—in minute by one word he becomes friend. If he says something else he becomes enemy in one minute, in one hour he changed. The friend changes in one minute. It just depends on circumstances, it just depends on how you act or what you say. It changes in minute, in one hour, in one day, it changes, it changes in one week, month, year, even in this life it changes, and the same thing with the enemy, same. For instance one person becomes friend, sometimes he becomes enemy, again sometime he becomes friend, again sometimes he becomes enemy, always like this. It's our experience you see. As we live in one house, in one apartment, it's our experience—one day we don't talk to each other, don't see each other, it's our experience like this, you know. What at present time we used to believe was the enemy also changes. It all changes. After some time he becomes friend. They have been friend, enemy like this from beginningless previous lifetimes. Also the stranger, not friend, not enemy. They have always kept on changing.

As long as oneself is in samsara, they will continuously change like this—friend, enemy, sometimes friend, sometimes enemy like this. So there's nothing to trust in the relationship of friend or enemy, there's nothing to trust—that is the real absolute enemy, that is the real absolute friend, there's nothing to trust in the relationship with parents, nothing definite, nothing definite, nothing definite. The relationship with parents also always changes, the parents also sometimes have been our enemy they have been friend, they have been our father, sometimes they have been one's own wife, one's own children, one's own husband, always changing like this, from beginningless lives. As long as oneself is in samsara, still it will change like this, sometimes wife, sometimes husband, again parents like this, father mother like this. So there's nothing to trust, there's nothing definite, definite. This is always father, this is always mother—nothing definite.

I think I stop here.

So what can be done is the meditation on the impermanence. What was explained maybe in the second session—try to remember the subject on the meditation from the gradual path of the middle intelligent being, and then try to meditate, remember the Four Truths, then spend more time in the meditation of shortcomings of samsara, nothing definite in samsara, nothing can be trusted in the relationships. Think of the changeable relationship that happen to other people, then also you meditate on yourself, try and remember your own experience of life, the change of relationships that have been happening with other people in this life. Then also remember changes that happened in the past life, as long as one is in samsara. Spend more time here.

Also you can do like this, at the end of the Guru Shakyamuni Yoga meditation on the impermanence of life and death then you can also think visualize all the people who have died today, all the human beings who died today by different conditions, an incredible number of human beings who died today, and do purification together. As you make purification, as you purify yourself also you purify other sentient beings.

Lecture 27

Again think, I'm going to listen to the teachings of the gradual path to enlightenment, in order to receive enlightenment for the benefit of all the mother sentient beings. The part of the subject is part of the path of the middle intelligent beings.

So in order to receive nirvana, one has to receive the mind renouncing, the perfect mind renouncing samsara, which is the door of the path to nirvana. Without having received the pure mind, renouncing all of samsara—another way of saying is to arise strong aversion to all of samsara, and that depends on seeing the whole samsara in the nature of suffering, just like fire. So therefore, first, one has to understand and meditate on the suffering of samsara, the true suffering. There are six general samsaric sufferings.

The first one is nothing is definite in samsara, nothing is definite in the samsaric body, nothing is definite in the samsaric relationships, surroundings, nothing is definite in the material possessions. Nothing is definite, nothing can be trusted.

So there is one story—the change of relationships such as the enemy, such as the parents, and these things. In previous times, one of the Guru Shakyamuni Buddha's disciples, called Sharipu, this arhat who had much psychic power and much knowledge, was going in the village begging. At one house, he looked through the door, and he saw inside the house one couple. The husband had one child on his lap and was eating fish. There's a wife, and there's a dog who is chewing the bones of a fish. And the husband who is eating fish carries a stick in the hand and is beating the dog.

Sharipu saw that the dog was the reincarnation of the mother, who had died and been reborn as a dog because of her attachment to the home. The father used to catch fish from the backside of the house where there's a water pond, so he was born as a fish in that pond.

The son was eating the father's meat. The dog who was eating the bones was his mother. The child in his lap was his enemy, who was attached to his wife, and so was reborn as their child.

So Sharipu, this arhat said; "Eating father's meat, beating mother, the dog, and keeping the enemy who was born to them in their lap—I laugh at samsaric existence."

So everything is upside down, completely changed, the father become fish, the mother become dog, the enemy become child of whom you take the best care. The whole relationships completely changed, so the arhat says, "I laugh at the samsaric existence." The change of samsara is something that makes you laugh.

So the changes that happened in that family, what the arhat saw, then like that, same thing. Usually at our home, any animals that we have, the children that we have they also are at the house. Goats, dogs, horses; oh then, like this. Actually it is the same thing as that story. The animals also they in previous lives have been our parents, numberless times the animals we have been our father, or mother, our wife, our husband, they have been our children, also they gave been ones own enemy, like this. In fact even the meat we are eating, just like the story of that family, in fact it is like that. In fact if you think back, the relationship, the previous relationships that we have with these animals, it is the same story as the family. It is just a matter of change of the life. And we don't remember by ignorance we don't remember. They have taken different body. Many times it is possible that families because being attached to the home...

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...the relatives inside, son or daughter, by being attached, they were born somehow around the house, as a chicken, like this. We don't remember because of the change of the life, the change of the body, like this we don't remember, we can't recognize, by ignorance, we can't recognize.

Also on the mountain, when I go, at one of the village there, there's one village in which the people used to be a benefactor in previous times. Then there's one old mother in that family, and the husband of the old mother died. The son and his wife and the old mother, they are there at home; when I was passing the house there was one small cow. This cow, while we were talking outside, this cow all of a sudden stood up and put its two legs or what you call it its hands, when it stands up you have to call it hands, it put its two hands on the shoulder of the old mother. It was very funny. I think the animal what ... So afterwards the animal, the cow, it put its two hands on the shoulder of the old mother, stands up like this put its two hands on the other shoulder of the old mother. It was very funny. I think the animal what she was thinking sort of like having sex with other animals, you know. I think that was what the animal. So afterwards the animal the cow, he put his two hands on the shoulder of the old mother and the son because I was there he was ashamed and he beat the cow with his feet on the stomach. So afterwards I thought the possible that the husband of the old mother maybe so attached to the home then like this may be born as a cow. Still has the impression somehow to have sex.

Even though it is explained in the teachings by Buddha how the relationship changes how all the sentient beings have been one's own mother, ones' own father, or husband or wife or anything like this numberless times. But still, but all of a sudden even though we are receiving the teaching like this, even though we are thinking like this, but when we are looking, when we really see, when we see ants, creature, crawling around, when we really see all of a sudden outside, when we see ants, creatures crawling around, when we really see all of a sudden outside when we see cows, or dogs, we don't feel that. But if an ordinary person who that people talk about, oh he has psychic power or he can tell about future or something. Then if one ordinary person comes like this he tells this is your mother. It's your mother when you were a dog before. He was your mother when you were a human being at such a place. If someone finds out like this, oh one's mother died before, one's mother had died and he finds out oh this is your mother. If ordinary person who says people talk about that he has some psychic powers and he can tell about future, he finds out this is your mother. Then you see, who died, who took care of you, who took much care of you, whom you were born this is the mother she is died and born as this dog. This is your mother.

Also when someone, just ordinary person from the street someone comes up and tells like this, you know, we easily believe in it. How incredibly upset feeling like this when we understand this. How incredibly upset feeling like this oh my mother she was like this before now she's born like this as this dog. How that feeling is when you understand like this when someone comes who has a little bit kind of psychic power, who has clear perception about the future, when he comes and tells. Like this incredibly strong upset feeling. Then also way understand, just different, change of the body. Then also even if he had not taken care well before, then now kind of, now he have to respect, he have to specially pay attention, special attention. It's just a matter of recognition. Usually our mind is so easily to believe just if an ordinary person comes off the street and someone comes to tell about your future, oh you're going to get this, you're told, you're going to get a million dollars. If ordinary person tells something like this of easy to believe, you see, without one's doubt.

Fact, just what Buddha has explained, all sentient beings have been mother, father, wife, husband or children like this numberless times, it's much more than just ordinary person telling actually, just ordinary person who has ordinary clear perception, it's much more Buddha's explaining much more than this ordinary person explaining all this, Buddha's explaining with full knowledge, the omniscient mind, the omniscient mind as it sees. The number of the different relationships what we had with each sentient being. The omniscient mind sees clearly everything, each relationship that we had with one sentient being. The omniscient mind sees clearly without one single mistake. So, the ordinary person has just ordinary clear perception who tells fortunes like this, who tells things like this, some times they make mistakes. They don't have omniscient mind which is devoid of all the dualistic mind. It's just a matter of in which we have more faith, more trust; either the ordinary person or the one who has certain clear perception to tell like this. It's good to check up.

Usually when ordinary person tells something like that about future and thinks like that so easy to believe but Buddha explained with his omniscient mind in all the teachings. So clearly explained with logic, with everything but in our mind we don't feel it. Even there's the intellectual understanding but we don't feel like that with the sentient beings. When we see the actual sentient beings such as the animals we don't get the ... such as feeling of the mother. Even the relationship of the mother numberless times.

So our friend in present time who we believe as a friend and the parents from beginningless previous lifetimes, they have sometimes been enemy, sometimes stranger or then sometimes friend, all those it has been suffering like this also these relationships, the enemy, friend, stranger, these relationships change many times even in this life friend becomes enemy or the stranger again becomes enemy or then friend. Like this you know, changes many times. Like this as long as one is in samsara the relationships will continuously change, who is our friend in this life, will become enemy in the future life or then who is our enemy in this life then they become friend in the future life, it will keep on changing like this as long as one is in samsara. Therefore, there's nothing to trust in the relationships, the friend, enemy, the relatives, parents or things like that you know there's nothing definite so one should not be attached.

The main point, the emphasis is that by being attached in the relationships believing they are definite: this is definite friend, this is definite enemy, the parents will be our parents. There's nothing definite in the relationship therefore there's no reason to be attached, in the relationship in the friends or the relatives. Also there's nothing to get angry to the enemy he's not ultimate, he's not definite enemy, also there's no point to get angry, and also we should not expect the friend will be always friend, we should not expect that he will be always good person and he will always help me.

When the friend, many times in our life, one confusion in our life is if there's a person who smiles at you, who talks very good, only very good, who is very polite, who gives you a cup of tea, who gives little help or then we think he's such a good person, he's such a nice person if he's very polite or kind of admiring you so much then we believe we make our projection, we believe that he's such a nice person, such a wonderful person; we believe we completely believe that he will never change, our wrong conception believes he will never change. He's definitely beautiful, he's definitely a wonderful person. So you are, after some time, when you do something wrong which he doesn't like, when he says something or when he don't give help what you ask what you expect then mind becomes in big hassle you see, why your mind gets shocked, why you get upset—because you have expected, before

you see, you have definite belief that he's a wonderful person and you expect that he will always help, there's expectation you see that he will help, that he's definitely a wonderful person.

So you see because of the expectation, when the person doesn't do what you expect so your mind becomes confused at that time, becomes upset but if you expect ahead of time they by remembering the shortcomings of samsara nothing is definite, nothing, at the very beginning, you know, then mind being conscious of the nature of the samsaric surroundings, there's nothing definite. When the person gives you help, when the person says some wonderful words to oneself, that time if one remembers the shortcoming of samsara there's nothing definite the samsaric surroundings the relationship, when there's no expectation, you know, that this is not definite friend, you know, that it will change, It will change in the future lives and it will change also in this life. You will expect that it will change. By remembering the selfishness of samsara you don't expect him always to be wonderful person. This expectation doesn't come, that he's always wonderful person he will always help one. This expectation he will be always husband, he will be always my wife, he will be always, like this, this expectation does not happen does not come, so you know, already ahead of time, you know, that it will change. It will change, it is the nature of samsara.

By remembering the shortcomings of samsara you expect the person will change, will become enemy, will change. So afterwards when the person does something wrong, when the person doesn't do what you asked, when the person does some action which you don't like, then you see you expected him to change. So as in the nature of samsara the relationship when he changes that time it doesn't shock your mind. So your mind doesn't bother one's mind when the person changes, then it doesn't bother one's mind because you expected, you know, that it is natural that he wouldn't always give help to you that he wouldn't always as you want, it is natural so it doesn't bother your mind.

However, the conclusion is, nothing of this samsaric relationship is definite therefore, there is no reason to be attached. By being attached it has been keeping oneself from the beginningless lifetime till now in the suffering realm of samsara. "If I still follow this attachment in these relationships then I will be continuously in the suffering realm of samsara."

Then also in the samsaric possessions there's nothing definite, many families, you know, before they were extremely rich, in early life they were extremely rich, then in their later life they become beggar and they had to beg in the street, there are many people like this. The whole family becomes beggar like this. There are many like this. It also happened like this in Tibet. In Tibet, before when Tibet was independent that time there were so many wealthy families, rich families, then after Tibet was taken by the Chinese, after they escaped to a foreign country then who were beggar in Tibet they become very wealthy, very rich. Who used to be very wealthy in Tibet they become completely poor; who didn't have to work at all in Tibet, who just spend time eating, sleeping, who didn't have to work after they escaped to a foreign country they became completely poor, and they had to work very hard, or then they had to beg. Then those who used to beg in Tibet they become very wealthy, completely upside down like this. Then the material possessions confiscated but, whole things completely destroyed, homelands, by water, flood, person becomes completely homeless, completely become poor, even they were very wealthy before. There are many changes like this.

Nothing is definite. And the material possessions, nothings definite. There are many conditions which the material possessions to separate from oneself. So there's nothing to be attached in the material possessions, the samsaric possessions, there's nothing to be attached in the material possessions are never lost, the material possessions are never separate always to be with oneself,

when it gets lost, when something happens then there's great upsetness, there's great worry coming within one's mind. Same thing the shortcomings of attachment that has been keeping oneself in samsara and it will keep oneself also in samsara in the future continuously, if one follows attachment that is same thing. Then second shortcomings of samsara that is the sufferings of the dissatisfaction.

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Such as the butterflies and the flies, they see the light, they see the flames, the light, a kind of incredible, transparent kind of beautiful house—by going inside they can enjoy so much, even they feel hot when they go touch the flames to the light, to the light bulb even they hot but they still try to get inside, go round and round and round and try to go inside they feel hot and they come out again try to get inside like this. Then after some time they really try to get inside without care of the pain they try to get inside so then they're killed, then dissatisfaction to the pleasure kills themselves in the fire.

Like this, some flies, the bulb doesn't have any cover then especially in the summer times the flies they go on the bulb, they feel hot, even when we touch on the bulb it feels so hot, can't touch it even for a minute. They try to go there, they try to get inside, what they want is to get inside to the bulb you know. So they try to go there then it's hot, so again come out again and try to get inside again feel hot again, wants to get inside, wants to get right through the glass, wants to get inside, you see, then afterwards the leg is burned, touching again and again on the glass bulb, so afterwards feels so hot so can't fly, so what they do is they just go round like this—they just come without choice, they just come down like this and they drop on the ground and then they can't fly anymore, then they die. So that is the shortcomings of dissatisfaction.

Some times when I wrap the light, when I wrap the scarf and try to wrap it with scarves like this but some how incredible, they come, it's incredible the desire, they try to get as much as possible inside even the corners, attachment by attachment, dissatisfaction of the pleasure. No matter how much you try to stop, out of flames, from the light no matter how much you try to stop just jumps to that, just runs to that, that is by the attachment, how the attachment and dissatisfaction how it's harmful then it's like this, the sufferings of the dissatisfaction.

Then similarly, the person who smokes one after another, one after another, one after another, again and again in one hour so many beedies, you know, I don't hear we have anyone who smokes beedies. I'm just talking of outside people, you know. The outside people do like this. Then you see, one after another, one after another, one after another, then what happens is the person always coughs; lungs are not right, like rotten fruit inside lungs. It causes much danger inside, also it makes the life shorter, same thing the person is easy to get disease because of the smoke, pollution of the smoke inside, in the body, very easy to get fever or very easy to get sick.

Generally the person who smokes much, health is never perfect, health is never well if he checked up inside, never well, who smokes so much. That is just without talking about how it is a great hindrance to the Dharma practice, that is without talking about how that blocks the chakra, how it pollutes the body and mind because it is the wrong element.

There is much story how it happened at the very beginning, the ganja, such as ganja, all those things, you know, there are the elements, there are certain type of flower elements which makes wine, things

like that. There's a story of that, whole story of evolution how it started first, it is explained by Buddha in the teachings, how that's wrong, how that is an impure element.

Specially to practice the Vajrayana it is great hindrance, to practice the Vajrayana, to open the chakras, to have control over the body, to have control over the motilities and the mind. Vajrayana practice is great hindrance. Same thing with alcohol.

There's one benefactor at Darjeeling, it's a place where the tourist comes for sightseeing or for vacations—there's one benefactor who built a monastery for the present incarnation of the incarnate Lama of Tomo Geshe Rinpoche, who used to be great yogi in the previous life, who is guru of the ... since many people many have read, Lama Govinda's guru whose Holy name is called Tomo Geshe Rinpoche? So this benefactor he used to smoke lots, by smoking so much his nails became yellow. Usually a person who smokes even when he speaks, when he starts talking you smell smoke from his mouth even if he's not smoking, like the smoke is inside his body, still like his body is contained of smoke then when he starts talking he smells of smoke from his mouth. Whole of his body is kind of smell of smoke.

What this benefactor did that was the method to stop smoking instead of smoking then he buy cheese from market. There's very dry cheese the Tibetans sell in the market. Very dry cheese, so instead of putting cigarette in the pocket he put cheese in the pocket and then he chews, he keeps dried cheese in his mouth. Like this he stopped smoking, and there is bit difference perhaps some person may think: Oh! there's still action of attachment still same thing some person may think, it's possible, you know, to easily think like this. There's still some action of attachment, what's the difference. There is a bit of difference especially when I traveled with a person who smoked.

In the trains, or in the airplanes; the pollution and smoke make it very easy to fall asleep, mind is very foggy, and it is easy to fall asleep. Also as soon as this smoke goes in, as I breathe in the smoke goes with the breath, so as it goes in the lungs it feels red and hot even if I'm not smoking just even someone is smoking, someone is there very far but the smoke the pollution of that as I breathe the smoke goes inside and it feels kind of pain in the heart. It is kind of they're not strong, you see.

So anyway, I'm just talking about the body becomes not healthy like this, sick- that is the dissatisfaction, the shortcomings of dissatisfaction in the pleasure of smoke. Then also like this the drinking, shortcomings of dissatisfaction, the drinking. Then you see after having one drink, one glass, then the attachment, the dissatisfied mind attachment in the pleasure of the drink, then as the person follows that, the person drinks another glass, after another glass, after another glass. Then afterwards person's action of body has no shape, action of speech has no shape, mind thinks all kind of things, no difference with the crazy person. If the person is going for some walk he can't properly, when the person starts to walk he can't walk properly. Then specially if the person's going to drive car then there's a person driving back like this. Instead of driving this way, back like this without looking at all, just driving back.

Whatever thought comes just the person does. Then there's no rules, he doesn't like at any letters doesn't look at those words, he doesn't follow. Then car accident ... the head gets broken, the legs get broken, the glass come out, all kinds of problems. Then all the secret things what the person don't talk usually what the person usually keep in the heart secret things about his own life mistakes he did mistake his friend did, everything in public among other people he say everything there's no shame. Also he breaks the material possessions in that time when he's completely drunk he's like dead mind

not conscious, like dead, so anyone who wants to steal can steal. Even other people take off his clothes, take off everything nothing left, still he's like dead. Afterwards so much suffering, mind is so much confused, so much suffering. Also killing other people. These are shortcomings of dissatisfaction, dissatisfied mind the attachment in the pleasure of drink.

Even by eating too much food. Oh this is not enough, after eating, eating, eating, eating, then having so much stomach pain afterwards, even can't sit straight, even this small thing is the shortcoming so of the dissatisfaction in the pleasure of the food.

Then the person who plays games, then first he puts money, little bit of money he lost. Oh may be I will get, win this time, then put little bit of money, again he put the money. Then he lost. Again he thinks: Oh! I will get this time then he put another money. Like this then he loses all his money—the millions and millions and millions of dollars. Like this all his family becomes empty. Shunyata. He makes all his family shunyata. New shunyata makes life unhappy. By understanding that doesn't matter. There are many people who try playing games make the whole family empty, much in debt, not enough money he receives by working so hard. So much debt then afterwards he has to sell his material possessions, he has to sell his properties, because he owes so much money. Besides himself is unhappy, worry, so much worries of not having enough money to live on, also family's, even the wife, other family, people not happy or they're angry with him, the father who goes to play games.

All these are the shortcomings of the dissatisfaction. Even if the person wins, then he's not satisfied with it, first of all he's winner maybe he receives one hundred, and then, maybe if I put money again, if I buy tickets again may be I will get one million dollars, I should get a thousand, I should get another thousand. Then he plays then he didn't get. Another example is that even though he gets one hundred he's not satisfied with that, he still wants thousand. By putting money many times, even if he gets a thousand, still not satisfied, wins a thousand, wins a million now that's enough, the mind's making determination. Enough, as he received more and more number- this is the shortcomings of dissatisfaction. Same as business. When we receive profit. One rupee, then we want ten rupees profit or one hundred, like this more and more. The action, the work or the dissatisfied mind obliges you to do the action again and again.

The pandit Nagarjuna said in his teaching, "One who has the satisfaction, no matter how much the person is rich of material possession, if he has dissatisfaction he's not a rich person. One who has no material possessions but having the satisfaction, that is the rich person." You see, there's no difference, that the rich person who's still not satisfied with their material possessions who still wants more and the beggar who is satisfied just one day, each day he's receiving food by begging, who's satisfied by just that. Actually, who is rich you see the beggar doesn't have that much material possessions as the wealthy person but he has the satisfaction, his mind having dissatisfaction, his mind having discontent. The rich person is like having nothing because he doesn't feel that he has enough. Not enough, wanting more. The fact is the rich person is the actual poor person, one who has no satisfaction is the poor person and the beggar who has the satisfaction, a really rich person.

At one time it happened in India one beggar e found a jewel. He said I want to give this to anyone who is the most poor. There's a king in that country who heard the beggar has found a jewel so the king asked him for it. The beggar said you're the king who has no satisfaction, you're the most poor. He gave him the jewel and then he said this.

I think I stop here.



So you can do meditation on this. Checking meditation on these two shortcomings of samsara. Shortcoming, nothing's definite, the relationships and the samsaric perfections, the material possessions, and the shortcomings of dissatisfaction. These are just a few examples that I mentioned in the meditation you don't have to think only of these examples what you can remember is the sufferings of the dissatisfaction suffering which rises from the dissatisfied mind, then as you see other people, as you have your own experience then you see other people, as you have your own experience then you can remember those other examples. Try to remember the shortcomings of dissatisfaction. Other examples besides these ...

Explaining the benefits of the Buddha's quotations, it takes much time, actual subject is not finished, that's why for sometime, without need to mention the quotations from the Teachings. Then it is this—to cultivate the pure motivation of bodhicitta -instead of thinking listening to the Teaching is for my own happiness, to release myself from suffering, to receive Enlightenment, instead of, I'm going to listen to the Teachings to receive my own Enlightenment; change that into release other sentient beings from suffering, to enlighten other sentient beings, then there's no choice, one has to receive Enlightenment to enlighten other sentient beings, to release other sentient beings from suffering. The most proficient way to be able to guide the sentient beings from suffering and enlighten them—then I must receive Enlightenment. Therefore, I'm going to listen to the Teachings on the graduated path to Enlightenment.

You can't hear? Then your body must be small, like Milarepa's. When there were heavy storms Milarepa to show his realizations to his disciple Rechungpa so all of a sudden, without cloud he met cloud, and then without storms he met heavy storms. Then the small horn which he picked up before in the road which Rechungpa thought unnecessary. My teacher has renounced this life, then he's picking up, he's collecting unnecessary things, horns, the animal horns and threads, things like that he picks up in the road, or Rechungpa thinks on the one hand my teacher has renounced this life and on the other hand he picks up he collects these things. Why are you carrying these things? Milarepa said, "It is useful." Then sometimes when the weather was very clear, he met heavy clouds and storms, and then entered the small horn. He made his holy body very small and entered the small horn, the animal horn, playing his flute and singing hymns inside. He said to Rechungpa, "If you are so realized, if you have higher power like this you come inside the horn." And Rechungpa couldn't. He came down to the size of a pigeon but he couldn't get smaller than that.

The motivation has to be like this. Even if we try to motivate for enlightenment, for one's own enlightenment, for "I" to be released from suffering, for "I" to receive enlightenment, that is the actual real motivation. Right now, we think of sentient beings somehow but the mind does not care so much, that's how we should feel with ourselves.

## Lecture 28

It is not enough just having a virtuous motivation, it is necessary to cultivate the virtuous motivation of bodhicitta in order for the action to become the cause of receiving enlightenment, besides becoming Dharma. I'm going to listen to the teaching on the gradual path to enlightenment in order to receive enlightenment and to enlighten all the kind mother sentient beings.

The listening subject is the Mahayana teaching which leads the fortunate ones to enlightenment. It is well expounded by the great, highly realized Mahayana philosophers Nagarjuna and Asanga. It is a profound teachings, the essence of the highly realized bodhisattva Atisha, the Dharma king of the three worlds, the great Lama Tsong Khapa whose infinite knowledge and understanding of the teachings was shown. These teachings contain all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha. All these teachings are set up for the gradual practice of one person to receive enlightenment and this is the sole path through which all past, present and future buddhas have received enlightenment. Even before the buddhas, past buddhas, numberless buddhas who happened before Guru Shakyamuni Buddha, the present buddha, Guru Shakyamuni Buddha, many other buddhas who received enlightenment during the time, during the period of Guru Shakyamuni Buddha's teaching and also those who received enlightenment—sentient beings who will receive enlightenment in the future—the only path through which they can receive enlightenment is this gradual path to enlightenment.

So just to offer a brief explanation on the gradual path to enlightenment. It has four basic outlines. The last one is how to lead the disciple of the actual teaching. That has two outlines: how to do the guru practice, which is the root of the path, and how to train the mind in the gradual path by following the guru.

So there are three different levels of the gradual path in order to receive enlightenment. Part of the subject that is for the gradual path of the lower being. The impermanence of life and death, and refuge. The meditation on impermanence of life and death is extremely powerful, the quick way to control the delusion. To receive peace within one's mind it is important to practice the meditation on the impermanence of life and death. Especially to make preparation for the death, or the future lives.

My death is definite so I must practice Dharma. The actual time of death is indefinite, so I must practice Dharma right away. I am not sure when it will happen so I must practice Dharma right away as this is the only method that can benefit at death time. The actual time of death has three outlines, three ways to make checking meditation. The first one is the human life. Generally the human life on the southern continent is nothing definite, especially human life in this degenerate times. In previous times, during the times of the original human beings, the very first human beings they lived for a long time. It wasn't definite but they lived for a long time, they did not die young.

So as I mentioned examples yesterday it's easy, because those are the things that we often hear, we often see, so it's easy to make meditation but it's necessary to use them on oneself. That can happen to me. So that in that way there's a feeling of impermanent life and death in the mind, otherwise, it's just like watching a movie. What we see, what we hear, everything can be used for meditation. If you don't use for meditation, it's just like watching, those kind of life problems are nothing to do with me, is their own experience, looking outside, thinking that such life problems will never happen to me, believing that oneself will be always happy, will never experience problems like that and death like that.

Thinking this cannot happen like that, as we see happening with other people. It is not useful thinking like that. All the time we hear and see, in every newspaper, always there's something about the people who were killed, something bad conditions you know, house burned, flood, so many things, police shooting, all this, so many things. In every newspaper there's someone who was killed or died or something.

Then especially in New York or somewhere there's a newspaper where one side of the newspaper, the back side, there are all the names of dead people who died in one week. So for people who meditate on impermanence of life and death, that's extremely useful. The teaching, the lamrim is just there. For someone knows how to meditate, whatever he hears, whatever he sees, the person who knows how to meditate, can use all this for meditation, and all this becomes helpful for his continual Dharma practice. Dharma is more pure and strong.

In the second outline, there's fewer conditions for living and more conditions for death. That is easy. By checking how there are more conditions for dying and less conditions for living. Also, even the living conditions become a cause for death. For instance, we build a house with many stories, which collapses in an earthquake and kills us. Also then such as gas and those things, arranged for living conditions, but many times become a cause of death. Also the fires. In the West, every time there's a house getting burned, the police cars making much noise in the street, so always there's danger the people died or couldn't escape, they died the house being burned and couldn't escape out. In America like that, in England again the same information, or in India also same information like that.

Also a candle is a cause for living, but then it catches fire, and the house gets burned and people die inside the house. And also the weapons. The weapons are mainly for living, to protect the life from the danger of other people, enemies, so you keep the weapons inside. Then the thief comes and finds the weapons and uses the weapons to shoot you. So it is like purposely arranging the weapon to kill oneself. Many times, many times, many times in the family, when you're angry, you use the weapons to kill each other.

Also material possessions. A person has a lot of jewels, has collected a lot of jewels, a lot of gold, then there's much danger from the life of the person. Other people find it ...

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...feel jealous, other people want to take it, want to steal it, things like that. Then because of material possessions they come to kill you.

Also many times happen in the West robbers come in the house, they take away your money, material possession, also if you have money in the bank, they say if you don't give them a certain number, a certain number of millions of dollars, then I will kill you. You see, many times there is this danger in the West.

Also in many other countries it is the same, when they see you have some jewels or something like that, they follow after you, such as in India, they follow, they kill you. Many times it happens like this. Many times people get killed because of the material possessions. This is arranged for living conditions but it becomes a cause of death.

Then also food. Food is especially made for living but many times also it becomes a cause of death, a condition of death.

One time in India last year, one Tibetan woman was suffocated by police, not by any other reason, just by the body. When her husband was not there, when he was away, then those police came and had physical contact with the Tibetan woman and then after, because there would be a big problem, it would be their own fault, they put a cloth in the mouth to stop the breath. So like this they killed her, like this. When those other people see in their view, they see she is beautiful, but the body became the condition of death.

By this second reason, the actual time of death is indefinite, therefore the Dharma must be practiced right away.

The third one is the body is extremely fragile, like the water bubble. If a small hair passes through, it pops, one small hair, tiny small hair. It is so easy to decay. So easy to become destroyed you see. Like this the body is also very fragile. If you are not wise you can diet, if you make mistake in the way of eating. It also makes one get sick, all of a sudden. If you eat another food which does not fit well in the stomach, you easily get pain in your stomach.

Oh then, also the weather, if you make a mistake in eating, it is so easy to get sick. When the climate changes from hot to cold and cold to hot it is very easy to get sick if one doesn't know how to take care. If you put a thick cloth, you feel hot, if you wear thin cloth you feel cold, so easy to happen, to feel uncomfortable like this.

Even when we walk, if we don't walk properly, if we make little mistake we fall down, the legs gets dislocated, makes wounds, bones get broken, all things like this. It is so easy to get sick, so easy to die. If one doesn't wear shoes, so easy to get hurt, so easy to get thorns inside, there are many examples like this how the body is so fragile. Even when one sleeps, if the bed's a little bit not comfortable, it is easy to get pain, to feel discomfort like this.

Then there's also many other reasons, hindrances to life, there are 424 different types of sickness.

Then there are many other different types of spirits—upper spirits, middle spirits, lower spirits, there are many other different types of spirits, spirits being situated in space, on earth, there are many different types of spirits. Life is full of hindrances and also the different types of disease.

Another way to think is how fragile it is—it is like a machine, our body. The breath coming out, going in like this, it is like a machine. We think “I am alive, I am kind of very concrete, very solid thing, kind of very permanent,” but it's just what we call life, the human life, and why we have life now is just because this air is coming out, going in, functioning now. How long this continues is not our choice. If it were in our hands, we could keep the breath coming out, going in, we could keep the breath forever.

How long we can live is up to the breath running, up to the circulation of the breath, it's up to the breath. How long to keep the breath is not up to oneself. We are completely up to the breath, the breath is not under our control. So you see, we not sure when this will stop. This breath can be stopped at any time, this coming out, going in, coming out, going in. If were a machine we could make it function again. But once it's stopped we can't make it. So how life is so fragile, we can

understand, we can see even from this example. This breath is very fragile, it can be stopped any time.

Also we think the future life is kind of a long time, after thirty, forty years it will happen, a long time. We never think of the future life as starting tomorrow, or tonight. The realm of the lower transmigrator or the realm of the happy transmigrator, it is very far, very far, very far there's much time to be born in those realms. So how far is it? How close is it? That is a question of when this breath stops. That is up to the breath. So if the breath stops now, the future life starts. The breath can be stopped any time, so the experience of rebirth in those realms is definite to happen, at any time.

[BREAK]

Question: All the karma of every people are all connected between people?

Rinpoche: Oh yeah, yeah.

Question: Because if I shoot somebody it's because he shot somebody in previous life. Is like I shoot in front of a mirror.

Rinpoche: Ya, then? The last part, what do you mean? When you shoot at the person his experience of that is because of his previous karma, why he has to experience that, why he died or why he is shot is because of karma.

Question: So if a person reaches enlightenment, it must have impact on the other people, a connection with the other people?

Rinpoche: When the person receives enlightenment?

Question: How is it connected with other people. There is, it makes something?

Rinpoche: When the person receives enlightenment, is there connection to other people?

Q: Is there a relation on the life of others?

Rinpoche: Oh, possible, possible. But not the same as ordinary people, because this time he has created the karma to be shot in the previous life, so you have the relationship with him. Not that kind of relationship of negative karma. The object whom that enlightened being has to subdue or benefit. Certain types of buddhas can subdue the different sentient beings, sentient beings who have different minds, different personalities. In that way there can be a relationship, but not this kind of negative karma.

How the body is extremely fragile, like the water bubble, even just from this example, we can understand. Then by this third outline, the actual time of death is indefinite, therefore I must practice Dharma right away.

At the death time, at the death time, material possessions benefit. At the death time, the beggar who is in the street, who has one stick, who has one bowl and stick, the king who is living in the palace, who is dying on the throne, who has many stores of jewels, who has such material possessions, who has food that can last for one hundred years, two hundred years, who has cloth to wear for one hundred years, at the death time is no different from the beggar who dies in the street with one stick to protect him from animals, and one bowl. The beggar at the time of death has to leave that too. The king has to leave everything, there is no choice. Even one single hair from his body, he can't take, there's no choice to take it to the future life. Even one atom from his material possessions, even one single hair from his body, there is no choice to take it to the future life.

Even the person has food that has been stored, collected for one hundred years, at the death time has to go with an empty stomach. Even if the person has one hundred, two hundred years of clothing to wear, the person has to leave with his bare body. Even if the person is surrounded by hundreds, so many friends at the time of death, he can't take it with him.

So like this, the material possessions cannot benefit at death time. One can't take even one friend. So like this, the material possessions cannot benefit at death time. If the material possessions can benefit at the death time then a rich person, a wealthy person, when they die, their material possessions should benefit at the death time, should make their life happy at the death time. They should have a happy mind, but they do not.

Even whatever surrounding people one has cannot benefit at the death time. One can't take even one friend to the future life with oneself. Kings who have millions and millions of populations, many militaries, many ministers, hundreds and hundreds of bodyguards, always they accompany the king, at death, he can't take them to the future life. Even his child, or his wife, most dear among all the ministers, body guards, cannot go with him.

At death, even if he's surrounded by many relatives, all the brothers, sisters, whatever the person has usually, all of them come, all of the relatives come around the person, around oneself. And also, even all the doctors who are available in that country, even if one invited all these doctors around one, as one is dying, they can't do anything.

The relatives, the families, many of them hold the feet, many of them hold the hands, head, the person's head, asking, "Please don't die." No matter how much they give presents, no matter how much they ask, there's no choice. Instead of helping the person who is dying, it harms. It can cause the person to be attached to the home, to the surrounding people, the relatives. It can cause him to be attached. No matter how much he is attached when his eyes are looking on the face of the relatives, the tears come out, he has to leave. The breathing stops and he has to leave. There's no choice. While others hold the head and hands, and his feet like this, no choice.

When the person's close to the death, even the doctors, no matter how much they're wise, no matter how much they have high degrees, it is time to leave, there is no method. Nothing surrounding one can benefit at the death time. Even one's body which was cared for most among the numberless sentient beings cannot benefit, cannot be taken to the future life. Wherever the person is dying, the body has to be left there. Just the mind alone, when there is a hair in the butter, the butter does not come off with the hair. So just like that, the mind at the death time, there is no physical matter, nothing goes with the mind, the mind has to leave, completely leaving the whole body. Oh then, like this.

If at death time, besides material possessions, surrounding people, one's own body, instead of benefiting at the death time, if one is attached, if one is not renouncing the attachment, being attached to material possessions, surroundings, and one's own body, this causes one to be born in the realm of the lower transmigrators, such as pretas, narak, animal, in those realms. So therefore, so instead of benefiting at the death time, it harms.

Just talking about the story of my mother. Last year when I was on the mountain for the ceremony, the Chenrezig ceremony, the festival of the compassionate Buddha Avalokiteshvara, usually when I go to the mountain, my mother cooks. She has one elder sister, so they cook for us. So usually,

there's not much time to talk to mother, whenever she comes in the cave to bring, whenever she brings food in the cave, usually we don't talk serious things, I don't talk serious things to her. Just all the time making jokes, you know, all the time teasing each other, making retreat, making pujas, time is going like this.

So the very last day, when the retreat is finished, the very last day, I thought, so she is very old, so she may die at any time. Also, she is not well, so I thought, had doubt that she may die this year, so there's nothing to benefit her. That day the retreat is finished, at night time the burning puja, so tomorrow early morning we had to leave because of the airplane—if don't get down in time, you have to wait for the airplane because of the weather and things like that.

So, at breakfast time, in the morning, we had just a very short talk, just a very short and serious talk. There was not much to benefit, so while we had breakfast this time about to leave, just three things for her to practice, in daily life, three things for her to practice until she dies, in the Dharma. The Dharma subject is a little difficult for her to understand, maybe because of my language, I don't know, and she doesn't pay attention, she listens with her own mind.

However, I have one uncle who's a monk, so the uncle wrote down the three things to remember in case she forgets, to practice in daily life, "Today I'm definitely going to die," the first one is that, "Today I'm definitely going to die." What benefit? Material possessions, surroundings, even body, nothing of these can benefit, I should not be attached, I should not be attached, I should not be attached. "Today I'm definitely going to die, so I should not be attached to the material possessions, surroundings, even my body." The second one. The third one, "What can benefit at the time of death is only Dharma." So three things, so by remembering Dharma is the only thing, then she is reminded to pray to Avalokiteshvara, the mantra she often recites, the prayer she often does.

So three things, so she should remember these three, today I'm definitely going to die, so therefore I should not be attached to material possessions, surroundings, or one's own body, and Dharma is the only thing which benefits. She should remember these in the morning time, when she gets up, and she should remember at lunch time, and then in the evening time when she goes to bed, three times, every day. Just hoping that if she does that every day, that it can—because the worst thing, at the time of death the worst thing is attachment, negative mind. This makes one be born in the preta, narak, and animal realms, according to how heavy the karma is, there's no choice. There is no other method by which I can benefit her at the time of death.

By training the mind like this, if she can stop the rising of anger and attachment at death, then she will find the way to receive the birth of a happy transmigratory, to be born in the pure realms, depending on her karma and her wish. If she's suffering or happy, anytime she can remember Avalokiteshvara, which she used to practice, so at death time she can remember. So like this, in the future life she again meets Dharma. That's the only thing that can benefit her whenever she dies, whenever she dies. It doesn't make any difference even if I am there on the mountain with her, or in the West, wherever it is, it doesn't make any difference. Just mentioning this in case somebody wants to do also, with mother.

## Lecture 29

... which is similar to bodhicitta. The listening subject is the Mahayana teaching which leads the fortunate one to enlightenment. It is well propounded by the great philosopher, the great Mahayana

philosopher Nagarjuna and Asanga. It is profound. The highly realized Pandit Atisha and Dharma king of the three worlds, the great Lama Tsong Khapa, their understanding of the teachings was shown in these teachings, which contain all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha. All these teachings are set up for the gradual practice of one person to achieve enlightenment, this is the sole path of all past, present, and future Buddhas who have received enlightenment and in order just a very brief explanation on the gradual path to enlightenment.

There are four outlines. The last one is the gradual path, how to live in the actual teachings in the gradual path to enlightenment. There are two outlines about how to make the guru practice which is the root of the path and how to train the mind in the gradual path to enlightenment which by following the guru. The whole path to enlightenment. There are 84,000 teachings shown by Guru Shakyamuni Buddha..

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...which gradually lead to enlightenment. The whole path is included in this theory. There are three paths, the gradual paths of the lower intelligent beings, the middle intelligent beings, and the higher intelligent beings, so this part of the meditation subject is from the gradual path for the lower intelligent beings.

Death is definite, so I must practice the Dharma. The actual time of death is indefinite so I must practice the Dharma right now. At the death time nothing can benefit, the material possessions, the surroundings, the body cannot benefit. The only thing that is beneficial at the death time is the Dharma. So actually, it is good to think death is definite, the actual time of death is indefinite, so I must recite mantra or I must go around stupas or I must read Dharma texts. It's good even to think that much is good, "I must practice Dharma." But to think like that, I must do something else, it is okay, it is right, but it is not the main thing. The actual time of death is indefinite so I must practice Dharma right away.

The main thing is, the actual thing is I must renounce attachment. The cause that makes one be reborn in the realms of the suffering transmigrators and the cause of the samsaric suffering in the three upper realms, the whole thing, is the delusions. That is the main thing. Delusion is the main thing that disturbs the happiness. So as I explained before, to practice Dharma, renounce delusion; we should concentrate on this point. When we meditate, we must emphasize to oneself, death is definite, I must practice Dharma, this is the one thing which will benefit at the death time, nothing else can benefit—the material possessions, surroundings, and body cannot benefit Dharma, when we think of Dharma we should not think of reciting mantra, some kind of reading texts. It is good it is right but the main thing is to renounce delusion, cease delusion, cut off delusion.

When one tells oneself, emphasizes to oneself, one should remember, saying the word, using the word Dharma, but really concentrate on the meaning, at the death, like this. Then you see you are really concentrating on the meaning of Dharma, you really know what it means, practicing Dharma.

You see, what I said before in the part about the perfect human body, only making prostrations, only reciting mantra the whole lifetime, not making meditation on the gradual path to enlightenment, that is good but it is not the greatest or the most practical thing. The reason I said is because you see the actual thing to cut off the delusion, the cause of the suffering, the main tool, the main weapon is the meditation on the gradual path to enlightenment, but the main weapon to be able to cut off the



delusion. This depends on making purification and making merit. These other practices, reciting mantra, making offering, prostrating, making charity, all those things are necessary.

You see, all those are necessary to actualize the gradual path to enlightenment in the mind, by that a person can completely destroy all delusions. So the main thing is that, in the gradual path to enlightenment that is the main thing, so those other practices are to help, like branching practices to help to support, to actualize the gradual path to enlightenment. So the gradual path to enlightenment to actualize the methods that is the main thing, which actually destroys the delusion that is the main thing. So that is why I emphasized before.

Same thing, why I repeat this thing, at the death time, to remember the actual meaning of Dharma is to renounce the delusion. At the death time what makes the person's karma born in the realm of the lower transmigrator is to rise the delusion at the death time. By rising anger, attachment, and pride, those other delusions rising at the death time. If the person does not renounce, if the person does not face, does not try to stop delusion at death time that is how the person gets born in the realm of the suffering transmigrators.

If the person can control at death time, if the person can stop rising delusion, if he can take care of himself at death time, when his breath starts to stop, at death time he can protect his mind from delusion, it is impossible to be born in the realms of the suffering transmigrators.

The great bodhisattva Togme Sangpo explained in his teaching on the bodhisattva's thirty-seven practices, "The friends and relatives with whom one accompanied for a long time, become separated. The material possessions which have been collected with much effort are left. The guest house of the body is left by the guest consciousness."

Each word has incredible feeling which is exactly true. For years the families have lived with each other, eat together, sleep together all the time, the relatives and friends in the lifetime together must separate at the death time, there is no choice they have to be separated. All the material possessions that have been collected by stealing or spending much energy and time, by making much work with body and much work with mind, with speech, whatever material possessions obtained by stealing or by cheating other people with so much work of body, speech, and mind. The material possessions that have been collected at one's home all these things for which one has created so many negative karmas while collecting these material possessions, to prepare these material possessions at one's home. So at the death time there is no choice; it is left.

Like when Tibet was taken over by the Chinese. The Tibetan people had to leave all their material possessions that had been collected, they had to leave everything at home, then run away like this. At the death time there is no choice, not one single atom to take, not one single atom of possessions to take to the future life, no choice.

The body is a temporal place, like a temporary guest-house for the guest. At death time it has to be completely left, the whole body formation made up of atoms has to be left by the guest consciousness. The consciousness also has to go into the intermediate stage after death.

Then after death wherever the body goes, like the shadow follows the body one has to follow according to karma. Where one will be born, upper realm or lower realm, that is up to karma.

Before going on, just making clear. Only Dharma is the thing that benefits during the death time, that doesn't mean that Dharma is the only thing that can stop the person from experiencing death, it doesn't mean that.

The material possessions alone cannot benefit you to not have worries and suffer at the death time, that alone cannot stop to experience negative and cannot stop to experience negative karma which makes to be born in the realm of the suffering transmigrator. At the death time, what can make the mind happy and not have suffering at the death time, and also not to be born in the realm of the lower transmigrator, that is only Dharma. Just to make clear on that point.

So this two rebirths, in the realm of the suffering transmigrators or the upper realm it is up to karma. The causes, the karma and delusions. The cause which makes us be born in the realm of the suffering transmigrator is the negative karma, the non-virtuous action. That which makes us to be born in the realm of the happy transmigrator that is the virtuous action, the good karma. So one day just even one day however what karma is more created, virtuous or non-virtuous karma, which karma is more created, if it is examined, I can find more non-virtuous karma in one day, by examining.

So by figuring out this example, in this life more negative karma is created than the number of virtuous karma I have created. So therefore, according to the karma, at the moment, it's more definite to be reborn in the realm of the suffering transmigrator, according to the present karma. Then what can be done? Is there any solution to stop the rebirth of the suffering transmigrator, is there any solution? There is a solution, there is a method, there is a possibility to stop, to not experience the rebirth of the suffering transmigrator after the death. Before the death happens, between this time and death time there is a possibility, there is a method. The method is refuge.

If you practice, try to actualize refuge between this time, within this minute before the death happens if you practice this method it can stop the rebirth of the suffering transmigrators after death. The method to guide oneself from the suffering of the lower transmigrator is refuge.

[BREAK]

To guide oneself from the samsara, the fundamental method is the refuge. Even if one wants to release other sentient beings from suffering and bring to enlightenment, the fundamental method is the refuge.

By having refuge one enters, one becomes an inner being. The outline in the teaching, the outline of refuge is called "the door entering the teachings." "The door to enter into the teachings is refuge. The refuge, which is the holy door to enter into the teaching, which means the holy Dharma, the Buddhadharma." Even just from the title, you can see how big, you can understand how important refuge is even from the outline. Even from the outline you can understand you cannot enter the door without the teaching. There is no door if there is no refuge, so if you have refuge you have the door to enter into the teachings, the Buddhadharma. Even the outline contains much explanation, it contains the purpose of taking refuge.

So you see, the person who has no refuge in the mind has not entered in the teaching, for him there is no door, there is no door to the teaching, that is why he is an outer being not entered in the teachings, he doesn't have a door, the door to the teaching, so he has not entered the teaching. So he's out of the teaching, so he is an outer being. The person who has the refuge, has entered in the

door to the teachings. The person who has entered in the teaching is an inner being, inner, outer, is like this.

What common name is used by people “Buddhists,” they are called Buddhists just because the person goes round, goes to temples, because he has a lot of statues, a lot of *thankas*, a lot of Tibetan things, statues and thankas at his house, so they call him Buddhist. The person born in the family who makes offerings, who has altars in the house, goes to the temples and who makes offerings, just because born in the family recognized, that child is a Buddhist. However, even if a person has a whole library of the whole Dharma text in his house, sutra and tantra everything, even though he reads, even though he can explain the whole sutra and Tantra, even though he can explain by heart, fluently, just by that doesn’t mean he’s a Buddhist. Usually we think the person who talks about Dharma, who teaches at university we think he is a Buddhist, we define as Buddhist, however the person who can explain well the whole sutra and Tantra by heart, the whole texts by heart 1,000 or more texts by heart that doesn’t mean he’s an inner being, since there’s no refuge he’s not an inner being. The person who has a lot of statues in his house that is not the definition of an inner being, doesn’t make him an inner being; many business people these days, who are outer beings, many of them have a lot of Tibetan statues in the room, there are a lot of decoration of thankas and statues.

Even if a person has robes on and hair shaved, yellow and red robes, still that is not the definition that the person is an inner being, that the person is Buddhist. Even if the person knows how to make pujas very well, even if they know how to play music, the Vajrayana the assembly of this music, who can play very well, who can chant very well and who can do all the sounds very well doesn’t mean he’s a Buddhist. So usually, people in the West believe those who often do these things usually believe he’s Buddhist, like this.

Even in the monasteries, the head lama, such as the Abbot, even if he sits on high thrones like this, if there’s no refuge, he is not Buddhist, not an inner being, even if he sits on a very high throne and explains the Dharma, he is not Buddhist, not an inner being.

The person who has one of the three levels of refuge in the mind, that person becomes an inner being. Only by the understanding, the wisdom of Dharma, the person becomes an inner being. What kind of Dharma wisdom? To have the refuge in the mind of the person depends on having those two causes of refuge, that is the understanding, fear of suffering, not wishing to suffer, and devotion to the triple gem, Buddha, Dharma, and Sangha.

The three different ways of taking refuge: first of all karma has to come, the person has to know that negative karma makes one be born in the realm of the suffering transmigrators. If one is born there it is unbearable suffering one has to experience. The person understands, he is not ignorant, like you know the fire is hot, there is fear to touch our body with fire, fear of the suffering of burning, the body feeling hot. That fear comes from understanding fear, the fear which comes from wisdom having this understanding fear of the sufferings of the lower realms, not wishing to be born there, not wishing to suffer. This is one cause, which makes to seek refuge, to seek method; so the method, as the person seeks the method, object of refuge in be able to guide himself from that, the person finds object of refuge. The Buddha, Dharma and Sangha is the only object of refuge who can guide oneself from these sufferings. Then having devotion, the devotion arises after having found the refuge, only these 3 can guide oneself from these sufferings. The devotion arises, completely relying on the Buddha, Dharma and Sangha that they have the power to guide oneself from those sufferings. Not wishing to suffer, so this person has two causes of refuge, not wishing to suffer, not wishing to

experience of the lower realm and understanding fear, having devotion to the Buddha, Dharma, and Sangha—that person has refuge.

Since the person's mind is in such a state, that person has refuge. That person *takes* refuge. That person has devotion, completely relying on... taking refuge is not saying words, it is having devotion, the mind completely relying on the Buddha, Dharma, and Sangha; understanding they have the power to guide oneself from suffering. It is relying, not saying the prayer of refuge.

If the mind has no refuge no matter how much the person says the refuge prayer, their whole life, doesn't mean he's inner being, it doesn't mean he has refuge.

So taking refuge is not only the action of speech, mainly the mind has to take refuge. It has to be an action of mind, actual taking refuge is an action of mind, relying on Buddha, Dharma, and Sangha—understanding they have power to guide oneself from suffering. As that person has lower being's refuge so that person is an inner being. Then the person has understanding fear of the sufferings of whole samsara, then having devotional mind completely relying on the Triple Gem, understanding they have the power to guide oneself from all the sufferings of whole samsara. That is also having the two causes in the mind of that person. As the person has understanding fear of the whole samsaric suffering, including suffering of the upper realms, having aversion to whole samsara, that is the cause, then devotion is another cause, so the person has both causes for refuge. As the person has aversion to whole samsara that is refuge of the middle intelligent beings, the way of taking the middle being's refuge. Without question, that person is an inner being. The person who has Mahayana refuge... first of all three qualifications are needed for Mahayana refuge. The very first thing is aversion to one's own samsara. On the basis of that, seeing other sentient beings experiencing samsaric suffering as unbearable. On the basis of that aversion, understanding fear of one's own samsara, and on the basis of that, feeling other sentient beings experiencing samsaric suffering as unbearable. To guide the sentient beings from those sufferings, then taking refuge, then the devotional mind completely relying on Buddha, Dharma, and Sangha, understanding them to have perfect power to guide all sentient beings from suffering. That "they have the power to help me to be able to enlighten other sentient beings."

So the Mahayana refuge has three qualifications: aversion to one's own samsara then, when that person thinks of other sentient beings' samsara, that becomes compassion. It feels unbearable other sentient beings living in samsara. Then, with this thought, the person takes refuge with a devotional mind. "In order to release others, myself to achieve enlightenment." Then the person takes refuge. It has three qualifications...

<end of tape>

...for the Mahayana way of taking refuge. The person who has this refuge is without question an inner being. There is no question. He has the highest refuge.

Lecture 30

I am going to listen to these teachings of the graduated path to liberation in order to benefit all mother sentient beings. The listening subject is the graduated path of the middle intelligent being, and general. Why it is said in the outline of the teachings: the graduated path of the middle intelligent being and general, the graduated path of the lower intelligent being, and general, is because the

followers of the lesser vehicle, the Hinayana path to receive nirvana, this is also their path to nirvana. These graduated paths of the lower and middle intelligent beings are also the foundation of the Mahayana path, so person who follows Mahayana path also has to actualize these paths. So they are the general paths. The higher graduated path doesn't mention like this, because that is a particular path to enlightenment, that is not a general path for the followers of the path to nirvana—the Hinayanists, followers of the lesser vehicle path to receive nirvana, don't follow the graduated path of the higher capable beings, it is not joined after the middle path.

In order to receive nirvana, by releasing from samsara, first one should receive the pure mind renouncing the whole samsara. That depends on having strong aversion to whole samsara. Just as we feel aversion to being in a fire hole. One thing, the suffering one experiences being in a big hole full of fire, feeling aversion, wanting to be out that right this minute, this second—we have to have such strong aversion to all of samsara.

The reason we have aversion to a hole full of fire is because we see clearly and understand the shortcomings of that. By being in that fire hole one's body burns and one experiences such suffering. So to feel such aversion for the whole samsara what one should realize is the shortcomings of samsara.

There are six general samsaric sufferings: nothing is definite in samsara, nothing can be trusted in samsara, the samsaric perfections, the material possessions, the relationships, even one's own body, like this. For instance, example, there was one old man who was over 80 and became a monk, during Guru Shakyamuni's time. His name was Shinda Palgye, he was terribly old, he had to rely on a stick and his body shook, but even at that age he came to monastery and became a monk. There are many life stories about Shinda Palgye. One of his previous lives was as a young woman, in a desert place near an ocean. When that young woman died, her body was lying in the desert near the ocean, and one monk saw her, I think an arhat, Gedun Chuwa. I think as he passed by on the way to the ocean he saw her body. There was a snake coming going inside her nose and going round and round, comes out of the mouth, again goes into the nose, like this around and round. One of his lives was like this. After that in a future life she was born as a tree, in the shape of a tree, as a sentient being, not a tree. The tree was full of worms from the top to the roots, whole tree was being eaten by worms. In another life, another body, he got beaten very much by yamas, fearful sentient beings whose body is shape of a man but having different heads, such as lion's head. Having many different fearful heads but body shape of human body, yama. He got beaten so much by such sentient beings.

Then in one of his lives after that, he was, the direct translation from Tibetan is “water lion,” (student: maybe sea lion?)—there to be this big thing that stopped the ships, the largest animal in the sea—(students: whale)—yes, I think whale. A type of fish whose body is big like a mountain. One of his lives was one of these big whales, or fish. Even the bones of that animal were greater than the size of a mountain, incredibly high, almost can obscure the sun—that much body. The whole meat had gone and only the bones were left, so high it obscures the sun.

The first one, the woman's body with the snake, was because when he was born as that woman, she was extremely attached to her own body, always looking at it in the mirror, so attached, thinking I am so beautiful etc. So she was born as a snake going around and around the body.

Then the second one, born in the shape of a tree being eaten by worms, was because of the karma that in one life he used firewood from trees that belonged to the monastery, carelessly. He used the

tree belonging to the community of monks. Because the monks are holy objects even small things become heavy negative karma. So by that karma he was born in the shape of a tree eaten by thousands and thousands of worms.

Why one of his lives he was so bitten by yamas with many fearful animal heads, was because of the karma of one of his previous lives as a hunter in the forest, killing animals.

The last one, the reason he was born as that incredibly huge sea animal, because in one previous life he was king of a country. The king was watching a match, or a play or something, with thousands of people, and one minister who punished criminals and so on asked the king what should be done to punish a particular person. The king was completely concentrated on the match, so he didn't want to listen to what the minister was saying, and didn't want to discuss it so he said "Do as I said before." So the minister thought that meant to kill him, so he killed the criminal person, who shouldn't have received that punishment. After the match finished, the king heard the criminal had been killed and was very upset. So by that karma he was born as a water-lion, the sea animal, who kept his jaw like this for days and days, even months, only closing occasionally on special days like full moon etc. So thousands and thousands of animals and birds lived inside his mouth like a cave and when he closed his mouth they all died and the blood would come out. While this big water lion's mouth was opened, the traders would come and get jewels from the ocean in ships, and usually there was danger as the water would go in the sea-lion's mouth, of the boat to go inside also. So the traders took refuge very strongly from the heart to Buddha, Dharma, and Sangha, relying for refuge, from the heart, and said refuge prayers. As they repeated the refuge prayers, with much devotion, completely relying on Buddha, Dharma, and Sangha, as the boat came near. Then the sea lion heard the words of the refuge prayer and by that, before the boat got swallowed, he closed the mouth and died.

I think maybe he died by starvation or something, then many hundreds of traders used to go to get jewels from the ocean, and they didn't get swallowed but were quickly released from that danger by saying the refuge prayer.

Shinda Palgye's previous lives were in the form of many different suffering bodies like this. So, those were just a few examples, as explained by Guru Shakyamuni Buddha, without mentioning all the previous different bodies he took in samsara.

So like this, we also have been taking different bodies, this life, previous lives, sometimes as a dog, sometimes as a butterfly, sometimes a preta, sometimes a narak—all these different suffering bodies we have been taking. Nothing exists definite in human body.

Usually when we make meditation on this, after each of the sufferings, then "nothing is definite in samsara, samsaric perfections, also samsaric happiness, nothing definite, only for a few minutes, few seconds, relationships, even the body, nothing is definite, therefore I should not be attached. Attachment has been keeping me in samsara and obliging me to experience suffering. If I still follow attachment it will keep me in samsara and continuously experience suffering," emphasize that. In that way we see the purpose of meditating on the shortcomings of samsara. That is to control the delusions. By meditating like that we see all the sufferings, the shortcomings of samsara, but also we automatically understand the shortcomings of delusion. As all these things are caused by delusion, attachment, so we automatically see it is the fault of delusion, the fault of attachment. So therefore, after each suffering, meditating, emphasize like this.

Then the shortcoming of samsara: dissatisfaction. Also, take countries. For instance, in Germany, the German people here will have to have patience. First of all they try to control the whole world, try to possess, one after another. Then what happened? Instead of having complete control over all the countries, even their own country cannot protect itself. That was the result—all the other countries fought and completely destroyed. They couldn't even look after themselves. That is the shortcoming of dissatisfaction.

[BREAK]

Q: The old man, how did he create the cause to be a monk just by going around a stupa?

R: That's possible. By making offering or going around the stupa, why the action becomes virtue even though one does not have a particularly virtuous motivation is because the stupas are blessed by highly realized lamas who have invoked all the buddhas' transcendental wisdom. The stupas are satiated with this and like this are blessed, so the stupas become holy objects. So the virtue is not so much through the power of the motivation of the person, it is through the blessing of the power of the object, stupa or statue of Buddha. It is mainly from the power of the holy object.

Q: If Buddha has been manifesting since beginningless time for sentient beings, then through the power of these objects why aren't all sentient beings enlightened?

Rinpoche: That is because there are infinite sentient beings.

Q: But Buddha's mind is infinite.

R: Even Buddha has numberless manifestations but leading to enlightenment takes a long time, but gradually let the sentient beings create one virtuous action, then, when they are born as human being there is a chance to create virtuous actions. Such chances are very rare so, little by little. Even though they may be born in a higher realm by creating virtuous actions, again they create negative karma and are born in lower realms again. So, little by little, by creating virtuous actions gradually, gradually they are led to enlightenment. It takes much time.

For instance, why am I not receiving enlightenment? There have been numberless buddhas from beginningless time, so why am I not a buddha? Put the question to yourself. I think that answer is within our minds—it is because we did not follow the path! (Clock alarm goes off.) Even the clock has the answer!

We ourselves always engaged in creating non-virtuous actions, even though, in this world, many times Buddha descended. We don't always get born in the time Buddha has descended, where Buddha gives teachings. Also question: why were we not born in Guru Shakyamuni Buddha's time, when he gave teachings in that nirmanakaya aspect? Where were we? Where have I been hiding away from receiving teachings from Guru Shakyamuni?

Even Buddha descended many times like this, even we didn't have the fortune, didn't create the karma to be reborn at those times and receive teachings directly from Buddha. It is our own fault, it is not the fault of Guru Shakyamuni or any other sentient being. It is our own fault. That is because we didn't create the karma, we created non-virtuous karma. That time when Guru Shakyamuni was in India, benefiting so many by turning the Dharma wheel, actualizing the Vajrayana path, actualizing the Mahayana path, even actualizing the lesser vehicle path, receiving nirvana, so many of them received enlightenment. During that time as we had such non-virtuous karma, either we were human beings but in a time and place where there was no Buddha, which was completely dark, no teachings; or we were born as animals, crawling around, or preta or narak. We were in hiding, like this.

This is just one example, we were like this many times. We were not always born where and when Buddha was giving teachings. The whole answer is because, born in upper realms, again creating negative actions; when we were born as a lower transmigratory, without question, we were continually creating non-virtuous actions. Even we were born as sura or human being, without question, all the time we were creating non-virtuous actions. So that is why we are not free from samsara, that's why we haven't completed the Dharma path that was shown by Buddha.

Thinking like this oneself, one can understand clearly, then similarly with all other sentient beings.

From our side, why we do not follow the path, as long as we don't practice Dharma, even we are shown the whole path by a thousand buddhas, all the time we are living with a thousand Buddha friends, our whole life living with Buddha, if one doesn't practice Dharma oneself one cannot even receive rebirth as a happy transmigratory in a future life, besides not receiving enlightenment.

The third shortcoming of samsara: leaving the body, again and again. Some worms, even in one life change so many different bodies, then becoming butterfly etc. Also snakes change their bodies each year many times, leaving the cover. Also flies.

As Nagarjuna said in his teaching, "After having received the great happiness of desire in the realm of the gods (sura), such as born as the god called Brahma, great pleasure, not having strong gross attachment like humans do, then again born in the narak state, which is called 'unbearable suffering state,' body becomes firewood, and experiencing unceasing suffering."

Unceasing suffering means not having gross attachment such as the god called Brahma, those gods who are not free from samsara, they still have delusions but temporarily, by the power of one-pointedness concentration, they don't have such strong attachment as we do, they have great enjoyment, pleasure.

What Nagarjuna is explaining is that after having being born in the realm of the sura, having incredibly beautiful body, wearing beautiful expensive clothes and jewel ornaments, always having great enjoyment, experiencing great pleasure from the very high enjoyment, not having strong attachment; after that, completely changed, upside down, by being born in the narak state called 'unbearable suffering,' one's body becomes like firewood. Firewood becomes completely red, burning, the wood becomes oneness with the fire. So even after having received such an incredibly beautiful body, such rich ornaments. Even one tiny jewel from the ear-ring is more than the value of the whole of the earth's treasures, incomparable. Yet after, by being born in the unbearable state of the naraks one's body becomes completely oneness with the fire, completely red, cannot be distinguished from the fire—what is fire, what is sentient being. Even one has received such a beautiful body, having great pleasures, it has to be left, changes, like this.

As Nagarjuna explained also, "One has received the body of 'sun' and 'moon,' the light of one's body makes clear all the four continents, southern, eastern, western and northern. Again, born in a completely dark place, can't even see one's hand and leg stretching and contracting."

So again one is born in a dark place like this, can't even see one's limbs stretching and contracting. All the bones... what Nagarjuna is explaining, I think I mentioned before about the sun and moon and planets. Actually, without the karma one cannot see the beings who inhabit these planets, their



palaces or enjoyments. Without the karma being ready or without the psychic powers we cannot see their world. According to our karma we can only see our own world. Either you have to have karma to be born there, or by having complete control over the mind, by psychic powers, can see.

Actually “sun” and “moon” are the names of beings, not the place. Also their palaces are made of jewels and radiate light. Also their bodies have their own light, they don’t need to depend on another sun. The light that comes, that shows the world is the light of their own bodies, sun and moon. That is received by their previous karma. Even the original human beings’ bodies had light, their enjoyments were pure, not impure, so their bodies were also pure, with a little bit light.

Those sentient beings are not free from samsara so they are also reborn—even if they have such bodies they have to leave them and be born in such completely dark places.

So numberless times we are born in the realm of the gods, suras such as Brahma, having beautiful bodies and great enjoyment; after that again born in unbearable suffering state of the naraks. We are born like this numberless times. Leaving bodies. Again and again we have been born as sun and moon, those samsaric gods, lighting up the world with our bodies, and again and again left those bodies.

As Nagarjuna explained, by having received the beautiful sura body, always enjoying with girlfriends, the goddesses, enjoying, pleasure by touching the breasts or embracing, after enjoying like this for a long time then born in the naraks, surrounded by many karmically created yamas, those fearful sentient beings, protectors of hell, bodies human but heads of different types of animals, causing so much suffering. The narak beings try to escape from those karmically created fearful sentient beings, yamas, by trying to climb up a tree, then all the branches becomes thorns like swords pointing down, piercing the body, then when they reach the top of the tree, they hear a karmically created kind of voice of a relative calling them down from the tree. As they try to climb down, expecting to see their relative, the branches point up, piercing them.

.. palace made of lapis, different types of jewels, transparent like mirrors. Having beautiful --- incredible beautiful enjoyments like this. After enjoying like this for a long time, born in the narak, the base is burning iron ground, the red hot iron houses are window- and door-less...

<end of tape>

...after having great enjoyments, then completely changed, being born in naraks. It happened like this, we left the body again and again numberless times. There is no beautiful body, even beautiful or ugly human body, different animal bodies, different bodies of sura and asura. In samsara there is no body that we never took.

So the conclusion is that, from beginningless samsaric lifetimes until now it has been like this. All this samsaric suffering caused by attachment. So now, if we don’t try to escape from samsara by renouncing attachment—continuously we will have to take different bodies one after another. The conclusion to emphasize is this. If we don’t want to experience suffering continuously, have to escape from samsara, have to renounce the thought of samsaric suffering.

Ge wa di.

There are many words but the essence is to try to escape from samsara by renouncing attachment.

## Lecture 31

One time I had asked His Holiness—actually, this was not the question I wanted to ask. I requested His Holiness to please pray for my mother not to go to narak realm. It happened like this. The method to escape from the suffering rebirth is refuge. His Holiness told me that refuge has great importance.

The way of taking the Mahayana refuge, having the mind renouncing one's own suffering of samsara and then wanting other sentient beings to release from their suffering of samsara. To be able to do this oneself. Therefore I must achieve enlightenment. So completely relying on Buddhadharmas Sangha having the power to guide oneself and other sentient beings, to fulfill this. But in order to take Mahayana refuge, to have realization of mind renouncing samsara, the pure mind renouncing one's own samsara and having pure compassion for other sentient beings...

But even if there's no actual realization mind renouncing samsara or realization of great compassion for other sentient beings, since there is a wish to have mind renouncing samsara, a real aversion to one's own samsara, and a wish for other sentient beings to be released from samsara. Having a wish like this. Because there is aversion to one's own samsara the wish to renounce is also that much stronger.

The point is, by having refuge one becomes an inner being, so I am explaining one has to have one of these three levels of refuge. So it is easy to tell whether one is inner being or not, "whether I have entered the teaching or not, whether I am inside or outside," according to which refuge one has in one's own mind.

If one has refuge, it becomes the base of all the ordinations. To take ordination, it is not enough just having mind renouncing the lower suffering realms, one should have mind renouncing whole of samsara, and devotion to Buddha as having the power to guide one from the whole suffering.

Without refuge one cannot receive any of the ordinations. Understanding the suffering results of negative karma, negative actions, protecting oneself from negative karmas which bring suffering results. Also to be able to be completely free from whole suffering of samsara, keeping ordination, understanding the suffering results of negative karma, actions done with delusions, opposite to the precepts.

<break in tape>

...negative karma, actions done with delusion, opposite to the precepts, the negative action done with delusion, opposite to the precepts. So understanding if I do this, this and this, I will suffer this, this and this, experience the lower realms. Also it keeps me in samsara. By understanding this leads to renounce the rebirth of the lower transmigrator and leads to renounce the whole samsara. So protecting oneself away from the negative karma. the cause of samsara, keeping precepts, keeping ordination, becomes the best of all ordinations.

That is why whenever ordination is granted, sutra or tantra, always it comes the refuge comes at the beginning. Even if one takes one precept, even if one takes eight precepts or one or two precepts, always refuge comes at the beginning.

Then the 3rd benefit of refuge is by taking refuge it can purify all the negative karma which have been collected from the beginning of samsaric life times.

Also, the fourth one, by taking refuge one quickly collects extensive merit, as Buddha has explained in the sutra teachings. The benefits of taking refuge, if it is in the form, in matter, then even the galaxy is small. If the benefits of taking refuge is in the form or matter even the galaxy, thousands of them in the universe, is too small, the benefits do not fit in that much of the universe. Then also taking refuge one doesn't get harmed by other human beings or spirits. It has been many other people's experience how refuge protects, how refuge is the best protection to keep away from the life hindrances from people and also spirits.

It happened many times in India in the Tibetan settlement, the refugees, it is a very mischievous place where there are many harmful wild animals, elephants, tigers and many other harmful animals and as they have to work on the land, in the fields, so many times it also happened to many monks. The elephant many times they stop even a car. If someone is driving along the road, the elephant stops the car by nose, trunk, not nose; elephant doesn't have nose? It happened many times the trunk, it holds like this then put down and it's very strong and can kill and breaks, usually gives much harm to other animals. I think usually in India whoever works in the fields, they have to protect at night time and at the day time, and the grounds. So many times happen the monks were in the fields when the animals come, these are not tame ones. These are wild, come from the forest.

So many times they experience as the animal comes in front of them, they remember his Holiness the Dalai Lama. Dalai Lama they remember in the mind like this when they remember from the heart they take refuge, completely concentrate on his Holiness the Dalai Lama; the animal doesn't bother, he just goes, didn't harm the monk. Also, sometimes also even you climb on top of the trees, the elephants can make the tree fall down, the trunk goes around the tree and they drop it down, very strong like this. Also many of the Tibetans, when there is danger of animals, when they are at the top of the trees even the animals is a strong animal, they were taking refuge and somehow the animal didn't pay attention, just leaves and goes away. This has been many of the experience that has happened many times.

Even some Tibetan lay person somewhere in some Indian village when they stay in a family house. Usually in the house there is much offense, kind of night time when they sleep, tomorrow morning their whole bodies, their whole beds has moved outside the house, all things like that happened offense happens by the spirits, like this. Sometimes with the Tibetan lay person who takes refuge when they come to sleep nothing happens like this, no chance happening in that family. Night time usually much offense, so many stories like this. Or there is danger of snake and taking refuge in Tara, as the danger of tiger taking refuge in Tara or Avalokiteshvara like this. As there is danger of water flood then taking refuge in Buddha the person is released from that danger. Many stories like this, the experience of even just common people.

In previous time, in another country, in India it happened, in that country the king has to make law, whenever there is a criminal person in that country, they take the person and leave at the cemetery at night time, so that cemetery is a very fearful and mischievous cemetery, it doesn't leave the body in

the morning. If it is left there, you can't see the body tomorrow morning, completely eaten by the hungry spirits.

So one person did some criminal action, so according to law, he was left at the cemetery. He saw a piece of ... He was so incredibly scared because usually nobody lives there, they destroy, they eat you at night, so he was so incredibly scared. He saw a piece of red cloth around there at the cemetery, so he thought it must belong to a monk, so with much devotion he put the piece of red cloth on top of his head, so all night he tried to take refuge. By leaving the piece of cloth on his head the whole night he tried to take refuge. As he took refuge by putting red cloth, think that belonged to a monk, think as this as Sangha robes. So with much devotion and respect he put it on top of his head then all night he took refuge in the Buddha, Dharma, and Sangha. As he took refuge in that cloth, thinking it is Sangha robes, no spirit. Usually every night there would be so many spirits. They used to gather. In that night no spirits came, no spirits came and tomorrow morning alive, he was alive so he could come back. Many times like this happened in Tibet.

Also one time it happened in Tibet; there is one meditator who lived in a hermitage. One day a thief came to this meditator, to this hermitage. The hermitage doesn't have a door, sometimes caves, sometimes mud, they make small holes just big enough for one person. They make wall, those who make years and years and years of retreat they have small hole. People come to offer food there, benefactors. The hole is big enough to pass the food. The small hole, the thief looked through the hole and inside on the backside of the meditator he was wearing one cloth, one shirt in expensive material, shirt which came from Bhutan or India.

So the thief wanted to steal that, so he asked the meditator can you give me that. So the meditator realized he was a thief and said I will give you that. Stretch your hand inside through the hole. Then as he stretched his hand through the hole, the meditator tied his hand with rope up to the pillar inside, he got the hand tied with the rope to the pillars. He opened the door and came outside with the sticks. Then the meditator beat the thief, saying, first *Lama.la kyab.su.chi.wo*, I take refuge in the guru. *Sangye.la kyab.su.chi.wo*, which means I take refuge in Buddha. Then *chö.la kyab.su.chi.wo*, which means I take refuge in the Dharma, then he beat a little bit stronger. Then third time, I take refuge in the Sangha, then he beat stronger than before. So like this he beat the thief; the thief was so scared. Then afterwards he ran away, he didn't get the shirt so he ran away.

After he got back to his place it became dark, the sun set. There was a bridge, I don't remember the name of the bridge. It is a kind of well known bridge; everybody around that area talked about it, doesn't pass by that, on that bridge at night time, it is a bit harmful at that time. It is a place where the pretas and spirits gather, they meet, they go to the bridge at night, so the people don't go. He knew this so he was so scared; under the bridge there was a small cave kind of rock, he sat down on this and he was so scared, he tried to think of a method, what can be done. "I can't go, what can be done to save life tonight?" he couldn't remember. Then after he remembered to repeat the prayer that the meditator had told him while he was beating him. First what he thought was this. He was so happy, he was thinking "how good it is today that there are only three refuges, not four or five refuges. If there were more refuges I would have been beaten so much exhausted, completely exhausted. Instead how good it was only three refuge." So then after he was thinking of a method to save his life from the hungry spirits. Then he thought he found the method, he doesn't know so much how to make meditation on refuge, what the Buddha, Dharma, and Sangha actually mean. All these things, just by thinking the last he found the method, to repeat what the meditator said when he was beating. All through the night he repeated this. And that night nothing happened, no spirits

passed through the bridge, no spirits around that place during the night, nothing, it was completely quiet, nothing happened to him.

There are so many other stories. Then by taking refuge also in the Buddha, Dharma, and Sangha, then whatever success you see, whatever, whatever work one wants to be fulfilled, to become successful, by taking refuge it will become successful.

By completely relying on not just word from the mouth, mind doubtful, not like this. Not really taking refuge, mind doubtful. Mouth saying prayer does not have action of taking refuge. So completely relying on like guide who takes us in new a country, in new place, we go wherever he says to go, we completely rely on him. The guide understands how to take oneself in those countries, how to keep from the dangers. Like this, completely without doubt, without two-pointed mind, without having doubt, one completely relies on the Buddha, Dharma, and Sangha. Also one's works can become successful; there are many other peoples experience, many other meditator and lay people's experience.

In our country, the place where I was born on the mountains, there are three or four very dangerous mountains. One place, when I was trekking four or five times from one place the Sherpa's call Roaling, which is close, one or two days away, where Milarepa was born, where he had cave, very close to that. So from there... that's the place where I spent seven years, where my teacher taught me the alphabet. So from there, sometimes, for different reasons, as I was coming to other place, where there is the cave, to the place where I was born, when we were passing... the whole road, there's no real road, the whole road is on the rock and snow; at night time you sleep in the caves. There are four or five dangerous points; one mountain is very high mountain, also many people get killed, so high, so steep, so high, you can't see the top and then the water comes through with so many stones in each minute so many stones big and small stones and so much noise as they fall down, as if someone was throwing a stone like this. It comes down like the noise of lightning. We call the noise, the Tibetans call it the noise of the dragon. It's very noisy; when a small stone comes there is little noise, when big rock falls down it is like throwing. It's a very mischievous place.

The people, the Sherpas, because it is a very dangerous mountain what they do first is drink much alcohol made out of potato, potato alcohol, to make the body warm, then they rub the hands and make warm. That time they don't recite so many mantras, they don't take refuge that much. Then everybody carries the heavy loads, you wouldn't believe it, like maybe they could carry two or three western peoples' luggage. That maybe one person carry, the heavy load then they start to shake the body, when they have to cross this, the road is not down, it's up. So their bodies are shaking like this, there is no simple road, is not down, it's up. So the bodies are shaking like this, there is no simple roads, but I was carried on the back by my teacher who taught me alphabets, he carried me on his luggage and he passed food like this. I remember, so I didn't have to suffer so much, sometimes there were cracks in the snow, you don't know. So he fell down, so when he fell down I fell down.

Then they would shake their bodies, then they would recite a mantra, it doesn't stop. The great bodhisattva Padmasambhava's mantra they recite because that is the mantra that they know, some recite the mantra *OM MANI PAD ME HUM*, then some say prayers, prayer of refuge, however they say mantra, but the mind is taking refuge, relies on the Buddha, everybody says something, whatever prayer they know. That time they use it, then right after we finish climbing up then it was stopped, no more reciting mantra, no more prayers saying.

It is very funny because every time just after we finished this, we crossed this, stones come. When we were crossing, the stones never come, right after we got here stones came. Incredible, right after people, instead of coming, stones come, big stones, small stones, incredible. Many people died there, also, western people when they were crossing died there. So I think it was four or five times we passed but nothing happened as I remember, no person got the stone until right after we crossed it, we finished this. We crossed the danger line, then the stones comes all the time. So I think that definite, think the sign of the Buddha, power of refuge, the fact in the power of Buddha.

Whole thing is, the person must rely on his mind, must make connection, with devotional mind as his life is in the problem he seeks refuge. At that time the devotion is strong, devotional mind takes refuge, mind makes connection to Buddha. Actually it's really the power of Buddha, that is also due to the power of refuge, the Sangha.

When we were at Dharamsala the Sangha found it very difficult to find a place to live together, generally, its very difficult to find a place like that, many people to live together in a very big house like this. So some of them went to see one of our gurus, Serkong Rinpoche, who was a helper, not the actual teacher, a helper to His Holiness the Dalai Lama in the study of the philosophical teachings in Tibet before. Not actual teacher but helper helping in the debate, giving answers. Then afterwards some of us took teachings from him, then also he was the Dalai Lama's teacher. So some of them went to ask His Holiness Serkong Rinpoche what to do, we have to get house to live together, according to instructions, but we can't find house, we have to meditate, what to do? So His Holiness Serkong Rinpoche suggested to go to His Holiness the Dalai Lama's temple where there's a Padmasambhava statue and Avalokiteshvara statue and Guru Shakyamuni statue. Rinpoche suggested that they should go to the temple, in the front of Padmasambhava statue, they should pray for the house. Then I think they tried.

First they had difficulty with the monk who looks after, protects the monastery, he didn't know what they were doing, he didn't know why they were coming, what they wanted to do. Then afterwards they prayed like this, then after some time praying like this they found the house, they met one Indian lady, Sunita and unexpectedly found the house. That is also an example of the benefits of refuge.

However, as one completely relies on Buddha, Dharma, and Sangha without doubt, whatever work can be successful. I think there are many stories, life experience, how things became possible by relying on Buddha.

Such as also people having opportunities to practice. In the area of Solu Khumbu, where there hadn't been such a monastery, where there is a possibility to receive such an education, especially to study Dharma in such a wide way, I had a plan to benefit the people in that area, as most of the people are ignorant, even they have no devotion but no understanding, so able to carry on like this, problems becoming more and more instead of less and less, experience by praying, completely relying on Buddha, Dharma, and Sangha, even before the work starts. So far it could carry on. These are the benefits of taking refuge, relying on Buddha, Dharma, and Sangha.

Then, without difficulties, they received good opportunity, such good enjoyments to study Dharma in a different way, the precious teachings like nectar to cure the sufferings of samsara. Their having such special opportunity is the benefit of taking refuge.

Then the benefit to quickly receive enlightenment.

The last one is one doesn't get born in the realm of the suffering transmigratory. There happened many stories like at the death time remembering Avalokiteshvara, remembering Tara or Guru Shakyamuni Buddha, relying on and taking refuge, one doesn't get born in the realm of the suffering transmigratory. At the death time, even though there is karma to be reborn in suffering realm, they remembered and took refuge. Also at the intermediate stage there happened so many things.

If one is dying, what to do? One method is to remember Buddha. If one can remember Buddha at the death time one never will get reborn, it is impossible to be born in the lower realms. That is by the power of the Buddha, you are making connection to the Buddha, your mind is making contact with Buddha; that is how the person doesn't get born in the lower realms.

So that is one benefit of present time our making visualizations of Shakyamuni Buddha. If you visualize Shakyamuni Buddha now, from now on, day and night remembering, at death time as the mind is trained, the person will remember the method: taking refuge. Easily remember. That way, also not much suffering at death time.

If we don't try to train our mind now, even we are happy or suffering miserable conditions, always remember Buddha. That is the main thing, remember Buddha. If we don't train now, at death time it is very difficult to do anything, to practice, to remember. As mind is not trained and heavy obscurations, karma, the person doesn't remember any methods, taking refuge. Like when there is an earthquake, we don't remember what to do, it happens all of a sudden, the mind just gets scared, doesn't want to die. Only wants to be free from this problem, can't remember any method.

In California, this is quite interesting, there was one student from New York, who insisted I watch a movie. I said if it's a horrible, suffering movie, I'll go, but otherwise I won't. So he said, it's a very suffering movie, so I went. So Lama Yeshe and myself and that couple's family, and another girl, and this man Larry, went together, in the night time. It was about a mother and young son in California who had an idea that an earthquake can happen in California, so they show a movie of an earthquake, how people get injured and die, buildings collapse, expecting such an earthquake can happen in the future, to show other people. The leaders of the country tried to talk, to move the whole population, they couldn't find any method to deal with the earthquake. It was an interesting movie.

So at the death time like this. At present when tragedy happens don't remember anything what to do. At death time also, difficult to remember. So while you are physically and mentally strong, well, you have to make ready, day and night, whatever you are doing, drinking, eating, whatever—you have to take refuge again and again. Especially at meditation time, then at death time, we can easily remember Buddha. That way one gets saved from the birth of the suffering transmigratory being.

## Lecture 32

In order to receive nirvana, the boundless state, the release from oneself bound to samsara by the delusions and karma, release from the bondage of delusion and karma. In order to receive nirvana depends on receiving the root of the path, the pure mind renouncing the whole suffering realm, the samsara. That depends on understanding how samsara is in the nature of suffering, or, the shortcomings of samsara. It is the same. All the true sufferings are the shortcomings of samsara—of the Four Noble Truths, True Suffering—all that is the shortcomings of samsara.

How to meditate on the general six samsaric sufferings: the shortcomings that nothing is definite in samsara, dissatisfaction, leaving the body again and again. Regarding leaving the body again and again, yesterday I related to the bodies of suras and asuras, their bodies that can experience great pleasures with great enjoyment, and then again changing, getting born in the realms of the suffering transmigrators, such as the naraks. When you meditate you can relate also to the human world. The rich person, the king, in previous times one king had hundreds of wives, it happened like this. The suffering transmigrators. You can meditate also like this. The point is, why in the teachings it explains about the suras is because those samsaric gods have greater pleasure and enjoyments, so by meditating on that, even those bodies have to be left again and again, changing from there to the naraks, so by meditating on that, it stops the attachment to our enjoyments, the attractions you find in the human world, those who have great enjoyments and material possessions and surroundings, many husbands, wives and children—the attachment is in the attraction itself, when you know the sura realm having greater enjoyment, you don't have such attraction to the human enjoyments. Also, when you meditate that those bodies have to be left again and again, it stops the attachment.

The fourth shortcoming is: joining again and again. The present mother came from the grandmother, the grandmother came from another mother, that mother was born from another mother—it goes back uncountable, mother from mother from mother. It goes back like this, the many previous mothers, the mother of the mother. The shortcoming, joining again and again, is this.

Then as Nagarjuna explained in his teachings,

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“The beginning of the mother, even if the whole world is made into small pills, the size of the juniper berry, they wouldn't be enough to count the number of your previous mothers. In this way also we understand how are body is not pure (another way to stop attachment to the body), the body is a collection of billions and billions of sentient beings' blood.”

You see, as the previous mothers are uncountable, the blood which forms this body not only came from the present mother, it came from her mother's blood and that generation blood came from another mother's blood. Also the father, the father was also born from other parents, his blood came from your grandparents blood. So when you think back all these generations of blood, where the sperm came from, where the red blood came from, where they came from, you can see. Actually all this blood passed from one parent's to another parent's sex, all like this. Came a long way through their sex, through one sex to one sex, to one sex, to one sex. Unbelievable. Then we really feel how the body is not pure. When you actually think how much my body is clean, how much one believes it is pure. In fact is like this. So even when we think this, this generation of blood came from one parent to another parent. So how much it is a collection of so many uncountable other human beings blood, this body is formed of that.

This also you see is useful meditation, useful to remember, to stop attachment, to control it, to stop attachment to the body and to stop the wrong conception believing it is pure. For instance this kind of measurement. The father is from other parents, the mother is from other parents and then that father is from other parents. The mother is from another parent and all this is like the branches of a tree. Like a root of the tree. So you see, the blood is so collected from so many different sources. Uncountable numbers.



If we still don't try to escape from samsara, we don't try to renounce attachment, to such as this impure body, which is formed of blood, which came from many sexual doors of the bodies of other sentient beings, again and again we have to take another impure suffering body like this, numberless times. So just even thinking this it gives mind to renounce this samsara, the samsara of the body. Doesn't want to live any more with this impure body, doesn't want to take any more.

Also as Guru Shakyamuni Buddha explained in the Sutra Teachings...

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...by being born in the naraks, how much we have drunk the liquid of copper, the boiled liquid of the copper in the narak is much greater than the Pacific Ocean. So if we don't try to escape from the samsara, renounce the attachment, again more than that one has to drink boiling liquid copper.

Also, as Guru Shakyamuni Buddha explained, by being born as a dog or pig, how much garbage is there, the impure things, if all that was collected, how much we have eaten, the impure things, like bones etc. which are garbage, since the beginningless previous lifetimes, it would have been bigger than the Pacific Ocean, the size of the Pacific Ocean would be like nothing. So if we do not practice renouncing attachment to samsara, again we have to continue the same trip, being born like those animals, eating the garbage. More garbage.

Also Guru Shakyamuni Buddha has explained in the sutra teachings, from beginningless previous lifetimes how much we have cried by separating from the relatives, the parents, the dear ones, all the friends. By separating from these how much we have cried. All the tears, if it has been collected it is much greater than the Pacific Ocean. The ocean is nothing. If all these tears were collected from previous beginningless lifetimes, it doesn't leave any space. The whole space fills up with tears. So Guru Shakyamuni Buddha emphasized, if you do not remember this time, if you don't try to escape from samsara, renounce attachment, we have to cry more than that, more than we have cried before, by living in samsara.

Also Guru Shakyamuni Buddha explained in the teaching, by living in samsara, the enemy. By fighting the enemy, other sentient beings, how many times enemy cut off ones head by fighting. If all the heads that were cut off by the enemy from the beginningless previous life time, then... the greatest mountain is Mt Meru, where the gods, suras and asuras are situated. Besides this mountain the size of the Mt. Meru is nothing. Usually we think these mountains are very high, like Everest, we think, incredible to be so big. Whoever climbs Everest is said to be expert, the top person in the world. However the size of that is nothing. Mt. Meru is much higher than the height of the sun and moon. The height of the sun and moon is very low. The sun and moon go round the first category of Mt. Meru.

So it is explained in the teachings, than this explanation, if all one's heads that have been cut off by the enemy since beginningless previous lifetimes were collected, if it has been piled up it is much more greater than Mt. Meru. Actually, this is just to give an idea. If it has been collected then there wouldn't be any space, you see, because the beginningless previous lives cannot be counted, even by omniscient mind, even by the full knowledge. Cannot count the number of our previous lives. Therefore the continuity of our precious lives is beginningless. So this time if you don't ---- escape from samsara by renouncing attachment to samsara, again there will be more enemies who will cut off your head numberless times.

Also by being born as a worm, germ, in the garbage, Guru Shakyamuni Buddha explained in the sutra teachings, from beginningless previous lifetimes by being born as worms for instance in the stomachs of animals, or human beings, where there is kaka, born as worms in the stomach and eating kaka peepee, or born in the garbage, eating the minerals, in a dirty place, how much one has eaten of the minerals of dirty things, if it has been collected from previous life times, it would be much greater than the Pacific. There wouldn't be any empty space left, if each thing, each time we have eaten these dirty things, there would be no space left. So this time if one does not try to escape from samsara, again one has to continue the same treatment, again one has to live in the kaka and peepee, in the garbage, live in the wet and dirty place, numberless times eating those dirty things.

The fifth shortcoming is that of becoming higher and lower, again and again. Guru Shakyamuni Buddha has explained in the Sutra Teaching called "*Dulwa lung*," "the edge of the collection is to finish. The edge of being higher is to become lower, easy to fall down.." (student speaks, not edge, end.) The end of...

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...being higher is to fall down. The end of meeting is to separate. The end of living is to die. So the end of the starting is to finish. That is very true, end is to finish. Same thing with material possessions. What is the result of collection, is to finish. What the result of meeting is to separate. That is how now we met each other, talk, then we separate. That is the end of meeting. Each individual goes back to his own person, in his separate space in the world. By meeting friends the result is to separate. Same thing with the parents. There is no such thing as meeting without separating. Although we would like it, we would expect it, no choice.

Then you see the end being higher is to fall down. There are many times, when first, for instance he was president or king. First he was king then he was servant. Then he become completely poor. Even though he died as king, he didn't become beggar, in the future life he is only born as human being. By being born king of the sura realm, there is no choice always to be high like that, in the next life he is born as a slave. It is true. What we do hear, what we do see. End of being higher is to be lower. The end of living, the end of being alive is to die. The result of being alive is to die. We cannot live forever. So this time we are alive. We are a live human being. As our mind is with this human body we are alive as a human being. There are people who think "There is no such thing as death." Because why, because there is continual mind. There are many people who say mind doesn't stop so there is no such thing as death or birth. And that is a completely wrong conception. Why, because if there is no such thing as death, if you don't call death, mind separating from the body. If you don't recognize death, then mind taking body from mother womb is not called birth. Then you don't recognize death or rebirth and you say there is no such thing. Then there is no such thing as being alive. Then you the person wouldn't be alive. Also you are not also a human being.

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... he has to keep quiet. He has to take complete silence or then say some illogical things, comes to that point, you know. Those wrong idea, wrong idea, that is just talk, that is just talk, just talk without checking, you know, without understanding any thing clear, you know, nothing clear in the mind of the person, just, just talking. There are many people says like this. So it's good to understand like this, you see, it makes you lose all the relative existence. Then by losing the relative existence, by losing the

relative existence you lose also absolute existence, absolute truth, you lose because without relative existence there's no way to exist absolute truth. Absolute existence or absolute truth depends on existence of the relative, relative truth you see. Relative truth.

Oh then, also business, also reincarnation, then kind of similar thing, there's no such thing—this is kind of common in the West, kind of familiar.

Then, then if you don't try to escape from samsara by renouncing attachment, then continually we have to through this. Then we always have to depend on samsaric perfections, you know, always have to depend on material conditions, always. That's why, you see, we have to work so hard, that's why we have to keep ourselves so busy like this, you see, because we, our life is dependant on material possessions. We're not free, you see, and because we are not free from samsara, you know, we completely depend on the external things. There's so much trouble, then. Then like this, continuously as long as one is in samsara, if one does not try to escape from samsara, renounce attachment, one has to continuously experience this, one has to always depend on these things.

Then always the higher and lower, high and low, always changing like this, you know. Then many times, you see, many times we accept—numberless times we were king before in the previous life. Numberless times we were king, we sat on thrones decorated by jewels like this, having all the fortunes, the material possessions, you know, what is available in the world, what is available in the world, then having everything see. Also, numberless times we were born as kings of the spirit realm, like this. Many times we were in the jeweled palace, now we're sitting, in this life we're sitting on a mattress on the ground. In samsara again you have to go through this, again, again like this.

Then, same thing, on all the relationships, you meet and separate, meet and separates, meet and again separate, meet and again separate, all the time like this; as long as we're in samsara. Then again die, are born and die, born and die, all the time like this. We have to go through this without end as long as we don't try to escape from samsara and renounce the attachment.

Then last, number six, is the shortcoming of samsara of being without a helper, without friend. It's funny, you know, the shortcomings of not having friend, not having companion. Then when one gets born, oneself is alone is born. If the language is not correct you can correct it in your books. We are without any companion at birth time. The mind alone came from intermediate state then into the mother's womb. When we die it is the same, without any companion.

When our own bare contents go to the intermediate state, there is no companion with that. There's no companion, no friend with it. There's no choice to take a friend. When you were born it was the same, and when you die, you will have to die alone. If other's don't take a share of the suffering, what's the use of the friend who is disturbing you? That disturbing can cause you to disturb your Dharma practice and virtuous actions.

So what I have been explaining is that at death time, at the birth time, only oneself has to die. And we may even steal from a bank for our friend. We may create negative karma for them. We may ask, "Could you take half of it please? Will you help me experience the suffering result?" If there were a choice, the friend could take the share. They could say, "Don't worry, I can experience all the negative karma, you just eat and sleep well, and have good sunshine at the beach."

But there's no choice, other friends can't take it. Once the karma is created oneself cannot experience it. So if they can't take their share of suffering, what's the use of friends who disturb us?

I think I stop here.

Just very briefly on the sixth general samsaric suffering. If by practicing in this lifetime as we have the chance, by trying to practice Dharma as much as possible, try to make the mind as much as possible the gradual path to enlightenment, try to escape from samsara as quick as possible. If it's not possible to escape from the samsara in this life, but maybe in the next life, then make preparation in this life. If you don't try like this, then, since you were born in samsara then always we have to experience these sufferings, on and on, on and on like this. Also one emphasizes that friends cannot help. So therefore, this is only emphasized in order to not to be attached to the relationships. This doesn't mean you should get angry. It doesn't mean you should look angry, it doesn't mean you should be angry, doesn't mean you can't talk to him or doesn't mean you can't help him, doesn't mean that.

## Lecture 33

Please cultivate the pure motivation of bodhicitta. I must reach the enlightenment right away in order to enlighten all the kind mother sentient beings. Therefore I'm going to listen to the teachings on the gradual path to enlightenment.

Fact, what we should feel during the motivation, if it's possible during the motivation time the main aim, the main point, the main aim is, the main aim that what's supposed to be in the heart, in our mind—that is the sentient beings, that has to be the main aim, the first one I mentioned.

Well then the people who took the previous courses they can understand, “Kind mother sentient beings, not kind mother sentient beings, fact is looks very short, it looks very short—kind mother sentient beings but if one thinks, if one thinks, if one remembers, if one remembers the meditation from the gradual path of the higher being which leads to bodhicitta, if one remember that then, so when I mentioned, when I repeat the motivation, ‘kind mother sentient being,’ you have the whole idea you see, whole idea of mother and kind sentient beings, whole thing comes, the whole meditation from the gradual path of the higher being which leads to the ten links, the specific links which leads to bodhicitta. The whole of that meditation comes when I say “kind mother sentient being.”

When you see the whole meditation in such a short time, then you have the feeling, then you have the feeling, even you have the word, even you have just two, “kind mother sentient being” you see, but in your mind the feeling is much more greater, the word is nothing, the word is so small, so short, nothing but the feeling what you have in the mind, feeling is much more greater, you know. When you see the whole meditation remember “kind,” then you have the glance of that meditation you see, the whole thing is so fact like this, it is included in this short motivation. So one remember you see, even at least glance, just the whole meditation of kindness, you know, there's great, there's great feeling is much more. All of a sudden your mind kind of seeing the whole sentient being without any discrimination the whole sentient being all of sudden kind of beauty all (feeling?) kind of beauty by hearing just the work kink. Just like you see your mother, just like you see your friend. However, the sentient beings, you know, the sentient being's to receive enlightenment, to release from suffering that is the most, the biggest project, the biggest thing what we have what is in your mind. That is the main aim in the mind.

You see, but without oneself receiving enlightenment cannot make that, cannot do that, cannot fulfill that project, I mean cannot fulfill that aim. So by the way, I am receiving enlightenment is by the way, by the way, incidental.

When you eat ice-cream...

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...the main thing when you eat ice cream is to get the ice cream in your mouth, but to open the lid, to open the lid of the can, the can, that is not the main thing, but the main thing is what you concentrate on, the main thing is to get, to taste the ice cream, to get the ice cream inside your mouth, the stomach, that is the main point, that is the main aim, main concentration. But for the

others it is not really you making concentration but I have to do that. But in your mind what is the main, what is the main concentration, what is the main thing is to eat the ice cream.

Oneself receiving enlightenment, without that the aim, this has to be, this work, to enlighten oneself has to be done. Just as the example the main goal is to eat ice cream but also to open the lid is not the main thing, that is not the main thing, your concentration, that is not the, not your main interest, is not the main thing. But you have to do, sort of like this, you know. Then like this, what is forced, then, how the motivation at least, what supposed, how it's supposed to be according to the repetition of the motivation, then it's sort of, sort of should be like this, then it's pure, it's pure motivation, similar to this, there's such thing like this, then motivation like this. Mainly concerned about the sentient being is similar to, it is the mind which is close to or similar to the bodhicitta.

The listening subject is the Mahayana Teaching which leads one to enlightenment, which is well-expounded by the great philosophers Nagarjuna and Asanga, the highly realized bodhisattva Atisha and the Dharma king of the three worlds, the great Lama Tsong Khapa, the understanding of teaching itself, and this teaching contains the essence of the eight4,000 Teachings from Guru Shakyamuni Buddha. All these teachings are set out for the gradual practice for one person achieving enlightenment, and the whole thing is the sole path through which all past, present and future buddhas have receive enlightenment. This is the gradual path.

In order to offer just a very brief commentary on this, on the four basic outlines, the last one is the gradual path to enlightenment how to lead the disciples on the path to enlightenment. That has two outlines, the last one is how to train the mind in the path by following the guru.

There are three levels of the gradual path to enlightenment. Part of this meditation subject is, in order to receive enlightenment, one has to receive bodhicitta, one has to receive bodhicitta. In order to receive bodhicitta one has to receive compassion, one has to receive the mind renouncing samsara, that depends on understanding how the samsara is in the nature of suffering. Same thing, same shortcomings of samsara, it means the same thing.

Then talking about the part of the six general samsaric sufferings just briefly, it was briefly finished.

Each particular realm has their own particular sufferings. The explanation of the suffering of the three lower realms, usually in the teaching, in regards the gradual practice you know, to experience the meditation, comes before the refuge, according to the gradual practice to actualize the meditation. So that goes very well with the refuge meditation. So part of this subject is the meditation subject from the gradual path of the middle intelligent being, in the particular suffering of each realm, the human beings' suffering.

There are five shortcomings to the human beings skandhas, our skandhas, the shortcomings of our skandhas, caused by delusion, caused by delusion. There are five different ways to make meditation in order to realize how the skandhas, how these aggregates are in the nature of our samsara, samsara. These aggregates are in the nature of suffering. Five different ways to make meditation, in order to realize how one's own samsara, the aggregates are in the nature of suffering.

Before, in other courses I explained on the suffering, eight sufferings like this, but this time... actually eight suffering comes. There are five ways to meditate, five shortcomings of this samsara, the aggregates, the aggregates, caused by delusion. There are five shortcomings, but actually the eight

sufferings what we used to talk about in other courses is contained in these five shortcomings of the skandhas, the samsaric aggregates caused by delusion. Just not to take much time, and just making kind of conclusion, kind of making condensed. Also this way making meditation, shortcomings of this specific in our samsara, the aggregates caused by delusion, also for the mind is more effective to see how one's own present samsara is in the nature of suffering.

The first shortcoming of samsara, the aggregates caused by the delusions, that is under the control of, it has been under the control of previous delusion and karma. It has been under the control of previous delusion and karma.

You see why at the birth time, why our skandhas are not free. Why, another question, why we are not born, why we are not born without suffering, without suffering, why weren't we born without suffering? At the birth time why weren't we born without suffering? If it is bound, as long as, as long as our aggregates are bound by the delusion and karma, as long as they are bound by the delusion and karma, it is not free from the delusion, the aggregates are not free from the delusion and karma, not free from the delusion, not free from the delusion and karma. So therefore, it is not free from suffering, so therefore the self, therefore the self even at the birth time was not free from suffering.

Why one is not free, the self I was not free at the birth time, not free from suffering, that is because, because I was bound. I was bound to the samsara. At the birth time I was bound to the samsara by the delusion and karma. I was to the samsara, these aggregates, the samsara, the aggregates by the delusion and karma. So actually, so like this.

The answer, if there was no delusion and karma in previous life, if there's no delusion and Dharma in previous life we would have been born, even at birth time being free from samsara, being free from samsara, being free from suffering, the samsara. And we wouldn't have been born with delusion and karma. We wouldn't have born with delusion and karma at the birth time. If there's no, you see suffering, what has made, what has made, what has obliged the self to take this birth, to take this body. On other hand, that is by the previous delusion and karma, that is by the previous delusion and karma. What has made the self to take on this body which is in the nature of suffering, such as this samsaric body, that is by the previous delusion and karma. Because the delusion and karma was not ceased, in our previous life we didn't stop the delusion and karma, so by being under the control of previous delusion and karma we are born with suffering in this life, by being under the control of previously lives' delusion and karma, this life we are born with this suffering.

Born with suffering means born with delusion and karma, not only that but also born with the suffering of suffering. Already, when one was in mother's womb, besides oneself was with delusions and karma, that time also we had to experience the suffering of suffering (the three different types of suffering will be explained afterwards.) Even just at the time we took birth (conception) in mother's womb, even in the very beginning even we experienced suffering of suffering. In our previous lives if we had stopped delusions and karma, this life we wouldn't be born with delusions and karma, we wouldn't be born with the suffering of suffering. We wouldn't experience the suffering of rebirth, suffering of old age, suffering if sicknesses, suffering of death – all the confusion, all these problems we don't have to experience because there is no cause, the cause was finished. It was purified in the previous lives. So being under the control of delusions and karma. This has great understanding.

If I mention this before, you can understand. The first shortcoming of samsara, as I mentioned, is the aggregates have been under the control of the previous delusion and karma. Or I can say, this

samsara, these skandhas are caused by previous lives' delusions and karma. This has the same meaning. Example like a person who can't control smoking, present time he is smoking, that is by the force, the control, of previous habit. The person has been under the control of previous habit. So actually it is caused by previous habit that he's finding difficult to stop it. Then just to make a little bit clear, sort of like this.

On other hand, what has made the self to get caught, what has made the self to get stuck inside this body? To take this body which is in the nature of suffering, this samsaric body. That is by previous delusion and karma. That has been under the control of previous delusion and karma.

And the second shortcoming of samsara, the aggregates, this is the seed, it is born with the seed.

I think this way is better. This has a continual seed, this has a continual seed of the future sufferings and delusions, this has continual seed of the future life suffering, and delusion. You see, if the delusions are ceased... if you don't cease the delusion in this life, then what happens this becomes cause of the previous—I'm saying previous, I think life is going back to the beginning of samsara! Going back, you know. If you don't cease the present life delusions then this become cause for the future life delusions, the suffering, the delusion. So this present life delusion becomes the root, root of the tree which is under the ground, which is under the ground and produce the stems and the trees like that, you know. This present life delusion is like the root of the future life suffering and the delusions. So as we don't, as this samsara, the skandhas – skandhas is Sanskrit word for aggregates, aggregates—this has the continual seed, continual seed of the future suffering, future life suffering, delusions.

So as we do not cease, as we do not cut off in this life then in the future life the delusion, the future life we get born, again we will be born with the delusion. Because of the delusion again we create so much, again we create so much negative karma, so much negative karma, then that's how we continuously suffer, again like this, continuously suffer by being born in the three lower realms and three upper realms.

So again, that future life delusion becomes the cause of the other future life delusion the suffering and delusions. So same thing, again that produces negative karma, again the delusions become the cause of that future life delusion the suffering delusions, it goes on and on like this, continuously the self is escaped in the suffering realm.

So you see how important it is to stop, to destroy the seed of the delusion, to destroy, to not continue, to destroy the seed of the future life's sufferings the delusions. In this way we understand when we think of all this future, all this endless future, future life suffering. Then we see how it is extremely important in this time to cease the continuity of the seed of the delusion. Again, that future life's delusions become the cause of other future lives delusions and suffering. Again that produces negative karma, it makes the self to experience much suffering and again that delusion becomes the cause of the future life's suffering delusions—it goes on and on like this, continuously the self is kept in the suffering realms. So you see how important it is to destroy the seed of the delusions, to not continue, to destroy the seeds of the future lives' suffering, delusions. In this way we see the cause of all the future lives suffering. We see how it is extremely important at this time to cease the continuity of the seeds of delusions.



Also, this becomes the base of, this present life's aggregates caused by the delusion becomes the base, base.. this present, the aggregates caused by the delusion becomes the base of also future suffering; also future life's suffering such as the birth, the old age, sickness, death, like this. How?

You see, with this, how this becomes base, just like the base, because of this base, then we put this tent, all this pillows and then the, the roof. Then like this, this becomes the base, the base of future life suffering, the rebirth, old age sickness and death. One way, one way, with these aggregates we create karma, we create karma to be born as, if it is animal to be born as animal or if it is human being, human being. The one thing, if I'm going to be born as human being in the future life directly after this life, let's say, you know, let's have a dream, you know, that I'm going to be born as human being in the future life. It is hopeless, but figure it out...

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...that I'm going to be born as a human being in the future life. It is hopeless but figure it out that I'm going to be born as human being again, you know. Then so what happens is like this, how this becomes the base of the future life suffering, the birth, old age, death.

This samsara, these aggregates caused by the delusion and karma, it joins the future life. It joins, it continues, it continues to the future life skandhas, the future life aggregates, the aggregates. These aggregates, the samsara aggregates caused by delusion continues to the future life aggregates. The future life samsara, the aggregates, the aggregates caused by delusion. You see, how that happens—perhaps you may think this body is going, this body does not continue to the future life body, this body is going, this body does not continue to the future life body, this body does not continue to the future, this body, this hand does not continue to the future life hand, the, just like the mind, as the mind continues the body, this whole gross body, this gross body, this thing kind of continues, existing, this becomes the future, this becoming the aggregates of the, aggregates of the future, of the future life, one's own future life. Kind of same continuity of this body just like the mind, same continuity of this body, the future life will exist on this body—not like this. It doesn't mean this.

Of course we understand that this body at the death, this body; it does not continue. The samsaric aggregates, the aggregates, these present aggregates caused by delusion, these continue to the future life, to the future life's aggregates.

So as you have meditated once on the death process, the death process, the evolution, the death process, as you have meditated on that, what is called the clear light, there's things like that, gross mind and subtle mind like that in the death process. In the death process so like that also according to ... Anyway whatever.

Also in the body there's gross body and subtle body. For instance, after this death, one will be born as intermediate being. The mind of the intermediate state being... the subtle mind, which appears when the clear light vision happens, which appears, that time what mind is left is only the subtle mind. This subtle mind is the principal cause of the intermediate stage being's mind. Right after that, when the clear light vision stops, when the black vision starts, in that time, at the same time as the black vision starts, the self is born into the intermediate stage. The subtle mind is the principal cause of the intermediate stage being's mind, and the subtle body becomes the principal cause of the intermediate stage being's body. And the subtle mind becomes co-operative cause, condition, which supports the body of the intermediate stage being. The subtle body is the principal cause of the

intermediate stage being's body, but the subtle body is also the co-operative cause, the condition which supports the intermediate stage being's mind. And the subtle mind is the principal cause of the intermediate stage being's mind but it becomes also the co-operative cause, the condition which supports the intermediate stage being's body.

However, if I explain like this you can understand, how the aggregates, how the samsaric aggregates cause the delusion, how this continues to the future life, how this joins to the future life. If you understand how it joins to the intermediate stage being then you can understand. Like this, similar, is how it joins to the future life, like if I'm going to be born as a human being, same thing, how this subtle mind and body joins to the intermediate stage, like this. Similarly, how this aggregate joins to the future life, the human being, my future life which is human being, that aggregate, that human beings aggregates, how this aggregates joins that aggregates. So example is like this intermediate stage, after this death intermediate stage, like this, similarly, how this aggregate joins the future life, the future life, the human being, my future life which is human being that aggregates. So example is like this intermediate stage, after this death intermediate stage.

So like that, similarly it works. Then after the intermediate stage if I'm going to be born, right after that if I'm going to be born as a human being, then that's how the mind, the subtle mind and body join the future life. From the intermediate stage, the vehicle, the subtle body and the subject, the mind, one who rides on the vehicle, the mind, takes place in the mother's womb, on the combination of the egg. Then as soon as it has taken place on the combination of the egg in the mother's womb, it has taken the gross body. So this, this is probably a little bit related to tantra subject. However this is one way we can think then like this.

Other way, it is with these aggregates we create karma, create karma to be born as human being, and that way this becomes also base. This becomes also base, that's the combination, the karma. Then the result, the future life body, the future life aggregates, by taking the body, then again experience suffering rebirth, suffering old age, suffering of sickness, suffering of death. These are just four things but all the problems again I will have to experience.

In the teachings, in the philosophy teachings it is explained that the meaning of samsara is written by being under control of the delusion and karma. The aggregates, the samsara, the aggregates, by being under the control of the delusion then this present samsara aggregates join the, joining again and again, joining again and again to the future life. By being under the control of the delusion and karma and the present life, the samsara, the aggregates joining the future life again and again. Again and again. So that is what's usually explained in the teachings, in the philosophical teachings. So way to understand how it joins, just little details talking, details trying to make clear, the different ways to think, can do in this way. The one thing, creating karma with this life, then one can is the other one, then just like this joins, how these aggregate like this it continues to the future life aggregate, so aggregates you see...

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...continually like this. This is part of, whenever that happens that is the release from samsara. Whenever this continuity of aggregates has ceased, whenever we make them end we are free from samsara. Then we are not stuck any more in samsara by being under the control of delusions and karma.

The third one is the present aggregates caused by delusions are the base of the future lives' sufferings of rebirth, old age, sickness and death. This also becomes the base of the present suffering of rebirth, sickness old age and death—these aggregates. Because of this samsara, the aggregates, we, the self is bound by delusion and karma and so we experience the suffering of rebirth; even when we come out of our mother's womb we suffering the sufferings of sickness, old age and death. Then also, the suffering of suffering, changeable suffering and permeating suffering. Because of these samsaric aggregates the self has to be experience the suffering of suffering, changeable suffering and permeating suffering.

Actually this one shortcoming, I made two, but according to making five shortcomings of the samsaric aggregates, this aggregate, having been under the control of previous delusion and karma, has continuity—that is one. The second one is it has the continual seed of future lives suffering, the delusions. And this is the base of future lives' suffering, rebirth, death, sickness—like this. This is the second shortcoming. Both of these future lives' sufferings are the second shortcoming.

The third shortcoming of these aggregates is that this becomes the base of future lives' suffering of rebirth, old age, sickness, and so forth.

The fourth shortcoming is that this becomes the base of suffering of suffering and changeable suffering.

The fifth shortcoming of the aggregates is that they are in the nature of permeating suffering. The suffering of rebirth, without need to repeat, also itself has five different ways to meditate, five shortcomings of the suffering of rebirth.

Even at the very beginning... first, before mentioning this, in the west we, including doctors and mothers, usually believe in the mother's womb is so comfortable, so warm, so soft, like kind of lying down in a soft, warm bed, having sunshine—usually we think like this, but what we believe is not what the baby is experiencing there. It is just imagined, believed, trying to make it easy for the mind. That is not what the baby is experiencing.

Most babies suffer in the womb. Only fortunate ones, such as incarnate lamas, don't feel pain in the mother's womb. Kind of holy person, fortunate person, doesn't feel pain and neither does the mother have pain when the baby comes out. The whole time mother feels very comfortable, there is no problem when the baby comes out—not like other babies. This is the experience of so many incarnate lamas' mothers.

For instance, here we have one young incarnate lama whose previous life was Lama Yeshe's guru, from whom he received so many teachings, not only that, but Geshe Sopa, one professor who has been teaching in the university in America for many years, and many hundreds and thousands of monks studied with him.

The teacher passed away in Tibet, but before that, he used to come often to the house of the present day incarnation's father, who was that Geshe's disciple, that time he was a monk, he did not lose ordination. Then as there was much fighting in Tibet, it was being taken by Chinese, there was not so much chance to give teachings, the reincarnation's father's father, who was a higher official, requested, "Why should you holy beings live? Since you have control of your minds, why don't you pass away? Why you have to suffer under the Chinese, holy beings such as you, why don't you pass

away?” Then the Geshe agreed, “Oh, that’s very true.” He agreed. Then soon after that he passed away.

Afterwards, the incarnation’s father had to flee to another country and married a Nepalese woman. Then the Geshe was reincarnated to them. Before he passed away there was much talk that implied he was going to reincarnate to them. He said many things that were not common, symbolic things. This family had maybe eight or nine children and the mother had much pain when she gave birth to the other children, sometimes unbelievable pain, the husband had to worry so much about her. One time I was there in the house and she was in hospital. The father was so worried he didn’t care if the baby died, he just didn’t want the mother to die. I thought, kind of made me laugh in the mind, because if it is that much terrible suffering they shouldn’t work for that. So kind of made laugh in the mind, when the father was so worried.

When this reincarnation came, His Holiness Dalai Lama’s guru, our kind root guru Trijang Rinpoche was the one who checked, observed in many different ways, with special deities, whether this was the reincarnation of that geshe, even though there were many signs before.

Also, one very learned geshe, a very highly realized meditator, checked up astrologically and also said this is the incarnation of a very, very pure monk, so should be well taken care of when it comes out. Should have a Dharma life. Also many other people... there is one old nun in a nunnery at Swayambhunath, who used to make very accurate observations, and somebody asked her when the baby would come out and she mentioned it would come out on 25<sup>th</sup> day, she mentioned the exact day. They didn’t believe her even though they had asked her. Then, that day, the mother wasn’t feeling anything, they didn’t really expect anything to happen, and kind of there was a little movement and it started to come down and all of a sudden (the nun had said when the baby comes out should not go to hospital because of the pollution there, many sick people go there, and it is dangerous for fortunate person’s to get polluted, so shouldn’t give birth in hospital, give birth at home. Right after the baby comes out wrap it in yellow cloth, it is some signs.) So on that day, all of a sudden some movement happened, I think somehow they went to hospital, but without any pain it came out easily.

I am telling the story of this particular mother, but there are many other mothers from whom incarnate lamas were born, and not only reincarnate lamas. So such fortunate holy beings when they are born, the baby didn’t have pain in the womb, and also the mother doesn’t experience pain.

Normally, as the mother has much pain I think also the baby has much suffering in the womb. Also the visions are different in the womb for holy, fortunate beings and unfortunate beings. When they come into the mother’s womb, all the suffering visions and the holy beings have good visions, doesn’t feel any dirty things, doesn’t feel suffering.

The reason we don’t remember, we cannot say... the conclusion is, why we don’t remember how the consciousness took place, forget about remembering past lives and such things, just even the mother’s womb we don’t remember, what experience we had. Even when we were coming out of the mother’s womb we don’t even remember. After coming out, when the doctors’ spanked the babies (now they may be changing, before they believed... doesn’t matter), I heard in the west they pull the two legs here, put the head down and spank , for the breath to run, which many other countries do not do, but babies are born , I don’t think I got spanked and I think I am alive—it’s a completely

other wrong idea, that without being spanked—I think the breath runs through the nose straight after coming out of the mother’s womb, it doesn’t need spanking.

Anyway, we don’t even remember the doctor spanking us and how the mother took care of us, sucking milk from the bottle or breast, whatever. Even when we couldn’t speak, what we did, how mother took care, we don’t remember. This is mainly through ignorance and also pollution in the mother’s womb, what makes us receive pollution is the ignorance, ignorance is the main cause. The pollution obscures the mind from remembering.

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But our not remembering does not mean we did not suffer in the mother’s womb, it doesn’t prove that. Even the people who describe the rebirth, how it’s comfortable, warm all these things, even they don’t remember their own experience, how they lived in mother’s womb, how they came out. If they don’t remember, how can they explain to others? They just guess most times. Of course, I appreciate they have great knowledge, incredible knowledge, but just idea, by checking, if the eye cannot see suffering, believing it’s not suffering. To see many of these difficult points we need Dharma, or we need clear perception to remember, which is received through meditation, either to read other people’s thoughts, to remember one’s own and others’ past and future lives.

There is a doctor in France who wrote a book about his special skills, how to take the baby easily out of the mother’s womb. Also he explained how the baby is suffering. And there is one doctor from France who comes to study in India every year. He put many pictures in a book to show how babies suffer. I saw the book in New Zealand. This doctor explains so much, and you can figure out from the pictures, how the baby doesn’t want to be in the womb, how they are tired, due to the suffering, not wishing to be in mother’s womb, wanting to come out. Even you can understand from the attitude, the baby’s face, and the whole thing. He emphasizes so much how babies suffer.

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In order to receive enlightenment depends on receiving the root bodhicitta. That depends on receiving the pure complete mind renouncing all samsara. That depends on having understanding of the shortcomings of samsara. Another way, one should realize how samsara is in the nature of suffering. In order to clearly see, to really feel how samsara is in the nature of suffering one has to, as Guru Shakyamuni has explained in the teachings, first one has to understand that by listening, then practice meditation. Then through the practice of meditation as one actualizes the meditations on the sufferings of samsara, one sees clearer and clearer, one really sees how samsara is... how to be in samsara even one hour, even a minute is unbearable, it’s just like living in a fireplace, can’t stand to be in samsara even for a minute, living in samsara for a minute without escape.

To receive the pure mind renouncing samsara, this is how we should feel, the kind of aversion we should feel to our own samsara is like this. One can’t stand even a minute or hour living in samsara. One time one feels just like being in a fireplace.

In regards to making the... this is specifically the shortcomings, the specific sufferings of each realm, this is the sufferings of the human realm, the samsara, the aggregates. So there are ways to meditate on the five shortcomings, the shortcomings of samsara, these aggregates, in five divisions.

These aggregates, which are caused by delusions, have been under control of previous delusion and karma. This sows a continual seed of future lives suffering, delusions, and this is the base of future lives suffering, rebirth, old age, sickness and death. This is the base of the present life's suffering of rebirth, old age, sickness and death.

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..when the consciousness takes place in the mother's womb, that time in the stomach even the liquids are warm, even at the very beginning it's just like falling into hot water, just like us falling into a pot of hot water – it's like that when the consciousness takes place on the combination of egg in the mother's stomach, already at the beginning suffering is like this.

As the body is fluid, it changes, according to the fluid it changes each week.

In the second week it becomes like curd and in the third week it becomes more solid, so that if you press it, it feels solid. Curd if pressed doesn't feel solid. Already it started to become meat. In the fourth week it gets five bones, the four limbs, before kind of round then gets bigger and bigger—each month it develops into different shape. No need to explain all this in detail, it would take much time.

Also in each month a different air develops the body, making it spread. When the body starts to get bigger there is so much suffering. The body develops by the karmic air, then there is so much suffering during that time. Just like four pulling stretching out a dried animal skin on four sides—so much pain when the body starts to develop by the karmic air.

Gradually, as you meditate on this... there is a brief explanation in the teachings, in the course book, that is taken from Lama Tsong Khapa's great commentary on the graduated path to enlightenment. Part of that is the meditation on the five different types of suffering of rebirth.

Then afterwards, the suffering of the baby. According to the mother's movements, eating extremely cold and hot things, because of his previous karma the baby has incredible suffering. As the mother is running it's like being taken by wind. When the mother is laying upside down, it's like being pressed down by a mountain. When the mother wears a belt or thick clothing on her stomach, it's like a fire, and the baby feels extremely hot inside.

Also, when it comes out there is unbelievable suffering. At 35 weeks then the nails and hair are completed, the breath comes through the mouth not the nose. The 36<sup>th</sup> week the baby hates to be in the mother's womb. The 37<sup>th</sup> week, by karma, the baby has recognition of the pain and suffering, the filthy dirty, the bad smell, all the kaka and peepee, whole body is covered... The 38<sup>th</sup> week... there are different karmic airs, the baby gets upside down in the mother's stomach. boys and girls have different ways of sleeping, but facing to the ribs, so 38<sup>th</sup> week, due to karmic air the baby turns upside down, head and hands are down. Then afterwards, when the time is finished to be in the womb, the karmic air pushes the baby down, as the baby has incredible aversion to living in the mother's womb, so the karmic air pushes the baby down. Most times when the baby comes out the hand comes out. The head and hands come out.

Why the mother cannot feel the baby's suffering is because mother's and baby's minds are different. Why the mother doesn't know, cannot feel, the mother feels only the mother's suffering, baby feels

only own suffering, doesn't feel the mother's suffering. This is because their minds are different. They are two people, not one mind. If it was one mind the baby could feel the mother's suffering, the discomfort, what food the mother is missing. If the mother is missing chocolate, the baby would know.

Also after the baby comes out, when the air passes to the baby's body, the baby feels so sensitive to it, mainly due to previous karma. As even a little air passes the body, the baby feels it like a sword cutting the body. When our rough hands touch its body, it has much pain. No matter how much we wrap the body with the softest possible cloth it is the baby's karma, it feels like falling in a thorny place. Coming out of the womb feels like when people produce oil from beans by pressing the beans between two beams. It is like the body being pressed between two rocky mountains, coming out of that, like being pressed between two wheels.

So much suffering the baby has. There are meditations outlined on the suffering of rebirth, then old age. When we meditate on rebirth we should visualize we are in mother's womb, a baby, in the dark, living in a place full of kaka. During that time it's like living inside a big toilet full of kaka, for all those months. To be in such a place even one minute we couldn't stand. Similar for the baby in the mother's womb. When you meditate can think like that.

For instance, even the food, which is spread in the teeth, after several hours, when the food is left in the teeth, what a horrible smell it has, like kaka, without questioning the stomach!

To meditate on old age, remember in the west, our grandparents and other old people, who have lost sense power, the ability to hear etc., mind incapable of comprehending, as you can remember from old folks' homes. Ask yourself, do I want to experience that? Of course we never want to become like that, the answer is automatic, we don't want to experience that.

To make the meditation stronger, to feel a stronger aversion to suffering of old age, visualize yourself in that position, as that old person, and think how the body and mind are incapable to do anything, to practice Dharma, even to do the usual worldly work, the daily work. There are five outlines and all the sufferings of old age are included in them. Even when you want to go somewhere you can't go, you can't walk. Even if you want to cook your own desirable food, you cannot walk. If you want to see beautiful things you can't see clearly. If you want to here interesting things, you cannot hear. So many things, losing all the pleasures that you used to feel before, not able to feel them any more.

Also one upsetting thing is as the body gets older and older, decays, the hair getting white, all this going inside, body becoming like this, even the vision not clear, other people who used to be your friends don't take care any more. Other people don't have so much interest in you. Why? Because you look ugly. Why don't they stay around and help you? Why they don't care? Because they think I am old, I am ugly. People don't like so much, don't pay so much attention. Also young people tease old people who cannot control. Very upset mind because when the shape changes young people don't take care, don't take out so much.

Many times in the west even the sons and daughters don't care any more, even if the parents are incapable. First the parents send them to school, college, university, take care of them all the time, all this and this and this, so much work to take care of them. After some time, when the children have grown up, by the education they have received through the kindness of the parents, when they can walk and feed themselves – they don't take care of their parents once their body changes shape, mind

becomes..., don't care any more for them. They want to get rid of the parents as quickly as possible. They also wish them to die soon as they find it difficult to take care of them.

Then when they think they are not any more capable, even before that, they send to old folks' home. Going to old folks home is like saying I'm going to die, it's kind of the end of the life. They leave the home where the children are living, go to the old folk's home—it's the end of their life.

Sometimes, if they are capable, they make phone calls from the old folks' home, they are missing the family so much. They write the will, then make phone call home.

“How are you?”

“How are you, mother?”

Then, nothing to say. “Oh I am alright.” They answer like that, the way of speaking explains the unhappiness of life.

Sometimes, if the children have a close relationship to the parents, those who have a little consideration for the parents come to visit them, otherwise not.

I tried to visit an old folk's home in California, but there was no time so I didn't see. So I went to see one in Wisconsin. One of the students who had lived their several years, Laurilea, had been working in the old folk's home as a nurse, feeding the old people. She took Lama Yeshe and myself and some other students from California, and another Tibetan boy who lives in America. She was saying this place had somewhat better conditions, better housing.

So we went to see the most horrible ones, the worst ones. It looks like they are suffering if death doesn't happen soon. Their wishing to die soon doesn't mean they see what path they will take, what rebirth they will have, human being or whatever. It doesn't mean they see the future life, that they will have good death. It is because they cannot stand this suffering, this situation, so the person makes a decision, being completely ignorant of karma, of past and future lives, they believe it is a blank, nothing happens after death. Sometimes they kill themselves if they can.

We went to see the ones in the most horrible conditions in the men's part and the women's part. There was one very old woman, over 100, maybe 103, not sure. Sometimes she speaks a little bit; the body was very thin and fragile. They told us this old lady just—she gets this from the person next to her. I'm not sure what she thinks she can do with the... Maybe she can take it to the future life.

Then there was an old woman laying down like wood. There are different diseases. One old woman just repeats the same word over and over and over, all the time. That time they were feeding them. All the bananas have to be cut into small pieces and you have to spoon it into their mouths. I couldn't believe how the nurses had incredible patience, spending time to look after these old men. How those young people have so much patience, not feeling dirty, like that.

The nurse gave one old mother the food, but the mother rejected it, she said she didn't want it. Afterwards she accepted, I think out of concern for the nurse. I think according to her desire, she didn't like it, but she considered the nurse trying to take care of her, that she might feel upset if she refuses the food, so after thinking, she took it back.



When they sit on the chair, it's exactly like it's described in the teachings. The chair is here, there is that much space, the body has no control to sit down slowly, so even from here when the body goes down it makes incredible noise, like falling down a long way. They scream so much just going down that far.

In order to arise strong aversion to one's own samsara, first you try to look at the outside, what you have seen, then secondly, put yourself in that situation, visualize how it is, try to feel the suffering of old age.

<end of tape>

Put yourself in that situation, how you feel it, the suffering of old age. It is the nature, those are the shortcomings of samsara, the aggregates, it is the nature of samsara. It is shortcomings of samsara.

Then after that... before I forgot to tell after the rebirth, the suffering of rebirth is unbearable, like after rebirth, the suffering of rebirth is unbearable, remember the example being stuck in the dirty, like big toilet, like you yourself living like that. Remember the example of being like that. Then, like living like that in the womb, I think that is.

Then after meditation on rebirth, think, the incredible sufferings of rebirth, then you emphasize, if I don't try to escape from samsara and renounce the cause of samsara the attachment, then I will have to experience such as this suffering endlessly, emphasize like this, the conclusion is this. In this way the sufferings of the samsara, the aggregates, the meditation on suffering of rebirth what we have done, itself becomes the technique to destroy the cause of samsara, the attachment. In that way the meditation what we did on suffering, itself becomes method, weapon to destroy the cause of samsara, the attachment.

Similar after the meditation on old age and suffering. Same thing, like this, after the meditation on sickness, since there are all kinds of different sicknesses, when you meditate on sickness, you should meditate on all types of horrible things, whatever most horrible thing that you can think of, you can visualize, if you have sick patient then like that, you put yourself in that situation and try to feel it, how it is. Then again after this meditation you make the conclusion, "If I don't try to escape away from the shortcomings of the samsara, if I don't try to escape away from samsara, renounce the cause, the attachment, I will have to experience this endlessly," you think.

Then the suffering of suffering. That is as I explained at the beginning of the course. In the suffering of suffering it comes all the suffering, the suffering of not finding the desirable objects. In this outline of suffering of suffering, it goes not receiving, not finding desirable objects. Then even one has found the desirable object, but the suffering of not being satisfied. Then meeting the undesirable object, suffering, the suffering of meeting the undesirable object. Then the suffering of suffering—besides the suffering of rebirth, old age, sickness and death, besides these four, the other suffering of suffering. So how to do a mediation on that, the suffering of suffering, that is the suffering first of all of not finding the desirable object; secondly, the suffering of even if its found, but not satisfied; then suffering of meeting the undesirable object, like this.

On this part I am not going repeat, then if you just a meditation on the usual human problems, like you talk about social problems, or something like that, people or groups who try to help each family

problems, each person, in each family what problems they have, try to check up. The whole thing that comes in the newspaper. The whole suffering what is in newspaper, the whole thing, all what you see on television, the whole thing which you see in movie, all these sufferings are included in these five shortcomings of samsara, the human being, the aggregates, the samsara, the aggregates.

All the time when you watch movies, when you watch television, in the newspaper, all the time there are people suffering, not finding the desirable objects, always you can find there; and always you can find people suffering, meeting undesirable objects. Different countries, different families, even each person, not having found this, missing this, there are so many problems. Often not having house, not having food, there are so many things, all the time. Also half of the suffering what you can see is the suffering of meeting the undesirable object.

Often having small wages, not increasing, there are so many things, meeting the undesirable object. Strikes on the airplanes, ship strikes, there are so many things, meeting undesirable objects. People that have to go then they suffer, also themselves who make strike suffer by meeting the undesirable object, one thing more money, like this. Always there are problems or explosion of bomb, meeting the undesirable object in fire, so much fire problems, house get burned, all the people get killed.

Either people kill themselves, or are killed by some other people, some other people, what is it called, people get stolen from the road? Kidnapped, many times people get kidnapped, other people that kidnapped, then they torture the parent, you should give us such a million dollars, if you don't give i will kill your daughter, i will kill your son. The parents have to give a lot of money, or they are poor parent and they have to get money from other people, their boss, their mother, people, they owe a lot of money, how can they say, how dare they say, oh you can kill my daughter. So the poor parents, owe many millions of dollars, for a lifetime, even, even in lifetime they can't give back the money. Even those people get the money still they kill, still they kill the people, because if they allow the person, if they let the person to go out, then the other person creates problems, then those who kidnapped they get problem in the future as well. Its like this.

Even one has met the desirable object, one is not satisfied, like this.

Actually what they show in the movies, most of the movies, many of the movies they just made it up, stories made up. When you see a movie there are always couple problems, not finding a wife, wife not finding husband or running off with another, for that reason one group they try to fight each other or try to kill each other, most of the movies like this. Being jealous or proud, one person jealous of another one who has everything. Many of the movies they stories are made up, but actually it is what is happening that is said as an example of usual our human beings life, what is showing in the movies is always an example, it's a copy.

Usually, normally we don't look at our own life story as a movie, we don't watch like that, but actually what is showing there it is showing the life story of oneself. Actually it is what happening in the world, what human beings are suffering.

Also many times in the movies, the other people who make movies, they try to create idea, how to steal in such clever way, how to give harm, how to destroy others in sneaky way, without letting other people to know, always showing sneaky way, what you can do, sneaky way many times they create idea, then they shown in movie. Often the people afterwards, people who watch the movie, then they take the imprint of the movie, they take the imprint, then they practice, movie is like the teaching, the

graduated path to enlightenment. Then they practice the teaching of the graduate path to enlightenment, or the graduated path to the lower realms. Then they really practice, they put into action very well, whether I can steal like that, using that way. If they have such good enjoyments, good cloth or good drinks, then you want to catch that drink you want to catch that cloth.

If you just visualize the whole city, the whole people in that city, then think, again like watching movie you watch the city, the whole people you watch, like watching movie. There is nothing outside to look at, like the movie what we can see, what we can remember the whole thing visualize, the visualization is part of the movie. Costless movie. It is another picture, visualization. You watch and check, how all these people running in the space, in the airplanes (sound of airplane in background of tape), running on the ground, living in the house, all these things, you just watch. If you check up, whether all these people are involved or not in the suffering of not finding the desirable object, you can find so many if you just check up their minds, not so much the body, it's more that you have to watch their mind. body doing different things, going to space, going to town, going to the shops, to the houses—but more that you watch the mind, try to read the mind, then you can find suffering, having the suffering of not having the desirable object, or meeting the undesirable object, you can clearly see, suffering of not being satisfied when it's found, you can see clearly like this.

In the evening you meet with the person who has the expensive car, who has rich clothes, even you listen, at the beginning it looks kind of nice, beautiful, but as you hear kind of on and on then afterwards then you hear life problems, at the beginning you don't hear, then on and on as you continue to listen, then afterwards you can hear life problems, something's not right, something's wrong, hear some problems. After you listen more the same thing, if you talk, if you listen better, same thing, they talk life problems, something is not right. Whether the person looks rich or the person looks poor it's the same they all have their own different life problems.

Then changeable suffering. Before I mention that, I would like to tell... the very first time that i saw English movie in India, some friends took me to see and so, in that movie (RL) there was much fighting, before i did not see that, did not see like that movie, its a color English movie. I was very, very young, so i was very, very scared, so scared, very, very scared to see that movie, and i prayed and prayed many times to not be reborn in that country. This i remember very clearly, this might be not more than 10 years old. Kind of so busy, incredibly busy, airplanes and things like that, and fighting and so busy. So I completely decided in my mind, prayed many times that i not be reborn there. This is just talking about what I did in child time.

The changeable suffering, second thing, the suffering of suffering and the changeable suffering. That is why is it said that there is no true happiness in the samsara. Through this you can understand how there no true happiness in samsara, ultimate happiness.

The whole thing about samsara, it is only the nature of samsara, samsaric happiness, perfections, the aggregates, the whole thing is in the nature of suffering. We can understand this by understanding the changeable suffering. Many times we think, that is not true, there is pleasure, i experience pleasure, there is pleasure, this is not the nature of suffering, i know that.

By explaining this then you can understand, the changeable suffering is like this.

After we sit down, after some time, we would get pain on the leg, on the backside, on the leg, then thinking it is better to stand up. When we stand up that time we feel pleasure, that time we think “I’m comfortable, I’m happy; i am experiencing pleasure,” like this.

The base on which we call pleasure is this. Right after we stand up, after experiencing pain, then that time the pain of sitting, the trouble of sitting, that stopped, that got stopped from the heavy pain, that sitting, the pain of sitting got stopped from the heavy pain, the heavy pains of the sitting starts to stop. After standing then what happens, better to stand up, then we stand up. At the beginning we think “i am experience pleasure, I’m happy,” then slowly, as we stand more and more, afterwards we get tired of standing. How that tiredness of standing come, it doesn’t come all of a sudden like this, now the tiredness of standing comes, there is no such kind of time, like this, coming, the whole tiredness of standing coming at one time—its not like that. What it is as we stand up the heavy pain of sitting starts to stop, from the heavy side, from the heavy pain, but at the same time this tiredness of standing already started at the beginning, but it started how, it started by little by little, small by small. It started from small and the heavy pain of sitting got stopped from the heavy pain but the tiredness of standing, at the same time, started from small. So the heavy pain of sitting stops, the tiredness of standing that starts to increase from the small, right after you stand, that started to increase from the small. That feeling, during that time, that is the base on which we call “pleasure,” that is the base on which we call “I’m comfortable I’m happy,” we discriminate, we call like this on that feeling. So this tiredness of standing then gradually [cat meowing].

At the beginning we don’t feel, when it is very small we don’t feel it, we don’t recognize it. So after when it becomes heavier then we feel it, we recognize it, only when it becomes heavier. It’s logical that the tiredness of standing doesn’t come like this ( clicks his fingers), like something dropping. Not tiredness of standing comes like something dropped on your head, not like this. Same thing with pleasure....

After you feel cold by being in the shadow of the house, by feeling cold, when we come out into the sun, right that time the heavy suffering of cold stops, from the greatly heavy, but at the same time the suffering of feeling hot, right after we enter the sun, the suffering of feeling hot at the same time. When the suffering of feeling cold stopped from being heavy, at the same time the suffering of feeling hot starts from small, at the same time. So at the beginning we don’t feel, when that happens we call it pleasure, that feeling we call pleasure. Actually if you check up the base which we call pleasure, you don’t find anything there.

The conclusion is that we call pleasure to another type of suffering, making clear is like this. We call another type of suffering, pleasure, the base on which we call is just suffering, the suffering of the hot starts to increase from the small. So the base is the suffering, just calling pleasure to another type of suffering. So how our pleasure does not last, pleasure of feeling warm, feeling good by being in the sun, by feeling very cold being in the shadows, so then how our pleasure does not last, how it gradually disappears, like the cloud disappears gradually, dissolves gradually disappears in the street, like that our pleasure dissolves, disappears, becomes smaller and smaller.

How that happens, the experience is this. The suffering of hot already started from the very beginning from the small, then gradually increases from the small, as that gradually increases the feeling, which is another type of suffering, the feeling on which we call pleasure, that is not anymore existing, because that feeling becomes greater suffering of being hot, of hot suffering. So, as there is no more that base, no more that previous base on which you called pleasure, so it seems to oneself as

though the pleasure is decreasing, the pleasure has gone away, the pleasure becomes smaller, it appears to oneself like this. We see now that this is very logical, our experience.

Also from this you can understand Shunyata, this explanation itself is explanation of Shunyata, another way one can understand. You can see clearly how there is no real, truly existing pleasure and suffering, you can see. It is mainly up to the mind, there is not so much to this, it is mainly up to the mind, whether it is pleasure or it is suffering.

These are just two examples but we should make it similar to others, the changeable suffering. The whole samsaric pleasure which ordinary beings believe is real happiness, real pleasure, the nature of that is suffering, it is like this.

<end of tape>

It is in the nature of suffering, that's why it doesn't last. If its pleasure, if its happiness, if it is not in the nature of suffering, it would last, it would last, it would carry on, it would increase, more and more, like the happiness of Dharma, like the blissful state of nirvana, the blissful state of peace. But why it doesn't last that is because its in the nature of suffering.

The third one: to imagine suffering, to imagine suffering. These aggregates, at the birth time, even, right at the very beginning, at the birth time, it is born, it is born in the nature of suffering. It is born with suffering. It is born with suffering. From very beginning at the birth, mind and body is born, the mind and body is born, at the very beginning, mind and body born in the nature of suffering. Even the very first second of birth, mind and body is in the nature of suffering, being under the control of previous delusion and karma, being under the control of previous delusion and karma, and also having the continuum of seed, continuum of seed of future life suffering, future lives suffering.

Permeating suffering is like this, very simple like this. You see in our body, on our body, you know, if there is a tiny thorn, even so very tiny like a hair, very, very tiny, little bit concrete, little bit solid thin like hair, very pointed thing like thorn, in the feet, hands or on the head, wherever it goes, even there is no tiny pore on our body, even there not one tiny pore [audience mumbles], oh not pore, pore is money, oh i mixed it together, pore, even when there's not one tiny pore the place which is taken by the tiny point of the thorn is the, like tiny pore, it doesn't take the whole body, just tiny pore, but incredible pain we get, so much pain we get, so much pain, so much pain we have. Even tiny thorn goes in the pore, in one pore, how much one pain we get, we have to take it out right away. Even that tiny size, there's not that tiny a place that if the thorn goes in, even the thorn goes, we don't suffer, that we don't feel pain.

That proves, that clarifies, that clarifies permeating suffering, that proves that there's not even one tiny, body like that, which is free from delusion and karma, which is free from delusion and karma, which is not bound by delusion and the karma. If it is not bound by delusion and karma, we wouldn't experience pain, we wouldn't experience pain in the finger, so this proves even there is not even one tiny place, tiny place, one tiny place, where the suffering has no power, where the suffering is not permeated, where the suffering is not permeated, [Rinpoche checks with audience the word] permeate, where the suffering is not permeate, there is not even one tiny place where the suffering is not permeated, so, that means, even there's no tiny place which is free from delusion and karma. This clearly explains, doesn't it? Every where there is a problem, headache, ordinary headache problem, head has a problem, leg has a problem, isn't it, every part where there is pain, in the—to get sick,

always you become uncomfortable, all this, this proves, all this shows the permeating suffering. I think I stop here.

Then the meditation, you remember, what I explained, that you can remember or if you don't remember then you look at the notes. You have to emphasize, after each meditation on the different suffering you have to emphasize, you have to try to understand, this is the nature of samsara, this nature of samsara, the aggregates, the aggregates, you know, caused by the delusion, nature of samsara. Then we emphasize afterwards emphasize, if I don't escape, this time, if I don't escape from samsara, all the samsaric suffering, I will have to endlessly suffer like, emphasize like this.

*Ge Wai de...*

### Lecture 34

I must achieve enlightenment in order to enlighten all the kind mother sentient beings, therefore I am going to listen to the teachings on the graduated path to enlightenment. The listening subject is the Mahayana teaching that creates the cause of enlightenment. It is well expounded by the great Mahayana philosophers Nagarjuna and Asanga. It is a profound teaching by the highly realized bodhisattva Atisha and the Dharma King of the world, Lama Tsong Khapa. The teaching contains all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha and these teachings of the gradual practice are set up for one person achieving enlightenment and this is the path that the past, present and future Buddha have received enlightenment.

There are three outlines, how to make the guru practice which is root of the path and how to train the mind in the gradual path by following the guru. [some missing] It has two outlines, how to make the guru practice, which is the root of the path, and how to train the mind the mind in this graduated path by following the guru. The whole path is divided into three, this is from the graduated path of the lower intelligent beings in general.

Refuge, which is the fundamental method to guide oneself, to escape from the suffering of the lower realms and to escape from suffering of samsara and also by oneself receiving enlightenment can enlighten all other sentient beings. Can guide other sentient beings. This is the fundamental method.

The outlines of refuge: cause of refuge, object of refuge, which I talked briefly yesterday, and taking refuge and the precepts of refuge.

The objects of refuge have two outlines: objects of refuge, Buddha, Dharma, and Sangha; and how the Buddha is a worthwhile object of refuge. This has four basic outlines or reasons how the Buddha is a worthwhile object of refuge. The first reason is Buddha is completely free from the fears of all sufferings, fears of own suffering. He is released from the fear of all suffering as he has received enlightenment.

The enlightenment that Buddha has received is the state completely purified of all the delusions that hinder us to receive even the lower nirvana and also all the subtle obscurations to knowledge completely purified. It is a state which is perfected in all knowledge and realizations. By this, we can understand since He is free from all the cause of suffering, the dualistic mind, the suffering of obscurations, the delusions which disturb from nirvana. This is the root of suffering, the root of the

fear. So therefore, since he is completely free from the cause of suffering, the cause of fear, he is completely free from the fears of all the sufferings.

First you think of the meaning of enlightenment, then you think that is how, the delusions, dualistic mind, the subtle obscurations, the root of the sufferings and the root of fear, so since he is free of all this naturally he is free from the fear of all the sufferings.

Talking about stories of Guru Shakyamuni Buddha when he was in India. There happened many signs that show that Guru Shakyamuni Buddha was free of the fears of his own sufferings. When Guru Shakyamuni Buddha was going to receive enlightenment, at dawn time, before that all the maras, the evil beings, hundreds of thousands of maras, first of all the king of maras discovered that if Guru Shakyamuni Buddha receive enlightenment he would conquer the whole world, also himself ... so all the maras gathered, they had a meeting. Then they proposed how to destroy Guru Shakyamuni Buddha before he could receive enlightenment ... then they produced a heavy storm- very dark thick fog much lightening and floods all around and then so many thousands of them tried to destroy Guru Shakyamuni Buddha by using many different weapons arrows' some of the maras carried big mountains, trying to drop thunderbolt, also in previous times they used to have a special wheel which turns by itself, has some power, whoseever neck you want to cut off by this wheel then you just think. The wheel turns according to thought. So many ways they try to destroy Guru Shakyamuni Buddha. However, whatever they throw, arrows etc., when it reached in the presence of Guru Shakyamuni Buddha all is transformed into flowers instead of hurting Guru Shakyamuni Buddha. In a rough way, unpeaceful way, they tried to destroy but could not harm.

Then by peaceful way they tried to destroy Guru Shakyamuni Buddha's concentration ... no matter how they try unpeaceful violent ways but they never destroy Guru Shakyamuni Buddha's concentration, never make to move, not even one single movement. So maybe they thought peaceful way to destroy Guru Shakyamuni Buddha. Then they transformed into beautiful lady without any clothes on, beautiful ladies, old ladies, transformed and danced in his presence, thinking in this way he may get out of his concentration, thinking as an ordinary person he has attachment but how much they try they couldn't destroy anything in his concentration. Without moving even one minute away from his concentration of the great love, all the hundreds of thousands of maras they could never give harm, they are completely subdued by the concentration of Guru Shakyamuni Buddha on great love. This shows that Guru Shakyamuni is free of all the fears of suffering.

Also one evil person ... who wears the rosary of 99 people ... who were killed by him; he made a rosary with their nails ... he wear their rosary, he tries to harm Guru Shakyamuni Buddha, no matter how much he tries to run after Guru Shakyamuni Buddha who walks as usual but this evil person no matter how fast he runs he never catches, he never gets close to his holy body walking slowly. Then after that he is surprised, he tried to harm Guru Shakyamuni Buddha. Also happen like this which shows that he was free from the fears of suffering. Also the maras, after they could not give him any harm by trying different ways then they got incredible devotion to Guru Shakyamuni Buddha. They could see that Guru Shakyamuni Buddha had no problems, with attachment, like this. After that Guru Shakyamuni Buddha gave teachings to the maras.

Also one day Guru Shakyamuni Buddha and his follower arhats, they went into the city for begging (at that time all the monks and nuns live on begging, trying to practice contentment. Every day they went into the city begging for alms). There is one evil king who never liked, always wanted to give harm to Guru Shakyamuni Buddha. One day when Guru Shakyamuni Buddha and his follower arhats

were coming for begging he send in the field one mad elephant. So when the mad elephant comes nearby, Guru Shakyamuni Buddha's follower arhats, with their psychic powers flew into space, into the sky, when they saw the elephant, but Guru Shakyamuni Buddha did not fly to the sky, even though he has all the psychic powers. When the great elephant comes into the presence of Guru Shakyamuni Buddha, instead of harming Guru Shakyamuni Buddha, as King Madgeya expected, the elephant could not harm him, it was automatically subdued, changed. Just by coming into the presence of Guru Shakyamuni Buddha, it automatically changed and the elephant was laying down and Guru Shakyamuni Buddha blessed the elephant. Then, maybe through the good karma of the animal and Guru Shakyamuni Buddha's ability to communicate with them, Guru Shakyamuni Buddha asked why he had come and where he was from, what was his previous life, by Shakyamuni Buddha's power, by blessing him, by purifying the obscurations somehow makes the animal to remember previous lives. Other things like that many times happen in Guru Shakyamuni Buddha's time. That also shows that Guru Shakyamuni is completely free from the fear of his own suffering—the arhats flew in the sky.

One family who believed Guru Shakyamuni Buddha was ordinary person, who can be harmed by poison, by poisonous food, one day he invited Guru Shakyamuni Buddha for meal. So this family (Tinpa Pangye was the head of the family), how they arranged to give harm Guru Shakyamuni Buddha. The road that leads to the door of the house they make a deep long hole where they put fire inside, then on the surface they covered by dust. When some body walks is easy to fall down into the fire.

Like this they made a hole. Guru Shakyamuni Buddha accepted the invitation to come, and in the morning Guru Shakyamuni Buddha came to the house. Guru Shakyamuni Buddha came first with the followers after, when Guru Shakyamuni Buddha came on the dangerous path there was a lovely flower growing, lotus flower on the path, so Guru Shakyamuni Buddha escaped, he walked on the lovely lotus towards the house. Besides not falling down he went to the home. After that when they offered lunch they put poison in the lunch then after they offered food to him and his followers, as Guru Shakyamuni Buddha is a holy being who has received omniscient mind so there is not one single obscuration to his understanding

<end of tape>

...so he realized what harm they wanted to give, so Guru Shakyamuni Buddha tells his followers don't touch or eat the food before I start.

Guru Shakyamuni Buddha, even he is cut or hurt by whatever makes ordinary person to die right away, as he has received enlightenment there is not one single danger as ordinary person by eating poison. Besides that he has power to transform the poison into nectar. Even though it is poison in view of ordinary people, for holy beings who have received enlightenment, such as GSB, it's always nectar, when it gets in contact with his holy tongue there is not one single unsweet taste, bad taste—all the unsweet tastes that ordinary beings find, all the sour taste impure, unsweet which is in not delicious taste, all the non-delicious food always taste like nectar, it is impossible for him to experience a bad taste, only feels blissfulness. Even the robes, touching Guru Shakyamuni Buddha's holy body, all the sense objects for Guru Shakyamuni Buddha, only become cause for blissfulness.

So then, nothing happened, none of his followers were sick or died. Then afterwards, the family all were extremely surprised that nothing had happened. Then they got incredible devotion, then they



did confession in front of Guru Shakyamuni Buddha, “we put poison, we are very sorry,” with so much devotion.

[BREAK]

If there are two people, both people get drowned in the ocean. If one person takes refuge in the other person who is in the same suffering, in being drowned, no matter how much he takes refuge in the other one can't help because, why? Because he is not free, is in the same suffering. He is not free from his own suffering. No matter how much the person takes refuge can't guide.

Like this with any of the gods; the Sun and Moon, Brahmin, Laxmi, the many gods of the sura and the king of the suras. Also taking refuge in the spirits, spirit who can predict a little bit, these gods, there are many samsaric gods, like this that can give all little bit of help, who have little bit of power. Also spirits, certain pretas, when people take refuge can give a little help in wealth to become wealthy—temporal help. But this cannot guide, they don't even have the power to guide oneself from the rebirth of the lower transmigrator, don't even have this power. Because of the small power they can predict, to tell about future like this how material possessions can increase. Also people who do black magic they take refuge in the spirit who can harm other people and they take refuge in the spirit who help the person to have the power to harm others. Like this they believe as object of ultimate refuge.

They cannot guide. Why they cannot guide is because they themselves are just an example like the people who are drowning. These gods or spirits themselves are not free from samsaric suffering, they are living in samsara as the ordinary person who takes refuge in them. Same thing, this subject, object of refuge that ordinary beings take refuge in, who are not beyond samsara cannot guide. Cannot guide even to not be born as another suffering transmigrator. Without question they cannot guide other sentient beings to release from samsara. Also those guides one cannot trust in this life not sure they will always give help. Sometimes they give help if their mind is happy. If their mind is not happy with that person they don't help, they give harm. Always not sure, not definite to trust to give help in this life. Just same as ordinary friend can't trust always to be friend and to receive help, just the same with those gods. Because they have attachment the gods and spirits they have attachment, they have partial mind—to give harm to someone to give help to someone—they don't have infinite compassion like Guru Shakyamuni Buddha. If the person completely relies on them there is danger that one gets betrayed by completely trusting or relying on them.

One time it happened in Tibet, near Lhasa, one old man he was going back home at night time, he had to sleep on the mountain where there is spirit. There are different types of spirits, spirits of the country, spirits of specific villages. Before human being, they died with anger and born as very harmful spirits, there are different spirits like this, who died with one spiteful mind.

Then this old man slept on the mountain where there are piles of stone- in Tibet on the mountain where there are spirits they pile up stones and build kind a small square throne and put many prayer flags ... They used to do like this.

So this old man had a goiter and he slept there. At night time the spirits had a meeting at their usual place. So that spirit who is on the mountain, it is his turn to give invitation for the other spirits, to his party, to give invitations to other spirits—his turn. This man he laid down there taking refuge in this spirit to protect his life. What happened was the spirit used the old man, his body for the invitation

of the others and the old man took refuge in him, so what he did, he took the goiter from the old man. The next morning the old man woke up from his sleep, he did not have any goiter, he feels kind of empty there, he feels very comfortable, so happy not having any goiter.

After he went home everybody was surprised he came back without the goiter, how it happened? Everybody wanted to know so there is another old person who had a goiter, so this other old man asked how he did it. The man explained how he spent one night there and took refuge completely relying on the spirit like this and in the morning the goiter was taken off. Then the other old man “I want the spirit also to take of my goiter.” Then the old man was completely believing and he purposely went there to sleep—the other old man did not come purposely came from his village to sleep on that mountain expecting that spirit to take away his goiter. Then he slept there and that night the spirit did not use that other previous goiter, did not use because that was non delicious meat, you see, not good taste. So he did not use for the invitation. This goiter, the spirit put the previous goiter on the other goiter. When he woke up he got double goiter, instead of the spirit taking off the previous goiter, he got another goiter. There are many examples like this. First person gets help and then afterwards they give harm like this. So just can't trust completely.

Usually whom we can take refuge with—it might come afterwards, but doesn't matter. Those samsaric gods, who are not out of samsara is like a friend. We can ask a friend can you do this and that, but we can't take refuge in the friend to be free from all samsara to free from all suffering like that, can't take refuge, cannot guide, is not an object of refuge. Like a friend we can ask temporal help but not to give ultimate refuge, they are sort of like a temporal help as a friend, but are not an object to whom we can prostrate. These samsaric gods, no matter how powerful they are, as long they are not free from suffering, not beyond samsara cannot prostrate, not object to make prostration. Not object to take refuge.

If you prostrate it means taking refuge. Prostration, *chag.tsal.lo*, *chag* means asking, requesting the object, in order to escape from the suffering of the lower realms of samsara, and from the obscurations to knowledge, all the subtle obscurations. To receive rebirth of the happy transmigrator, receive nirvana, to receive enlightenment. In order mainly to receive enlightenment; for that reason taking refuge with devotion. Actual prostration contains refuge, when it becomes real, not just body exercise but when it really becomes purifying prostration then it contains refuge.

Cannot prostrate to the beings who are not out of samsara, wrong object to prostrate, can't take refuge. If you take refuge in someone who is not out of samsara, if prostrate, makes to lose the ordination of refuge. It is not pure refuge. Even if one takes refuge in Buddha, again taking refuge in someone who is not free from samsara, it doesn't become pure refuge.

## Lecture 35

I'm going to listen to the teaching of the gradual path to enlightenment for the benefit of all kind mother sentient beings. We are in the part of the subject from the graduated path of the middle intelligent being, and in general. Yesterday was a brief introduction to the five shortcomings of the human beings samsara, the aggregates caused by delusion. If someone does not remember or didn't understand well can ask the leader or check the notes. Sometimes mistakes from my mouth, sometimes mistake of your thinking. It is important to know the five shortcomings, the suffering of the human beings which are contained in these five—the human beings' aggregates, which are caused by delusions. Also, when you make retreat on the graduated path to liberation, you can read the notes

and use them for meditation. Since the whole subject is not completed in the meditation course, it's good to do like this.

The particular sufferings of the asuras—they have such heavy karmic obscurations. In that life it is impossible to fully realize absolute nature as they have such karmic obscurations. They are always have the suffering of being killed by fighting suras and they are full of the suffering of miserliness. They have beautiful wives, so the suras always take them away, so they are always fighting with each other. The suras take away with force the wives of the asuras. The asuras when they fight with the suras always get killed, whenever the weapon cuts any part of the limb they easily get killed. The suras, as long as their neck is not cut no matter any other part of the body how much it is cut it always grows, does not become cause for death. Only when the neck is cut then it becomes cause of, in that way cutting the neck of suras they die. The way the asuras can kill suras is only by cutting the neck.

The Suras are much more powerful than the asuras. The suras have elephants that blow when they breathe out, very powerful elephants, no matter how many powerful weapons the asuras have, by the power of the, when the elephant breathes out, it is like an incredible strong wind that destroys houses, like that incredibly strong, it destroys even the whole group of the asuras and their weapons, completely are destroyed, by one breath whole group is completely scattered. Almost impossible that the asuras can win over the suras because of the power of the suras.

Then always the woman stay in the house, the man goes to fight and the family and wives stays at home. They have a special lake is like mirror, whatever fighting happen how they fight they can see in the lake, how many asuras got killed. It's like a mirror like a movie. So when their friend or husband gets killed they can see in the lake, they feel so upset, so worried. The Suras who fight with the asuras, they are the Gods of Desire. Asura and sura are called Gods of desire. There are form and formless gods, worldly form and worldly formless gods and the gods of desire, who have all five senses and use all five senses to enjoy objects, which is different to the world of form and formless. So asuras and suras who are fighting each other they are gods of desire.

The suras have also much suffering; during the lifetime killing each other, cutting, being killed, having suffering of body being cut, also suffering of being controlled by another sura who has greater enjoyment, greater material power. Like in the human world the poor people are controlled by the rich people, kind of controlled by the power of material possessions. So it is like that, also having much suffering of being controlled by other gods who has greater material power and enjoyments, getting kicked out of their places.

Their greatest suffering is sign of death, when they receive the sign of death. There are about five signs...

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One of the five signs of death is, if death is going to happen after seven days then, when there is just seven days to live, when that time starts they hear from the sky, they hear a voice. "It is time for your death." After that, he starts to experience the five signs of the death:

1) The sura doesn't, his mind becomes dislike to his usual bed. Like sometimes when we are at home we feel like sitting on our usual bed, feels very comfortable—it is much greater than this. The mind starts to dislike the usual bed.

2) Usually they wear flowers on the body, usually it does not, usually it does not become old, it is the result of their karma, they don't rot or become old. Then at that time the flowers start to become old, their flower rosaries become old, decayed.

3) Usually their bodies never get dusty, always very shiny, very beautiful body, not like our body—no dirty smells like we have. Usually there is no dirt on their body, as ours get dirty after some time. Then that time they get dirt and the dust stays on their body.

4) Usually their clothes never get smells like our clothes. Their clothes never smell, but at death time their clothes get bad smells.

I don't remember exactly.

5) These gods are called “three duration” or “three period one.” Three times or three durations. *Dak sum pa*. *Dak* means time. Why they are called this is because at death time they can remember their past lives, when they experience the sign of death they can remember previous life where they came from and they can see, they know the present life... they're missing ... they know they are going to separate from the property, the body, the friends. He knows he is going to leave all his enjoyments. He knows this. He sees, he knows where he came from his past life. He sees how he lives this present life and he is missing so much. Incredible worry to separate from these great enjoyments. He sees terrible images of his future life, what rebirth he is going to take—plainly sees, and he sees the surrounding place. As he sees, if he is to be born even a human being he sees how horrible place it is. Not that much enjoyment, material possessions. He knows that he has to be born in such a realm. So incredible mental suffering the god has.

Like us for instance. When an ordinary human being dies they can't see clearly, can't remember past life, can't see clearly future rebirth ... if a person is going to be born as animal or preta or narak can't see clearly suffering place. The person can't clearly see. If the person can remember, can see while he is dying in the process of death, if he can see the future life, it is unbelievable, the suffering is much more greater. Besides the suffering of so much worry—to separate from possessions, on the basis of that he if he can see the future life in the suffering realm then that is without question unbelievable suffering. So the ordinary person can't see the future suffering realm. They have suffering of not wanting to separate and suffering with the karmic visions which happen at the death time, but can't see clearly the future suffering realm. So the suras can see very clearly the future suffering realms that they are going to. This is incredibly unbelievable mental suffering during those seven days. The mental suffering is just like the suffering of the narak. Like a fish which is on hot sand, so painful, so much suffering.

Death time the suras gods see the kind of place so they experience the incredible mental suffering.

Then usually friends who they have lived and enjoyed and played in the whole life always been together, never separating, girl friends, boy friends, then that time they don't come to see ... they don't like to see when that god is experiencing the decay—he is going through this. Usually friends don't come, don't like to see. When they are looking ... when they are very far ... he talks to them ...

kind of loudly ... “Now I have to leave this world so therefore I want to be with you for a short while.” Usually they don’t pay attention then just go away and only some, a few who have a bit of consideration ... they put a flower on top of a long stick then they don’t come near by, they past the flower on the long stick. Some of those who are a little bit better they advise him, “you pray to be born in the human realm so that you can create good karma. Then by being creating good karma can be born again in this realm, you can have these enjoyment again.” Some of them that are little considerate they advise like this. Friends don’t pay attention, they don’t talk, so like this so much incredible mental suffering.

There are five signs of death, one of which I can’t remember exactly. There are five main suffering of death and five branches.

In the realm of the gods of desire they have the suffering of suffering, they experience, besides two others, changeable suffering and permeating suffering. But the gods in the world of form and formless do not experience the suffering of suffering. The gods in the world of form experience the changeable suffering and permeating suffering. These gods’ categories are higher than the gods of desires. The gods of desire are situated on the top of Mt. Meru, on the level of Mt. Meru.

There are about sixteen categories in the world of form. They use all the senses but the only sense that don’t use is the sense of the ear, to hear. One difference from the gods of desire is that. To be born as a god of desire does not depend on the achievement of one-pointed concentration, such as the samatha, but to be born in the world of form depends on the achievement of the samatha—mental quiescence, one-pointed meditation. By this achievement they get born in the world of form; also they get born in the world of formless. Such is the world of formless the whole life is like deep sleep. The beings who are born in the world of formless they only remember they are born, no matter how many billion years they exist in the realm, the world of formless, the whole life is unaware, is like a deep sleep. When they are born and when they die they know, they know now I am dying, just only those two, the beginning and the end. That kind of life is completely useless.

Most of these gods of the world of form and formless, after the death time most of them are born in the lower realm. Why most of them get born in the lower realms is because the karma to be born there was created while they were human beings, mostly like this and then when they experience the result of that good karma by being born in this world, in that realm... you see their life only finishes the result of the good karma, to only enjoy. They only finish the result of the good karma, they don’t create any good karma in their life, never create merits in their life, so after death, most of them when they die the karma—only karma that is collected during their life is negative karma, no merits is created, so that karma is the strongest at death time. That is how most of them get born in the lower realm. Their life only makes the result of good karma finish. In their life they don’t try to create merit.

In all the realms the highest category is the world of formless, it is the point of samsara. But all these gods, they are never free. The gods in the world of form and formless are never free, even those gods in the world of form, whose mind lives in the blissful state, by the achievement of samatha, who enjoy the blissfulness of the inner concentration and don’t have to depend on external food, external enjoyment. The gods in the world of form and formless are never free from the suffering—the changeable suffering. They experience changeable suffering. The god in the world of formless is not free from permeating suffering. They are born in that realm under the control of previous delusion and karma and will have to continue future sufferings.

The form and formless gods are not free always to be in that realm, don't have that power. When the death comes without choice they have to be born in another realm. So they don't have control over the death and rebirth. After some time as the point comes I will explain more details.

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By being born in the realm of the gods where there is only happiness and no experience of suffering, even one experiences happiness it is only in the nature of suffering. There is no ultimate happiness in those realms.

The suffering of the three lower realms is explained in the book, you can understand by reading that. If you are interested enough even just by watching the animals one can understand the animal suffering, even though there is no explanation, just by watching animals you can feel and see that they are suffering more than most human beings.

The whole samsaric suffering is included in three: the suffering of suffering, which can even be recognized by animals and by human beings; changeable suffering, the samsaric pleasures, how they are in the nature of suffering—that is difficult. That is not something that which animals can understand and also human beings who do not understand Dharma, who didn't receive teachings and do not meditate, who do not examine their own experience—difficult to recognize the samsaric pleasures are in the nature of suffering. The most difficult to recognize is permeating suffering. Many times it is like this: suffering of suffering comes from the changeable suffering, and changeable suffering comes from permeating suffering, the base.

Many times first we experience pleasure and afterwards pleasure gets lost and the suffering gets greater and greater. So, changeable suffering and suffering of suffering.

<end of tape>

As we eat food, at first we feel good taste but as we continue eating, eating, after having two cups of soup then understand the taste, if it is salty or not. Before could not understand whether it was salty or not. After one cup it changes a little bit, then after second cup the taste is completely different. It is the same food, the food didn't change.

This also explains shunyata if you can understand.

First we experience pleasure then afterwards pleasure becomes smaller and suffering gets bigger. Many times suffering of suffering comes from changeable suffering, the samsaric pleasure. Where samsaric pleasure comes from, which is in the nature of suffering, we do not like, that is because, why we go through this all the time, we lost samsaric pleasure, it finished, we try again, it finishes again, again we try, again finished. We have no choice to keep, to make it last. That is because, why our pleasures do not last, are in the nature of suffering, it is the fault of the self living in these aggregates which are in the nature of permeating suffering. Why we have to experience suffering of suffering, changeable suffering, the pleasure which does not last, we have to try again and again, which is endless work, is the fault of the self living in these aggregates which are in the nature of permeating suffering.

If we are free from this permeating suffering, then we are free from samsara. Many people think: “The poor people who are in prison, who are begging, they experience samsaric suffering; I have everything, I am happy, I don’t experience samsaric suffering. Other people who are begging or live in prison, they experience samsaric suffering.” There are some people who believe like this, who discriminate like this.

When one is free from permeating suffering, one is free from samsara so one does not have to experience the changeable suffering and suffering of suffering both. Those two sufferings don’t come because the base from where these two sufferings come is permeating suffering.

It is like this... when we get a wound on the body such as leprosy like that, our body feels itching so we scratch, then afterwards blood comes out becomes, scratching becomes cause of pain ... makes greater wound. The greater pain by scratching, happened by scratching you feel kind pleasure. This suffering by scratching is because of the base—this body is in the nature of permeating suffering. The wound that itches, when we scratch we get pleasure, then scratch some more we get pain. That is suffering of suffering. The pleasure by scratching is changeable suffering. That is the base, that came from the leprosy. Because of the disease of leprosy—like that the suffering of suffering and changeable suffering are based on permeating suffering, like water bubble—from one bubble another bubble comes, like that, comes from permeating suffering.

To receive nirvana one should be free from samsara. To be free from samsara one should receive pure mind renouncing samsara. The mind which sees... to receive the pure mind renouncing samsara—actually the main thing we should renounce is the permeating suffering, the base of all suffering. The mind and body aggregates which are in the nature of permeating suffering; this is the main thing we should feel aversion to, the main thing we should renounce.

Many times like this: if there is something wrong in your family, husband run away, parent’s always cruel, something wrong, you remember and want to practice Dharma—”I want to become a monk”, “I want to live life in a cave,” by certain conditions one wants to practice Dharma. That kind of mind does not want to get involved in the work of this life, it is the mind kind of renouncing something but is not complete, is not pure mind renouncing samsara. Sometimes also possible we have mind getting bored of that pleasure, enjoyment, don’t want any more of that.

There are many even outer beings who get bored of sense pleasures, they want pleasure of inner concentration. Don’t want the outer—the pleasure that is received by meeting the external condition, they get bored of that and seek the pleasure of inner concentration. That is a kind of mind renouncing pleasures but that is still not the mind renouncing samsara because that person still has attachment in that other pleasure.

Even after that person even gets bored of the pleasure of the inner concentration—he seeks equilibrium feeling, no pleasure, indifferent feeling. Does not want to feel anything. Wants to believe every existence as like sky, like space, consciousness or nothingness; this category comes by desiring equilibrium, from getting bored of even the pleasure of inner concentration. So if you meditate on nothingness, trying to believe nothing exists, or you meditate on empty space, blank, trying to stop the thoughts, kind of like space—even if you achieve one-pointed concentration but without practicing shunyata, without practicing bodhicitta, mind renouncing samsara it only creates karma. Even if you achieve one pointed concentration the rebirth of where you are going to be born is either animal or formless category. It does not make you come any closer to nirvana. Those beings who

want to believe like this, who desire the indifferent feeling they still don't have pure mind renouncing samsara, because they don't have mind to renounce the world of formless. Don't have mind to renounce the permeating suffering of the realms, cannot see how the world of formless is in the nature of permeating suffering and don't have mind to renounce that. That's why even though they reach these very high categories they are not free because they don't have the pure mind renouncing samsara.

Any aggregates that we take in samsara, in these six realms, any type of aggregates we take, any body we take within these six realms, the aggregates which are in the nature of permeating suffering, whatever we take in these six realms, it is like always carrying a load of thorny luggage. At present time we are carrying this samsara, these aggregates, which are in the nature of permeating suffering. By carrying this, self is never free from suffering and always experiencing the different problems, one after another. For example; the person who carries the heavy luggage of thorns; as long as the person does not cut off the rope that ties the person to the load of thorns, the person is always with the thorny load. As long as he is with the load of thorns, he always experiences pain, does not experience pleasure, like this. Like this, what binds us to samsara, aggregates which are caused by delusion, is the rope of delusion and karma; as long as we don't cut the rope of delusion and karma always we have to carry the burden of samsara. As long as we are with this burden of samsara it only makes to continuously experience suffering, no chance to experience ultimate happiness.

So the true cause of suffering... the whole of this samsaric suffering, where it comes from, what has created it, what has caused it, is the true cause of suffering: karma and delusion. The worst thing is delusion. Karma is produced by delusion. If there is the delusion of craving, attachment, karma is created. If there is no delusion, even if there is karma collected from previous life, this karma cannot bring result if the delusion has ceased. Also, if there is no delusion we do not produce any more negative karma to be born in samsara. If there is no delusion, no new karma is created. Even if there is karma to be born in the realm of suffering transmigrator, even if that is finished, the result has been experienced... let's say there is no karma left that has the result to be born as a suffering transmigrator, even if there is no resultant karma, which is not yet experienced, since there is delusion it is so easy to produce new negative karma right away. Even if there was no karma left which results in birth in the lower realms, which had not yet been experienced, since the delusions such as attachment, craving was not ceased it produces negative karma right away to be born in the realm of the suffering transmigrators. It is so easy. So, the worst thing is the delusion.

There are six root delusions and twenty secondary delusions. I think tomorrow. Maybe briefly, not time to go over the twenty secondary delusions but a brief explanation of each of the six root delusions and maybe some about the methods.

...something want to, not should do.

Student: inaudible.

R: So the actual result through the meditation we understand and the meaning of the prayers we understand. How to practice in life is extremely important, we understand. And we understand it's not just saying words it is meditation practice, then we can understand.



In the second meditation course, when I start to explain straight from the book, at that time the book didn't have that much subject. The first course was only three pages. Very, very short subject and each meditation three or four lines. At that time in one day they did many different meditations from morning to night, four or five different meditations. Actually it was written in the paper, before explaining it was easy to follow the meditations on the paper. They did like this, so they got a chance to do all the different meditations in one day, but they were short and it didn't contain many details. Then slowly, as the explanation came, it grew, about 10 days.

At the very beginning I didn't have any experience of teaching other people. No kind of plans for the sessions. We had one student called Zena, when we were at Bodhgaya, we went to take teachings there, as you know other people give courses in India. She had an idea of that, we never had such an idea. She insisted so much, so I asked Lama Yeshe should I go or not. Before, I had resisted many times. Lama said if it's beneficial, do it. I wasn't sure if it was beneficial or not, I just ignorantly decided to do the course. So the plan started to give courses because of that ten day course. That's how it started, but without any plans, like this.

The second course started right away from refuge. First reincarnation, then refuge: *lama sangye, lama cho*, short prayer; it took four or five days just talking on that. Then when we reached the part on the subject of karma, I couldn't complete the whole meditation course, I had to run away. One of our teachers called Geshe Lobsang sent a telegraph saying to come right away to take teachings. That time incredible teachings were being given by His Holiness the Dalai Lama and the two tutors.

So there was no one who was explaining, they just looked and followed the book, better do it. But many of them were from the previous course. They did a lot of prostrations in the mornings, the very first thing was doing a lot of prostrations to make them completely exhausted!

Those who, usually there are two types of visualization. If one can do the amplified visualization of the merit field, all the different lineages, all the lamas, and in the centre of the mandala, Lama Lobsang Tubwang Dorje Chang: Lama, the guru; Lobsang is Lama Tsong Khapa; Tubwang is Guru Shakyamuni Buddha and Dorje Chang is Vajradhara. So in the center like this and all the different aspects of the four Vajrayana traditions, the different aspects of deities. Then the thousand buddhas who are existing in this eon in this world. Then the 35 Buddhas and the eight Medicine Buddhas, the bodhisattvas and arhats, the daka, dakinis, the protectors, who are beyond samsara. If one can do this way, it is good, if you don't find it too complicated, if one can do it completely, usually it is done this way. If you meditate on lamrim, this is the visualization to make purification, all the different aspects of buddhas.

Not necessary, usually what we emphasize is just visualizing Guru Shakyamuni Buddha, that is to make simple for the mind. During the visualization, during the purification time, during those times, according to one's own choice one can do the visualization. But visualizing just Guru Shakyamuni Buddha is called "the jewel tradition of the embodiment of all." Instead of visualizing many different aspects, you visualize just one Buddha and think this is the embodiment of all the buddhas. All the numberless aspects of other buddhas, all the different lineage lamas, all the Vajrayana deities, peaceful aspects buddhas, the bodhisattvas, daka, dakinis, protectors—Guru Shakyamuni Buddha is the total embodiment of all these, just like the ocean that is a collection of the different waters in the world, different oceans. In that ocean are all the different waters. Like that, you visualize Guru Shakyamuni Buddha is the embodiment of all the buddhas. This visualization is called "The jewel tradition of the embodiment of all the buddhas."

If someone asks, if one creates negative karma with the relationship of the Sangha, how to purify—this is the best solution. Usually they say like this, if you fall down on the ground, you get up from the ground, you don't get up from space, from the sky. All the negative karmas are created either in relationship to sentient beings or with the Triple Gem, Buddha, Dharma, and Sangha. These are the two ways we create negative karma. So especially this time, all the refuge, we purify all the negative karmas that are created in relation to the Guru, Buddha, Dharma, and Sangha, but it doesn't mean it doesn't purify negative karma created in relation to sentient beings. It does not purify these—it does purify. But more emphasis is done, we concentrate more specifically on negative karmas done in relation to Buddha, Dharma and Sangha. It does also purify general negative karmas collected in relation to sentient beings.

So this specific purification is when you say *Lama.la kyab.su.chi.wo*, *Sangye.la kyab.su.chi.wo*, *Chö.la kyab.su.chi.wo*, *Gedun.la kyab.su.chi.wo*, which means I go for refuge in the Guru, Buddha, Dharma and Sangha. According to other visualizations, you visualize all the lineage lamas and deities' teachings in the form of texts, visualizing the Dharma in the form of texts, lapis lazuli paper and written in gold ink. All the letters are radiating and making intuitive sound. Whatever teaching is written there, it is like a tape recorder, each letter, *keba* or *e* or *ee*, etc., making sound, like tape recorder. Either in front or at the side of each of the lineage lamas, their oral teachings, spoken letters like this, but actually they are realizations. The Dharma which is the realization—you can also think like this.

Also behind Guru Shakyamuni Buddha visualize all the three Tripitaka teachings on shelves like in a library, but formation is light. If one wants to visualize Guru Shakyamuni Buddha all alone, in front of the Buddha, all the realizations of Dharma, the absolute Sangha. When you visualize just Guru Shakyamuni Buddha, then you say I go for refuge in Guru, Buddha, Dharma, and Sangha, at that time can think like this.

You see, all the omniscient minds of the buddhas are the guru—the absolute guru, the subject, creator. So that takes the manifestation of Guru Shakyamuni Buddha, golden colored body, hair ushnisha, left hand holding bowl and right hand palm pointing down. This manifestation is called Guru Shakyamuni Buddha. So, I go for refuge in Guru, you can remember this, embodiment of guru. This purification is repeated, that time you can make note, purification of specific negative karmas related to Guru, Buddha, Dharma and Sangha. So *lama.la kyab.su.chi.wo*, you can think like this.

On the other hand, the omniscient mind of all buddhas which takes ordinary manifestation, granting ordination, giving teachings, giving initiations, doing different things, which, by that function, by its actions done towards the subject, oneself, is called “guru”—that is the manifestation of Guru Shakyamuni Buddha. Like that you can think, it is another effective, powerful way for one's own mind to think. Other way is kind of not so pure, it is right, but actually for someone who doesn't have so much understanding, it's not so clear. Kind of vague. This way is more effective for the mind, more understandable.

So like this, manifestation of Guru Shakyamuni Buddha, then *Lama.la Kyab.su.chi.wo...* then this way one understands one is taking refuge in the guru, but in the manifestation of Guru Shakyamuni Buddha. There is a purpose to think it is manifestation, it's for purification. Exchanging as manifestation, not visualizing in ordinary aspect, there is a purpose, it is for purification. As the ordinary manifestation appears to oneself, if you believe it, then that causes the mind to arise heresy and much wrong conception, which prevent one from seeing the guru in the nature of all the

buddhas, the embodiment of all the buddhas. It disturbs to see the guru in Buddha, not *as* Buddha but *in* Buddha. If one doesn't see the guru in Buddha, the devotion, the root of the path, does not arise. In the guru practice, which is the root of the path, that is the main thing.

Devotion to guru... there are two types of devotion; one is seeing the guru as Buddha, and the other is devotion remembering the kindness of the guru. The main devotion is to see the guru as Buddha, that is the main thing. That is what is called the root of the path. I always emphasize in the teachings that this is the root of the path. That is what guru practice is, that is the main thing, the principal, the devotional mind that sees the guru as Buddha. The realization that sees the Guru is the nature of the totality of all the buddhas, the Dharmakaya, the omniscient mind. The guru is the nature of the totality of all the buddhas, the Dharmakaya, the omniscient mind. This is the main thing, this is what is called "root of the path." This one.

Also, devotion is a mental thing, not so much physical actions. The main thing is mind training in the guru practice, which is trying to see the guru in the nature of the totality of all the buddhas, the Dharmakaya, the omniscient mind. So, *Namo Gurubhya, Namō Buddhaya... lama.la k̄yab.su.chi.wo, chö.la k̄yab.su.chi.wo...* like this. Then same thing, when you think *sangye.la k̄yab.su.chi.wo*, think total embodiment of all the buddhas, total embodiment of Dharma, also Sangha.

One emphasis is... to actualize the graduated path to enlightenment in the field of one's own mind, to grow the plant, the graduated path to enlightenment... enlightenment is like the result of the plant. I think that depends on receiving blessings, creating merit, making purification. Since beginningless previous lifetimes our mind has been unsubdued, like an unfertilized field, very rough, like a desert. Like a very dry place, our mind has been very unfertilized, very unsubdued. So it is difficult to grow things. So dry, there is no water, kind of hot, nothing to grow food, crops—difficult to receive realizations.

In order to receive realizations... to grow the crop you should first fertilize the field, put minerals and water. Similarly, in order to receive realizations in the field of the mind, the mind should be fertilized, means should be subdued. Receiving blessings is like putting water after you plant the seed. Also then, to make the mind ready to quickly receive realizations, to fertilize the field of the mind, is by creating merit and making purification. Generally receiving blessings means receiving realizations of the graduated path to enlightenment.

Receiving blessings is like this example: a long time before, you repeated the words, you did the meditation and repeated the prayers, and one time you get an incredible experience, the meditation is very effective for your mind, incredibly for real.

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...there is great feeling to the meditation. You find the meditation so effective and so easily you can stop the delusions rising, the meditation is so effective. In the meditation, things you didn't feel before, you feel, you understand, you see much more clearly, with great feeling. And each word of the prayer you find it's like each word is so incredibly precious, more than rivers filled with jewels. Each word of the prayer is so precious, incredible, even to say the words of the prayers, as you say them, you feel each word is so precious. Incredible devotion arises, you can't stop crying—like this.

Those are the signs of receiving blessings of the guru. These are the signs. It means the person is receiving blessings. That means your mind is ripening, like fruit ripening so that you can eat it, not completely blue. It means your mind is ripening, your mind is becoming fertilized, at that time. It means your mind is being subdued. Also, during those times, when such great devotion arises like this, whatever meditation you are practicing there is so much incredible feeling, it is much stronger the feeling in meditation, whether it is bodhicitta, whether it is shunyata, impermanence—the experience is so much stronger.

Before, no matter how much you repeated the words of the meditation, it was kind of very dry, intellectual, very, very dry. The stronger experience means that your mind is closer to the realizations during those times.

Before, the one practice called Guru Practice, that the monks often do in the puja, even in daily life if one has received the initiation, the commentary, one has to say it every day. Before, I didn't have so much feeling; then, when I was in India, one time when I was in a cave on the mountain, living under the rock, then there was more time to do things, little bit, compared with others it was nothing, just completely lazy, compared to other monks I was completely lazy, lazy, but on the mountain, living under the rock there was a little bit time to do things, some purification, things like that, prostrations, mandala offerings and those other things, then many other, Vajrayana, purification... then I read the commentary of the Guru Puja. Incredible, each word from the Guru Puja as I said it, amazing, just to mention the word, so valuable, so precious each word, incredible. While you are saying it, incredible devotion arises, making tears come out.

Those kinds of things, when the mind is becoming ripened... those are the kindnesses. There are three kindnesses of the guru: one is kindness of giving teachings, kindness of blessing the mind, kindness of giving help, even materially. Those, depending on the guru, some people's mind can be brought into Dharma by giving help, if there is no other way, if giving teachings doesn't fit, the method is giving whatever material help he likes—food or clothing. Gradually, the person's mind can bring into Dharma and lead in the gradual path to enlightenment. This kind of experience, when you get strong feeling in the meditation, incredible devotion arising, meditation becoming much clearer—those are the kindness of the guru, blessing the mind. I think it must be the kindness of the guru, blessing the mind.

The main blessing is receiving realizations; that is receiving blessings.

Also, when you read Dharma texts, same thing happens. Before you were never aware of the meaning of that subject; all of a sudden you get incredible understanding, you remember, you receive incredible understanding of the meaning of the prayer, the meaning of the written words—great understanding within your mind. All of a sudden you receive big understanding. This means that—like this. That is also a hidden blessing, one's mind being blessed.

In order to receive realizations, to make the mind ripen, it's necessary to subdue the unsubdued mind. That is by receiving blessings, receiving merit, making purification and then making requests. So the main point I mentioned is this, the purpose: the main method to receive blessings is the Guru Yoga practice. Guru Yoga is not just visualizing a deity and making offerings, not just that. By thinking as separate the guru from whom one receives teachings and initiations, even the alphabet.

From the side of the meditator, thinking separation between the guru and the deity, then making offering to the deity, making prostrations to the deity—even if one believes it is guru yoga practice that is not guru yoga practice. The actual guru yoga practice is this... not just pretending: guru is not Buddha, but let's pretend, let's visualize that he is a buddha—not like this. This way is not what is called guru yoga practice.

How to do the real guru yoga practice one can understand by understanding the gradual path to Enlightenment, by understanding the analytical, the checking meditation on how to practice guru [devotion.] How to make guru practice, the analytical meditation which proves how the Guru is Buddha, that is the main thing. To practice guru yoga actually, to be able to practice one should have understanding of the analytical meditation of the guru practice, which proves how guru is buddha—that one. It is not like this: the guru who is not Buddha, is you trying to imagine as Buddha, is not like this: we can't make him Buddha, we can't make ourselves Buddha, how can we make other sentient beings Buddha, not a sentient being? Who is Buddha, if we don't recognize this as Buddha, we don't see it in Buddha, one who is Buddha, in one's view, one does not see it is Buddha. Analytical meditation is trying to recognize that the guru is Buddha, which is not recognized by oneself. Trying to introduce or trying to recognize as Buddha, that which is not recognized by oneself as Buddha.

Like golden vase—the person who thinks this is brass, and believes it is brass, it appears to him as brass. By the explanation given by someone how to recognize gold as gold, by using that explanation for your mind that does not recognize gold as gold, you use the explanation to recognize gold as gold for your mind, it is like this. Then by analytical meditation, by logic, as explained in the teachings, you prove it to your own mind. Then that guru you visualize in your meditational deity. Either you visualize in the form of deity, then you make offerings and prostrations, or just that ordinary aspect. On the basis of that, by having found in one's own mind that is Buddha, then making the action, making the practice of purifying and collecting merit, becoming one. All these different practices which make one to be closer to the gurus, closer to enlightenment.

This just happened, wasn't mean to go along this, it just happened, like a conversation. It is difficult. I am not expecting you to understand straight away. It is a difficult subject and takes time. Guru yoga means this.

[BREAK]

The method to receive blessings is the guru yoga practice. To receive the realization depends on request, request to the gurus. The requesting prayer. Usually there is a long requesting prayer to all the lineage lamas, starting from Guru Shakyamuni down to one's own guru. If there is not time and it is difficult you make it very short: Lama Dorje Chang, this one verse. The whole lineage prayer is contained in this one verse.

Usually, buddhas helping the sentient beings does not depend... like ordinary person, whether a person asks them or does not ask, it is not like that. It is like this—if you make the request with a devotional mind for realizations, it's like the buddhas always put their hook to oneself, so this time making request with devotion is like having the ring which the hook can hook, to guide oneself from the delusions, from the suffering realms. By making request with devotion makes quicker to actualize the realization and receive enlightenment, quicker to control the delusions. Not only from Buddha's

side; from their side they are always kind of waiting to give different help, doing the different works according to the different levels of one's own mind.

Before we didn't request, our mind is not facing toward enlightenment, not practicing Dharma. Before we were doing completely opposite to Dharma, there is no wish to practice Dharma, there is no understanding of Dharma, what we do is completely opposite to Dharma, opposite to the virtuous actions. This time, from our side we try to follow Dharma. All the time Buddha wants to enlighten oneself, has been waiting, but oneself has not been working for it, to receive enlightenment. Never turned toward "enlightenment." Like if you want to go to a movie we turn and face that way. If there is danger, the enemy coming, we turn back, like that. So from our side to practice Dharma with devotion make request, that way with the guidance of Buddha and the co-operative work, Buddha's guidance and one's own effort working towards enlightenment. Like this one will receive enlightenment soon.

Therefore there is need of request with devotion, to receive realizations.

This verse contains the guru practice also, this request. The translation is this: The Guru Vajradhara...

First I will describe this. This way is good to affect the mind. According to the visualization of the merit field, in the center is the guru, Lama Tsong Khapa, at his heart is Guru Shakyamuni Buddha and Vajradhara in the center. At Shakyamuni's heart is Vajradhara, the tantric aspect, the deity. Then left side is the lineage of the blessing of the practice, the different, Vajrayana, all the practices. Here the lineage lamas, Manjushri, Maitreya Buddha, the lineage of the profound Path. Atisha, his followers, the Kadampas, Lama Tsong Khapa and followers, the lineage of the graduated path to enlightenment. Here is the lineage of the extensive path, Maitreya Buddha in the centre, the Indian pandits, then Atisha and the Kadampa followers, then again Lama Tsong Khapa—both of the lineages came from Atisha and Lama Tsong Khapa. Then here are the mahaanuttara yoga deities. After that the anuttara yoga deities, then the kriya tantra deities, before that was the --- tantra deities. Then below that the peaceful aspect buddhas. Then the bodhisattvas and then the arhats. Then the dakas, dakinis, male and female. Then there are the protectors who are beyond samsara.

Right in the center is Guru Lama Tsong Khapa, then Shakyamuni Buddha and in his heart Vajradhara. Like a pot, one big pot, inside there is another smaller pot.

So now I explain the prayer.

"Guru Vajradhara..."(guru is all the omniscient mind of Buddha. All the transcendental wisdom. All the omniscient mind of Buddha is easier, that is what we call Guru.) Guru, and then Vajradhara, this is tantra manifestation, what is called Vajradhara, embraced sometimes with consort.

First is Guru, from where it starts, and then Vajradhara. That Guru itself is Vajradhara. That Guru taking this Vajrayana deity, particular aspect, which signifies the meaning of Vajradhara, that manifestation signifies the realization of Vajradhara.

"Guru Vajradhara, who is the perfect embodiment of the..."

<end of tape>

If you can visualize this merit field, if you can then very clear idea. “Guru Vajradhara who is the total embodiment of the three objects of refuge.”

Now, now it is like this. All this merit field, all the different aspects, all these buddhas, are included in three, Buddha’s realization, Dharma. If one has visualized the manifestation in texts and letters, same thing. The realization which is Dharma, and Sangha; all these objects of refuge are included in the three objects of refuge, Buddha, Dharma, and Sangha.

“Guru Vajradhara, who is the total embodiment of all the objects of the three refuges, Buddha, Dharma, and Sangha.”

In that way, you get the visualization like this. All these manifestations go back to the source, Guru Vajradhara. By taking whatever manifestations are necessary to subdue the beings, these different manifestations, wrathful, peaceful ... goes back to the source, Guru Vajradhara.

Before, when you are saying the first verse, all of these go back to the source Guru Vajradhara. Now when you say the second verse, that single source manifests all these lineage lamas, buddhas, bodhisattvas, arhat, dakas, and dakinis, protectors—all these.

The way to think, the second verse, the effective way to think is oneself—to lead me in enlightenment from samsara, to guide, Guru Vajradhara emanated all these different manifestations, lineage gurus and so forth, all of which are different yoga practices, to subdue oneself; these manifestations which are meditated on, to subdue. Also, not only these manifestations, which one can’t really see now, even so each and every manifestation is to lead me to enlightenment. Besides that, because I can’t see, it’s also necessary to manifest the ordinary aspect with who one can communicate, from whom one can receive teachings, initiations, the ordinary manifestation. This you usually visualize around Lama Tsong Khapa, however many one has, praising Lama Tsong Khapa. So can think like this. Then, “I request the kind guru...” the whole thing, Guru Vajradhara, who is the total embodiment of all the three objects of refuge, takes the manifestation of what is necessary to subdue the beings.

“... and grant the sublime realizations.” The sublime realization of enlightenment and then the general realizations; the highest realization is enlightenment. This outline, if one thinks, contains the kindness of the guru, who grants the sublime and general realizations. Not only that, that is just the word, but it contains all this: all one’s previous happiness, perfections, all future perfections and happiness, all the happiness of Dharma, all the realization of path to enlightenment, even enlightenment, everything you can think, the temporal and ultimate happiness, everything grants. You can think in this word—not only all the realizations but everything: all the temporal happiness and realizations, even ultimate happiness, can remember. This is the same meaning as *Lama Sangye, Lama Chö*.... *Kungyi Tsepä Lama Chö*. “The creator, the doer is the guru, I take refuge in the guru.” This is the same meaning, it comes to the same point. It contains the meditation on the kindness of the guru, it is all contained there. Then, “To you the kind guru, I request to quickly grant the sublime realization and general realizations in the mind of oneself and all the sentient beings.”

In this short outline incredible subject is contained, in this short prayer. The whole meditation is there, if one can think. What I planned was to give an explanation of the importance of purifying and collecting merit, of mandala offerings...

<break in tape>

So you can understand from the translation of the prayer, of the offering, actually transformed and actually performed offerings, whatever is performed and mentally transformed offerings. Usually physically we can't prepare so much offering so then we make mentally transformed offerings. Mentally transformed offerings is... the physical, actually performed offerings are difficult to receive. If one is wealthy one can make many actual performed offerings but person who is living an ascetic life cannot do so much material transformed offerings. Mentally, with mind we can perform so many offerings filling infinite space one can think of, the universe full of offerings. Doesn't cost one single paise, also there is no danger of mentally transformed offerings not fitting in the space. You can offer as much and as beautiful as you can, different objects of the senses, nectar, like we visualized at food offering time, big jeweled pots size of the world full of nectar, many beautiful lakes, calm and clean and clear. Flowers in space, besides beautiful scented flowers on the ground, covering the earth and lakes, there are beautiful scented flowers raining from space like snow falling, very soft and slowly falling like snow, very scented and different kinds of flowers. Also beautiful, scented incense, in beautiful jeweled pot, smoke rising, the whole space is full of scented sweet incense smell. Even the smoke is incredibly beautiful, in space like rainbows.

Then light: you can think of the sun, also lights that are actually performed, generally pervading the whole general group of sentient beings of this one mandala, this one universe. The sun, which all the sentient beings in the mandala enjoy together. There is a part, possessions that belong to each sentient being, in each person's view there is a sun—so that is in your possession what is in your view. Your own enjoyment...

<end of tape>

...Then also perfect taste, food offering to the holy tongue, again can think as nectar in large jeweled pot, whatever delicious things you can think of.

Also music, in space all kinds of music, making offering of the sound of the music, like cymbals, drums, violins, all the different musical sounds. Also you can think many gods and goddesses wearing beautiful clothes and ornaments, beautiful bodies, visualize them playing the music and offer that, all the different gods and goddesses playing music and making offering.

The remedy of offering is to destroy attachment, miserliness. When you remember, even you don't have object of attachment with you, when you visualize it in front of you, you get attached, miserly. By visualizing as beautiful as possible, renouncing and dedicating like this it purifies, destroys miserly attachment.

This mantra has power to bless, after you set up the flower or light offering or whatever, if it is not blessed, there are interferers, spirits who enjoy the light and water etc., who take the pure power of the water or the flower offerings. If it is not blessed, if the interferer use this it becomes like offering residue of food, after we ate the food we offered it. This mantra has power to do two functions: to bless the offering. After it is blessed the interferers cannot take away the pure power, the potentiality, of the offerings. And to increase the offerings. This mantra has power to make incredible number of offerings in the presence of each buddha, like rainfalls.



The prayer that comes after that is the prayer of the words of truth. It means, by the blessing of the triple gem, by the truth of the triple gem, the pure absolute nature, may these offerings as I have visualized, like this may it be received in the presence of each buddha—like this.

## Lecture 37

I am going to listen to the teaching on the gradual path to enlightenment in order to ... may I receive enlightenment for the benefit of all kind mother sentient beings.

So all samsaric suffering, all the suffering, the whole thing, whether this happened without any cause, it is not something which happened by itself, without cause, is not like this. It is created by the cause, and that is karma and delusion. The worst thing is delusion. If there is a delusion the delusion easily produces the karma. Even if there is no karma left to be born in the realm of the lower transmigrator if there is delusion, attachment; that delusion easily produces karma. So the worst thing is the delusion. In order to destroy the delusion, to practice the remedies to destroy the delusions, first we have to recognize the different types of delusion and they are the six root delusions and 20 secondary delusions. The basic delusions are the six.

First the attachment, what is the nature of attachment? By looking at the beautiful object—either living or non-living objects such as material possessions, bodies—by looking at the object it is difficult to separate oneself from the object. That is the nature or meaning attachment.

For instance, when we go for shopping, as we go along the path, we see beautiful objects in the shop as we pass by—beautiful dresses, beautiful things. By looking at that beautiful object...

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...wanting to have that object, not wanting to separate from that object. It is difficult to separate oneself from the object. Because of seeing that you can't just leave, you have to stop there and have to watch for some time, trying to enjoy with the sense of eye as much as possible. Then we go into the shop and want to touch, besides the eye sense, wanting to enjoy with body by touching. The nature of mind, the main thing is, difficult to separate from the beautiful object; difficulty is not there in the object but in the mind. When you see a beautiful thing but have to go away you couldn't buy it—there is not enough money, have to leave it in the shop, even when you are at home you remember that object so clearly and perfectly—much more clearly than visualization of Guru Shakyamuni Buddha. Even at night time you keep remembering, very difficult to separate, kind of very painful there inside your mind. Either with material object or person, to whom one's mind is attached, same thing, similar.

So if the mind is in that nature then that is attachment. The creator of the beauty is one's own mind. We think there is a real beautiful object there, which not created by one's own mind. Another way of talking is that beautiful object what we see, what we believe, was that existing before we saw it? Was that beautiful object existing before, which one has seen, in one's own view? What you believe is beautiful, didn't that start at the same time as you looked at it or was that existing before you saw it? Was that existing for you, was that existing?

One way of thinking is like that. The attachment also exaggerates the object's beauty, with attachment we think more and more how good the object is, how beautiful it is. If it is a person how beautiful it is, with attachment as you think more—his hair is like this, such shape like this, and his hand is like this, we make analytical meditation, to continuously wander in samsara. This is useless analytical meditation, a cause for suffering. Creating like this. Trying to see the person as beautiful.

Trying to think of many reasons why the person is beautiful, how he speaks, his voice, how he is good in poetry, how he writes well, how he is a good musician, playing music. Many reasons like this come in the analytical meditation, at night time.

The more and more you think of the person, you build up the attachment and also you exaggerate. Actually it appears more and more how beautiful, actually you are believing it is more and more beautiful, by thinking of these reasons. For you it is appearing as more and more beautiful, but actually you are believing it as more and more beautiful by thinking up these reasons—this is beautiful, that is beautiful—making conclusion, like this.

Another way of talking, for instance, how the mind is the creator of this—if your mind does not believe the object is beautiful how can the object be beautiful to you? If you don't believe the object is beautiful, how can the object appear as beautiful to you? It cannot. How your mind sees it as beautiful, how your mind is the creator of that object. It might be ugly but if you do not believe it is ugly how can it appear as ugly to you, is it possible? For us it looks real, not being aware of the wrong conception—not recognizing the reality of the object, the absolute nature of the object. For us, we are not aware, while we are creating the object, we are not aware that we are creating. For us everything, beauty, ugliness is real and appears real, so one believes it is real.

The most powerful meditation technique to control attachment is to remember impermanence. And the technique, if you are going to use the meditation on impermanence of life and death, question yourself, “Do I know when I am going to die!” You see, nothing clear is in your mind, darkness. Then, “I may die, what is more definite after this minute, to die or not to die? Death is more definite than not.”

What is more definite ... to separate from the body and possessions—remember the specific material possessions which is one so strongly attached, if it is person remember who that specific person is one is strongly attached to—then, “What is more definite, to separate from these material possessions and surroundings, this person, even my body, what is more definite to separate or not separate in this minute? It is more definite to separate from this.” Emphasize, it is more definite to separate. If it is person with whom we have problem of attachment, think especially of that, it is more definite to separate from that. Or maybe it is attachment to one's own body. Then think, “So what is more definite to be born in the realm of naraks or not to be born, so, more definite to be born there as I am creating negative karma now, so more definite to be born in the narak realm.”

Try to visualize as if you are seeing the narak realm, the hot red iron base—kind as if you are seeing it in front of you as the result of the negative karmas, otherwise just saying the word narak doesn't make any sense or any feeling, doesn't change the mind. If you are visualizing as if you are seeing it there is a feeling. Usually even at the very beginning before there is incredible strong attachment such unbelievable attachment, mind is so painful ... like that extremely difficult to separate away from that person. Even at the very beginning, when you think death is more definite to happen the attachment goes away, the mind becomes peaceful, attachment loosens. It is like putting cold water when tea is boiling; when you put cold water the bubbling stops, noise stops, before it made so much noise—like that mind becomes so relaxed, peaceful, because of the release of that problem—the bondage of attachment. So the mind feels peaceful.

If that does not loosen the attachment, the second one: more definite to separate away from that person, that object, one's own body, remember it is more definite to separate, try to visualize, try to

feel I am going to separate, definitely going to leave the body just here, the material possession there and the person there, like that. That is very powerful to destroy right away the attachment. When you know in this minute I am going to separate you don't see the point to be attached.

Specially to remember the result of the karma, the visualization of the narak ... the suffering of narak or the hot iron base, just by seeing this can specially control the attachment. Because you see, that is the result of the negative karma, giving rise to attachment, so you feel the result, by that you dare not, you get scared of attachment. Before, one followed attachment, before, one made friends with attachment, then by seeing result narak then you see shortcoming of attachment, you see how the negative karma makes one to experience this suffering. In that way your mind is away from, it is not under the control of attachment, by remembering that. Right after that mind becomes so relaxed and peaceful. There is happiness and peace in the mind by remembering this technique, the impermanence of life and death ... the nature of mind is calm, subdued.

That release is comparing the previous mind which is bound by attachment, this is the real peace the real happiness which you feel from release, after experiencing that. After tying the body to a pillar for long time then after someone has released one from that, how one feels relaxed. The person feels released, calm. So comparatively this is real peace. The previous mind we called as the object as happy but if one checks up the nature of the mind one has exaggerated "I am happy"—when one checks up the nature of the mind it is very unsubdued, it so uptight through the attachment.

This is a good word, "uptight." I heard some young people's language, hippy term, but it's a very good term, "uptight mind" explains exactly the nature of attachment. The expression "uptight" must have come by recognizing mind problems, how the mind is when there is attachment. According to the mind problem you call it that name "uptight." That makes big sense. It was very uptight by the attachment.

One thing is that with person, other thing is that you visualize the person even if he is near by or in front of you, but your mouth keeps quiet—the mind practice, your mouth does not have to say the meditation "I am doing this," "I am practicing this meditation," the other person may get angry. He may get freaked out. You want to guide yourself from suffering, so in your mind you peacefully practice. Visualize inside that person's body. What is inside there? Skeleton. You try to look inside the head, as a movie, inside there are bones and big holes, dark, inside you can see where the eyes go, and also the very long bones, the mouth and cheeks. Visualize the pieces of bones how they are joined, the hands. Then inside here, the ribs, visualize the ribs and also the legs, pieces of bone joined, thin bones joined to each other like this. However the person is sitting, cross-legged or on a chair, his legs like this—maybe his legs are sitting like this on a chair. Then peaceful inside.

Even just by remembering that, attachment goes away, escapes. Like a person who tells lies, like "This person is a king," when I know he is not king, when I prove he is not king, the person who told the lie, by my recognition of the lie... there is a Tibetan saying "you make a hole in the bottom of the lie," ... so by my recognition that he is not king, the person who told the lie feels shame and runs away, cannot stay any more with me. Like that, attachment tries to prove to me, "oh, how beautiful he is, like this, this and this." Now, when I try to see, with wisdom, whether he is really beautiful or not, when I check, especially inside the body, as the wisdom sees that is not beautiful as the attachment tried to identify, as wisdom recognizes, attachment cannot stand it, and escapes.

So visualize skeleton like this. Also the pieces, inside here the heart, the liver, intestines, visualize all the pieces. Especially if you are a doctor and you know what is inside here, there, here, all these pieces, you get a clear visualization by looking at pictures or studying a dead body, then you can see so clearly. Then check, "Where is the object that I'm attached to?" Try to find it. Cannot find it. After this, cannot find the object of attachment. "Where is it? The one I saw as beautiful, where is it?" This is extremely beneficial, extremely useful. This technique is extremely powerful to control attachment, arising attachment to living beings, to their bodies. This is one of the most powerful remedies.

<end of tape>

In Australia I went in to see the—what is that place called?...

Dr. Nick: anatomical museum.

Rinpoche: (tries to pronounce) Yes, whatever ...The place where they keep the dead bodies, the bodies that people donated for the students to study. I had great interest to go and see this place. Dr Nick had joined us for the tour, it was one of the places where he studied. We went to see inside. I think usually, if the person is not a doctor then he has nothing to do with those dead bodies. So I think they don't allow a person who is not doctor, who doesn't do medical work. Dr Nick told me if they ask you if you are doctor then you should say "I am a Tibetan doctor." Anyway inside I didn't have to say that. Then somehow through another doctor friend I got inside.

In the actual house where there are these dead bodies, just after entering the door, so many different heads and different parts. Nearby the door there are several faces and Dr Nick was so hurried he was pointing, "oh there are some more interesting things inside." I couldn't finish seeing these faces you know. Not satisfied, you see. So interesting, very interesting to look at.

Then there are small babies, fetus; all the different parts of the body; also they had new body, fresh body, but it doesn't look so fresh. In the box they put chemicals and some people they study. They take off the skin, then study the nerves and things like that. Somehow, in that house, even relating to those people were studying there, some kind of similar feeling, with those dead bodies which are set in the glass, you know, now they have kind of movement, but kind of the same, you get that feeling there. And then after watching all that and coming out into the street, all the people driving cars, walking, running so busily, working in the shops, all these just like dead bodies walking. You can see so clearly all their insides, even though they are dressed differently, and they have different cars. Kind of body similar to skeletons, driving cars, doing all kinds of things in the city, kind of very funny when you see inside; many skeletons working, driving cars, making business, you know. Afterwards, going back to the... even after some time, after a few days, checking the people, that time also kind of seeing dead people.

Actually it is like this, many people who are working in offices, fact is if you look inside, it is very fearful-looking, instead of getting attached to their body. In the office if you watch, many skeleton beings typing, talking, walking.

Also then sometimes visualize one's own body, one is so much attached to one's own body, so many problems with attachment. Also one can watch the inside of one's body, which also controls attachment. You see by seeing the inside of all these things you don't find reason to follow

attachment, you don't find interest there. Sometimes you might think, "Inside there is something, there, definitely some beauty there, the skeleton etc., so real thing there." What the person believes is really there, that is the wrong view of the wrong conception.

"But the skin is beautiful, maybe inside is not beautiful but skin is beautiful." Again, skin is like when we make cement pot, each pot's shape is an aggregate, a group of sand grains, a group of atoms, before scattered, now come together. Skin is like this, if there is some object of attachment to skin, then skin is just like this pot, it is a group of cells—not shells. But it is a kind of shell, the skin is our shell, on the other hand, you know, also group of cells, atoms. Is that right? Cells? So do you have interest or attachment to one cell in one atom. Five atoms on the skin, no, no attachment. Then like the hundred atoms, no million atoms, no, no attachment, so that whole skin is just a group of atoms, group of cells. So what is the point of the attachment, where is the object of the attachment?

It is explained in the sutra teachings explained by Buddha to visualize the other person reddish color, that also, like the meat when we go in the streets and see the meat shop, red, like that, and sometimes scattered, all the pieces of the body, scattered all over, piece by piece. Then we visualize inside, skeleton, and so forth. Different techniques like this are explained in the teachings.

Like that there are many ways, as it is explained in the great bodhisattva Shantideva's teachings, there are many other techniques for attachment. When attachment arises for the body that is only by exaggerating the person's outside shape. Then the attachment arises, you see. For instance, inside is full of blood, if the person is injured, blood runs out, we don't like that, blood coming from the person, from the hands, we don't want to see it.

Also the logic, how the body is impure, by eating food. After food is eaten, chewed in the mouth, we take out the plate, nobody eats the plate. If the body is pure somebody should eat it, you know. After chewing, then you put in the plate, you see, people don't want to eat that, why? because that is dirty. So the cause of that being made dirty is the body. If the body is pure then it wouldn't become dirty or recognized as dirty. And also from the ear kaka coming, also from the eyes white kaka coming, from nose running, smell in the mouth.

Then, after eating the beautiful, expensive food, after eating the \$100 food then afterwards it become kaka, after one or two hours. On the other hand, sometime I see like this, people work so hard for the food, then, but actually all the expense is done to make kaka. Sometimes I see in that way, you know. The whole result is what? To make kaka. This is the whole result, no matter how expensive the food is in the shop. Whether it was cheap or expensive, what wealthy people buy, elegant. "I am a wealthy person, I should buy the best food." However... you see why it becomes dirty afterwards, smelly, is because the body makes it. That proves the body is impure. If the body is pure, not dirty, it does not happen like this, no kaka.

Also you can think like this, attachment is like this. Attachment is more difficult to control. It is like this. Other delusions are like having dust on the clothes. If there is dust on the clothes you can shake, the dust can go away. Attachment generally is more difficult to control, it is like this, when oil gets caught, absorbed by paper or cloth, you see, you can't shake like the dust. You can't separate the oil and the cloth right away. Attachment is difficult, more difficult to control than other delusions. Attachment is the main thing. As it is said in the teachings attachment craving—what is called this the round thing that the deity Vajrapani is holding in the hand, what? "Noose, the attachment craving

noose ties oneself in the prison of samsara.” Attachment is one of the worst things which ties one to samsara.

Then same thing is attachment to the food. Also you can think of the result of the food, after eating it what it becomes, by remembering that, you don’t get attached. The result is kaka, you don’t get attached. Also as I explained before, remembering how many sentient beings suffered, died, were killed for each piece of vegetable, each grain of rice. By remembering this you don’t get attached to food.

Generally you can practice the remedy by remembering where it came from and the result. If it is egg remember where it came from. We see egg as kind of concrete, kind of beautiful. Then remember how it was before in the chicken’s stomach, the fluid, the combination of egg. By remembering that you don’t get attached, you know. Same thing with meat, by remembering where it came from you don’t get attached to meat. Remember that it came from the sentient being’s body. Also remembering how much the sentient being suffered by being killed, unbelievable pain he experienced. Attachment stops right away.

Then also remember like this. This sentient being has been my mother. Remembering this way. Who belonged to this body, this meat has been my mother. Also you don’t get attached in the meat by remembering this, you don’t want to eat meat. Then according to the food we can think different things to control the attachment.

Anger: the meaning or the nature of anger is by looking at the object, which is or is not sentient being, it’s a thought... as attachment is also thought, by looking at the beautiful object it is difficult to separate from the object, anger is also thought, which is in the nature of violence or unpeaceful. Wanting to give harm either to that sentient being or the object which is not sentient being, wanting to destroy it, to give harm. It is a thought whose nature is violent and unpeaceful and wanting to give harm. Anger is the worst thing, destroying ... as attachment is like oil, if it gets on cloth it is difficult to get clean, anger is like a fire, one small flame if it touches grass, it can burn, it gets bigger and bigger and can completely destroy the whole house, destroy the material possessions, cause death. It completely destroys. In that way, anger is like fire. Most harmful to the temporal happiness, perfections and also ultimate happiness, enlightenment. This is the most harmful thing, as I explained before, how it harms by disturbing the dedicated merits and destroying all undedicated merits. One of the greatest distractions to receiving realizations is anger. One of the remedies for these things is to think how it is harmful to ultimate and temporal happiness, perfections, how it is harmful to virtue, merits.

The opposite to anger is to practice patience. I think this is also Shantideva’s teaching, it says “There is no greater austerity than patience. There is no greater negativity than anger.” That is not right, “There is no greater austerity like (not than) patience. There is no greater negative karma like anger.” I think I stop here. Some times things which are not clear to you, certain parts you may not be sure about, you can discuss, and ask. Then tonight, the meditation...

Lecture 38

“I go for refuge in Buddha, Dharma, and Sangha until I receive enlightenment, by the merits created and all the other virtuous actions, may I receive enlightenment for the benefit of all sentient beings.”

Actually, what it means, taking refuge and generating bodhicitta, for the benefit of all sentient beings, by this merit, and for that reason I am going to practice the holy beings the bodhisattvas—what it means, after repeating three times at the end we make the vow or the determination in the mind that I am going to receive enlightenment, for the benefit, to release other sentient beings from suffering and enlighten sentient beings. Which means I am going to try to actualize bodhicitta, going to try to follow the holy beings the bodhisattvas’ path, making determination like this, I am going to work for, going to become enlightened for the benefit of other sentient beings, this creates... usually, there is no --- we feel we can see the buddhas, we don’t do so many...

<break in tape>

...All the time wish, in every second, wish for oneself to be released from samsara and to receive enlightenment, by following the methods that are shown by Guru Shakyamuni Buddha. So each time you do a virtuous action it pleases the Guru Shakyamuni Buddha. Why do virtuous actions to please Guru Shakyamuni Buddha? Because the virtuous actions bring happiness to oneself.

On the other hand, before receiving enlightenment, when the new bodhisattva was following the path his purpose to receive enlightenment was only to benefit other sentient beings, to enlighten other sentient beings, only for that, to release sentient beings from samsara and enlighten others. So even when a buddha, such as Guru Shakyamuni Buddha, was training the mind on the path, that time his goal is only that, to lead sentient beings into happiness and enlightenment, that is the main wish. So without question, the new bodhisattva on the path, the greatest wish is without question the buddhas’ wish, for all sentient beings, including this individual, oneself, right this minute to receive enlightenment, wishing, to release from samsara and to receive enlightenment. That is without question.

So you see non-virtuous actions do not please the Buddha because non-virtuous actions are the main thing that obliges us to suffer in samsara. That’s why Buddha doesn’t wish that, it’s nothing that Buddha would lose something, like an ordinary person, nothing like that. So whenever we do something good, which brings happiness to oneself, making oneself to release from samsara—that pleases the buddhas and bodhisattvas—even the bodhisattvas, without question the buddhas. What is the best virtuous action, the highest, that really buddhas and bodhisattvas wish—that is the practice of bodhicitta. By remembering the meaning of this prayer as we say it, “going to receive enlightenment for the benefit of other sentient beings,” this virtue which we have created by cultivating bodhicitta is the highest, best virtuous action, which really pleases the buddhas and even the bodhisattvas. What they wish is for us to receive bodhicitta as quickly as possible, as without that enlightenment cannot be received. That’s why.

So after the third repetition, visualize Guru Shakyamuni Buddha is “so pleased by my virtuous action, cultivating bodhicitta” and make a determination “I am going to receive enlightenment for the benefit of sentient beings, I’m going to work for sentient beings enlightenment.” Like that pleasing Guru Shakyamuni so much.

Then one similar Guru Shakyamuni Buddha is emitted from the previous Guru Shakyamuni Buddha’s holy body, melts into light and absorbs to oneself, becomes oneness and by the way, purifies all the sentient beings, hell beings, pretas, animals, suras and asuras, humans, who have not received enlightenment—they all become buddha. Then try to feel happiness “how fortunate I am that I could enlighten all sentient beings in the nature of Guru Shakyamuni Buddha.”



That is the visualization for this part. The refuge purification will be explained this afternoon.

The prayer that comes after that is The Four Immeasurable thought training. You understand by the translation of the prayer. The connection is, then you think actually the sentient beings have not received enlightenment because with hatred, attachment and ignorance, by being under the control of discriminating thought “this is my friend, this is my enemy,” keeping far, all the time they have been creating so much negative karma. Then you think of the meaning of that which is in the prayer.

The first immeasurable thought training is called the “equilibrium thought training.” The second one is “immeasurable love.” The third one is “immeasurable compassion.” The fourth one is similar to the second one, immeasurable love, its specific name I don’t remember exactly, I will mention it later. Each of these...

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...different immeasurable thought. Later on, part of the Mahayana practice, *tong.len*, which is a special practice of Mahayana compassion and Mahayana love, this part I will clarify later. During this time, while one is saying these four immeasurable prayers, the visualization is accordingly, when you wish them to be devoid of anger and attachment, which makes them to keep them, one is the cause, one is the path, like this, that time the simple visualization is to take all the sentient beings’ cause of suffering, the delusions, anger, ignorance and attachment, and negative karma, and the sufferings—as you breathe in you visualize all these are received by oneself, can be visualized in the form of smoke or fog, goes inside the nose with the breath, went into the heart. Heart doesn’t mean the heart organ, heart is the place where attachment arises, when you feel happiness some kind of feeling arises here, when anger arises kind of strong tension arises from here, also with attachment, we don’t get the feeling in the brain, the feeling is here—that means something, when the mind changes you get the feeling from here, that proves something that you don’t get the feeling in the brain.

You can think it went into the heart and destroyed the self-cherishing thought as if you are using it as a tool to destroy the self-cherishing thought, for oneself to receive enlightenment for the sake of others. Using other sentient beings suffering, their delusions and the suffering negative resultant karma, as a tool to destroy the self-cherishing thought. So first time thinking like that.

Second time, happiness. Happiness is to dedicate to others, not to take others’ happiness. We can’t make similar, sending out others’ suffering and taking others’ happiness on oneself, we don’t lead other sentient beings into happiness, we take all sentient beings happiness into oneself—not this way. The second time, then, we dedicate the part of the happiness, the thought training of immeasurable love, that time we dedicate our body, thinking of it as a wish-fulfilling body, wish-granting body, and the material possessions, all the merit, even the good karma, the merit, that cause of happiness, we dedicate, we completely renounce, by the mind, completely dedicate it for other sentient beings—*narak*, *preta*, animals, *suras*, *asuras*, human beings—those who are not buddha. Like this dedicate completely, like giving these biscuits, completely try to give, with complete determination in the mind. Not like the material has passed from the hand and mind is not giving, mind is clinging, “oh I shouldn’t give that, oh,” mind clinging, “when can I get it back, what method can I use to get it back?” Not like that, just as we give present to a friend, when we pass it into the other person’s hand there is no more belief that “it is mine” there is belief “it is his.” No more belief it is “my” possession, there may be a belief it is given, but after you pass it over, after you decided to give, you

told the person “this is for you,” it is given. Not just kind of playing games, “I should do this dedication, giving, for myself to receive enlightenment, I have to give.”

Think, “I have completely given to them, each sentient being has received in front of them and it is completely theirs.” Have determination in the mind.

Then happiness, by having received this wish-fulfilling body, material possessions and merit, they receive all the happiness, all the enjoyments, they have received whatever temporal enjoyment or happiness they were missing, everything. By this enjoyment it becomes cause of receiving the graduated path to enlightenment and receiving enlightenment. Experiencing the enjoyment became cause to actualize the graduated path to enlightenment and cause to achieve enlightenment. After this, you visualize all the sentient beings became in the nature of buddha. Or simply, became buddha.

Similarly, do the thought training of immeasurable compassion, and the fourth one, the thought training of immeasurable joy, immeasurable happiness. Each immeasurable has different words, the same visualization can be done, these two things as I explained, again take suffering, the delusions, negative karma, suffering, and then make dedication, then they become buddha. Relating to this, there are special, more profound visualizations.

Usually, with the four immeasurable prayers, making visualization like this, which is the Mahayana thought training practice, the special thought training practice of great compassion, to quickly actualize great compassion and great love. Practicing this meditation, relating to this prayer, some lamas don't teach it in public, they keep it secret and teach it only to the ones who can practice it in daily life; it is not explained in public because it is a profound method. A special method for developing bodhicitta. Also there is a more profound way to do the visualization relating to shunyata meditation, the practice of giving and taking, dedicating and taking, to increase the Mahayana compassion and love, also related with practice of shunyata, can be done. Not necessary to explain, only the person who does such this prayer every day, who wants to make this visualization, then perhaps worthwhile to explain.

More details on this visualization will be explained afterwards on the part of the practice dedicating the special thought training dedicating for others.

## Lecture 39

...the refuge and the motivation, cultivating the motivation before explaining the teachings.

Generally when one says prayers, when one recites mantras, loudly, one can visualize all the sentient beings around and all the sentient beings are hearing your voice, the Dharma song, Dharma words, and at the same time they are actualizing the path, like this can visualize when says prayers or recites Dharma texts, one should read loudly. The Tibetan text, when you read loudly, in that way it becomes charity of giving Dharma to other sentient beings. There are three types of charity, this is charity of Dharma, explaining Dharma to others. So even the birds, when we are reciting mantra loudly even the birds and the animals, the dogs, can hear, also even spirits that we cannot see, other sentient beings can hear. So visualize all the sentient beings, like this, when you are reading the holy text, they are hearing the holy words, the words of the Dharma. In that way it becomes charity of Dharma.

So this short prayer said by Guru Shakyamuni Buddha, all the kings(?) of the suras and asuras, those samsaric gods and other spirits such as the *gyaken*(?) who are white gods, who try to help people who practice Dharma, who like Dharma. This is a teaching explained by Buddha which pacifies the mind, which is the cause of happiness and which pacifies the mind.

“So therefore, you sentient beings, come to listen to the teachings.”

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...These teachings, the knowledge of them is incredibly extensive, so profound like a treasure which brings great meaning. So for this you should have sublime devotion, respect, there is nothing more interesting than this that you can hear. There is not one thing, so therefore with subdued mind and body, subdued behavior listen to the Buddhadharm. This means with respectfulness, with calm mind, not negative mind, not with pride but with devotion, listening. Also behavior of body, sitting in a respectful way.

As explained by Buddha, “The gods and the spirits, nagas, those other sentient beings, keep in the mind. These teachings are all the sentient beings’ nectar of the ear and these teachings cure the disease of the delusions. Therefore pay attention to the meaning of these teachings, and by these reasons the sentient beings, gods, nagas and spirits, take the teaching with respect, taking it as a crown.” Usually we only put things on our head that we respect, only holy objects normally. So this is something that you can respect, you can ... take the teachings, put the holy text to one’s head and then you can listen to the Dharma. However, with respect, it is worthwhile listening, this is just a brief meaning of what this short prayer means, telling the gods and spirits.

Such as the great yogi Milarepa, when he gave teachings, there were flower rains coming from space and all the asuras, even the gods, who like Dharma, the white gods, who help practitioners of Dharma, even they come down, they don’t sit on ground, you see, ground is dirty, so they usually come only on clean places, people are on the ground, but when they come they stay in space, around and above.

However, think I am going to listen to the teachings on the gradual path to enlightenment in order to receive enlightenment for the benefit of all the kind mother sentient beings. The listening subject that is the Mahayana teaching, which leads the fortunate ones to enlightenment...

In order to offer just a very brief explanation on this gradual path to enlightenment. This has 4 basic outlines, the last one is how to lead the disciple, this has two outlines, how to train the mind in the gradual path by following the guru. The whole path is divided into three, and this part of the meditation subject is the gradual path of the lower intelligent beings.

Refuge is the fundamental method to guide oneself from the rebirth of the suffering transmigrator and also from samsara, and to receive enlightenment in order to enlighten other sentient beings. This is the fundamental method. Causal refuge, the objects of refuge that has two outlines, how, what the Buddha, Dharma and Sangha is and also how Buddha is a worthwhile object in which to take refuge.

There are 4 basic reasons. First one is Buddha is a worthwhile object to take refuge in, because Buddha himself is completely free from the fears of all sufferings. That is what we briefly talked about before.

Then, if the person is not free from the fears of all suffering, even we take refuge he can't guide, as the example I mentioned of two people who are drowning in water. Firstly, even if we take refuge he can't guide oneself. Secondly, if he is not highly skillful in releasing other sentient beings from all the fears of the sufferings, then you see, even if you take refuge he cannot guide. Just like the arhats, even though they are completely free from samsara, they have no delusions, not even the root of delusion, even though they have high psychic power and incredible knowledge, but as they still have the subtle dualistic mind, the obscuration to knowledge, this is not purified so their knowledge is not perfected.

There are many sentient beings the arhats cannot guide, only the Buddha can guide. There are many methods to guide the sentient beings, the methods which arhats do not know, cannot see, that only Buddhas can see, to lead the sentient beings in the path to enlightenment. They are only the object of the Buddha's omniscient mind. So therefore, even if the arhats are out of samsara and completely free from delusion, they are still not highly skillful. They still cannot see many other methods that buddhas can see for guiding certain sentient beings. arhats cannot see also the subtle karmas, the subtle karmas of suffering, subtle karmas of good result, happiness—subtle karmas, the subtle cause of suffering, subtle cause of happiness. The subtle karmas are only the object of Buddhas they are not the object of arhats knowledge. So even the arhat cannot see what that sentient being has created before, incredible numberless eons ago, they have created small virtuous action. So subtle karmas like this arhats cannot see, they cannot see the small good cause, so they cannot see the method to guide that sentient being, so they can't guide that sentient being.

Through the following examples, other stories you can understand.

Tinpa Palgye whose story I mentioned briefly before, you see he was in a family, he was terribly old, makes the house dirty, body is not washed properly, can't work in the family house, he has to be taken care of by other people. He can't stand, has to rely on sticks; those family members, his daughters and sons they always tease him, they didn't like him to be at home. So he was extremely upset because they hate him. Also the daughters and sons they tease him, so he was terribly upset. Then he decided to leave home and become a monk.

He went to the monastery, this was in India. Then he met the abbot of the monastery, who is Sharipu, the arhat, Guru Shakyamuni Buddha's disciple. As the older man came to the monastery, Sharipu asked if this older man has any good karma so he can become monk. After the old man had explained it all how it was at home, how all the family didn't like him at home, and how he had come to the monastery to become monk. The arhat checked up if the old man had any good karma from before so he could become monk in his life. He checked up and he couldn't find any cause there for him to become monk. Also he said you are very old and living in the monastery you have to work, responsible work of the monk according to Vinaya, and you have to learn many texts by heart, so you old man can't do those things, can't read and can't learn by heart, so you cannot become monk. He would not accept. The old man was so terribly upset he bumped his head at the gate. His mind was so upset and he tried to come into the monastery by carrying sticks in his hand and his head he kept bumping on the gate, the door jamb, screaming so much.

During that time Guru Shakyamuni Buddha was existing so with his omniscient mind all the time he sees the sentient beings and he sees what benefits, and what work should be done for the sentient beings, with his love, always he sees. As he sees sentient beings all the time...

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...this older man was screaming like this at the gate of the monastery and bumping his head against the door and screaming, then Guru Shakyamuni Buddha with his psychic powers came in front of this old man and asked him what's happened, what's wrong with you? Then the old man explained, at home he was suffering so much and he wanted to become monk at the monastery, but the abbot said he did have the karma, I can't become monk and learn the text by heart and so he was screaming like this. Then Guru Shakyamuni Buddha said Sharipu cannot see that you have karma to become monk because even though he is an arhat he has not completed all merits and purification, not completed, therefore he cannot see. I have completed all the purification so I can see that you have karma to become monk.

Then Guru Shakyamuni Buddha checked up which teacher in the monastery has the karma—there is another arhat, Guru Shakyamuni Buddha's disciple called Maudiglyana who has incredible psychic powers and so Guru Shakyamuni Buddha checks up which teacher has the karma to subdue this old man then he discovered this teacher Maudgalyana had the karma to do this. Then Guru Shakyamuni Buddha gave the old man in the hands of this arhat, Maudiglyana to teach Dharma.

The old man was in the monastery learning the text by heart, like this. After he had become monk again there are many young monks in the monastery, you know, so they teach him, they make fun of him so again old man was terribly upset, "I came into the monastery from home, from those other people, sons and daughters who tease me, then here again the young ones tease me because I am old." He was very upset. Without telling his teacher he secretly left the monastery and then ... away from the monastery there is a big river, then he put ... he thought, you know, because of this body being old everyone teases, I can never stay quiet, so he decided to die, then he put his robes on the trees and he jumped, and before he jumped he prayed, that isn't why I am going to jump in the water and die not because I don't want to practice Dharma, never like this. So may I be born in the human realm as a wealthy person and then become monk, practice Dharma, like this. Then he jumped in the water.

Right after he jumped in the water, during that time his teacher Maudgalyana tried to check up the old man. The old man was not there in the monastery. So with his psychic powers he tried to check up, right in this minute he jumped in the water and his teacher discovered this so all of a sudden with his psychic powers he came to the river, and all of a sudden the teacher grabbed the old man who jumped in the river.

After he had taken the older man out of the river he asked, why did you do this? Why did you jump in the water? The old man could not say anything, he couldn't speak because he escaped from the monastery without telling his teacher. He was feeling shy. Then afterwards the teacher thought what this old man needs, why he is doing this is because he doesn't have mind renouncing samsara, this is lack of mind renouncing samsara. So then for him to realize mind renouncing samsara, Maudiglyana the arhat asked the older man to hold the corner of his robe. After the old man held the robe the teacher taking the older man, flew into the sky by crossing the ocean and the land, with his psychic powers.

In the Pacific Ocean there is a huge mountain which obscures even the sun, mountain, which is born from the sea-lion animals. It has been there for a long time and by the heat of sun has burned, rained, and so all the meat has disappeared, only the bone is left. So Maudiglyana with the old man set down

on the back side of the bone of the sea-lion. Then the teacher introduced the old man. I think first the old man asks, what is this, a huge bone like a mountain. His teacher answered, this is your previous life's body. Then all of a sudden, just by asking that, all the hairs on his body stood up. Sometimes we feel it when there is fear, we feel all the hairs like this, we feel like the birds sometime when they get angry all the hairs stand up. Incredible, the fear of samsaric suffering he felt. Also he shed tears.

So like that he received the mind renouncing samsara, by his teacher showing this, using this method. He realized the nature of samsaric suffering and in that life he became arhat. Before it looked as though it was impossible for him to become an arhat in this life, that he can follow the path, that he can study. However, through the skill of Guru Shakyamuni Buddha he became arhat in that life. This is how Guru Shakyamuni Buddha is highly skillful.

Also before that Guru Shakyamuni Buddha instructed Maudiglyana the teacher of the old man, you should ... his suffering, his problem is because of not having the mind renouncing samsara, so you should persuade him to receive the mind renouncing samsara.

Not only that, before mentioning... the good karma of this old man that he can become monk in this life, Guru Shakyamuni Buddha saw an incredible number of his previous lives. One of the previous lives of this older man was a fly, there was a very blessed holy stupa and animal kaka (of the cow) around the stupa. So the fly by following the smell of the cow kaka came, somehow the fly went around the stupa. He made one whole round. So that was the small, subtle good karma, the very small virtuous action which was created by this man in previous life. So that in this life he could become monk. That smallest good karma the arhat cannot see. Like this it happened.

Then also, there are stories that Guru Shakyamuni Buddha has subdued people with incredible pride. Previous time there was a king, musician, who all the time played violin. Then this king thought I am the most expert in the world, there is no person better than me at playing the violin. He was incredibly proud. All his life he had spent playing the music. Then Guru Shakyamuni Buddha sees it is time to subdue him. Guru Shakyamuni Buddha transforms into a beggar, then he went to the outside of the palace and was playing the violin. So the king was inside the palace and his mind was completely absorbed in that, in the playing of the violin. All of a sudden he heard such sweet, interesting music of violin which is better than his, all of a sudden he heard and went outside to find the person who could play much better than him. When he came outside he saw a beggar playing the violin, but he had only one string, but he can produce all kinds of different sounds, slow and high, so he was extremely surprised at seeing that, it became a big shock to him. Then afterwards, just by seeing that his pride was completely snatched, subdued. Then he invited the beggar into his palace as his pride was subdued. Afterwards the king became Guru Shakyamuni's disciple and Guru Shakyamuni Buddha gave teachings. And also I think he became an arhat. Guru Shakyamuni Buddha subdued this king of the violin. Also there are many other stories of how Guru Shakyamuni Buddha is highly skillful.

Guru Shakyamuni Buddha's younger brother, I think, he is the one who has incredible attachment. Unbelievable attachment. So how ... usually Guru Shakyamuni Buddha gives many teaching in the monasteries, in the different cities, in different places. He gives so many teachings. But his younger brother never comes to the monastery, never comes to the teachings. His name was Dechen and he was extremely attached to his beautiful wife. All the time he would never separate from his wife, always together, could never separate; he doesn't even take one step towards the monastery.

Then afterwards Guru Shakyamuni Buddha sees it is time to subdue his attachment. So one day Guru Shakyamuni Buddha went outside his house for begging food. Of course he had to offer something to Guru Shakyamuni Buddha. He brought food outside. As he was bringing the food to Guru Shakyamuni Buddha, before he got a chance to offer food, in the bowl, Guru Shakyamuni Buddha turned away and walked towards the monastery, so his brother can't just turn back home. Guru Shakyamuni Buddha's magnetism is incredibly powerful, he dare not just go back home, close the door and keep quiet, you know. So he had to follow, Guru Shakyamuni Buddha, walking after him as GSB goes back to the monastery, with the food in his hand. Guru Shakyamuni Buddha goes faster, faster, faster, then he reaches the monastery and goes inside. Then Guru Shakyamuni Buddha asks one of his disciples who always serves Guru Shakyamuni Buddha, Kung-ga-wo; Guru Shakyamuni Buddha instructed he should become monk, he should shave his hair and become monk. Kung-ga-wa. Then the young brother ... he didn't want to shave off his hair. He was rejecting shaving his hair. Because he was Guru Shakyamuni's younger brother they can't force him, I think he is scared.

Then afterwards, several times Guru Shakyamuni Buddha took him like this to the monastery. So afterwards Guru Shakyamuni Buddha asked him, is the monkey's face or your wife's face more beautiful? Then he said my wife is much more beautiful than the monkey. Then afterwards with his psychic powers Guru Shakyamuni Buddha took him—I'm not sure where it was in the realms of the Suras—but he showed him the goddesses in the sura realms. He took him to the goddesses who are extremely beautiful, having beautiful shape like this. Now who is better, your wife or this goddess is more beautiful? then when he sees the goddesses face his wife becomes just like monkey face. Then by that attachment was stopped. He had unbelievable attachment, could not separate all the time, from his wife. Not even one step to the monastery. Then like this GSB subdued his attachment and by taking teachings he became arhat in that life.

Also such unbelievable ignorant being, story of Guru Shakyamuni Buddha having subdued, one whose name is Lam chung-pa, Small Path One, who has incredible unbelievable ignorance. Even to learn one stanza it takes him, even in three months he could not learn even one stanza of a prayer or teaching of one stanza, he couldn't learn by heart even in 3 months. Even the outside people who came to listen to him when his teacher was teaching him this one stanza, he couldn't learn by heart even in three months, but those people who came as shepherds, to listen around even they can say it very well. He couldn't learn it even saying it after 3 months.

Before, when he was studying the outer beings different subjects. First he was taught alphabet, letters by his first teacher, his teacher taught two words *Si dam*, this boy when he can learn by heart *Si*, then he forgets *dam*, when he learned *dam* by heart he would forget *si*, he can never keep two words together in the heart; long time he could not learn this, the teacher was fed up, you know.

Then he got kicked out, then he went to study another subject, with his elder brother, who became very knowledgeable in the education of the outer beings, who don't follow Buddha, Dharma and Sangha. Their subjects that they teach, then doctrines, Dharma, he becomes very skilled in this. Small path then went to learn these other subjects from his elder brother. Again his elder brother tried to teach him those other subjects. First he tries to teach two words, *om bu*; when he learns *om* he forgets *bu*, when he learns *bu* he forgets *om*. He can never keep these two words together in the mind. Then also he, afterwards, he thought peaceful way... again, he was left by his elder brother. After elder brother he has another teacher. His elder brother is the one who taught him the one stanza.

So anyway the conclusion of this story is he was an extremely ignorant person, like this. But by Guru Shakyamuni Buddha's skill, as he clearly sees what is right for the person, then Guru Shakyamuni Buddha lets him clean the straps that used to tie the shoes. Those times the monks have shoes which have long strings. What you call?

Student: Sandals.

Yes. So at the monastery they leave shoes outside when go in to say prayers. So Guru Shakyamuni Buddha taught him to clean the monks shoes. Guru Shakyamuni Buddha also told the monks to teach him these two words, avoid dust and avoid smell. All the time the monks tried to teach him while he was cleaning the shoes.

<end of tape>

Then afterwards he could say this by cleaning shoes in the monastery. Then Guru Shakyamuni Buddha said, now you don't have to clean shoes, now you clean the outside of the monastery. Then when he cleans outside the monastery, the grounds, after he finishes cleaning the part again, already it is dirty there. After he has finished this, already there is dirt there. Then while he is doing like this, then all of a sudden, all of one stanza came in his mind, all the parts of that stanza, the whole meaning he discovered. The meaning of Guru Shakyamuni Buddha taught him were to avoid dust and smell. The dust is not the dust of earth but dust of attachment and greed, like this. He just realizes the meaning of these two words. Then he has realized the whole meaning of this one stanza he was taught by his elder brother long before, the arhat. Then in that life he became arhat by realizing absolute nature, by the method of cleaning the monastery under Guru Shakyamuni Buddha's orders. He has so many teachings and he becomes one of the most skillful arhats in giving teachings to other sentient being's. Like this it happened.

So that is how Guru Shakyamuni Buddha is highly skillful in guiding the other sentient beings from the fears of all the suffering. Besides this there are many other examples. Therefore, Guru Shakyamuni Buddha is worthwhile object in whom one can take refuge.

Then Guru Shakyamuni Buddha is a worthwhile object in whom one can take refuge because he has no partial mind, wanting to help people who like him, not wanting to help people who dislike him, who don't make offering. As he has compassion for all the sentient being's, so also me, so if I take refuge in him, as he has compassion for all sentient beings then definitely Guru Shakyamuni Buddha guides. Then also Guru Shakyamuni Buddha guiding sentient being's does not depend on sentient being's benefiting him or not benefiting him (Guru Shakyamuni Buddha), does not depend on benefiting and harming him. Not like ordinary people who have partial minds who will not help people who do not benefit them. Not like this. So therefore, if I take refuge in Guru Shakyamuni Buddha as a worthwhile object, he will guide. So like this, four reasons.

Then visualize Guru Shakyamuni Buddha at the heart, and the food as nectar.

Lecture 40

Then this part of the subject is from the gradual path of the middle being explaining the true suffering and the true cause of suffering, the recognition of the delusions. There are five wrong views.



First is the wrong view to the changeable group and the second one is the wrong view of the extremes. The third one is wrong view... the differences you can understand by understanding the meaning. The meaning of the third one is as I explained yesterday or the day before, believing there is no karma, no Buddha, Dharma, and Sangha, no path to nirvana and no nirvana. That is the wrong view. This is what we normally call heresy.

Then the fourth one is the wrong view, holding the wrong view as best. Holding or believing these views as the best. Believing these views are the best. That is the person believing the above three wrong views. Person himself wouldn't say they are wrong views, the best he believes that these three views are the best. The wrong view to the changeable group *jikta*, *marigpa*, the ignorance believing the "I" is self-existent, ignorance which clings to "I" as self-existent. The person believes the *jikta* wrong view and the second wrong view of extremes, and the third wrong view, are the best views, the person believes the three above views are the best.

And also by looking at the skandhas, the subject, the person who believes these views are the best, by looking at the skandhas the person believes these three above views are the best. The person sees this by looking at his skandhas. This is deluded wisdom that believes the three above views are the best by looking at the subject, the skandhas. So this fourth one is deluded wisdom that believes the three above views are the best by looking at the skandhas.

[BREAK]

The person's name for the second one is *tar.pa*. *Tar* is the view, *tar* is like the extreme edge. *Tar.pa*. The third delusions term, the name for the third wrong view is *lok.ta*, which means usually heresy. The fourth one is *dawa chongzun*, holding his view as best.

The fifth one is like this. Believing this moral conduct and behavior is best, is the highest. As I explained before there are many in Hindu religion, the person who lives in, who have certain practices of the whole body sitting in the fire, or jumping from very high mountain or very high buildings, or putting spear. They put a spear down there like this. They jump on the spear, or what they carry—trident. There are three points, one point goes there, another there and one goes through their head. If it happens like this then person has received nirvana, believing that is the path to nirvana. Also there is some kind of practice, walking with one leg. I am not sure how that is possible to walk, but keeping one leg up. They have different practices like that which they believe is path to nirvana. Then behavior without any clothes on and putting ash on the body, then carrying skulls, cold time like this and hot time like that. Behavior such as this.

About morals, some of them who have little, very small clear perceptions, those outer beings can remember the previous life but they cannot see the future life, just one previous life. If this meditator, as he sees what his previous life was, he thinks like this: this lifetime I am human being, so he wants to be born again as human being. As he has small clear perceptions, he remembers his previous life, so he wants to be born again as human being. Having small clear perceptions, he remembers "my previous life as dog but this life I am a human being. So that means, by behaving as dog I get born as human being. So I must behave as a dog in order to receive next as a human being." Then what he does, he tries to act like a dog. He walks like a dog, besides putting two legs on the ground, he puts two hands on the ground, uses all as legs. Then eating, all the manners he tries to act like dog, in order to receive human rebirth in future life. So believing this is the best, highest moral conduct. And

those previous ones believing this is the path to nirvana. This is the best behavior. Also by having sex, making offering with the sperms, like that. Their belief is in different types of practices which they think are the best, the highest, moral conduct and behavior, the path to nirvana.

So this is just a very brief introduction of the five wrong views.

The worst among these is the *jigta*, the wrong view to the changeable group, from this all other delusions arise. This is just like the mother, the root of the delusion, all other delusions come from this, the other five root delusions, all of the secondary delusions, the 84,000 delusions, all arise from this.

Twenty secondary delusions. Reading the book gives definition, explains each of these delusions. As you read them you check-up with yourself whether I have this. You check according to your conception, as introduction is given there. That is how to make it beneficial, to understand the meaning of these delusions, is to recognize whether I have this or that. By recognizing one has these delusions, one should destroy them by recognizing delusions, by meditation, reading books, listening to teachings, not trying to care of as best as possible. Not to take care of, but the purpose is to destroy the delusion by recognizing the delusion. A delusion is a thought that a person has which makes the mind of that person unpeaceful, unsubdued. That is delusion, it means like that. A thought which a person has and makes the person's mind unpeaceful.

You see, from beginningless previous lives until now our mind has been meditating on the delusions. Means what? From beginningless previous lifetimes until now one has been making the mind habitual, familiar with the delusions.

So when you remember enemy, then by remembering how he gave harm to me. How we make checking meditation on anger, mind to become familiar with anger. When we remember enemy, you list the reasons, give many reasons how it is enemy. As you put more and more reasons how he is enemy, how he gave harm like this, even his eyes look at me like this, when he talks like this, he did this and that, as you give more reasons your anger starts to rise stronger, stronger, builds up. Afterwards you have to stand up from your bed have to do something, either take the gun or.... It doesn't leave you quiet, it doesn't make you happy while you are sleeping in your bed. Nose becomes red, top of ears becomes red, all the nerves on the face, the veins becomes very strong, they show their nature.

Like this you see we have been making the mind familiar. We have been practicing the anger. The same thing with attachment. So far our mind has been under the control of the delusions, all the time and always oneself keeps the mind under the control of the delusion. So now this meditation we are practicing now on the gradual path to enlightenment, that is trying ... as from beginningless samsaric lifetimes our mind has been under the control of the delusions, oneself has been all the time under the control of the delusions. So now, this time, when we practice Dharma, when we practice the meditation on the gradual path to enlightenment, this practice of Dharma, this meditation is opposite... before the mind has been under the control of delusion, now we keep the mind away from the delusion, without letting it be under the control of delusion. This time when we meditate on the gradual path to enlightenment and practice Dharma, we keep ourselves, we protect ourselves from the delusions. We don't let ourselves be under the control of delusion. So now this time, what we are doing is completely opposite to what we have been doing from beginningless previous

samsara lifetimes. It is a completely new thing., completely opposite to mind itself from beginningless previous lifetimes. Meditation means like this. The meaning of meditation is this.

The meditation is what? We make the mind familiar, instead of making familiar with the delusions, now this meditation, by protecting the mind from the harmful delusion, anger, meditates on patience, trying to make the nature of the mind become patient. The nature of patience, by protecting the mind away from the harmful delusion anger, practicing patience, meditating on the practice of patience, mind becomes in the nature of patience.

Then similarly by protecting the mind away from attachment, practicing mind renouncing samsara, renouncing evil thought of the eight worldly Dharmas, we make our mind familiar to the path, we make the mind become the mind renouncing samsara.

Similarly bodhicitta, we protect our mind from the harmful thought of self cherishing thought and by practicing bodhicitta, we make the mind become one with the nature of bodhisattva, the path of bodhicitta. The meditation means like this. Generally meditation means just a way of thinking.

<end of tape>

Whether that meditation really benefits the person, which helps the person to be free from suffering—that depends on what meditation he practices. It depends on the way of his thinking, whether it becomes cause of samsara, to be born in the lower realm, cause of enlightenment, nirvana that depends on whether he is thinking. The form of meditation that he practices you know.

Then in order to destroy the delusions one has to recognize the six causes of the delusions.

The first cause of delusion is called in Tibetan *den*, the base or source—Lama Yeshe gave lecture last year in the course so if you read that book you will understand, I just roughly mention. The clear definition would be in that book. I just mention the titles, you know. First one is called base. Maybe ok but may be difficult to understand.

If a person has the base of fever, the base of the fever is not recovered well, there is a base of the fever. Even if he takes medicine, tablets, for fever, the fever can be temporarily stopped, for one hour it can become less but if the person is not careful with the conditions which can cause the fever to come back again, which can harm to get fever, like working very hard, even after fever went down, or eating solid things, drinking milk or eating meat, because the base is not recovered well, the source of the problem is still there. So you see, when you eat certain diet, the wrong conditions, then all of a sudden the fever just comes back, the person gets sick.

So like that, there is always the base of delusion, the impressions of the delusions, the root of the delusion in our mind, you see. So even now at the moment we don't get angry, but for instance, if the cook makes after the session, very bad tasting tea, now we are not angry, but afterwards, such terrible, horrible tea, then when you meet this condition, anger rises uncontrollably, just like where there is kerosene and gas, and you put a match there then immediately the flame comes. It is so easy, incredibly easy for anger to come up, same thing with attachment.

Now at the moment it looks like I don't have attachment. I have no anger, I am completely free from anger. Many people believe that because now he doesn't have anger, he is completely free from

anger. Why? because I don't get angry now. Many people say like this. That doesn't mean he has no anger, or attachment at all. At the moment it looks like attachment is not strong. There is the base of the attachment—because we haven't met the object of attachment, the attachment is not strong, not so visible. When we remember, when the picture of the object of attachment comes in the mind, when you meet the object of attachment all of a sudden, uncontrollably it arises. Just like this. It's so easy to arise delusions, just like the fever, by meeting the wrong conditions easy to come back. That is because of having the base in the mind of oneself.

Then what happens, by following the delusions, more and more it leaves an impression on your mind also. It plants seed in our minds, leaves impressions in our mind each time you follow delusions, the base of the delusion. So try to protect oneself away from delusion. Try to control delusions as much as possible, also make purification, by practicing the meditation on gradual path to enlightenment.

Then the second one is object (*mikpa*), by seeing ugly objects, undesirable objects, anger arises. By seeing beautiful objects all of a sudden attachment arises. So normally our mind is like this.

Especially when we do not keep our mind in the gradual path, especially those times when we don't keep our mind in that. Always is like this because the objects that we see in our life are either ugly or beautiful. Even if it is indifferent, we discriminate ugly people, beautiful people, indifferent. All the time by meeting different objects, when we meet ugly objects, anger arises; when we meet beautiful objects, attachment arises; when we meet indifferent objects ignorance arises, all the time it is like this.

As we have not been controlling our minds, as we have not been practicing, not keeping mind in meditation on gradual path to enlightenment, our mind is always caught under the control of delusions, one after another. Also feelings, sometimes we get rough feeling, suffering feeling, happy feeling, unhappy feeling and indifferent feeling; also these three delusions arise—ignorance, anger and attachment, greed.

As objects of the senses are different, so different delusions arise, so either you keep yourself away from the object which arises delusion or lower the most important thing, either to keep away or the principal method is that, during those times anger, attachment, ignorance that is the time to really practice the meditation. That is the most important time to put into action what we know. What we have heard, the books that we have we are supposed to use in this time. To solve our own life's problems. To stop the karma, at least which makes to be reborn in the lower realm.

When are we going to control delusion? In this way we are going to practice after death. I am just joking. Third one is *duzi*, which means distraction. Such as the works, meaningless works of only this life, those are the main distractions. You see by following the evil friends, evil means he does not observe karma, what action he does is completely opposite. Instead of renouncing in virtuous action, he renounces virtuous action, completely opposite. What actions he does is non-virtuous, opposite to Dharma. By the action he is called evil friend. Person who steals material possessions which belongs to other person does not belong to him. Evil friend who disturbs one's own enlightenment, this evil being is not kind of fearful one, having horns from the head, having long teeth, what is called that one, having fangs down and up kind of big eyes or something like that. Evil friend is not like that. Doesn't have to be very fearful one. The evil friend who disturbs one's Dharma is very peaceful looking. Is never wrathful or angry looking, not like that. Is difficult to recognize. Usually very gentle, talking very politely, smiling giving material possessions. Which you may believe this is such a

fantastic person such a good friend; I never have found such good friend before or in the country (e), I'm joking. Oh! then peaceful gently disturbs one gets completely controlled by that person. Why you try to meditate very hard? Why are you always sitting in room? Someone is making retreat, trying very hard and someone comes along path, hello, what else. Day and night all the time you make retreat, always sit in the house. That is not good for your health (e). Then he gives some present, you know. Maybe cheese, it is something like that or jam, or maybe some thing brought from the west, from the supermarket, you know. Then, lets go to have picnic, lets go to town, sight seeing outside, its very good for your health. Yes, yes, that's very true. Oh! you have a lot of time to meditate, we'll go to enjoy. Then he has interest as has evil thought of the eight worldly Dharmas in the mind, easily his mind is caught. He is controlled by the person. In his view it seems nice, he is benefiting, helping me, nice kind of.

Sometimes, maybe, why don't you have some cigarettes, yes smoke, why can't you enjoy? Maybe there is no such thing as karma, maybe not true. In the Buddhadharmas it says you will have karma bad results, such and such like this, maybe not true, maybe they're just saying it. Maybe you can forget it. I know that many reasons don't do this, don't do that, not sure.

Enjoy when there is opportunity. If he has no understanding, this other person, of such things as karma, oh maybe that is true, mind is clear to his wrong view, his wrong conception. Maybe that is true. Then slowly like this. Many other examples. You see it looks very nice, he is benefiting to me, without in the Dharma, looks nice. So evil friend is not as I was saying, before not kind of wrathful looking, like those wrathful deities, doesn't look like that. Peacefully disturbs as one has evil thought of eight worldly in the mind, as one follows the friend it disturbs one's own nirvana and one's own enlightenment like this. By following the evil friend, doing the weeks of this life, only this life by following the evil thought. Those things are distracting. You see in this way the delusions arise, becoming stronger, and stronger. Works of this life is the action of delusions, you see. Distractions is the course of delusion also.

Previously there were two people in Lhasa. One does not drink wine. He went into a house. One who drinks wine went to the place where there is the monastery, which was built by Atisha's disciple, Dromtonpa who is recognized as the embodiment of Avalokiteshvara. Then the person who drinks wine was called to a nearby house I think. So afterwards when they meet became completely different people.

It is like this, as it is explained in the Abhidharma, by the highly realized pandits—not doing actions according to Dharma, not doing actions righteously, remembering all kinds of objects of delusion. Then by that negativity rises, many negativities. The main thing is the evil thought of eight worldly Dharma. If one is making how much one cannot be influenced by the evil friends, that depends on how strong the mind renouncing samsara is. Also how much the person can face the attachment. The whole question is on that. Whether the evil friend can misguide you depends on that one's own action. If one follows the thought of 8 worldly Dharma then in that way the evil friend finds a way to influence—if oneself is strong to renounce, to face attachment. Even if one hasn't, even if one is not renounced but trying to destroy the attach, when it rises, that person, there is less danger, even if he meets the object of delusion. Even if he is with evil friends, less danger to his Dharma practice. The whole question depends on that. How much one follows the attachment, then that much distraction one sees. Oh yes, then especially the practice of avoiding the evil thought of the eight worldly Dharmas. If one can live in the ordination then that is the best, with robes. This is the first thing, the first step, we destroy. If you cannot then how purely one can keep the practice, how much one can

keep pure in these things. That depends on how one can face the attachment through of worldly Dharma the whole question is on that. That you can understand by checking.

Even if the body does not lead an austere life like this, the mind has to lead an austere life. The mind has to completely renounce attachment, attachment of the worldly Dharma, and that mind is an ascetic mind. So that person does not get involved in the worldly works. He never does because his mind is completely renounced of attachment. So therefore, that itself is ascetic mind. Even if one is king having many armies, many things in the nature of possessions, palaces, you know, living in palace. If he controls his mind, if his mind is in retreat away from the evil the eight worldly Dharmas, that is ascetic mind, by the Dharma practice, by the mental not by the physical word...

So, especially living in ordination, if our mind cannot become ascetic how are we going to practice Dharma? There is no way to practice Dharma. That is the best way to keep austerity purely. Then how much we lose the precepts, as we do not have the strength to keep ourselves away from attachment. It is related to each other so well. Like this, especially when we break ordination, the condition is not Dharma. Like reading books that contain the words of a person who kills many people, who tortures many people. Like Hitler, it doesn't pacify the mind, it causes us to be like that, violent, you want victory to control. It evokes anger, causes mind to become more violent by reading those books. By reading these books, many books talk about couples, couples' life, sex, so many books. You see by reading those books it causes to arise jealous mind, the cause of delusion.

Instead of reading those unnecessary books that do not benefit us, do not bring peace and happiness in the mind, it only makes the mind more confused. It doesn't make the mind peaceful. So what benefits one's life. Dharma books, meditation books which explain Dharma. Also the life story, the histories of the yogis, the Lamas such as Milarepa, Naropa, Tilopa. There are many of them, Lama Tsong Khapa, the lineage of these lamrim teachings, so many. By reading those books it only makes the mind more and more calm, very peaceful. It brings happiness to the mind, joyfulness, great happiness. You feel very happy by reading that. By reading what they do in their lives is Dharma. So what you're actually reading is Dharma. It contains how to practice Dharma in the daily life, all Dharma. It only plants seed of enlightenment in our minds, seed of nirvana in our mind. Then afterwards also it gives is the wish to become like Milarepa, to receive enlightenment in the lifetime. Especially when your mind is so unhappy and confused. Read those holy books, extremely good for the mind, when you have many problems in the life.

Then the fifth, when comprehending the ugly object and the beautiful object, anger arises or the attachment arises or other delusions. So therefore, when it starts to arise we have to stop picture that object of delusion, like many dreams of objects at when we get angry, or many attachments. What caused the dream? By the delusion we experience this dream similar in the daytime remembering pictures. So they are from delusion, so the picture we try to cut off when it starts to come, try to face it strongly.

So the sixth one is habit. For the person who has so much anger, it is very easy to arise. If you give water to that person, if he does not thank you then you get angry. If someone says please give me water, you give water is nothing, of no value. If that person does not say thank you, get extremely angry, small thing how the person forgets. His eyes look a little bit looking like this, how do you call this? Resentful person gets incredibly angry, so easily ... similarly the person with attachment, so easily it can happen like this. Whatever delusion is stronger, what comes the most times that person usually should practice that remedy, try to destroy, more effort to destroy that delusion in which his mind is

more habituated. That he could put more effort. You see the arising that one can create via karma. I think I stop here.

## Lecture 41

Refuge and karma are the fundamental methods to guide oneself from the birth of the lower transmigrator, to release from samsara to receive enlightenment, in order to enlighten other sentient beings. There are four reasons why Guru Shakyamuni Buddha is the object in which to take refuge. The knowledge after that there is the outline, the knowledge of the Buddha. The third outline the cause object of refuge, the definition of refuge, and the way of taking refuge. That outline is the knowledge, taking refuge by the knowledge of Buddha, Dharma and Sangha. Knowledge of Buddha is the meditation, that you did yesterday afternoon, the knowledge of his holy body, speech and the mind. Briefly what you did yesterday, that is just a seed. If you want to understand then you have to study the philosophical teachings which explain the path to enlightenment, which contains elaborate explanation on the gradual path to enlightenment. The meaning of each realization, so many incredible details of each path, each realization, how to practice, how to purify the delusions, contains all these details. This has eight subjects. The *Abhisamayalamkara* is one of the teachings that was explained by Maitreya Buddha in the pure realm. Tushita, his disciple, the great pandit Asanga.

There are five divisions of texts called the five Maitreya texts. He gave these teachings to his disciple Asanga one morning in that pure realm Tushita, which means fifty years for the human beings according to time. Then afterwards Asanga he recorded these teachings and explained to other followers so this contains elaborate explanations of the gradual path to enlightenment. Every detail is from this. One of its subjects explained gives an elaborate explanation of the Buddha's knowledge, the eighth chapter talks about Dharmakaya and those things. What is usually explained in the lamrim teachings is of course, just a short teaching, is just seed, just a rough idea. To arise devotion, to understand, to get idea of Buddha, the Buddha's knowledge.

Even each pore of the Buddha's holy body can manifest in many different forms. Even to lead one sentient being in the path to enlightenment gradually like this, as it is necessary according to the level of his mind. So each manifestation of the holy body, can give different teachings, work of speech, also can do the work of holy mind, to clearly see all the sentient being's different pores. Our body cannot do the work of mind, you see. Also besides, when Buddha gives teachings, the number of sentient beings, there are, the different numbers they hear the teachings in their own language. They hear different teachings even if Guru Shakyamuni Buddha ... talking one word, you know. In previous times Guru Shakyamuni Buddha is giving teaching at Sarnath where he met the first teaching of the Dharma when for this followers. The followers to whom he gave the Dharma. As he pointed out, one word he tells it is impermanent many of those followers some of them hear this is impermanent, some of them hear this is non-self existent. This is simply existing without cause. Each follower hears differently according to the level of their mind This holy speech can benefit like this, each sentient being can hear differently. Just before meditation on the refuge the knowledge of Buddha's holy body like that.

Remember first the *sambhogakaya* which the higher bodhisattvas can see clearly also the *Dharmakaya* and *nirmanakaya*, the holy body of the transformation which ordinary beings who enter in the path of bodhisattva, who have received the Mahayana path those ordinary followers, they can see the *nirmanakaya* aspect and receive teachings.

Especially the visualization of the merit field all the lamas, the duties. Buddha's bodhisattvas, if you visualize like this also you can think of the *Dharmakaya*, the ultimate buddha, different manifestation like this subduing me and leading me in the gradual path to enlightenment. Very good, useful for the mind. Especially if one relates like this. this meditation on refuge also becomes guru yoga practice which makes the mind aware of all the different aspects of the guru like that. Essence of guru Dharma practice. Also remember when Guru Shakyamuni Buddha was giving teachings in India, Sarnath, in the form of a monk, he gave sutra teachings differently. There are three levels of Dharma, to followers with their level of mind. One is called at bodhgaya, Rajgir, that is the place where Buddha gave the teachings on shunyata. One is called Yangbotchen. In Tibetan its called Sentompa. Believing that everything is just in the nature of consciousness. These teachings, he gave and at one very holy place where Nagarjuna was nearby Mysore, at that place Guru Shakyamuni Buddha was giving teaching for higher intelligent being Vajradhara, the tantra aspect. This happened at the same time. He is at different places with different aspect. Very useful to remember. Also not only that when Guru Shakyamuni Buddha was in India taking birth as prince in other continent Guru Shakyamuni Buddha was taking the form of receiving enlightenment. In other universe Guru Shakyamuni Buddha is taking the form of giving teaching. In another universe he takes, shows the form of death to the sentient beings. So like this when Guru Shakyamuni Buddha when he shows the form of death, parting nirvana, in death taking the form of enlightenment, taking another form of austere life. Different things happen like this in different universes. Also holy speech.

Buddha can manifest in many forms, each of those manifestations can do the work of holy body, holy speech, holy mind. Not like our speech, which cannot do the work of body or mind. Completely different. Guru Shakyamuni Buddha's knowledge has two divisions. The knowledge of understanding and knowledge of compassion. There is not one split second where Guru Shakyamuni Buddha cannot see one sentient beings thought. There is not one split second where Guru Shakyamuni Buddha cannot see the existence of one single object from the whole existence, there is not one single observation.

There are many stories that happened in which Guru Shakyamuni Buddha in the form of monk was in many different places at once. Before people did not believe Guru Shakyamuni Buddha had the knowledge like this. They believed that by making certain pujas they could call their dead people back into their bodies. Guru Shakyamuni Buddha said it is not true. Who comes back is not a person. Person does not come back in his body, that is the spirit. Even the people who do ceremony believe they can call and also the families believe. But actually it is not the person, it is a spirit which by possessing the body can talk. The people did not believe what Guru Shakyamuni Buddha said, so he wanted to prove to them. Then Guru Shakyamuni Buddha asked each of the family to bring different grains, also the name of the family, then wrap it with piece of cloth. Each family brought them. Each family brought like this. Then it is all piled up. Then among all the family Guru Shakyamuni Buddha took out each of these without the need to open then he said, this grain belongs to this family. Inside here there is this type of gain, without need to open. Each family opened and it was exactly as Guru Shakyamuni Buddha explained so then they, by that it proved that Guru Shakyamuni Buddha had knowledge of spirits and that dead body speaking afterwards is not the real person. Many stories happened like this.

Then also, knowledge of compassion. Even if someone is patting Guru Shakyamuni Buddha here on his right side and someone is cutting the left shoulder piece by piece, cutting the flesh from the side of Guru Shakyamuni Buddha, there is no discrimination. Guru Shakyamuni Buddha does not see these two sentient beings any different. He has the same compassion as he has compassion for the



person who pats, you know, the right side of body, then that much compassion he has for the person who cuts off skin on the left side same compassion. Now much compassion Guru Shakyamuni Buddha has to oneself, to me is 100 times greater the compassion that one has to oneself.

The fourth knowledge is knowledge of actions, Buddha's holy actions. The holy actions for instance, also actions of the holy body which guides us from the suffering of samsara. Seeing the painting or statues of Guru Shakyamuni Buddha, feeling peace, feeling harmony in the mind also wishing to become like that. That is one example of Buddha's holy body. How it benefits, guides to oneself. Also we want to understand the meaning of it, we have great interest to grasp the meaning of Guru Shakyamuni Buddha, paintings or statue. So that is also ... it brings the mind to persist to understand Dharma. The realizations, the enlightenment and the path so it makes the person's mind persist to understand Dharma. Those are actions of Buddha's holy body. Also the Buddhas, they manifest in the form of people as we don't have the karma to actually see the Buddha, we don't have the merits the realizations to receive teachings directly. So according to level of mind for the object of merit, the painting or whatever, is what suits to our present level of mind. So Guru Shakyamuni Buddha's holy Buddha takes many forms, paintings like this also different ordinary person, sometimes beggar, sometimes king.

Sometimes like a devil, it looks very harmful. Different aspect according to what is necessary to subdue the sentient beings beggar. Then also, the holy action of speech it is very good when you normally in the holy statue, this is what Buddha has shown to me in order to lead into enlightenment, to lead from samsara. This is manifestation Buddha has shown me according to the level of my mind. Remembering like this, meditate like this. Also, actually I see statue, but in fact it is not a statue, not made of brass or copper like this, actually this is Guru Shakyamuni Buddha in my view I see statue of ... if I have the realization to see the karma to see then actually it is Buddha. It is good to visualize when you take offering or do prostration, very good to viz. as real Buddha instead of statue which doesn't cause to arise much devotion, you know. Visualize Buddha smiling very beautiful holy body, very compassionate, very effective for the mind, very helpful.

The holy action of Buddha's holy speech is I would say also, many young western people they read books, Dharma books, by reading this, buying from the store, it is so helpful to the mind. It brings happiness to the mind, it opens the knowledge. So I see, by reading Dharma books they understand how to really bring happiness in the life. By reading the *Tibetan book of the Dead* ... many books like this, reading arises the wish to study Buddhadharma slowly. As that person's wish grows person starts to study lamrim, teachings of the gradual path to enlightenment. So gradually the person starts to practice meditation on gradual path to enlightenment. Then he starts purification, then gradually understands teachings he takes on practices. Those things, Dharma texts, Buddha's holy speech. You see through the manifestation of letters like this it benefits for sentient beings, Buddha's holy speech guides oneself from samsara suffering. Also Buddha's holy mind. There are many other examples, to talk about. In the sura realms, some gods they hear teaching from a big drum it makes noise by itself. Some of the Gods, very few, they can listen to the Dharma through the drum, they can hear sutra teachings. They can't receive sutra teaching from actual living being. Many different ways Buddha gives teachings. By wind blowing through trees we hear teachings. These are different actions of Buddha's holy speech.

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... and we create virtuous actions in our mind, we create good karma. Then we start to receive realizations, the crop of the virtue. That is the holy action of Buddha's holy mind. When the sun rises, the sun himself doesn't have any thought like, "I must reflect in the water, in the dew, the small drops of water, on the path." The sun just automatically reflects in the water, it appears. Now the Buddha works for sentient being is intuitive just like the reflection which appears in the water. This Buddha who has incredible knowledge like that. Now he because Buddha, how he received this incredible knowledge to lead all sentient from samsara to enlightenment. That is by the Dharma. That is the knowledge of Dharma also. So the Dharma is the true path of the cessation of suffering but according to practice of your meditation Dharma means the gradual path to enlightenment. When you think by Dharma, at that time Dharma means gradual path to enlightenment. So then, you see, each of the know. Dharma that is rough idea. Each realization from gradual path of lower being, perfect human rebirth to karma, if you had each of those realizations it prevents, pacifies the suffering, the cause of suffering, the delusions like this. Each realization has the power to guide oneself from suffering to enlightenment. Same thing with realization of gradual path of meditation being and higher being. Each realization has power to pacify delusions to pacify suffering, to lead to enlightenment. Rough idea so conclusion is gradual path lower being; i.e.; that guides oneself from rebirth of suffering transmigrator and makes to receive a rebirth of a happy transmigrator, the gradual path of meditation makes one free of suffering and attain nirvana, gradual path of higher being makes one free from all the subtle obscurations and makes one free to receive enlightenment, and makes to enlighten other sentient beings. This is the conclusion of the benefits of Dharma, or how the Dharma guides. Details of each path, how much the delusions, you to study the teachings. But you can understand from that ...

Then the Sangha, according to the realization of the merit field, as I explained, I think maybe the ... also realization is also called Sangha. The knowledge, the realizations like this, there are four types of knowledge of power. One power is to pacify the delusions. One power is to increase the realizations, to have long life, to increase fortune. One power is to pacify the delusions. Then there is one to have control of necessities for the Dharma practice to reach enlightenment. How to help oneself to receive. If you need power from other people sometimes to spread Dharma, to help others, like that. The power to have control. Then the power to help control the negative forces, the evil things, to destroy, subdue the evil beings who disturb the Buddhadharma, power to subdue. Then the talking about the followers of the lesser vehicle path, you know. There are five paths. In the Hinayana path there are two divisions—the meditator who receives the first path, the collection of merit, he has the mind renouncing samsara, the clear perception, much merit. Then second is the one who achieves the path of action. He has the realization of penetrative insight, the bases of samatha meditation. The mental quiescence. That is the realization for the four noble truths. The follower who achieves the third path of right seeing, that is knowledge truly seeing the absolute nature, fully seeing. Then also, the meditator who achieves the path of meditation the fourth path that purifies the delusions I think ... he purifies the 81,000 delusions. The arhat has so much incredible knowledge and power. He can make huge concrete mountain, he can make smog, certain powers like this; such as the arhat Kungawa having within one week thousands of followers who he lead on the path to nirvana. All having the wisdom fully realizing shunyata. Such power like the arhat have.

One time one of the arhats was giving teachings. the evil beings wanted to disturb the teachings so they made rain of food, from materials of food, while the arhat Nerga was giving teachings, so with his power, he let rain food from the space. So then afterwards he stopped the arhat ... he transformed all this food into flowers so it couldn't disturb the arhat giving teachings and also those evil beings by transforming beautiful lady to dance in front of this arhat who was giving teachings. The evil beings

wanted to give harm so the arhat then he put flowers on the neck so that shape that was looking beautiful before, he makes ugly, by putting flowers on his body. Completely ugly, couldn't disturb these arhats with their psychic powers. They can go on the planes in such a short time. Like this bodhisattvas, the followers of the bodhisattvas have incredibly much more knowledge than the followers of the Hinayana path. Also that know of the bodhisattvas can be used in meditation time. Like it is good to have some idea of that knowledge they have. Then devotion after knowledge, the practice of refuge. the main thing is by taking refuge in Buddha in order to be able to let Buddha guide oneself. One should avoid those things that were explained as part of the refuge. One should avoid dirty things around altars, in front of holy objects, Buddha's statues, things like this. The main thing what one should avoid by taking refuge is the wrong follower following the wrong path, one who misguides oneself, who makes to be reborn as lower transmigration and keeps in samsara. In that way if one takes refuge, in wrong person. then one does not let the Buddha guide oneself. Even if one has refuge that refuge is not pure. it is like this, you want to go in this country by taking that path. Either you go that way or you go that way, you know. It is not possible to go this way and that way. It is impossible, you see. At the same time you want to go up and down. Also by taking refuge in wrong followers one loses all method of refuge, the ordination of the refuge one loses.

When one practices by taking refuge in Buddha one should respect the statues and many images of Buddha, one should remember this is manifestation shown by Buddha to guide oneself from samsara to lead to enlightenment to purify oneself. It is possible think it is the real Buddha then you respect. By remembering the knowledge of Buddha. Buddha has such knowledge of the holy body, like this, remember. Even if it is an ugly painting of Buddha, you can't put on the floor, you can't use for cleaning because it is ugly, not it, you know. Also the practice of refuge even if it is ugly, broken statue even if it is of animal kaka, put it in very high place, keep in clean place. Higher than oneself. Never leave in dirty place always respect is practice. By taking refuge in Dharma one should avoid giving harm to sentient beings. The essence of Dharma is to benefit others, not giving harm. As I explained the manifestation of Buddha remember those things. This is the subject of concern this explains path, receives stuff and leads to enlightenment and enlightens other sentient beings, so by remembering the benefits of this, what it does then you respect as real Dharma. Can't carry books with your cushion, with shoes can't carry piece of paper from book. Have respect, keep higher you never throw down or throw in garbage, create negative karma. Torn books you can collect in one place. Afterwards you can burn by saying mantra but not throw in garbage.

So by taking refuge in Sangha, you should avoid misleading friends by following wrong path. The Sangha, one doesn't let oneself be guided if one follows that. If I won't listen to my parents, if I listen to person who can't guide me it is the same thing. So by taking refuge in Sangha one should not follow wrong friends, evil friends who show wrong path. Practice is to respect the monk, by thinking it is real Sangha. Also respect even the robes, remember the realizations, if one crosses over one also create negative karma. Then all the time making suffering to 3 jewels, prostrations, when you eat, make offering to three gems taking precepts.

Dedication...

Lecture 42

The listening subject is the Mahayana...

So the brief explanation of merit. I didn't have time to mention about the karma which comes after refuge that is ... it is not enough to take refuge, that alone is not enough. It's like a person who is ... who broke the law of country, you see, and then before judge he says I made mistake I do not want to be punished. However he takes refuge in the judge. Even though he does like this, if he breaks the law again, he takes refuge in the judges again so he doesn't have to go through these problems, if he doesn't do. Judge says this time is okay, now you shouldn't break the law. Then he makes vow not to do again, if he does it again, then that doesn't help to not experience punishment. If he does it again. So refuge is not enough if one does not observe karma. What happens is like that person who asks for no punishment, who makes vow before the judge, not to do again, but he does it again, so he again has the problem.

So if one does not observe karma like this examples—karma is the essence of the Dharma. We usually say Dharma guides from suggesting as it is the meaning of Dharma. The fact is what? The fact is, the real thing which protects one from suffering that is karma, observing karma, the essence of Dharma. So refuge alone is not enough, one should observe karma and in order to observe karma one should understand karma. Here the person understands the karma, then more the person feels the karma, the more he feels ... For instance each negative karma, there are four different types of suffering result. In the course book I think it has mentioned only three but analyzing there are four different types of suffering result. This is important to understand, to have this idea. As we have rough idea of the result of these negative karmas the result of this is the opposite not taking others lives, not telling lies, not stealing, the opposite to previous negative karma. The good karma also have four good results which is completely opposite if you have idea of the four suffering results of negative karma, then automatically you can figure it out. All these four sufferings undesirable object, so the good result. The way to figure it out, completely opposite to each one. There are four results for each of the good karmas. That also you should have idea. The negative karma of taking another's life that has four suffering results. One result is the result of ripened aspect. That is usually either preta, narak or animal. Killing such as to be born in narak. Experiencing the result similar to the cause i.e., by being born, even if one is born in the human realm afterwards experiencing the result of the ripened aspect, when that has finished, after one is born in upper realm though good karma, by taking another's life still one has to experience result of that. That is like this, experiencing as you caused harm to others, as you took others life before, even when you are born as human being then other people will cause shortage of life to you to oneself. They shoot directly or in ... they kill oneself.

Then creating again the result similar to the cause. That means this. The third one is extremely important to understand this gives understanding of karma. Even after he is born in the realm of the happy transmigrator he does the action of killing again, because of the previous habit of taking others life creating negative karma. So you see in our life of negative karma. We create karma, the result of previous negative karma, result of previous negative karma, result of previous habitual action. So you see, in this life as we follow delusion we create the, we collect the third result creating again the result similar to the cause, so by doing this again this is a result of previous karma, but again this becomes the cause to create similar action again in the future life. So again in that life even if we are born in the opposite realm of happy transmigration, again as we collect the result taking another life, again that becomes cause of future life's karma. So it goes on and on like this, so long as you follow the delusion it has no end. This is one of the clear points to understanding karma, you know. Third one is extremely important. Third one in the west those who don't have understanding of karma those who don't have understanding of reincarnation, why the person or animal there is kind of forces, the word used in the West is instinctively why they do the negative karma. There is no perfect answer, no proof for people who do not understand karma reincarnation. There is no answer to that. There may

be some answer in the genes, the atoms in physiology they may recognize that but it isn't clear, it doesn't prove those genes also—doesn't prove anything, nothing really clear. As there is no understanding of karma, reincarnation, so this third one is extremely important to understand. That is why it is so important in this life that we are to observe karma, the harmful actions, which harms oneself to others. Try to avoid as much as possible, as one can. That way one does make preparation ... as one tries to stop the delusion, the harmful negative actions to avoid as much as possible. The cause of future lives, negative karma which we would have to experience again and again. So this you see does not happen if you observe, try to avoid harmful negative actions. In that way we make that much less cause of future negative karmas. We make less suffering in future life also in this life. So this is extremely important. You see it stops by only negative action, this becomes cause of three other results, creating negative karma, that becomes cause of future life's negative karma, to end.

As this karma has been from beginning less previous lifetime until now did not end. The continuation of the karma you will see did not end. It won't end at all. So you see try to avoid as much as possible unbelievable suffering which we will have to experience in future lives, that all completely stops. All the contemplation completely stops by avoiding creating negative karmas in the life. So you see it has incredible benefits, how to avoid negative karma is the foundation of one's own happiness, present lives and future lives. It is clear you see me we are feeling the karma in way. We feel the bondage by the karma.

The third one is, by taking others' lives, one gets born in very harmful place, danger to the life, also not having so much potentiality for the enjoyment, like fruit and vegetables, everything becomes very light. Like previous times before, hundreds of thousands of years before, before Milarepa, Guru Shakyamuni Buddha. All the enjoyments are very strong, they have much more essence. So checking this life, others life, so for each of the negative karmas like this. When we think of results of previous negative karma it kind of embarrasses our mind, makes upset. But when we think of result of good karma of not taking another's life then we feel happiness. When you make meditation or karma try to remember, the ten immoralities how to make powerful meditation on karma remember the first three results, then you think how many times I have done this. Go back try to remember, then after checking this life, also I have done like this since previous beginning lives try to feel this. Like this you can do with each negative karma as you can remember. Powerful way to do meditation is like this. Then after this ten you remember the—four outlines of the karma. General explanation of the karma which has four outlines Karma is definite to bring the result. Like what, seed is planted under the ground, as long as seed is not eaten by worm or taken by bird then it is definite if it meets the conditions to make the seed grow, it is definite to bring the result. So you see the negative karma is definite. As long as negative karma is definite to bring result, is not purified, as long as it is not confused, not purified by practicing, then remember, following the path not confessed, then it is definite to bring the result of the negative karma, the sufferings. Similar good karma is definite to bring the result of happiness if it is not destroyed by anger or heresy, as I explained before, negative karma can be destroyed by Dharma, you see. Good karma can be destroyed by negative karma, anger those things.

Destroying ... the negative karma that, how much we can do, it only becomes cause of happiness. But disturbing our merits, that is only cause of suffering. Karma is definite, negative karma brings suffering is definite. It, negative karma does not bring happiness, good karma does not bring suffering, does not get mixed up in the results. Before, by finding coin in the ground, by planting stone in the ground you can't get corn. By planting corn you can't get banana. By planting corn you definitely get corn, by planting banana, climb free, (laugh) definitely banana. Karma is definite.

Karma is expandable. That means from one small karma result, just like examples, by planting one seed of tree in the ground, tree grows, it has thousands of branches, 1000 flowers, hundreds of seeds grow, you see, from one seed. From one small seed, result is not time in one life. Result of the ... how much the karma increases is much more than the example of plants, by planting one nice seed, how much nice you can get three or four times, much greater, much greater, number is much more, increases the karma, greater than this.

Karma is definite, karma is expandable. There are many stories that happened in the previous time. Guru Shakyamuni Buddha's time, stories that Guru Shakyamuni Buddha explained to the followers of ... Guru Shakyamuni Buddha who created karma. Other sentient beings who have experienced the karma, then Guru Shakyamuni Buddha explained because previous time you did like this that is why you experience these results. Guru Shakyamuni Buddha explained to his followers. He gives teachings like this. It is just a matter of we are not aware and we don't have the understanding as Guru Shakyamuni Buddha has, we don't have the power of understanding to clearly see the result of each good karma.

The good result comes from good karma, hundreds of suffering results which arises from negative karma like this. So many result one has to experience. It is our own experience always to express the result of the karma, always to create karma but we don't know, we are not aware, due to ignorance in karma. Also normal people who don't understand, don't know what karma they are creating, if they do this then they experience this. And who don't understand the definition of good karma and bad karma, who do not- negative motivation is possessed by ignorance, attach, agreed, action brings the result of rebirth as suffering transmigration. These actions of negative karma actions done without negative mind, 8 worldly Dharma bring happiness of this life, and happy rebirth in the future lives and besides attachment in this life, not knowing how to check-up so they can't see what is Dharma. However, even creating karma is our own experience, but we are not aware of it. As the obscurations to knowledge are not purified, so you see, therefore we are not aware, we cannot see it, like this. By studying Dharma, by meditating, by purifying as we achieve the path gradually we can see the karma. We can see so clearly when one gets sick, when one gets pains like this by setting on ice you get cold, by sitting on fire you feel hot, right, you can see so clearly. For instance; in his previous life one monk was crossing over a stream, then one person criticized you are jumping like a monkey. Just by that small karma, few words, saying like this, the person has to be born five hundred times as monkey. Also person who criticize the monk with a negative mind, you look like woman, by saying that you create karma to become born as a woman for five hundred lifetimes. Besides that, even in this life, because object, he criticizes is holy object, therefore, so powerful is the karma, he may become woman if he was man before. There are many examples of this happening. We cannot see clearly. There are many single karmas which is our experience but we cannot see clearly as we don't have the understanding.

When Guru Shakyamuni Buddha gives teachings he explains their own karma, why you are doing like this, because of previous life you did like this, so this life you have such result. Clearly Guru Shakyamuni Buddha to like, showing movie of each individual karma which explains their lives for us so clearly. Many life stories then karma is expandable. After each one you emphasize like this, karma is definite, remember those examples as I mentioned, therefore I must try to avoid negative karma, as much as possible, create good karma as much as possible. Emphasize, make conclusion, as it is definite to bring result. Then again after the second outline karma is expandable. A small karma can give incredible result, so many results that increases. It is good to remember the stories of the karma,

very effective to make meditation on karma, to become real. At it is explained in the Dharma book then you remember those stories. Very good for meditation on karma. Then you emphasize again, therefore, even small negative karma I must try to avoid. I should not be careless. If it is small negative karma it doesn't matter I shouldn't feel careless. I must avoid even small negative karmas and try to create even small good karmas as much as possible because you see, even making small good karma, of making offering of incense by one candle, offering, make offering remember bodhicitta. Even when switch light on visualize Guru Shakyamuni Buddha as you make offering if you can remember that just by that action it becomes good karma, such as I am displaying the darkness of ignorance of sentient being's and also how received Dharma; wisdom light with the sentient being's. Things like that become good karma. However even food offering no matter what it is remembering bodhicitta. Kind of like mind, mind virtue. Even small good karmas like this I should try to collect, I shouldn't get careless. The small good karma offering on flower to the Triple Gem. Better to make offering of bowl of diamonds, this is nothing, better to make charities, so many millions hungry to make charity. However not thinking like this. By understanding how important it is even small offering, small good karma remember the result how great the result is. Shouldn't be careless, shouldn't be lazy. Try to during the work of daily life, while you're eating, drinking, going out, make offering, by the way if you have alter in the room; fact we do not see the Buddha but where ever we are Buddha is always on our forehead, always in our room, where ever one is, however dirty the place is Buddha's mind is everywhere, Buddha's holy body is everywhere, Buddha's holy speech is everywhere, is not like us. Buddha's holy mind is inseparable so not like us. Buddha's holy mind is inseparable so therefore it is just matter from our own side, Buddha is here, we are just ignorant. Like your friend who is, always with you, 'my friend is not here.' He would laugh. However, Buddha is completely different from us, is how Buddha has complete control, Buddha is free. Even you don't have alter just visualize Guru Shakyamuni Buddha, you can make water offering, flowers, like that. Offering as much as possible with motivation of bodhicitta, if possible that time action is perfect, you know. With the Buddha there is some exception. Generally you have to have good motivation, to make action virtue, but there are certain exceptions. You see, if your mind is angry you make prostration, as long as you are doing this action to the Buddha making prostration, offering, even if your mind is angry to someone else or to Buddha, that becomes Dharma. That is exception. Now that becomes Dharma.

There are some exceptions. So ordinary people who do not understand Dharma, but who have some devotion to Buddhadharma and Sangha, normally extremely difficult, their actions becomes virtue. Because they don't know how to make it virtue, but opportunity, sometimes when they make offering to monks or lamas, remembering Buddha, when they make offering, prostrations, something by opportunity it becomes virtue, it becomes Buddhadharma even just by seeing the holy subject, painting, statue, it is purification, it self purifies obscurations by seeing. It has great power. Not so much power the material but the power of the knowledge of the Buddha, power of bodhicitta, the wish to benefit other sentient beings and power of knowledge, so it is very good to have alter in our room even in the west, many times as possible. Main alter is in our mind if you know, to have in the mind remembering Buddha, that alter is best. Doesn't have to show I am Buddhist something like that. Without other people knowing I am Buddhist you create much good karma. You make preparation for enlightenment, fantastic. If there is no objection from other people then you can love alter, see the alter, when you come each time in your room then you can remember Buddha, try to see Buddha in your mind, for future life, to see actual Buddha and take teachings from Buddha in the future life. You create karma by having wish to be able to come like that, you know, creates karma to become Buddha. So when you see the holy statue of Buddha, then you should remember this is my savior, my guide. So doing like this becomes good karma, 2 hands you bring up to the heart like this,

this becomes perfect for holy object, like this. Even if you see monk, absolutely Sangha, think, by giving like this is very good karma, so easily you don't have to explain texts, something like that. However, remembering Buddha is savior, lit. By remembering like this, you create good karma. Easily you create good karma by doing prostration because we continuously create negative karma on and on, not only this life but from beginning previous lifetimes. So you see, so important to continue to create good karma even if small. We are capable, it is a great loss if you don't do it. So shouldn't be lazy, small good karma. Then every time it is very important motivation, action, whatever you do then dedicate. May these merits, may I receive enlightenment, the benefit of all sentient beings as quickly as possible. With great wish, like this. May I receive enlightenment for the benefit of all sentient beings. Right after that you dedicate whatever you do, that is extremely important to remember in daily life, you know.

Karma is expandable, without creating karma the result cannot be experienced. The third outline, without karma created, the result is not possible. This outline is in the meditation course book so those who have books you can understand from that. That means without having ... like person who is receiving teachings, who wants to study. He has the opportunity while he is taking teachings police say get out he has to leave the country, he is not having opportunity to enjoy the Dharma. He has to leave but other people have opportunity to enjoy the Dharma. He has to leave but other people have opportunity. You see, he did not create the karma before to complete the whole teaching, to do as he wants, to practice Dharma as he wants in that place, so therefore he does not experience that good result, in this like. Even though he wishes to be there and to practice Dharma for a long time so experiences the result of other karma. Maybe it is the result of Dharma, karma of avoiding Dharma, without having created negative karma you cannot experience suffering result. So therefore, in that way it is extremely good, if I don't create negative karma I don't have to experience suffering result, therefore it is my choice whether I want to suffer or feel happy, is in my own hands. So I must try to avoid negative karma as much as possible and try to create good karma as much as possible. We make conclusion, you know. Then whatever the karma has been collected, that never gets lost, never gets lost. Even though its for eons and eons, whether it is small negative karma the result that can never get lost. Whenever its ready, when it meets the perfect conditions good karma, negative karma, even though it has been incredible length of time, when it meets the conditions, experiences the result, good or bad, suffering in whatever it is, it, as long as these negatives karmas, not purified, if the person does not practice the remedies the meditations, following the path, these things, then it is definite, no matter how many eons it has been, definite to experience result. Then you can make purification. On the basis of the ten immoralities after you check back like this, remember each of the results, each outline for karma, the four outlines, then you see each outline on the basis of these negative karmas, the ten immoralities. Relate it to that, then you can meditate. Like karma is definite. Oh I have done that many negative karmas this life, karma is definite, so it is definite I will experiences the result of that negative karma then like this ... So therefore I must try to avoid negative karmas as much as possible and even what has been created from previous lives I must purify before the death, otherwise I will definitely experience suffering. Then also you see each outline on the basis of the ten immoralities. Just example of karma, ten immoralities. Just example of karma, ten immoralities. Just example of karma, ten immoralities, principal karma, what is negative karma, what is not negative karma to have some idea. ten immorality does not mean only negative karma of ten number, doesn't mean this, this is just example with delusion such as this ... is done, except heresy, mental action, otherwise action of body, speech you can do similar action with virtuous motivation and it becomes virtue. Killing, telling lie, stealing, those actions one can do with virtue of mind is capable to make it virtuous but it is difficult to make it virtue. Mental action you can make four virtue, because how can you make attachment, non-attachment, heresy, not heresy, that is not virtue.



These are just examples of negative karma. After making meditation on karma if you make purification by reciting mantra, Guru Shakyamuni Buddha mantra or Vajrasattva mantra, whatever you recite. Also you can make prostrations which has incredible benefits, one powerful way to purify heavy—negative karmas. Generally any good karma becomes purification because it makes thinner the negative karma, less result, obscuration is thinner, it is called purification. Then one makes confession after reciting mantra, also one makes vow, such negative karma according to the capability of one's own mind in making vow, either this year, till the end of life, end of this week, today. Depends on how difficult it is to observe. Like bodhisattvas, Vajrayana precepts which we should try to be aware, we can't be aware, we can't keep ourselves from breaking even the small Vajrayana precepts. The branches, we can't keep without breaking even a minute which is difficult like those things, you make vow for short time like for an hour, depending on how much you can in that hour. These basic ones are in the life, when you are ready to take ordination, so enlightenment can be received. Then those other ones which can happen right away, small ones, those ones I will try to do as much as possible either one hour, one minute. Depending on capability of the mind. There are four remedies to make perfect confession. You see to stop all these four subtle results of each negative karma, you need to make perfect confession which are the four remedies. Each remedy has power to stop the all suffering results of the negative karmas four remedies are briefly explained in the meditation course books. The titles are explained there. Then confession, he make perfect confession, is extremely important otherwise you do this, even if you don't experience this result you may experience the suffering result, maybe not in hell realms but in the human realm you experience another result, so they are different like this, if confession is not perfect like that.

Just want to mention the outlines of Mahayana meditations, just to give an idea. There in the books there are some outlines, there is not all the outlines, but most outlines. By taking birth in each samsara is caused by karma and delusion then we experience all the different types of sufferings. So to stop, not experience all the sufferings of samsara, preta, narak, human, sura, asura, to stop, that depends on not experiencing samsara, because by samsara all the suffering comes, that depends on stopping the samsara of the each transmigrator, human, preta, etc. That depends on, to stop all samsara depends on stopping. The karma and delusion, that basic remedy is the three higher training. Training of the wisdom, understanding of shunyata, samatha realization are the first one, that depends on moral conduct, the foundation. So that is why observing human of keeping precepts is extremely important because more the person is strict in the conduct that much is easier it is to achieve. The mental ... and easy to achieve the thought realization, wisdom. Then meditating on the Mahayana Meditation which leads to bodhicitta i.e., the first meditation which is the foundation, knowing all the sentient beings, having mother, remembering their kindness, second meditation, repaying according to how it is explained in the course book then, then after that equalizing oneself with other. This different from equilibrium meditation, this is called great equalizing meditation. After that comes the meditation on shortcomings of self-cherishing thought. After that benefits of cherishing others, after that comes exchanging oneself with others, explains benefits and shortcomings but no other outline, don't think so. After shortcomings of self-cherishing thought, benefits of cherishing others then comes, changing oneself on others, this wish rises, this thought. Then after that the special profound practice, Mahayana practice, to generate compassion and great love, this is called *tong.len*, taking other sentient beings' sufferings on oneself, dedicating merits to others for the sentient beings and holy beings, gurus ...

<break in tape>

...cannot see this, is not the object of the eye, you see, our mind is limited in power, knowledge so you see, therefore, as Guru Shakyamuni Buddha, who has complete knowledge, who has complete knowledge, complete realization as he explained study, study these things, try to understand these things, try to practice the meditation that is explained, on the basis of what Guru Shakyamuni Buddha has explained with his complete knowledge. Try to practice the meditation that is explained, try to understand it by having faith in the quotations, by having faith in the teachings explained by guru Shakyamuni Buddha about those things, which is true knowledge.

Ourselves then have the power, don't have the knowledge to see these things, you see, so to be able to understand these things we have to rely on someone to introduce us, have to rely on someone to introduce us, someone to explain us, it depends on explanation, you see.

So if you think like this, like many people think in the west, that because I don't feel this, I don't see this, I don't see this as empty of self existence, I don't see this as reincarnation, it is not object of my knowledge, from good karma, good result ...? Not object of my knowledge.

Then in that case everything, in that case anything that is not the object of one's own mind, one's own knowledge, then all this has to be stopped, all this has to be ignored by the person. In that case, why the person should study from the teacher, even at the university, even in the ... why the person should try to know new things that he doesn't know, in that case similar thing. In that way the person always keeps himself in ignorance—not realizing the nature of the self, always keeps himself in ignorance.

The conclusion is this—because at the moment our mind is obscured, very heavily obscured, that is how our mind is limited in knowledge, to see how it is empty of self existence, how there is reincarnation, how the good karma brings good result, how bad karma brings suffering result. So the way, the way to obtain knowledge, this knowledge, first if one does not have any explanations, introduction, as one doesn't have the power, one has to rely on these explanations. So by practicing, by understanding these teachings then practicing the meditation, then making purification, purifying the obscurations.

First it will help having faith in the explanations, you yourself as you cannot see you have to rely on something, so you rely on the perfect explanation by Guru Shakyamuni Buddha which is the true knowledge. Then you try to understand the subject, then you practice meditation, at the same time make purification, for the meditation to work, to become successful depends on purification, so as you practice meditation, you do purification, by doing together your mind becomes closer, closer, closer to the path.

So, in that way you realize, then you really see, gradually you feel closer, closer—how this is empty of self-existence, how there is reincarnation—with your own experience, you can really see it, you know. Also you can see with your own experience, how from good karma happiness comes, how from bad karma suffering result comes. With your own experience, with Dharma knowledge, you can see it, like that. Otherwise, just words cannot show like this, just by words we cannot expect to realize how things are empty of self-existence, how there is reincarnation, and so forth, by passing words or by reading books you can't expect to realize. By reading books you think it doesn't exist—that is completely a wrong idea.

I think I stop here. But it is important to keep in the mind because this can help.

The conclusion is, talking about karma, it is not true that the whole thing is only created by God. The conclusion comes to that point, by mentioning all these examples—the different karmas you see.

One thing is very good; the last few days if one is not sick, if one doesn't have big problem, try to come to the ordination in the morning—usually there are many people coming for ordination. I have much great joy in the people coming here in the morning—knowing it is very cold, difficult to get up—also you have to wait here shaking, waiting here, I know all these things, but you have to think of the future, you have also present too. But one morning suffering is nothing, you know, you have to think of the long future suffering, ageless, you know.

Actually, actually we have not suffered for the Dharma since beginningless previous life times, you know. There is not much experience of suffering for the Dharma, concern for the continual happiness of the future lives, things like that. We have been experiencing suffering for the delusions by following the delusions numberless times without beginning and not only bearing trouble for practicing Dharma is not only for oneself. This is actually, no matter how much difficulty, is something we should feel great rejoicfulness. Why? You see the army which has been in the war, who has cut. Then afterwards they are very arrogant. Afterwards, Oh! I killed many people. This was what I did in the second world war or the first world war, they show this, to show how they have courage, how their occupation is brave. They use it for a decoration, as an ornament, this wound you see, this damaged thing. So you know by showing this to their people they feel happiness in the mind.

Actually, not only for one's own ultimate happiness, this trouble that we are bearing for the Dharma, not only for oneself, but for the benefit of each sentient being we practice Dharma, we take ordination. So therefore, we bear the trouble, so the effect? By thinking of, by remembering the sentient beings in one's own heart, is something which has great opportunity, it's something by remembering this you can feel great rejoicfulness, to experience even cold, to go hungry and all these things, for taking ordination for the work of other sentient beings. So think like this. Also in the morning time the motivations I explain differently, following the meditation. Second thing is following the ordination for the last two or three days. Like this. Anyway there is much to say about the benefits. Afterwards, afterwards, maybe tomorrow I will mention.

*Ge wa di...*

...some people whose mind is very close to Dharma, who doesn't have very thick obscurations, thick pollution, even just when seeing the words they can clearly see, clearly understand, can prove, realizing the same thing—so it is an individual thing, practicing meditation and doing purification.

## **Dedication**

When you dedicate merits you think I dedicate all these merits to all beings, everybody becomes perfect for what they want to do for the sentient beings. Then after that great will. The great determination, I want to enlighten each of the sentient beings, release from suffering only by myself. No matter how much it takes time, how difficult it is, even if I have to give up my life. I am just explaining the strength of the will, even though it wasn't like that to me. So to enlighten each of the kind mother sentient being and release them from suffering, like that, incredible will, determination to abstain the burden of this work. Then after that comes without receiving enlightenment. You can't enlighten other sentient beings, all is Buddha, after having received enlightenment, even each day of

the Buddha, can enlighten the numberless sentient beings' mind. So Buddha is the only one who has compassion, knowledge, power, so I must become Buddha in order to enlighten for the benefit of all sentient beings, this is the wish to receive enlightenment, wish to receive enlightenment, this is bodhicitta. So day and night time, all the time, like we are filled with attachment. Day and night attachment automatically rises, it, we wish to receive enlightenment for the benefit of all mother sentient beings, intuitively it rises. We don't have to put effort. Each animal, each sentient being, each preta, each preta, each human beings, even king, whoever it is, we have always this wish to enlighten, king or whoever it is all the time. That time the person has achieved bodhicitta, the precious thought which is to lead to enlightenment. Then after that six bodhisattvas practice, the paramita comes then the last one is wisdom on shunyata. Shunyata, sometimes, if you want to make meditation on shunyata, that is sometimes like a dream, you meditate as explained before. The first you remember the wrong conception of changeable deeds, then you meditate on that. Try to recognize your ignorance that is extremely important, if you want to realize shunyata quickly you have to recognize your wrong conceptions, it is impossible to realize shunyata. Impossible, there is no way to happen, because you don't see what you are supposed to see. Like you have enemy; same, same. If you want to realize shunyata, this is very good also, your mind also becomes blind, meditate on the sky or something like that. This itself, your meditating or wrong conception trying to recognize this. This is the best way to meditate on shunyata. People who meditate on space, not like this. That kind of meditation is outer meditation, mind becomes blank, right. Then after meditation on wrong come. Then you think subject, "Self," "I", "you", "I", you don't think "I" kind of subject, you don't think that meditating, you meditate on yourself, you understand? You are the seeker of the self.

We are the seeker, we don't have to find seeker somewhere outside. He has to recognize seeker himself, the subject "I" want to eat, "I" am" feeling hungry that, "I", after meditating on that you don't lose what you have found the "I" the truly, wholly "I." After you have recognized, you just keep it, you don't lose it. Once you catch it like this, you keep it, don't lose from the land, you know. If you lose from your hand you can't beat, you may meet somewhere else it may hurt you, you see, so keep it then you beat it, then you destroy it. Simple way, effective way meditating on subject "I." There is no such this truly existing "I", "me" that does not depend on body, those aggregates, group or parts, calling name "I" does not exist at all, even in name, such the truly exist. "I" which is aging of body, mind even name giving to it does not exist at all, even name, actually you make complete decision as much as possible. No way, not in the east not in the west not in earth, not in sky, nowhere. This process you try to meditate feel clear determination. Try to feel as much as possible. If a fear rises right when you start to lose yourself, oh! Now I am getting lost, I am going to become nothingness, when the fear starts to arise let it happen, you shouldn't discourage yourself, you have to get through the fear. Just like if you want to cross to another country and there is danger on the road, you have to cross that danger. So let you have to cross, let it happen. You never get lost, you don't have to worry, you never get lost, impossible (laugh) you can still sleep. I think I stop here.